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# Vādhūla Śrautasūtra 1.5–1.6

## [Agnihotra, Agnyupasthāna]

—A New Critical Edition of the Vādhūla Śrautasūtra, II—

Yasuke IKARI

INTRODUCTION: Additional Notes  
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### INTRODUCTION: Additional Notes

This is the second part of the new edition of the Vādhūla Śrautasūtra which continues the first one published in the last issue of *ZINBUN*.<sup>1</sup> This article treats the latter part of the first *prapāthaka* which covers the sections of the Agnihotra and the Agnyupasthāna. The utilized MSS for this edition are almost the same with those utilized in the first part of the edition.<sup>2</sup> As for the style and the editing principles, I have basically followed those taken by the first part of the edition. Therefore, I would like to ask the reader to refer to the introduction of the last article, especially pp.13–17 (INTRODUCTION, III. Notes on the Critical Apparatus and the Edition). And I shall only give here the following some additional notes on the critical apparatus

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<sup>1</sup> Vādhūla Śrautasūtra 1.1–1.4[Agnyādheya, Punarādheya] — A New Critical Edition of the Vādhūla Śrautasūtra, I —, *ZINBUN (Annals of the Institute for Research in Humanities, Kyoto University)* 30, 1995, pp.1–127.

<sup>2</sup> They are: K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>1</sub> and T<sub>2</sub> (as variant-reading of T<sub>1</sub>). For details of the MSS, see pp. 4–12 of *ZINBUN* 30 (INTRODUCTION, II. Account of the Manuscripts). Omitted from MSS utilized in the first part is the paper MS. H which is a short fragment abruptly ending midway of the Agnyādheya and does not cover the extent of the sections of present part.

and the edition which were left off the introduction of the first part.

1. In the Malayālam MSS, consonant “ñ(a)” does not appear except at the end of a word. Anusvāra “ṁ” is used instead in the middle of a word. (A single exception is N<sub>2</sub> at 1.4.3.23: *paṅkyo*, which is a copyist’s misspelling of *paṅktyo*.) Thus, at the word-end, *prāṅ* and *pratyaṅ*, while in the middle, *aṅgāra-*, *bhaṅgura-* and *jaṅghanat*. In the text of my edition, the latter cases are standardized with the use of “ṅ”.

2. In the critical apparatus, two cases of single consonant with asterisk (“t\*” and “n\*”) occasionally occur. In the Malayālam script, they are respectively written as: [xxx] and [xxx]. They indicate that the independent consonant form is often preferred in the Malayālam MSS where the consonant ligature is usually expected with the Devanāgarī form. Further, the consonant “t” is sometimes written in the consonant ligature where “d” is expected to occur according to the *sandhi* rule.

e.g. *vat\*sa-* instead of *vatsa-*; *ut\*gātrā* instead of *udgātrā*; *etat\* brahma* instead of *etad brahma*; *aśvāvat\* gomad* instead of *aśvāvad gomad*; *atbhyaḥ* instead of *adbhyaḥ*; *utbhava-* instead of *udbhava-* et alii.<sup>3</sup>

Further, “t\*” is also used in the ligature (*hiraṅya*)śat\*ka- instead of (*hiraṅya*)śalka- in MSS of N<sub>1</sub> and K<sub>1</sub>.

3. In the Malayālam MSS, the dental consonant “ḷ” [xxx] is in some cases (especially with N<sub>1</sub>) written as the cerebral “ḷ” [xxx].

e.g. *ḷoka-* instead of *loka-*.<sup>4</sup>

<sup>3</sup> Further, the case of “t\*” is to be added, e.g. *ṣaṭ\*bhir* instead of *ṣaḍbhir*; *ṣaṭ\*bhyaḥ* instead of *ṣaḍbhyaḥ*.

<sup>4</sup> Prof. W.Rau has given his attention to this problem in “Notiz zum cerebralen ḷ in südindischen Sanskrit-Handschriften”, *MSS* 42 (1983), pp.187–9. With regard to the present case, it seems that this phenomenon would tend to occur when the loan word of Sanskrit has been fixed in Malayālam vocabulary with the phonetic shift of dental to cerebral. The scribes of the Malayālam MSS may have transcribed the word “loka-” with the Malayālam word-form “ḷoka” which were more familiar to them.

## Vādhūla Śrautasūtra 1.5–1.6 [Agnihotra, Agnyupasthāna]\*

### Agnihotra (1.5)

#### 1.5.1

1.5.1.1 uddhṛtān<sup>1</sup> agnīm upāśiṣyamāno<sup>2</sup> 'ntarā<sup>3</sup> <sup>4</sup>gārhapatyañ cānvāhārya-  
pacanañ ca prapadya dakṣiṇata āhavanīyasyopaviśaty<sup>5</sup>

1.5.1.2 <sup>6</sup>athāsmā agnihotraṃ <sup>7</sup>hoṣyate 'paḥ<sup>8</sup> pariharati<sup>9</sup>

1.5.1.3 <sup>10</sup>tā<sup>11</sup> upasṛśati<sup>12</sup> vidyud asi <sup>13</sup>vidya me pāpmānam ity

1.5.1.4<sup>14</sup> <sup>15</sup>athāpo vratabhṛto vratam<sup>16</sup> mayi <sup>17</sup>dhatta mayi śraddhety ācā-  
maty<sup>18</sup>

1.5.1.5 agnihotrīm upahvayata<sup>19</sup> ira<sup>20</sup> ehi mayi śrayasvera ehi mayi <sup>21</sup>śraya-

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\* Utilized MSS are as follows: K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub> and T<sub>2</sub>(as variant-reading of T<sub>1</sub>).

<sup>1</sup> K<sub>3</sub>: uddhṛt . n

<sup>2</sup> N<sub>2</sub>: vapāśiṣyamāno

<sup>3</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ntarā

<sup>4</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>2</sub>,M,T<sub>1</sub>: gārhapatyañ cānvāhāryapacanañ(M,T<sub>1</sub>: -ryapacanañ) ca; K<sub>3</sub>: gā-  
ruhapatyañ cānvāhāryapacanañ ca; N<sub>1</sub>: gārhapatyañ cā . . . ryyapacanañ ca; C:  
gārhapatyaṃ cānvāhāryapacanaṃ ca

<sup>5</sup> K<sub>2</sub>: -opaviśaty; C: -opavisaty; T<sub>1</sub>: -a upaviśati /

<sup>6</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: athāsmāgnihotraṃ; K<sub>2</sub>: thāsmā agnihotraṃ

<sup>7</sup> N<sub>1</sub>: hoṣya . . . sṛśati

<sup>8</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: paḥ; N<sub>2</sub>: paḥ; Not in M,C.

<sup>9</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: pariharanti

<sup>10</sup> K<sub>1</sub>: tā. . . sṛśati

<sup>11</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tāv

<sup>12</sup> K<sub>2</sub>: upaḥsṛśati (?)

<sup>13</sup> K<sub>2</sub>: vidyamma pāpmānam ity; K<sub>1</sub>: vi . . . ira ehi

<sup>14</sup> This sūtra is in lacuna with K<sub>1</sub> recension MSS.

<sup>15</sup> K<sub>1</sub>: . . . ira ehi; M: athā.o . . . ira ehi; C: athā . . . ida ehi

<sup>16</sup> N<sub>2</sub>,T<sub>1</sub>: vratam; Not in T<sub>1</sub>.

<sup>17</sup> N<sub>1</sub>: dhatta . . . ddhety ācāmaty

<sup>18</sup> T<sub>1</sub>: ācāmati /

<sup>19</sup> K<sub>2</sub>: upaḥhvayata

<sup>20</sup> K<sub>3</sub>: iraḥ (?)

<sup>21</sup> N<sub>1</sub>: śraya . . . āhvayāmīti-

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- sva śraddha*<sup>22</sup> *ehi satyena*<sup>23</sup> *tvāhvayāmīti-*  
 1.5.1.6 <sup>24</sup>*iyam asīti* vedim <sup>25</sup>*upadiśan*<sup>26</sup> brūyāt *tasyās*<sup>27</sup> *te 'gnir vatsas sā me*  
*'gninā*<sup>28</sup> *vatsena śraddhān*<sup>29</sup> *tapo*<sup>30</sup> *amuṃ kāman dhukṣveti*  
 1.5.1.7 *yam kāmam kāmāyate tam āśaste*<sup>31</sup> *saṃ haivāsmāi sa*<sup>32</sup> *kāmaḥ*<sup>33</sup>  
*padayate*  
 1.5.1.8 <sup>34</sup>*vācamyamo*<sup>35</sup> *'greṇāhavanīyam parītya*<sup>36</sup> *bhūtakṛta stheti gārha-*  
*patyād*<sup>37</sup> *udīco 'ngārān*<sup>38</sup> *nirūhati*  
 1.5.1.9 <sup>39</sup>*vyantān*<sup>40</sup> *kṛtvā gr̥hṇāty*<sup>41</sup> *agnaya ādityam gr̥hṇāmi*<sup>42</sup> *rātriyāhar iti*  
 1.5.1.10 *subhūte śrayasvety adhiśrayaty*<sup>43</sup>  
 1.5.1.11 *udyan*<sup>44</sup> *svargo*<sup>45</sup> *loka ity abhidgotayati triṣu lokeṣu*<sup>46</sup> *rocayety*

<sup>22</sup> K<sub>2</sub>: ṛddha

<sup>23</sup> T<sub>1</sub>: tvāhvayāmīti yam asīti; C: tvā hvayāmītiyam asīti; K<sub>1</sub>: tvānvayāmītiyam asīti; M: tvānvayāmīti yam asīti

<sup>24</sup> M, T<sub>1</sub>: yam asīti

<sup>25</sup> K<sub>3</sub>: upaviśan\*=kāmāyate; N<sub>2</sub>: upaviśat\*+kāmāyate; T<sub>1</sub>: upadiśan+kāmāyate

<sup>26</sup> K<sub>1</sub>, N<sub>1</sub>: upadiśan\*; K<sub>2</sub>: upadiśa; K<sub>3</sub>: upaviśan\*; N<sub>2</sub>: upaviśat\*

<sup>27</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: te gnir vatsas; M: te 'gnir vatsa; C: te agnir vatsoḥ; T<sub>2</sub>: te agnitas

<sup>28</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: gñinā [N<sub>1</sub> first wrote "agnirvvā" and then corrected it into "agninā"]

<sup>29</sup> M, C, T<sub>1</sub>: śraddhām

<sup>30</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: muṃ kāman dhukṣveti; C, T<sub>2</sub>: 'muṃ kāmam dhukṣveti

<sup>31</sup> T<sub>1</sub>: sahaivāsmāi

<sup>32</sup> T<sub>1</sub>: nu

<sup>33</sup> M, C, T<sub>1</sub>: kāmaḥ

<sup>34</sup> K<sub>1</sub>: vācamya . . . rūhati; M: vācamya .o . . . rūhati; C: vācam yaccha . . . āngārān nirūhati

<sup>35</sup> K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: greṇāhavanīyam; K<sub>2</sub>: greṇāhavanī; T<sub>1</sub>: 'greṇāhavanīyam

<sup>36</sup> K<sub>2</sub>: bhūtakṛta stheni; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: bhūtakṛtasveti

<sup>37</sup> K<sub>3</sub>: gāruhapatyād

<sup>38</sup> K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: ṃgārān; K<sub>2</sub>: gārān; T<sub>1</sub>: 'ṃgārān

<sup>39</sup> K<sub>2</sub>, N<sub>2</sub>, T<sub>1</sub>: vyantāt\*(T<sub>1</sub>: vyantāt) kṛtvā

<sup>40</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>: vyantān\*

<sup>41</sup> T<sub>1</sub>: gr̥hṇāti /

<sup>42</sup> C: ratriyā ahar

<sup>43</sup> T<sub>1</sub>: adhiśrayati /; M: adhiśraty

<sup>44</sup> K<sub>1</sub>, N<sub>1</sub>: udyan\*; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: udyat

<sup>45</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: suvarggo

<sup>46</sup> K<sub>1</sub>, N<sub>1</sub>: ḷokeṣu; N<sub>2</sub>: yokeṣu

- 1.5.1.12<sup>47</sup> *udbhava*<sup>48</sup> <sup>49</sup>*āpa*<sup>50</sup> *stheti sruveṇāpaḥ*<sup>51</sup> *pratyānayaty*<sup>52</sup> *ud imam*<sup>53</sup>  
*yajamānam*<sup>54</sup> *bhāvayata prajayā paśubhir* ity  
1.5.1.13 *udyan*<sup>55</sup> *svargo*<sup>56</sup> <sup>57</sup>*loka*<sup>58</sup> <sup>59</sup>ity evābhidyotayati <sup>60</sup>*triṣu lokeṣu*<sup>61</sup>  
<sup>62</sup>*rocayety*  
1.5.1.14 <sup>63</sup>*antaritaṃ rakṣo 'ntarita*<sup>64</sup> <sup>65</sup>*arātaya* iti prasalais<sup>66</sup> *triḥ*<sup>67</sup> paryagni-  
karoti<sup>68</sup>  
1.5.1.15 <sup>69</sup>pracchidyābhidyotanasya <sup>70</sup>nirasyaty *apahatā vyṛddhir apahatan*<sup>71</sup>

<sup>47</sup> 1.5.1.11-14=2.3.1.20-23 (Darśapūrṇamāsa, rite of *sānnāyya*. Sūtra number is provisional.)

<sup>48</sup> K<sub>1</sub>,K<sub>2</sub>: utbhava; K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ut\*bhava; M,C: udbhava

<sup>49</sup> M: ācasthe trisruveṇāpaḥ; C: ācastheti sruveṇāpaḥ

<sup>50</sup> Drop of final sibilant. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: āpa; T<sub>1</sub>: āpaḥ

<sup>51</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: -āpaḥ; M,C,T<sub>1</sub>: -āpaḥ

<sup>52</sup> T<sub>1</sub>: pratyānayati /

<sup>53</sup> C: imam

<sup>54</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,C: yajamānam

<sup>55</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: udyan\*; K<sub>2</sub>: udyat; N<sub>2</sub>: udyat\*; T<sub>1</sub>: ut

<sup>56</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: svarggo; C: svargo; K<sub>2</sub>: savarggo

<sup>57</sup> K<sub>1</sub>: . . . .

<sup>58</sup> N<sub>1</sub>: ḷoka

<sup>59</sup> Thus T<sub>1</sub>. K<sub>2</sub>: ity evābhidyātayaty; M: ity evābhidyotayate; C: ity abhidyotayate

<sup>60</sup> Thus T<sub>1</sub>. M,C: . . . ty; K<sub>2</sub>: atriṣu lokeṣu

<sup>61</sup> N<sub>1</sub>: ḷokeṣu

<sup>62</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: rocayatety; K<sub>2</sub>: recayatety

<sup>63</sup> K<sub>1</sub>: . . ritam rakṣo ntaritā

<sup>64</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ntaritā

<sup>65</sup> M: arātayastuti

<sup>66</sup> In Malayalam MSS, *prasalais* is, in most cases, written in the form *prasalai* being irrespective of sandhi rule. K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: prasalai triḥ; K<sub>2</sub>: prasastraiḥ; N<sub>2</sub>,T<sub>1</sub>: prasalai triḥ; M: prasalai tri; C: prasalaiḥ triḥ

<sup>67</sup> N<sub>2</sub>,T<sub>1</sub>,C: triḥ

<sup>68</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: paryyagnikaroti; K<sub>2</sub>: payyagnikaroti; N<sub>1</sub>: payyagnim karoti; T<sub>1</sub>: paryagnim karoti

<sup>69</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: pracśidyā-

<sup>70</sup> M: nirasyavahatāpyṛddhir; K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: ty apahatā vyṛddhir; T<sub>1</sub>: nirasyaty apahatāpyṛddhir

<sup>71</sup> C,T<sub>1</sub>: apahatam

*dauṣvapniyam*<sup>72</sup> *apahatam*<sup>73</sup> <sup>74</sup>*pāpam apahatam*<sup>75</sup> *pāpasya pāpakṛtaḥ*<sup>76</sup> <sup>77</sup>*pāpaṃ karma* <sup>78</sup>*yo naḥ*<sup>79</sup> *pāpaṃ karma*<sup>80</sup> *karoti pratyag enam ṛcchatv*<sup>81</sup> *ity*

1.5.1.16 *anuprahṛtyābhidyotanam udvāsayati*

1.5.1.17 *viṣṇoḥ kramo 'si*<sup>82</sup> <sup>83</sup>*viṣṇoḥ krāntam asi* <sup>84</sup>*viṣṇor vikrāntam* <sup>85</sup>*asīti*  
<sup>86</sup>*trir bhasman* <sup>87</sup>*sādayitvā caturthena*<sup>88</sup> *pratiṣṭhāpayaty*<sup>89</sup>

1.5.1.18 *ātmānam aṅgārān*<sup>90</sup> <sup>91</sup>*abhiprakampya*<sup>92</sup> *subhūtam* <sup>93</sup>*akarteti* <sup>94</sup>*parācaḥ*<sup>95</sup> *pratyūhati*

1.5.1.E *supratyūdhān*<sup>96</sup> *kṛtvā dakṣiṇena hastena sruvañ*<sup>97</sup> *ca samidhañ*<sup>98</sup>

<sup>72</sup> Thus K<sub>2</sub>. N<sub>1</sub>: dauṣvapniyam; K<sub>3</sub>,N<sub>2</sub>: dvaṣvapniyam; M: drauṣvatiiyam

<sup>73</sup> N<sub>2</sub>,T<sub>1</sub>,C: apahatam; N<sub>1</sub>: avahatam; M: avahantam

<sup>74</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub> have not “pāpaṃ apahatam”. [Probably because of haplology.]

<sup>75</sup> K<sub>1</sub>,M,C: apahatam

<sup>76</sup> N<sub>2</sub>,T<sub>1</sub>: pāpakṛtaḥ; M,C: pāpakṛtam

<sup>77</sup> K<sub>3</sub>: pāpakarmma; N<sub>2</sub>,T<sub>1</sub>: pāpakarma

<sup>78</sup> K<sub>2</sub> has not “yo naḥ pāpaṃ karma”.

<sup>79</sup> M: na.; N<sub>2</sub>,C,T<sub>1</sub>: naḥ

<sup>80</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: karmma

<sup>81</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ṛcśatv; N<sub>2</sub>: ṛcśatv

<sup>82</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,M: si; K<sub>3</sub>: si'

<sup>83</sup> K<sub>1</sub>: vi . . . caturthena pratiṣṭhāpayaty

<sup>84</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: viṣṇor vvikrāntam

<sup>85</sup> T<sub>1</sub>: asi iti

<sup>86</sup> K<sub>1</sub>: . . . caturthena; M,C: . . . vācayitvā caturthena

<sup>87</sup> K<sub>2</sub>: sādai . . . tthena

<sup>88</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturthena

<sup>89</sup> T<sub>1</sub>: pratiṣṭhāpayati /

<sup>90</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: aṅgārān

<sup>91</sup> Thus K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. K<sub>1</sub>: abhiprakampya subhūtam akartteti; M: abhivratam vya-subhūtam akarteti C originally had “abhi . . . subhūtam naḥ . . . eti” and later made up the lacuna into “abhivratam [jaxx]subhūtam naḥ karteti.” [the underlined syllables are unreadable with my copy.]

<sup>92</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,T<sub>1</sub>: abhiprakampya; C: abhivratam(?)

<sup>93</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: akartteti

<sup>94</sup> C originally had “.. pratyūhati” and later filled up the lacuna with “parā”.

<sup>95</sup> Thus K<sub>1</sub>,N<sub>1</sub>. K<sub>3</sub>: parācaḥ(?); K<sub>2</sub>: vācaḥ; N<sub>2</sub>,T<sub>1</sub>: parācam; M,C: parā

<sup>96</sup> K<sub>3</sub>,N<sub>2</sub>: supratyū . ān; T<sub>1</sub>: supratyūhān

<sup>97</sup> C: srucaṃ [“sruvaṃ” is corrected into “srucaṃ”]; T<sub>1</sub>: sruvaṃ

<sup>98</sup> K<sub>2</sub>: samiddhañ; C: samidham

cādatte<sup>99</sup>

1.5.2

1.5.2.1 dakṣiṇena<sup>1</sup> hastena sruvañ<sup>2</sup> ca <sup>3</sup>samidhañ cādatte savyena srucañ<sup>4</sup>

1.5.2.2 niṣṭapati *pratyusṭam rakṣaḥ*<sup>5</sup> *pratyusṭā*<sup>6</sup> *arātaya* <sup>7</sup>iti gārhapatyē<sup>8</sup>

1.5.2.3<sup>9</sup> <sup>10</sup>niṣṭapyāhonnayāmīti<sup>11</sup>

1.5.2.4 <sup>12</sup>*devebhyo havyam*<sup>13</sup> *mahyam*<sup>14</sup> <sup>15</sup>*abhayāyom unnayety*

1.5.2.5 unnayati *bhuvad iḍeti* <sup>16</sup>prathamam sruvañ, *janad iḍeti* dvitīyam<sup>17</sup>,  
*vṛdhad iḍeti* tṛtīyam, *karad iḍeti* caturtham<sup>18</sup>, <sup>19</sup>*suvar iḍeti* pañcamaṃ <sup>20</sup>yadi  
<sup>21</sup>pañconnīty

1.5.2.6 unnīyābhimṛsati <sup>22</sup>*sajūr devais* <sup>23</sup>*sāyamyāvabhir* ity

<sup>99</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub> and K<sub>3</sub> give the number “18 (=ma,pra)” between the marks. M: // ; T<sub>1</sub>: // [Both M and T<sub>1</sub> indicate the end of a paṭala.] C has not any mark showing the paṭala-end. [C usually shows the paṭala transition by giving the mark “// /” at the end of a paṭala, while showing indent in the beginning of a new paṭala.]

<sup>1</sup> K<sub>2</sub>: . kṣiṇena

<sup>2</sup> T<sub>1</sub>: sruvaṃ; C: srucaṃ [corrected from “sruvaṃ”.]

<sup>3</sup> C: samidham cādatte; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: samidham ādatte

<sup>4</sup> T<sub>1</sub>,C: srucaṃ

<sup>5</sup> N<sub>2</sub>,T<sub>1</sub>,C: rakṣaḥ; N<sub>1</sub>,M: rakṣa

<sup>6</sup> N<sub>1</sub>: pratyusṭā rakṣa pratyusṭā; C: pratyusṭā

<sup>7</sup> K<sub>1</sub>: i . . . m abhayāyom

<sup>8</sup> K<sub>2</sub>: gārhapatyō; K<sub>3</sub>: gāruhapatyē

<sup>9</sup> This sūtra is in lacuna with K<sub>1</sub>.

<sup>10</sup> T<sub>1</sub>: niṣṭapyāhonnayāmīti /; K<sub>2</sub>: niṣṭapyāhonnāmīti; M: niṣṭasyāhonnayāmīti

<sup>11</sup> K<sub>2</sub>: -onnamīti

<sup>12</sup> K<sub>1</sub>: . . . m abhayāyom unnayety; M,C: havyam ūhya bhayāyo’m (C: bhayāyom) unnayety

<sup>13</sup> N<sub>2</sub>,T<sub>1</sub>,C: havyaṃ

<sup>14</sup> K<sub>2</sub>: maṃhyam; M: ūhya

<sup>15</sup> Thus K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. M: bhayāyo’m unnayety; C: bhayāyom unnayety

<sup>16</sup> N<sub>2</sub>: prathamam sruvaj; M: prathamam\* sruvañ; T<sub>1</sub>: prathamam sruvaṃ; C: prathamam sruvaṃ

<sup>17</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,K<sub>1</sub>,M,C,T<sub>1</sub>: dvitīyam

<sup>18</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturtham; C: caturtham

<sup>19</sup> M: suvad iḍeti; C: suvā[d] iḍeti

<sup>20</sup> K<sub>1</sub>: ya . . ñconnīty

<sup>21</sup> C: pañconnayaty

<sup>22</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sajūr ddevais; C: sajūr devaiḥ

<sup>23</sup> K<sub>1</sub>: sāyamyāvabhi . it .; M: sāyamyāvadbhir ity



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1.5.2.7 unnīte daśahotāram<sup>24</sup> vyācaṣṭa<sup>25</sup>

1.5.2.8 <sup>26</sup>upotthāya<sup>27</sup> mukhadaghne<sup>28</sup> <sup>29</sup>haraty agnim<sup>30</sup> vaiśvānaram<sup>31</sup> <sup>32</sup>ā-  
prīṇihīti

1.5.2.9 <sup>33</sup>viṣuvaty<sup>34</sup> udyacchate<sup>35</sup>

1.5.2.10 kūrce<sup>36</sup> srucam<sup>37</sup> sādāyitvā samidham<sup>38</sup> ādadhāti <sup>39</sup>rajatān<sup>40</sup> <sup>41</sup>tvā-  
gnijyotiṣam vāyumatim suvargyām<sup>42</sup> suvargāya<sup>43</sup> lokāya rātrim akṣitim iṣṭa-  
kām <sup>44</sup>upadadhe 'mṛtam<sup>45</sup> <sup>46</sup>prāṇe dadhāmi prajāpatis tvā sādāyatu<sup>47</sup> pṛthi-  
vyāh<sup>48</sup> pṛṣṭhe<sup>49</sup> tayā devatayāṅgirasvad<sup>50</sup> <sup>51</sup>dhruvā sīdety

<sup>24</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: daśahotāram

<sup>25</sup> K<sub>1</sub>,M,C: vyācaṣṭe; T<sub>1</sub>: vyācaṣṭe /

<sup>26</sup> K<sub>1</sub>: upotth . . . .

<sup>27</sup> M: uvotthoya

<sup>28</sup> K<sub>2</sub>: mudaghne; N<sub>1</sub>: mukhadaddhne; M: mukhadadhne

<sup>29</sup> K<sub>3</sub>: hara . gniṃ

<sup>30</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>2</sub>,M,C,T<sub>1</sub>: agniṃ

<sup>31</sup> C: vaiśvānaram

<sup>32</sup> N<sub>1</sub>: āprīṇihīti

<sup>33</sup> K<sub>1</sub>: . . . dyacśate

<sup>34</sup> K<sub>1</sub>: . . . ; K<sub>2</sub>: viṣuvadaty

<sup>35</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: udyacśate; K<sub>1</sub>: . dyacśate; N<sub>2</sub>: udyachśate

<sup>36</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: kūrce; N<sub>2</sub>: . cye

<sup>37</sup> C: srucam

<sup>38</sup> K<sub>1</sub>,M: samidam

<sup>39</sup> K<sub>1</sub>: rajatā tvāgnir jyotiṣam; M: rajatāgnir jyotiṣam

<sup>40</sup> C: rājatām

<sup>41</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,C: tvāgnijyotiṣam; T<sub>1</sub>: tvāgnir jyotiṣam

<sup>42</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: suvarggyām; N<sub>1</sub>: suvargyām

<sup>43</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: suvarggāya

<sup>44</sup> K<sub>1</sub>: u . da . e . tam prāṇe; M: upadadhemaṃ prāṇe

<sup>45</sup> K<sub>2</sub>,K<sub>3</sub>: mṛtam; K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,C: mṛtam; T<sub>1</sub>: 'mṛtam

<sup>46</sup> K<sub>3</sub>: prā . e . . āmi

<sup>47</sup> N<sub>1</sub>: sādāyantu

<sup>48</sup> Thus K<sub>3</sub>,N<sub>1</sub>. K<sub>1</sub>: pṛ . yāḥ; K<sub>2</sub>: pṛvyoh; T<sub>1</sub>: pṛthivyāḥ; M: pṛthivyā; C: pṛthivyah

<sup>49</sup> M: pṛṣṭe

<sup>50</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: -āṃgirasvad; K<sub>2</sub>,K<sub>3</sub>: -āṃgirasvid; T<sub>1</sub>: -āṃgirasva; M: -āṃgirasva

<sup>51</sup> K<sub>1</sub>: dhruv . . . .

- 1.5.2.11 <sup>52</sup>athaitāvanmātre samidho<sup>53</sup> juhoty<sup>54</sup> <sup>55</sup>agnir jyotir jyotir agni<sup>56</sup>  
<sup>57</sup>svāheti
- 1.5.2.12 <sup>58</sup>hutvānuprāṇity<sup>59</sup> amṛtam<sup>60</sup> prāṇam<sup>61</sup> mayi dadhāmy<sup>62</sup> ā mā prāṇo<sup>63</sup>  
*viśatu sahāmṛtena śāntyā*<sup>64</sup> <sup>65</sup>apradāhāyety
- 1.5.2.13 athaitām <sup>66</sup>āhutim<sup>67</sup> pratyavekṣate<sup>68</sup> <sup>69</sup>yaiṣā gārhapatyē<sup>70</sup> hūyate<sup>71</sup>
- 1.5.2.14 tāñ<sup>72</sup> juhoty *agnaye* <sup>73</sup>gr̥hapataye svāheti manasā<sup>74</sup>
- 1.5.2.15 <sup>75</sup>hotur āhutim <sup>76</sup>anudrutyottarata uttarām āhutiñ<sup>77</sup> juhoti

<sup>52</sup> K<sub>2</sub>: athaivanmātre; K<sub>1</sub>: . . . y.tir jyyoti . i svāhety

<sup>53</sup> K<sub>2</sub>: samidhā; Caland proposes to read “samiddhe” instead of “samidho”, see Caland 1924, p.154:17.

<sup>54</sup> T<sub>1</sub>: juhoti /

<sup>55</sup> K<sub>2</sub>: agnir jyyoti jyotir; K<sub>3</sub>: agnir jyyotir jyyotir; N<sub>1</sub>: agnijyotir jyyotir agni

<sup>56</sup> Drop of final sibilant. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,T<sub>1</sub>: agni; C: agniḥ

<sup>57</sup> M: svāhety

<sup>58</sup> M: ahutvā- ; K<sub>3</sub>: hutvānupra . . . prāṇam

<sup>59</sup> N<sub>2</sub>: -ānuprāṇity; T<sub>1</sub>: -ānuprāṇiti /

<sup>60</sup> Thus K<sub>2</sub>. K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: amṛtam

<sup>61</sup> N<sub>2</sub>,T<sub>1</sub>: prāṇam; K<sub>1</sub>,M: prāṇim

<sup>62</sup> T<sub>1</sub>: dadhāmi

<sup>63</sup> M: pra ṇo

<sup>64</sup> N<sub>1</sub>,T<sub>1</sub>: śāntyām

<sup>65</sup> T<sub>1</sub>: apradāhāyety

<sup>66</sup> K<sub>1</sub>: ā . . . tyavekṣate

<sup>67</sup> N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: āhutim

<sup>68</sup> K<sub>2</sub>: pratyavekate; M: pratyapekṣate

<sup>69</sup> K<sub>2</sub>: tayeṣā; M: 'yaiṣā(?); C: athaiṣā yaiṣā [“athaiṣā” is written between the column above “yaiṣā”; Caland seems to have intended to revise the latter into the former.]

<sup>70</sup> K<sub>3</sub>: gārhapatyē

<sup>71</sup> T<sub>1</sub>: huyate

<sup>72</sup> C,T<sub>1</sub>: tāṃ; K<sub>1</sub>: t .

<sup>73</sup> K<sub>3</sub>: gr̥hapa . . āheti

<sup>74</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub> and T<sub>1</sub>[This word is put in parenthesis by T<sub>1</sub>]. “manasā” is not found with N<sub>1</sub>,K<sub>1</sub>,M,C.

<sup>75</sup> K<sub>1</sub>: h(o) . . . ti [to the last of this sūtra.]

<sup>76</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>2</sub>: anudyutyottarata; M: anudrutyottora; C: anudrutyottara

<sup>77</sup> N<sub>2</sub>,T<sub>1</sub>,C: āhutim

- 1.5.2.16 <sup>78</sup>hutvānvapānity<sup>79</sup> *amṛtam apānam*<sup>80</sup> *mayi dadhāmy*<sup>81</sup> <sup>82</sup>*ā māpāno*  
*viśatu sahāmṛtena śāntyā*<sup>83</sup> *apradāhāyety*  
1.5.2.17 *ativālya*<sup>84</sup> *kūrce*<sup>85</sup> *srucam sādaitvā praticīm*<sup>86</sup> <sup>87</sup>*srucam upamārṣṭi*<sup>88</sup>  
1.5.2.18 *prāñcam hastam*<sup>89</sup> *kūrce*<sup>90</sup> *nimārṣṭy*<sup>91</sup>  
1.5.2.19 *uttarato dvitīyam*<sup>92</sup> *upamṛjya*<sup>93</sup> *dakṣiṇā bahirvedi*<sup>94</sup> *dvitīyan*<sup>95</sup> <sup>96</sup>*ni-*  
*mārṣṭi*<sup>97</sup>  
1.5.2.20<sup>98</sup> *dvir acukkāram*<sup>99</sup> *prāśnāty*<sup>100</sup>  
1.5.2.21 <sup>101</sup>*atraivodagāvṛtto bhakṣayaty* <sup>102</sup>*āgneyaṅ jyotiś śukram*<sup>103</sup> *pra-*

<sup>78</sup> K<sub>2</sub>: hutvānvapā . . . viśatu

<sup>79</sup> K<sub>1</sub>: -ānvapā .īy (?)

<sup>80</sup> N<sub>2</sub>,T<sub>1</sub>,M,C: apānam

<sup>81</sup> K<sub>3</sub>: dadhāmy; T<sub>1</sub>: dadhāmi /

<sup>82</sup> K<sub>2</sub>: ā māpā . . ; C: ā mā apāno [“ā mā” is inserted between “dadhāmy” and “apāno”.]  
M: apāno [M has not “ā mā”].

<sup>83</sup> K<sub>3</sub>: apradāhāye . . ; T<sub>1</sub>: apradāhāyety

<sup>84</sup> K<sub>3</sub>: . . vālya; N<sub>1</sub>: atibālya; M: atipālya

<sup>85</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: kūrce

<sup>86</sup> M: praticīm\*; N<sub>2</sub>,T<sub>1</sub>,C: praticīm

<sup>87</sup> K<sub>1</sub>: sru . . . mārṣṭi

<sup>88</sup> N<sub>1</sub>,N<sub>2</sub>: upamāṣṭi; C: apamārṣṭi

<sup>89</sup> N<sub>1</sub>: hastan (?)

<sup>90</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: kūrce

<sup>91</sup> K<sub>3</sub>,N<sub>1</sub>: nimāṣṭy

<sup>92</sup> K<sub>1</sub>: . tīyam

<sup>93</sup> C: unmrjya [revised from “upamṛjya”].

<sup>94</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: bahirvvedi; N<sub>2</sub>,M: barhirvedi; K<sub>3</sub>: barhi . edi

<sup>95</sup> C,T<sub>1</sub>: dvitīyam

<sup>96</sup> K<sub>1</sub>: ni . . .

<sup>97</sup> K<sub>3</sub>,N<sub>1</sub>: nimāṣṭi; N<sub>2</sub>: nirmmārṣṭi

<sup>98</sup> This sūtra is in lacuna with K<sub>1</sub>.

<sup>99</sup> K<sub>2</sub>,K<sub>3</sub>: acukkāram; N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: acukkāram; M: acukkāram; C: acukkāram Vyākhyā (Āryadāsa’s comm.): cukāram iti śabdānukaraṇam, aśabda ity arthaḥ. Cf. 1.5.4.15. In the same ritual context, ĀpŚS6.11.4 has: aśabdaṃ kurvan. Cf. also “cīcīṣākāram,” “cuścuśākāram” (*schmatzend*) (K.Hoffmann, Aufsätze p.39).

<sup>100</sup> T<sub>1</sub>: prāśnāti /

<sup>101</sup> K<sub>1</sub>: . . . tto bhakṣayaty

<sup>102</sup> K<sub>1</sub>: āgneya. jy(o)tiś; N<sub>2</sub>: āgneyam jyotiś; T<sub>1</sub>: āgneyam jyotiḥ

<sup>103</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: śukram

*jananam aśvāvād*<sup>104</sup> *gomadd*<sup>105</sup> *hiraṇyavad rayimat puṣṭimat*<sup>106</sup> *kṣetravat*<sup>107</sup>  
*tasya te 'gnipītasya*<sup>108</sup> *madhumata upahūtasyopahūto*<sup>109 110</sup> *bhakṣayāmīty*  
 1.5.2.22 *uttīṣṭhann*<sup>111</sup> *uddīṣati*  
 1.5.2.23 *dvir ācamya*<sup>112</sup> *dvis*<sup>113</sup> *saṃkṣālya*<sup>114</sup> *sruca*<sup>115</sup> *ninayati*  
 1.5.2.24 *sunirṇiktām*<sup>116</sup> *srucaṃ*<sup>117</sup> *kṛtvotpradāya*<sup>118</sup> *vācamyamo*<sup>119 120</sup> *greṇā-*  
*havanīyam*<sup>121</sup> *parītyāgnīn anuvīkṣate*<sup>122</sup> *'bhayam*<sup>123</sup> *vo abhayam*<sup>124</sup> *me*<sup>125</sup>  
<sup>126</sup> *abhayam*<sup>127</sup> *me*<sup>128</sup> *abhayam*<sup>129</sup> *va ity, āyur asīty āhavanīyam*<sup>130</sup>, *viśvāyur*

<sup>104</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: aśvāvāt\*

<sup>105</sup> K<sub>1</sub>,N<sub>1</sub>: hiraṇyavat\* rayimat\*; K<sub>3</sub>: hiraṇyavad rayimat; N<sub>2</sub>: hiraṇyavat drayimat; C: hiraṇyavad rayimat

<sup>106</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: puṣṭimat\*

<sup>107</sup> K<sub>1</sub>: kṣatravat\*; M: kṣatravat

<sup>108</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: gnipītasya; M: nīvītasya

<sup>109</sup> K<sub>2</sub>: -opahūte; M: -ovahūto

<sup>110</sup> K<sub>1</sub>: bhak . . mīty

<sup>111</sup> N<sub>2</sub>,T<sub>1</sub>: uttīṣṭhan

<sup>112</sup> K<sub>2</sub>: ārjacamya

<sup>113</sup> C: dviḥ

<sup>114</sup> K<sub>1</sub>: sruca . nayati

<sup>115</sup> C,T<sub>1</sub>: srucaṃ

<sup>116</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: sunirṇiktām; N<sub>1</sub>: sunirṇiktām; N<sub>2</sub>,T<sub>1</sub>: sunirṇiktām; M: sunirṇiktām\*; C: sunirṇiktām

<sup>117</sup> K<sub>2</sub>,N<sub>1</sub>: kṛtvot\*pradāya; N<sub>2</sub>,T<sub>1</sub>,M: kṛtvo pradāya

<sup>118</sup> K<sub>1</sub>: . . . te bhayam v(o) abhayam me

<sup>119</sup> K<sub>2</sub>: vācamyamo (?)

<sup>120</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>2</sub>: greṇāhavanīyam; M,C,T<sub>1</sub>: 'greṇāhavanīyam; N<sub>1</sub>: nūgrahaṇāhavanīyam

<sup>121</sup> Thus C. M: parītyāgnīna . . kṣate

<sup>122</sup> T<sub>1</sub>: anuvīkṣāte /; M: samīkṣate/; C: samīkṣate

<sup>123</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: bhayam; C: 'bhayam

<sup>124</sup> Thus K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>. M,T<sub>1</sub>: abhayam; C: 'bhayam

<sup>125</sup> K<sub>2</sub>: mme

<sup>126</sup> N<sub>2</sub>,T<sub>1</sub> have not the second “abhayam me.”

<sup>127</sup> M,C: abhayam

<sup>128</sup> K<sub>2</sub>: mme

<sup>129</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: abhayam

<sup>130</sup> Thus K<sub>3</sub>. K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: āhavanīyam

*asīti* gārhapatyam<sup>131</sup>, *viśvam āyur asīty* <sup>132</sup>anvāhāryapacanan<sup>133</sup>, <sup>134</sup>*tantur*  
*asīty āhavanīyam* eva <sup>135</sup>*tato 'si tatas te asmi tato* <sup>136</sup>*me 'sy anu* <sup>137</sup>*mā*<sup>138</sup>  
<sup>139</sup>*tanuhīti*

1.5.2.25 *prajayā paśubhir aham asau*<sup>140</sup> *bhūyāsam* <sup>141</sup>ity ātmano 'gre<sup>142</sup> *nāma*  
<sup>143</sup>*gr̥hṇāti*<sup>144</sup> *asau bhūyād asau bhūyād* <sup>145</sup>ity anupūrvam<sup>146</sup> *putrāṇān*<sup>147</sup>, <sup>148</sup>*tan-*  
*tur me bhūyād* ity antato

1.5.2.E *jyotiṣmantan*<sup>149</sup> *tvāgne*<sup>150</sup>

1.5.3\*

1.5.3.1 *jyotiṣmantan*<sup>1</sup> *tvāgne jyotiṣmān samindha* ity āhavanīyaṃ sam-

<sup>131</sup> Thus K<sub>2</sub>. N<sub>1</sub>,M,C,T<sub>1</sub>: gārhapatyam; K<sub>3</sub>: gāruhapatyam; N<sub>2</sub>: gāruhapatyam

<sup>132</sup> N<sub>1</sub>: anvācāyapacana . . . sīty

<sup>133</sup> K<sub>1</sub>,K<sub>2</sub>: anvāhāryapacanan; K<sub>3</sub>: anvāhāryapacanam; N<sub>2</sub>: anvāhāryapacanam; N<sub>1</sub>:  
anvācāyapacana.; C,T<sub>1</sub>: anvāhāryapacanam; M: anvāhāryam pacanam

<sup>134</sup> K<sub>1</sub>: tantu . . ty āhavanīyam

<sup>135</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: tato si

<sup>136</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: me sy

<sup>137</sup> K<sub>1</sub>: m . . nuhīti

<sup>138</sup> C: ma

<sup>139</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tanuhi

<sup>140</sup> K<sub>2</sub>: aso

<sup>141</sup> K<sub>1</sub>: i . . . ṃ pu . āṇān) [sic.]

<sup>142</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gre

<sup>143</sup> K<sub>1</sub>: . . . ṃ pu . āṇān; M: gr̥hṇā . . . putrāṇān; C: gr̥hṇāti . . . putrāṇām

<sup>144</sup> K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: gr̥hṇāty

<sup>145</sup> N<sub>1</sub>: ity a . . . putrāṇam

<sup>146</sup> K<sub>2</sub>,K<sub>3</sub>: anupūrvam; N<sub>2</sub>,T<sub>1</sub>: anupūrvam

<sup>147</sup> C,T<sub>1</sub>: putrāṇām

<sup>148</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: tantur mme; N<sub>1</sub>: tantu mme

<sup>149</sup> M: jyotiṣmanta; C,T<sub>1</sub>: jyotiṣmantam

<sup>150</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub> and K<sub>3</sub> give the number “19 (=ma,  
dre)” between the marks. T<sub>1</sub>: // ; M: //; C: / /

\* As this paṭala is actually a reproduction of 1.3.3 of the Agnyādheya, most part of the  
paṭala is abbreviated.

<sup>1</sup> T<sub>1</sub>,C: jyotiṣmantam

<sup>2</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. K<sub>1</sub>: tvāgne=sa kāmāḥ padyate [Abbreviation upto the end of  
1.5.3.2. K<sub>1</sub> has the end mark after “padyate”]; M: tvāgne=sa kāmam adyate // ; C:  
tvāgne . . . (yaṃ kāmam kāmāyate tam āśāste saṃ haivāsmāi) sa kāmāḥ padyate  
[These K<sub>1</sub> recension MSS show abbreviation upto the end of sūtra 2 and indicate,  
except C, the paṭala-end. See notes 4, 7 and 11.]

inddhe<sup>3</sup> <sup>4</sup>*manase tvā suvargāya*<sup>5</sup> *lokāyety upatiṣṭhata*<sup>6</sup>  
 1.5.3.2<sup>7</sup> *āyusmantan*<sup>8</sup> *tvāgna āyusmān samindha* iti gārhapatyam<sup>9</sup> saminddha<sup>10</sup>  
<sup>11</sup>*āyuṣe tvā*=sa kāmaha<sup>12</sup> padyate<sup>13 14</sup>

- 
- <sup>3</sup> Thus consonant gemination resolved. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: samindhe  
<sup>4</sup> N<sub>1</sub>: manase tvā = = = saṃ haivāsmāi sa kāmahaḥ padyate [Abbreviation upto the end of 1.5.3.2. N<sub>1</sub> has the end mark after “padyate”.]  
<sup>5</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: suvarggāya  
<sup>6</sup> T<sub>1</sub>: upatiṣṭhate /  
<sup>7</sup> Many sūtras are abbreviated towards the latter part of this sūtra. Cf. notes 2, 4 and 11. The sūtras 1.5.3.1 and 2 intend to repeat here the entire paṭala of 1.3.3.  
<sup>8</sup> T<sub>1</sub>: āyusmantam  
<sup>9</sup> K<sub>3</sub>: gārhapatyam  
<sup>10</sup> Consonant gemination resolved. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: samindha  
<sup>11</sup> K<sub>2</sub>: āyuṣe tvā = = =sa kāmahaḥ; K<sub>3</sub>: āyuṣe tvā = = =kāmahaḥ; N<sub>2</sub>: āyuṣe tvā+kāmahaḥ; T<sub>1</sub>: āyuṣe tvā kāmahaḥ Cf. notes 2, 4 and 7.  
<sup>12</sup> N<sub>2</sub>,T<sub>1</sub>: kāmahaḥ; C: kamaḥ  
<sup>13</sup> K<sub>1</sub> and N<sub>1</sub> have the end mark after “padyate”; see notes 2 and 4. N<sub>2</sub>: padyate suśīme [End mark is given after “suśīme”]; T<sub>1</sub>: padyate suśīme //; M: padyate //; C: padyate  
<sup>14</sup> For the convenience of the reader, I reproduce in the following the entire paṭala of 1.3.3 (see pp. 69–72 of ZINBUN 30, 1995):  
 1.3.3.1 *jyotiṣmantan tvāgne jyotiṣmān samindha* ity āhavanīyam saminddhe *manase tvā suvargāya lokāyety upatiṣṭhata*  
 1.3.3.2 *āyusmantan tvāgna āyusmān samindha* iti gārhapatyam saminddha *āyuṣe tvā prajanayāyety upatiṣṭhate*  
 1.3.3.3 *’nnādan tvāgne ’nnādas samindha* ity anvāhāryapacanam saminddhe *prāṇāya tvānnādyāyety upatiṣṭhate*  
 1.3.3.4 *kāmāya vo vyāptyai jyotiṣmataś śakeyam* iti sarvān sahopatiṣṭhate *vittān ca me gopāyatāśān cety*  
 1.3.3.5 *avantu mām ṛṣayo devabhūtā* iti saptarṣibhyo namaskaroty *uta nas tanūnān tanūdhā amartyā martyam abhi mā sacantām ā mā viśantu pitaro diviṣṭhā* ity  
 1.3.3.6 *athāpo vratabhṛto vratam me dhārayatāpasu śraddhety āha nācāmati*  
 1.3.3.7 *cakṣur asi śrotram asīty adhivadaty*  
 1.3.3.8 *amṛtam brāhmaṇam pañcaprakramam* iti vedim abhiprakramaty  
 1.3.3.9 *āpo hi ṣṭhā mayobhuva* ity antarvedi ṛcena mārjayanta  
 1.3.3.10 *iḍāyai vāstv asītīmām abhimṛsāti vāstuṣmān bhūyāsam pratiṣṭhāsi pratiṣṭheṣam* iti  
 1.3.3.11 *bradhnasya viṣṭape ’ham mām sādāyāmīti* dakṣiṇata āhavanīyasyopaviśāti  
 1.3.3.12 *kāmastha kāmēṇa vo ’nuvikṣa* ity agnīn anuvikṣate  
 1.3.3.13 *’sau me kāmas samṛdhyatām* iti yaṃ kāmam kāmāyate tam āśaste  
 1.3.3.14 saṃ haivāsmāi sa kāmahaḥ padyata

1.5.3.E <sup>15</sup> *yat te suśīme*

1.5.4\*

1.5.4.1 *yat te suśīme*<sup>1</sup> <sup>2</sup>*hṛdayam* <sup>3</sup>*itīmām* <sup>4</sup>*abhimṛśaty* <sup>5</sup>*ādāv antaḥ* <sup>6</sup>*prajā-*  
<sup>7</sup>*patau* <sup>8</sup>*tasyāmṛtasya* <sup>9</sup>*tvam vettha* <sup>10</sup>*māham* <sup>11</sup>*pautram* <sup>12</sup>*aghaṃ* <sup>13</sup>*rudam,* <sup>14</sup>*veda*  
<sup>15</sup>*hṛdayam* <sup>16</sup>*suśīmāyai* <sup>17</sup>*gūḍham* <sup>18</sup>*antaḥ* <sup>19</sup>*prajāpatau* <sup>20</sup>*vedeti*

<sup>15</sup> Thus K<sub>2</sub>,K<sub>3</sub>. [K<sub>3</sub> have the end marks after “suśīme”; K<sub>2</sub> must have the end marks which are not readable owing to the faded letters.] N<sub>2</sub> and T<sub>1</sub> has only “suśīme” and N<sub>2</sub> gives the end mark after it. K<sub>3</sub> and N<sub>2</sub> give the number “20(=tha)” between the marks. K<sub>2</sub> also seems to have the number “20(=tha)” which is blurred. All the other MSS except C have not this paṭala-bridge and indicate the paṭala-end after “padyate” of 1.5.3.2. C: . . . . See note 13 above.

\* I take the change of paṭala here, since all the MSS except C indicate the paṭala change at the end of the previous sūtra. As the abbreviation of passage found in the latter part of 1.5.3.2 presupposes the existence of almost all sūtras of paṭala 1.3.3, it may not be strange that 1.5.3 has only two sūtras in appearance. Cf. the similar case in 1.6.3 below.

<sup>1</sup> M: spaśīme

<sup>2</sup> K<sub>1</sub>: hṛdayam itīm . . . bhimṛśaty; K<sub>2</sub>: hṛdayat te suśīme hṛdayam itīmām abhimṛśaty

<sup>3</sup> K<sub>1</sub>: -īm . . ; T<sub>1</sub>: imām (Deictic use of “imām”/ pṛthivī, cf. 1.3.1.10.)

<sup>4</sup> M: abhimṛśaty

<sup>5</sup> Thus corrected from K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: adāvantaḥ; N<sub>2</sub>,T<sub>1</sub>,M,C: adāvantaḥ

<sup>6</sup> K<sub>2</sub>: prajāpato

<sup>7</sup> Thus K<sub>3</sub>. K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,M,C,T<sub>1</sub>: tvam vettha; N<sub>2</sub>: tvavettha

<sup>8</sup> Thus K<sub>2</sub>,K<sub>3</sub>,C. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: māham

<sup>9</sup> K<sub>1</sub>: .autram

<sup>10</sup> C: agham

<sup>11</sup> K<sub>1</sub>,K<sub>2</sub>: rudam veda; N<sub>1</sub>: rudaḥ veda; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: rudam aveda; M: kadaṃ veda; C: ka rudam veda

<sup>12</sup> K<sub>2</sub>: kheda

<sup>13</sup> M,C: tad ayam(C: ayam)

<sup>14</sup> K<sub>1</sub>: suśīmāyai . . . .

<sup>15</sup> K<sub>2</sub>: suśīmāye

<sup>16</sup> K<sub>1</sub>: . . .

<sup>17</sup> K<sub>3</sub>: gūḍam

<sup>18</sup> N<sub>2</sub>,T<sub>1</sub>,M,C: antaḥ

<sup>19</sup> Thus N<sub>1</sub>. M: prajā . . . māham [lacuna upto the eighth word of the next sūtra.] C construes it as: prajāpatau (tasyāmṛtasya tvam vettha) māham

<sup>20</sup> N<sub>1</sub> first wrote “prajāpataye” and later corrected it into the present reading.

1.5.4.2 <sup>21</sup> *tasya mā viddhi* <sup>22</sup> *māham pautram agham rudam* <sup>23</sup> <sup>24</sup> *māham pautram* <sup>25</sup> *aghan* <sup>26</sup> *nigām* <sup>27</sup> *ity* <sup>28</sup> *upāsyāgnīn etenaiva yathetan* <sup>29</sup> *niṣkramya gārhapatyam* <sup>30</sup> <sup>31</sup> *upatiṣṭhate 'gne* <sup>32</sup> *rakṣa ṇa indra trāyasva soma* <sup>33</sup> *mṛḍayādite nipāhi* <sup>34</sup>, <sup>35</sup> *vaiśvānarañ* <sup>36</sup> *jyotir asi tan māva maitrāvaruṇaṅ* <sup>37</sup> *jyotir asi tan māva, mā no vivyādhino* <sup>38</sup> *vidan mo abhivyādhino* <sup>39</sup> *vidan* <sup>40</sup> *iṣūś* <sup>41</sup> <sup>42</sup> *śaravyā* <sup>43</sup> *asmad viṣūcīr indra pātaya, viṣūcīr* <sup>44</sup> *asmac charavaḥ patantu* <sup>45</sup> *yā astāyāś cāsyāḥ*

<sup>21</sup> K<sub>1</sub>,M: . . . māham pautram aghan nigām ity(M: aty) For C, cf. note 19 above.

<sup>22</sup> Thus K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: māham pautram; K<sub>2</sub>: māham potram

<sup>23</sup> N<sub>2</sub>: rudam

<sup>24</sup> N<sub>1</sub>: māgham; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: māha; K<sub>1</sub>,M,C: māham

<sup>25</sup> K<sub>2</sub>: potram

<sup>26</sup> C: agham

<sup>27</sup> N<sub>1</sub>: niśām

<sup>28</sup> M: aty

<sup>29</sup> M,C,T<sub>1</sub>: yathetam

<sup>30</sup> K<sub>3</sub>: gārhapatyam

<sup>31</sup> K<sub>2</sub>: gārhapatyam upanmāṣṭi pratyañcam hastam kūrce nimāṣṭy [Probably because of haplogy, K<sub>2</sub> skips passages from “upatiṣṭhate” to “srucaṃ” of sūtra 12. Cf. note 105 below.]

<sup>32</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne

<sup>33</sup> K<sub>1</sub>: somam; M: somam

<sup>34</sup> T<sub>1</sub>: nivāhi; M: na pāhi; C: naḥ pāhi

<sup>35</sup> K<sub>1</sub>: vaiśvānara . otir asi

<sup>36</sup> K<sub>3</sub>,N<sub>2</sub>: vānarañ [In T<sub>1</sub>, “vānara” was first written and later corrected into the reading as in the text.]; C: vaiśvānaram

<sup>37</sup> N<sub>2</sub>,T<sub>1</sub>,C: maitrāvaruṇam

<sup>38</sup> K<sub>1</sub>: . vyādhino

<sup>39</sup> K<sub>1</sub>: vi . . . stāyāś cāsyāḥ

<sup>40</sup> K<sub>3</sub>: vidan\*

<sup>41</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: iṣūś; M: viśūś; C: viṣuḥ

<sup>42</sup> M: śaravya . . . stāyāś cāsyāḥ; C: śaravyā . . . astāyāś cāsyāḥ

<sup>43</sup> N<sub>1</sub>: śavyo

<sup>44</sup> K<sub>3</sub>,N<sub>1</sub>: asmacśaravaḥ; N<sub>2</sub>: asmachśaravaḥ; T<sub>1</sub>: asmac charavaḥ

<sup>45</sup> Thus K<sub>3</sub>,T<sub>2</sub>. N<sub>1</sub>: yāstāyāś; T<sub>1</sub>: yā astāyāñ; K<sub>1</sub>: . āyāś; M: . stāyāś; C: . astāyāś



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*daivīr*<sup>46 47</sup> *mānuṣīr iṣavo 'smākaṃ*<sup>48</sup> *sapatnān*<sup>49</sup> *vividhyata*<sup>50</sup>, *yo nas*<sup>51</sup> *sapatno*  
*yo*<sup>52</sup> *'sapatno 'rātīyati devās tan*<sup>53</sup> *dhūrvantu*<sup>54</sup> *brahma varma*<sup>55</sup> *mamāntaram*  
*iti*

1.5.4.3<sup>56</sup> <sup>57</sup>*brahmavarmenopasthāya kāmam*<sup>58</sup> *samviśatīti* nu sāyam

1.5.4.4<sup>59</sup> *atha prātaḥ*<sup>60</sup> <sup>61</sup>*prasidhyati*<sup>62</sup> <sup>63</sup>*karmāṅgārāṇān nirūhaṇād*<sup>64</sup>

1.5.4.5<sup>65</sup> <sup>66</sup>*vyantān*<sup>67</sup> *kṛtvā gṛhṇāty ādityāyāgniṃ gṛhṇāmy ahne rātrim* *iti*

1.5.4.6<sup>68</sup> <sup>69</sup>*prasidhyati*<sup>70</sup> <sup>71</sup>*karmābhīmarśād*

<sup>46</sup> K<sub>1</sub>,N<sub>1</sub>: daivīm

<sup>47</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: mmānuṣīr iṣavo; N<sub>1</sub>: mānuṣīṣe

<sup>48</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: smākaṃ

<sup>49</sup> N<sub>1</sub>: sapatnan

<sup>50</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: vividdhyata

<sup>51</sup> C: naḥ

<sup>52</sup> Thus C,T<sub>1</sub>. K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sapatno rātīyati; M: sapatno rātīyati

<sup>53</sup> T<sub>1</sub>: taṃ; M,C: tān

<sup>54</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: dhūrvantu; N<sub>2</sub>: dhūrvantu; M: pūrvantu

<sup>55</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: varmma; N<sub>2</sub>: vamma

<sup>56</sup> Cf. AS(Ś)1.19.4 ~ (P)1.20.4 (the last words “brahma varma mamāntaram”). See the last mantra of 1.5.4.2 and Appendix. Cf. Caland 1924, p.164(=Kl.S. p.299).

<sup>57</sup> N<sub>1</sub>: brahmavarmenopasthāya; K<sub>1</sub>: . hmavarmenopasthāya; M: brahmavarmenopasthāya; K<sub>3</sub>,N<sub>2</sub>: brahmavarmenopasthāya; T<sub>1</sub>: brahmavarmenopasthāya(sic)

<sup>58</sup> Thus K<sub>3</sub>. Other mss: samviśatīti

<sup>59</sup> So far the procedure of evening-Agnihotra(*sāyamāhuti*) has been described. From now onwards, the special rules for the morning-Agnihotra(*prātarāhuti*) will be discussed.

<sup>60</sup> N<sub>1</sub>: prāta; N<sub>2</sub>,T<sub>1</sub>,M,C: prātaḥ

<sup>61</sup> Ritual procedure upto 1.5.1.8.

<sup>62</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>63</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: karmāṅgārāṇān; M: karmāṅgārāṇān; T<sub>1</sub>,C: karmāṅgārāṇām

<sup>64</sup> K<sub>1</sub>: nirūha .

<sup>65</sup> Cf. 1.5.1.9

<sup>66</sup> K<sub>1</sub>: . . . .; M: vyanta . . . .; C: vyantān . . . .

<sup>67</sup> Thus T<sub>1</sub>,C. N<sub>1</sub>: vyantāt\*; K<sub>3</sub>,N<sub>2</sub>: vyātāt\*; M: vyanta .

<sup>68</sup> Ritual procedure 1.5.1.10–1.5.2.5

<sup>69</sup> K<sub>1</sub>: . . . rmmābhīmarśād; M: . . . bhīmarśād; C: . . . bhīmarśānād [Original “bhīmarśād” is corrected into “abhīmarśānād” with insertion of “na”.]

<sup>70</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>71</sup> K<sub>3</sub>,N<sub>1</sub>: karmābhīmarśān; N<sub>2</sub>: karmābhīmarśān

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

- 1.5.4.7<sup>72</sup> <sup>73</sup>unnīyābhimṛṣati <sup>74</sup>sajūr devaiḥ<sup>75</sup> prātaryāvabhir<sup>76</sup> iti  
 1.5.4.8<sup>77</sup> prasidhyati<sup>78</sup> <sup>79</sup>karmā samidha ādhānāt  
 1.5.4.9<sup>80</sup> samidham ādadhāti hariṇīm<sup>81</sup> tvā<sup>82</sup> sūryajyotiṣam<sup>83</sup> vāyumatīm<sup>84</sup> su-  
 vargyām<sup>85</sup> suvargāya<sup>86</sup> <sup>87</sup>lokāya<sup>88</sup> ahar akṣitim iṣṭakām<sup>89</sup> upadadhe 'mṛtam<sup>90</sup>  
 prāṇe dadhāmi<sup>91</sup> prajāpatis tvā sādayatu divaḥ<sup>92</sup> pṛṣṭhe<sup>93</sup> tayā devatayāṅgiras-  
 vad<sup>94</sup> dhruvā sīdety  
 1.5.4.10<sup>95</sup> <sup>96</sup>athaitāvanmātre samidho juhoti sūryo<sup>97</sup> <sup>98</sup>jyotir jyotis <sup>99</sup>sūrya  
 svāheti

<sup>72</sup> Cf. 1.5.2.6.

<sup>73</sup> N<sub>2</sub>: unnīyābhimṛṣa.i; M: urnīyābhimṛṣati

<sup>74</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>: sajūr ddevaiḥ; N<sub>2</sub>: sajūr ddevaiḥ  
<sup>75</sup> M,C: devaiḥ

<sup>76</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>2</sub>: prātaryāvabhir; M: prātaryāvadbhir; N<sub>1</sub>: prātaryāvabhir

<sup>77</sup> Cf. 1.5.2.7–9.

<sup>78</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>2</sub>: prasiddhyati; N<sub>1</sub>: prasiddhya

<sup>79</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: karmā; M: karma

<sup>80</sup> Cf. 1.5.2.10

<sup>81</sup> C,T<sub>1</sub>: hariṇīm

<sup>82</sup> M,C: tvām

<sup>83</sup> K<sub>3</sub>: sūryajyotiṣam; K<sub>1</sub>.N<sub>1</sub>.N<sub>2</sub>: sūryajyotiṣam; M: sūryam jyotiṣam; C,T<sub>1</sub>: sūrya-  
 jyotiṣam

<sup>84</sup> N<sub>1</sub>.N<sub>2</sub>.T<sub>1</sub>: vāyumatīm; K<sub>1</sub>: . yumatīm

<sup>85</sup> K<sub>3</sub>.N<sub>2</sub>: suvarggāya; N<sub>1</sub>: suvarggām

<sup>86</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: suvarggāya

<sup>87</sup> K<sub>3</sub>.N<sub>2</sub>.T<sub>1</sub>: lokāyāhar akṣitim

<sup>88</sup> N<sub>1</sub>: lokāya

<sup>89</sup> K<sub>1</sub>: iṣṭa . ām; K<sub>3</sub>: iṣṭak . m

<sup>90</sup> K<sub>3</sub>: mṛtam; K<sub>1</sub>.N<sub>1</sub>.N<sub>2</sub>: mṛtam; M,C,T<sub>1</sub>: 'mṛtam

<sup>91</sup> K<sub>1</sub>: prajāpāti . . . ; M: prajāpati . . . C: prajāpati(s tvā sādayatu pṛthivyāḥ pṛṣṭhe  
 tayā devatayāṅgirasvad dhruvā sīdety atha etāvan)mātre

<sup>92</sup> N<sub>2</sub>.T<sub>1</sub>: divaḥ

<sup>93</sup> N<sub>1</sub>: pṛṣṭe

<sup>94</sup> K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: -āṅgirasvad; T<sub>1</sub>: -āṅgirasva /

<sup>95</sup> Cf. 1.5.2.11

<sup>96</sup> Thus N<sub>1</sub>.T<sub>1</sub>. K<sub>1</sub>: . . . mātre; M: . . . nmātre For C, see note 91.

<sup>97</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: sūryyo

<sup>98</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>: jyotir jyotis; C: jyotir jyotiḥ

<sup>99</sup> Drop of final sibilant. K<sub>1</sub>.N<sub>1</sub>: sūryya svāheti; N<sub>2</sub>: sūryya svāheti; M,T<sub>1</sub>: sūrya svāheti;  
 C: sūryaḥ svāheti; K<sub>3</sub>: sū . . . heti

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- 1.5.4.11<sup>100</sup> prasidhyati<sup>101</sup> 102karmonmārjanāt  
 1.5.4.12<sup>103</sup> prācīm<sup>104</sup> srucam upamārṣṭi<sup>105</sup>  
 1.5.4.13<sup>106</sup> pratyañcaṃ hastam kūrce<sup>107</sup> nimārṣṭy<sup>108</sup>  
 1.5.4.14<sup>109</sup> uttarato dviṭiyam<sup>110</sup> unmrjya<sup>111</sup> dakṣiṇā bahirvedi<sup>112</sup> dviṭiyam<sup>113</sup>  
 nimārṣṭi<sup>114</sup>  
 1.5.4.15<sup>115</sup> dviṭ acukkāram<sup>116</sup> prāśnāty<sup>117</sup>  
 1.5.4.16<sup>118</sup> 119atraivodagāvṛtto bhakṣayati sauryajyotiś<sup>120</sup> śukram<sup>121</sup> praja-  
 nanam<sup>122</sup> aśvāvad<sup>123</sup> gomadd hiraṇyavad<sup>124</sup> rayimat<sup>125</sup> puṣṭmat<sup>126</sup> kṣetravat<sup>127</sup>

<sup>100</sup> Cf. 1.5.2.12–17.

<sup>101</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>102</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: karmonmārjanāt\*; N<sub>2</sub>: karmmonmārjanāt\*

<sup>103</sup> Cf. 1.5.2.17.

<sup>104</sup> N<sub>2</sub>,T<sub>1</sub>,C: prācīm; M: prācīm\*

<sup>105</sup> K<sub>2</sub>: upamārṣṭi; N<sub>1</sub>: upamāṣṭi; M: upamārṣṭi /; K<sub>3</sub>: unmāṣṭi; T<sub>1</sub>: unmārṣṭi; K<sub>2</sub> has skipped passages from “gārhapatyam” of sūtra 2 up to “srucam” of this sūtra. Cf. note 31 above.

<sup>106</sup> Cf. 1.5.2.18.

<sup>107</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: kūrce; K<sub>1</sub>: . ūcc .

<sup>108</sup> Thus N<sub>1</sub>,N<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: nimāṣṭi; T<sub>1</sub>: nimārṣṭi /

<sup>109</sup> Cf. 1.5.2.19.

<sup>110</sup> K<sub>2</sub>: . . . yam; K<sub>3</sub>,N<sub>2</sub>: dyuṭiyam

<sup>111</sup> K<sub>2</sub>: ut\*mrjya(?); N<sub>1</sub>: upamrjya

<sup>112</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: bahirvedi; N<sub>2</sub>,M: barhirvedi; K<sub>1</sub>: ba(r)hi . edi

<sup>113</sup> C,T<sub>1</sub>: dviṭiyam

<sup>114</sup> Thus N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. K<sub>2</sub>,K<sub>3</sub>: nimāṣṭi M repeats the phrase “uttarato — nimārṣṭi”.

<sup>115</sup> Cf. 1.5.2.20.

<sup>116</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: acukkāram; K<sub>1</sub>,M,C: acukkāram Cf. note 99 to 1.5.2.20.

<sup>117</sup> T<sub>1</sub>: prāśnāti /

<sup>118</sup> Cf. 1.5.2.21

<sup>119</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>3</sub>: atraivodag . . . bhakṣayati; K<sub>1</sub>: a . . . gomadd; M: atrai . . . gomadd; C: atrai(va . . . āvṛtto bhakṣayati sauryam jyotiś śukram prajananam aśvāvad) gomadd

<sup>120</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sauryajyotiś; N<sub>1</sub>: sauryajyoti; T<sub>1</sub>: sauryajyotiḥ; C: sauryam jyotiś

<sup>121</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,C: śukram

<sup>122</sup> T<sub>1</sub>: prajananam

<sup>123</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: aśvāvat\*

<sup>124</sup> K<sub>1</sub>,N<sub>1</sub>: hiraṇyavat\*; K<sub>2</sub>: hiraṇyamad; M: hiraṇyavat

<sup>125</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: rayimat\*

<sup>126</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: puṣṭimat\*

<sup>127</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: kṣetravat\*; C: kṣatratvat

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

<sup>128</sup>*tasya te sūryapītasya*<sup>129</sup> *madhumata upahūtasyopahūto bhakṣayāmīti*  
1.5.4.17<sup>130</sup> <sup>131</sup>prasidhyati karma-  
1.5.4.18<sup>132</sup> <sup>133</sup>anupasthāyāgnīn anuvīkṣate<sup>134</sup> *namo vo astu*<sup>135</sup> *śraddhā*<sup>136</sup> *me*  
*mā vigād*<sup>137</sup> *iti*<sup>138</sup> <sup>139</sup>

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<sup>128</sup> M,C: tasyaite

<sup>129</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: sūryapītasya; K<sub>3</sub>,N<sub>2</sub>: sūryapitasya; T<sub>1</sub>: sūryapitasya

<sup>130</sup> Cf. 1.5.2.23–24.

<sup>131</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati karmmā-

<sup>132</sup> Cf. 1.5.2.24.

<sup>133</sup> K<sub>3</sub>: -ānupa . yāgnīn

<sup>134</sup> K<sub>1</sub>: a . vīkṣate

<sup>135</sup> M: 'stu; K<sub>1</sub>,N<sub>1</sub>: stu

<sup>136</sup> K<sub>2</sub>: śraddha; C: sraddhā

<sup>137</sup> K<sub>2</sub>: nigād

<sup>138</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> give the number "21(=ma,na)" between the marks. [K<sub>2</sub> adds the mark "=" after the second end mark.]

T<sub>1</sub>: / (T<sub>1</sub> does not indicate change of paṭala); M,C: //

<sup>139</sup> C has in the next line: // iti pañcamo 'nuvākaḥ //

## Agnyupasthāna (1.6)

### 1.6.1

1.6.1.1 agnīn<sup>1</sup> upasthāsyamāno bhavati tasyāgnihotry<sup>2</sup> <sup>3</sup>upakṣptā<sup>4</sup> bhavati pumvatsā<sup>5</sup>

1.6.1.2 <sup>6</sup>yadi na<sup>8</sup> <sup>9</sup>pumvatsāpi <sup>10</sup>strīvatsaiva

1.6.1.3 <sup>11</sup>sa yadi nakṣatra ādhatte yad asyopaniśāntam agnyupasthānam<sup>12</sup> bhavati tena pratipadyata<sup>13</sup> ā parvaṇo<sup>14</sup>

1.6.1.4 'tha<sup>15</sup> yadi parvaṇy<sup>16</sup> ādhatta <sup>17</sup>etenaiva pratipadyate

1.6.1.5 <sup>18</sup>pratidhāpyaitam vatsam<sup>19</sup> badhnanti<sup>20</sup>

1.6.1.6 sa<sup>21</sup> yajñopavītaṃ kṛtvāpa ācamya yajamānāyatane tiṣṭhann āhavanīyam<sup>22</sup> upatiṣṭhate

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<sup>1</sup> T<sub>1</sub>: . . . agnīn

<sup>2</sup> N<sub>1</sub>: -āgnihoty

<sup>3</sup> K<sub>1</sub>: upa . . . .

<sup>4</sup> M: ṛca kṣptā; C: ṛcā kṣptā

<sup>5</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: pumvatsā

<sup>6</sup> K<sub>1</sub>,M and C have not this sūtra because of lacuna

<sup>7</sup> K<sub>1</sub>,M,C: . . . .

<sup>8</sup> K<sub>2</sub> has not “na”.

<sup>9</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: pumvatsāpi

<sup>10</sup> K<sub>3</sub>: strīvats . va; N<sub>2</sub>: strīvat\*saiva

<sup>11</sup> K<sub>1</sub>: . . . tte yad asyopaniśāntam; M,C: . . . yat te yad asyopaniśāntam

<sup>12</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: agnyupasthānam

<sup>13</sup> N<sub>2</sub>: pratipaye; M: pratipadyata

<sup>14</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: parvvaṇo

<sup>15</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha

<sup>16</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: parvvaṇy; C: parvaṇi

<sup>17</sup> M: ete tenaiva

<sup>18</sup> K<sub>2</sub>: pradihāpyaitam; K<sub>1</sub>,N<sub>1</sub>,M,C,T<sub>1</sub>: pratidhāpyaitam [T<sub>1</sub> originally read “pratidhātevyaitam”]; K<sub>3</sub>: pratidhātepyatam; N<sub>2</sub>: pratidhātepyatam [Vyākhyā paraphrases “*pratidhāpya*” as: dohottarakālam pāyayitvā.]

<sup>19</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: vatsam

<sup>20</sup> K<sub>2</sub>: baddhnanty; T<sub>1</sub>: badhnanty; K<sub>3</sub>,N<sub>2</sub>: vaddhnanty; K<sub>1</sub>: . dhnanti

<sup>21</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: atha [K<sub>2</sub> inserts “sa” below “atha” without ink.]

<sup>22</sup> T<sub>1</sub>: āhavanīyam

- 1.6.1.7<sup>23</sup> <sup>24</sup>*kavātiryāñi*<sup>25</sup> <sup>26</sup>*ivopatiṣṭheteti* brāhmaṇam kavātiryāñi<sup>27</sup> <sup>28</sup>*ivo-*  
*patiṣṭhata* <sup>29</sup>*upa prayanto adhvaram*<sup>30</sup> ity anucchandaśāñ<sup>31</sup>, *citrāvaso svasti*  
*te*<sup>32</sup> *pāpāram*<sup>33</sup> <sup>34</sup>*aśīyety* <sup>35</sup>ātaś  
 1.6.1.8<sup>36</sup> <sup>37</sup>*citrāvaso svasti te pāram*<sup>38</sup> *aśīyety* rātrim<sup>39</sup> manasā dhyāyati<sup>40</sup>  
 1.6.1.9 <sup>41</sup>*indhānās tvā śataṃ*<sup>42</sup> *himā* iti samidham ādadhāti <sup>43</sup>*dyumantas*<sup>44</sup>  
*samidhāmahi*<sup>45</sup> <sup>46</sup>*vayasvanto*=<sup>47</sup> *varṣiṣṭhe adhi nāke svāhety*

<sup>23</sup> See TS1.5.9.7: yó vá agnīm pratyāñi upatiṣṭhate práty enam oṣati, yáḥ párāñ víṣvañ prajāyā paśúbhir eti, kāvātiryāñi ivopatiṣṭheta. nāinam pratyóṣati ná víṣvañ prajāyā paśúbhir eti.

<sup>24</sup> K<sub>1</sub>: kavā . . . ta upa prayanto; M: kavātiryāñi ivo . . . te upa prayanto' C: kavātiryāñi ivo(patiṣṭha)te upa prayanto [Caland mistook the extent of lacuna to be only of three syllable.]

<sup>25</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: kavātiryāñi; N<sub>1</sub>: kavātiyāñi; M: kavātiryāñi; T<sub>1</sub>: 'tha vā tiryāñi

<sup>26</sup> N<sub>2</sub>,T<sub>1</sub>: ivopatiṣṭheteti

<sup>27</sup> K<sub>2</sub>,N<sub>1</sub>: kavātiyāñi

<sup>28</sup> K<sub>2</sub>: ivopatiṣṭheteti; T<sub>1</sub>: ivopatiṣṭhate /

<sup>29</sup> T<sub>1</sub>: upayanto

<sup>30</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: addhvaram; T<sub>1</sub>: 'dhvaram

<sup>31</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: anucchandaśāñ; N<sub>1</sub>: anucśandaśāñ; M,T<sub>1</sub>: anucchandaśam; C: anucchandaśam

<sup>32</sup> Not in T<sub>2</sub>.

<sup>33</sup> K<sub>2</sub>: pāpāram

<sup>34</sup> T<sub>1</sub>: aśīyety

<sup>35</sup> N<sub>2</sub> and T<sub>1</sub> skip “ātaś — aśīyety”.

<sup>36</sup> Cf. TS1.5.7.5: *citrāvaso svasti te pāram aśīyety* āha, rātrir vá citrāvasur, ávyuṣṭyai vá etāsyai purā brāhmaṇā abhaiṣur, vyūṣṭim evāvarundhe.

<sup>37</sup> “citrāvaso — aśīyety” is not in T<sub>1</sub>.

<sup>38</sup> K<sub>2</sub>: pāpāram

<sup>39</sup> N<sub>2</sub>,T<sub>1</sub>,M: rātrim

<sup>40</sup> K<sub>2</sub>: ddhyāyatī-; K<sub>1</sub>: ddhy . . yatī- ; M,T<sub>1</sub>: dhyāyati /

<sup>41</sup> C: indhānas tvam

<sup>42</sup> C: satam

<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>,T<sub>1</sub> with var. N<sub>1</sub>: dyumanta=adhi nāke svāhety; K<sub>1</sub>: dyumanta=n . k . svāhety; M: dyumanta=nāke svāhety; C: dyumantaṃ samidhāmahi .. 1.5.5.q .. nāke svāhety

<sup>44</sup> N<sub>2</sub>,T<sub>1</sub>,C: dyumantaṃ

<sup>45</sup> T<sub>1</sub>: samindhāmahi

<sup>46</sup> K<sub>3</sub>: vayasvanto=vaṣiṣṭhe; K<sub>2</sub>: vayasvanto=yarṣiṣṭhe; T<sub>1</sub>: payasvanto+varṣiṣṭhe

<sup>47</sup> N<sub>2</sub>,T<sub>1</sub>: +

1.6.1.10 etayaiva tistro <sup>48</sup>'bhyādadhyād<sup>49</sup> ity<sup>50</sup>

1.6.1.11<sup>51</sup> <sup>52</sup>athaikam <sup>53</sup>etām<sup>54</sup> eva tistraḥ kṛtvo 'bhyādadhyād<sup>55</sup> brāhma-  
ṇam<sup>56</sup> u vai bhavaty eṣā vai <sup>57</sup>sūrmī karṇakāvaty<sup>58</sup> etayā ha sma vai<sup>59</sup> devā<sup>60</sup>  
asurāṇām<sup>61</sup> śatatarhā=stṛtyā acchamḃaṭkāram<sup>62</sup> ity

1.6.1.12<sup>63</sup> ekasyā<sup>64</sup> <sup>65</sup>evaitad brāhmaṇam<sup>66</sup> ekām<sup>67</sup> abhyādadhyād<sup>68</sup> ity ekām<sup>69</sup>  
evābhyādadhyā<sup>70</sup> <sup>71</sup>eṣā sthitis<sup>72</sup>

<sup>48</sup> K<sub>1</sub>: bhyādadhy . . . .

<sup>49</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: bhyādadhyād; N<sub>2</sub>,M: bhyādadhyād

<sup>50</sup> N<sub>2</sub>: aty

<sup>51</sup> See TS1.5.7.6: eṣā vai sūrmī karṇakāvaty, etāyā ha sma vai devā āsurāṇām śata-  
tarhā[ṁs tṛṇhanti, yād etāyā samīdham ādadhāti vājram evaitac chatagnīm yāja-  
māno bhrātṛvyāya prā harati] stṛtyā āchamḃaṭkāram.

<sup>52</sup> N<sub>1</sub>,T<sub>1</sub>: avaikam [T<sub>1</sub> originally had "athaikam"].; K<sub>1</sub>: . . .

<sup>53</sup> K<sub>1</sub>: . . . m u vai bhavaty; M: e . . . ṇam u vai bhavaty; C: e . . . (brāhma)ṇam u  
vai bhavaty

<sup>54</sup> K<sub>1</sub>,C: ekām

<sup>55</sup> K<sub>2</sub>,K<sub>3</sub>: bhyādadhyāt\*; N<sub>1</sub>,N<sub>2</sub>: bhyādadhyāt\*; T<sub>1</sub>: 'bhyādadhyāt /

<sup>56</sup> K<sub>2</sub>: brahmaṇam

<sup>57</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sūrmī karṇakāvaty; N<sub>1</sub>: sūrmī karṇakāvaty; K<sub>1</sub>: sūrmī karṇakā-  
vaty; M: sūrmīkarṇakāvaty

<sup>58</sup> K<sub>2</sub>,K<sub>3</sub>: etayā=stṛtyā achamḃaṭkāram ity; N<sub>2</sub>: etayā ha sma+stṛtyā achamḃaṭkāram  
ity; T<sub>1</sub>: etayā ha sma+smṛtyā acchamḃaṭkāram ity Cf. note 61 below.

<sup>59</sup> C has not "vai".

<sup>60</sup> T<sub>2</sub>: bhava

<sup>61</sup> N<sub>1</sub>: śatarhā=stṛtyā achamḃaṭkāram ity; T<sub>2</sub>: śataṃ hi+smṛtyā acchamḃaṭkāram ity;  
K<sub>1</sub>,M: śa=ahamḃaṭkāram ity; C: śatatarhāṃs tṛṇhanti yad etayā samīdham ādadhāti  
vājram evaitac chatagnīm yajamāno bhrātṛvyāya praharati stṛtyā acchamḃaṭkāram  
ity Cf. note 58 above.

<sup>62</sup> K<sub>1</sub>: achamḃaṭkāram; N<sub>1</sub>: achamḃaṭkāram; K<sub>2</sub>,K<sub>3</sub>: achamḃaṭkāram; C: acchamḃaṭ-  
kāram; M: ahamḃaṭkāram

<sup>63</sup> This *brāhmaṇa* quotation has not been identified.

<sup>64</sup> M,C: etasyā

<sup>65</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: evaitat\*

<sup>66</sup> K<sub>1</sub>: brāhma . m

<sup>67</sup> K<sub>3</sub>,N<sub>2</sub>: akām; Not in C.

<sup>68</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: abhyādadhyād

<sup>69</sup> K<sub>1</sub>: . kām

<sup>70</sup> T<sub>1</sub>: -ābhyādadhyā /

<sup>71</sup> For the phrase "eṣā sthitiḥ", cf. Caland 1924, p.155(=Kl.S. p.290). KauṣB and ŚB  
also use the phrase.

<sup>72</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>.M: sthitis; C: sthitiḥ; K<sub>1</sub>: sthi .

- <sup>73</sup>1.6.1.13<sup>74</sup> <sup>75</sup>san<sup>76</sup> tvam<sup>77</sup> agne sūryasya<sup>78</sup> <sup>79</sup>varcasāgathā ity <sup>80</sup>upatiṣṭhate  
<sup>81</sup>sam ṛṣṇāṁ stutena=<sup>82</sup> prajayā sṛjeti  
1.6.1.14<sup>83</sup> <sup>84</sup>san<sup>85</sup> ta<sup>86</sup> ākurvantu svam yajamānety āha yad anyatra manasā  
tad dhyāyeti  
1.6.1.15<sup>87</sup> tat samākṛtam abhimantrayate <sup>88</sup>sam<sup>89</sup> paśyāmi prajā <sup>90</sup>aham i=  
bahvīr me bhūyāsteti  
1.6.1.16<sup>91</sup> samhitāsi viśvarūpīr ity agnihotriyai <sup>92</sup>vatsam<sup>93</sup> abhimṛṣaty<sup>94</sup> utta-

<sup>73</sup> 1.6.1.13-15=1.2.3.17-1.2.4.1

<sup>74</sup> =1.2.3.17.

<sup>75</sup> K<sub>1</sub>: . n tvam

<sup>76</sup> C: sam

<sup>77</sup> C: tvām

<sup>78</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sūryasya; K<sub>2</sub>: sūryasya

<sup>79</sup> K<sub>1</sub>,N<sub>1</sub>: varcasāgathā; K<sub>2</sub>: varcasāhathā; K<sub>3</sub>: varcasāgadhā; T<sub>1</sub>: varcasāgadhā; N<sub>2</sub>:  
varśasāgadhā

<sup>80</sup> Thus basically with N<sub>1</sub>. K<sub>1</sub>: upa . . . . ; K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: upatiṣṭhate=(N<sub>2</sub>,T<sub>1</sub>: +)  
bahvīr mme(T<sub>1</sub>: me) bhūyāsteti [abbreviated up to the end of 15]

<sup>81</sup> M: samṛ=sṛjeti; C: sam .. 1.5.5r .. sṛjeti

<sup>82</sup> T<sub>2</sub>: +

<sup>83</sup> =1.2.3.18. Cf.TS1.5.9.1.

<sup>84</sup> K<sub>1</sub>: . . . ne . āha . d anyatra manasā. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub> omit this sūtra by means of  
abbreviation; see note 80.

<sup>85</sup> C,T<sub>1</sub>: sam

<sup>86</sup> T<sub>1</sub>: te

<sup>87</sup> =1.2.3.19; 1.2.4.1. With K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub> and T<sub>1</sub>, large part of this sūtra is not explicitly  
given because of abbreviation. See note 80 above.

<sup>88</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>1</sub>: sam paśyāmi=bahvīr mme bhūyāsteti; M: sam paśyāmi=bahvīḥ  
karma bhūyāsteti; C: sam paśyāmi .. 1.5.6a-c .. bahvīḥ . . . bhūyāsteti

<sup>89</sup> Thus construed. T<sub>1</sub>,C: sam; K<sub>1</sub>,N<sub>1</sub>,M: sam

<sup>90</sup> N<sub>1</sub>: aham=bahvīr mme; T<sub>2</sub>: aham+bahvīr me

<sup>91</sup> Cf. TS1.5.8.2: iṣṭakācīd vā anyò 'gnīḥ paśucīd anyāḥ, samhitāsi viśvarūpīr iti vatsām  
abhimṛṣaty, ūpaivāinaṃ dhatte, paśucītam enaṃ kurute. Cf. BaudhŚS3.8:78.1f.;  
ĀpŚS6.17.4.

<sup>92</sup> K<sub>1</sub>: vatsa . . . śa . ttarenā-

<sup>93</sup> K<sub>2</sub>: vat\*sam

<sup>94</sup> T<sub>1</sub>: abhimṛṣati /



renāgreṇānvāhāryapacanam<sup>95</sup> prāñcan<sup>96</sup> tiṣṭhantam<sup>97 98</sup> abhīva dakṣiṇam akṣi-  
kaṭam<sup>99 100</sup> ā morjā viśā gaupatyenā rāyas poṣeṇa=rāya<sup>101</sup> śrayantām ity<sup>102</sup>  
1.6.1.17 <sup>103</sup>atha<sup>104 105</sup>pratyāñ paretya <sup>106</sup>ṣaḍbhir<sup>107</sup> gārhapatyam upatiṣṭhata<sup>108</sup>  
<sup>109</sup>upa tvāgne dive dive, rājanam adhvarāṇām<sup>110</sup>, <sup>111</sup>sa naḥ<sup>112</sup> piteva<sup>113</sup> sūnave,  
'gne<sup>114</sup> tvān<sup>115</sup> no antamas, tan<sup>116</sup> tvā<sup>117</sup> śociṣṭha dīdivo, vasur<sup>118</sup> agnir vasuśra-  
vā ity  
1.6.1.18 ūrjā<sup>119</sup> vaḥ<sup>120 121</sup>paśyāmy<sup>122</sup> ūrjā<sup>123</sup> mā paśyateti gr̥hān parekṣate

- <sup>95</sup> K<sub>2</sub>,K<sub>3</sub>: -ānvāhāryapacanam; N<sub>1</sub>,K<sub>1</sub>,N<sub>2</sub>: -ānvāhāryapacanam; M,C,T<sub>1</sub>: -ānvāhārya-  
pacanam  
<sup>96</sup> C,T<sub>1</sub>: prāñcam  
<sup>97</sup> T<sub>1</sub>: tiṣṭhantam  
<sup>98</sup> M: abhāva; C: abhāve  
<sup>99</sup> T<sub>1</sub>: akṣitatam [Vyākhyā paraphrases akṣikaṭam as akṣṇaḥ antam katākṣam.]  
<sup>100</sup> Thus basically with N<sub>2</sub>,T<sub>1</sub>. K<sub>2</sub>: ā morjjāviśājopatyenā rāya=vo rāya śrayantām  
ity; K<sub>3</sub>: ā morjjāviśāgaupatyenā rāya=vo rāya śrayantām ity; N<sub>1</sub>: ā morjjāviśāga-  
patyenā=rāya śrayantām iti; N<sub>2</sub>,T<sub>1</sub>: ā morjjāviśāgaupatyenā rāyaspoṣeṇa+rāya(T<sub>1</sub>:  
rāyaḥ) śrayantām ity; K<sub>1</sub>: ā morjjā=rā . . . .; M: ā morjā=rā śrayantām iti; C: ā  
morjā viśā .. l.c.d .. śrayantām iti  
<sup>101</sup> Drop of final sibilant. N<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: rāya; M: rā  
<sup>102</sup> M,C: iti  
<sup>103</sup> K<sub>1</sub>: . . . tyam upatiṣṭhata  
<sup>104</sup> Not in N<sub>1</sub>,K<sub>1</sub>,M,C.  
<sup>105</sup> T<sub>1</sub>: pratyāñn aparetya  
<sup>106</sup> K<sub>2</sub>,N<sub>2</sub>: ṣaṭbhir ggārhapatyam; K<sub>3</sub>: ṣaṭbhir ggāruhapatyam  
<sup>107</sup> Not in K<sub>1</sub>,M,C. N<sub>1</sub>: bhi  
<sup>108</sup> N<sub>2</sub>,T<sub>1</sub>: upatiṣṭhate  
<sup>109</sup> K<sub>1</sub>: upa tvā . e dive dive  
<sup>110</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: addhvarāṇām  
<sup>111</sup> K<sub>2</sub>: saḥ ya (?)  
<sup>112</sup> N<sub>2</sub>,T<sub>1</sub>,M,C: naḥ  
<sup>113</sup> K<sub>2</sub>: . teva  
<sup>114</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne  
<sup>115</sup> C: tvam  
<sup>116</sup> N<sub>2</sub>,T<sub>1</sub>: ta; C: tam; T<sub>1</sub>: tat  
<sup>117</sup> N<sub>1</sub>: śoci . . . divot\*sur  
<sup>118</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: agnir vvasuśravā; N<sub>1</sub>: agnivasuśravā  
<sup>119</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjjā  
<sup>120</sup> M,C,T<sub>1</sub>: vaḥ  
<sup>121</sup> K<sub>1</sub>: pa . ūrjjā mā paśyateti  
<sup>122</sup> K<sub>1</sub>: pa . my  
<sup>123</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjjā

- <sup>124</sup> *rāyas poṣeṇa vaḥ<sup>125</sup> paśyāmi rāyas poṣeṇa<sup>126</sup> mā<sup>127</sup> paśyateti gā<sup>128</sup>*  
 1.6.1.19 <sup>129</sup> *idā stha madhukṛta<sup>130</sup> iti tā eva<sup>131</sup> syonā mā<sup>132</sup> viśate=rāya<sup>133</sup>*  
*śrayantām ity*  
 1.6.1.20 *atha prāñ etya catarṣbhir<sup>134</sup> āhavanīyam upatiṣṭhate tat<sup>135</sup> savitur*  
*vareṇyaḥ, somānaṃ<sup>136</sup> svaraṇaṃ<sup>137</sup>, kadā cana starīr asi<sup>138</sup>, pari tvāgne puram<sup>139</sup>*  
<sup>140</sup> *vayam ity*  
 1.6.1.21 <sup>141</sup> *atha<sup>142</sup> pratyāñ paretya gāruhapatyam<sup>143</sup> upatiṣṭhate<sup>144</sup> 145 'gne<sup>146</sup>*  
*gṛhapate sugṛhapatir ahan<sup>147</sup> tvayā gṛhapatinā bhūyāsaṃ sugṛhapatir mayā<sup>148</sup>*

- <sup>124</sup> Thus N<sub>1</sub>. K<sub>2</sub>, T<sub>1</sub>: rāyaspo=(T<sub>1</sub>: +) rāya(T<sub>1</sub>: rāyaḥ) śrayantām ity; K<sub>3</sub>: rāya=rāya śrayantām ity; N<sub>2</sub>: rāyaspo+rāyaspo śrayantām ity [both to the end of 17]; K<sub>1</sub>: rāyas p(o)ṣeṇa vaḥ paśyāmy rāyas p.ṣ.ṇa mā pa . . . .
- <sup>125</sup> M, C, T<sub>1</sub>: vaḥ
- <sup>126</sup> K<sub>1</sub>: rāyasp.ṣ.ṇa
- <sup>127</sup> K<sub>1</sub>: pa . . .
- <sup>128</sup> T<sub>2</sub>: rā
- <sup>129</sup> K<sub>1</sub>: . . . ā=śrayantām ity
- <sup>130</sup> T<sub>2</sub>: iki tā
- <sup>131</sup> Thus N<sub>1</sub>. M: syonā=śrayantām ity; C: syonā .. 1.5.6l .. śrayantām ity; T<sub>2</sub>: syonā virāte+rāyaḥ śrayantām ity
- <sup>132</sup> Not in T<sub>2</sub>.
- <sup>133</sup> Drop of final sibilant. K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: rāya; T<sub>1</sub>: rāyaḥ
- <sup>134</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: catarṣbhir
- <sup>135</sup> K<sub>3</sub>: savitur vvareṇyam; K<sub>1</sub>, N<sub>1</sub>: savitur vvareṇyaṃ; K<sub>2</sub>: savitu vvareṇyaṃ
- <sup>136</sup> M: somānaṃ\*; N<sub>2</sub>, T<sub>1</sub>, C: somānaṃ; K<sub>3</sub>: sonaṃ
- <sup>137</sup> M: svaraṇam
- <sup>138</sup> T<sub>1</sub>: asi /; M: asīti
- <sup>139</sup> K<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram
- <sup>140</sup> K<sub>1</sub>: vayam i .
- <sup>141</sup> K<sub>1</sub>: . . . tyañ paretya
- <sup>142</sup> T<sub>1</sub>: pratyāññ aparetya
- <sup>143</sup> K<sub>3</sub>: gāruhapatyam
- <sup>144</sup> T<sub>1</sub>: upatiṣṭhate /
- <sup>145</sup> Thus K<sub>3</sub>, (K<sub>2</sub> with var.) N<sub>1</sub>: gne gṛhapatir sugṛhapatih=bhūyā ity; N<sub>2</sub>: gne gṛhapatir sugṛhapatir ahan tvayā+gṛhapatinā bhūyā ity; T<sub>1</sub>: agne gṛhapatir aham tvayā+gṛhapatinā bhūyā ity; K<sub>1</sub>: gne gṛhapatir . =bhūyā ity; M: 'gne gṛhapatir i =bhūyā ity; C: 'gne gṛhapatir .. 1.5.6q .. bhūyā ity
- <sup>146</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: gne; T<sub>1</sub>: agne
- <sup>147</sup> Thus K<sub>3</sub>, N<sub>2</sub>. K<sub>2</sub>: ahamṇ; T<sub>1</sub>: aham
- <sup>148</sup> K<sub>2</sub>, K<sub>3</sub>: mmayā

*tvam gṛhapatīnā bhūyā*<sup>149</sup> ity

1.6.1.22 āśīṣa āśāste<sup>150</sup> śataṃ himās tāṃ aśīṣam āśāse mahyam<sup>151</sup> amuṣmai  
jyotiṣmatīm ity ātmano 'gre<sup>152</sup> nāma gṛhṇāty, amuṣmā amuṣmā ity anupūrvam<sup>153</sup>  
putrāṇān<sup>154</sup>, tantava ity antatas<sup>155</sup>

1.6.1.23<sup>156</sup> 157 tasyaitad brāhmaṇam<sup>158</sup> pra vā<sup>159</sup> eṣo 'smāl<sup>160</sup> lokāc<sup>161</sup> 162 cyavate  
ya āhavanīyam upatiṣṭhate<sup>163</sup> gārhapatyam upatiṣṭhate 'sminn<sup>164</sup> eva loke<sup>165</sup>  
pratitiṣṭhaty atho<sup>166</sup> gārhapatyāyaiva nihnuta iti yad etad<sup>167</sup>

1.6.1.E athaikam samānam<sup>168</sup> ā ṣaḍbhyaḥ<sup>169</sup> 170

<sup>149</sup> K<sub>2</sub>:bhūya

<sup>150</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: śataṃ himā=(N<sub>2</sub>,T<sub>1</sub>: +) ity antatas(N<sub>2</sub>,T<sub>1</sub>: antas); K<sub>1</sub>:  
śataṃ him . . . ātmano gre .āma gṛhṇāty amuṣmā amuṣmā ity anupūrvam putrāṇān  
tantava ity antatas

<sup>151</sup> M: maṃhyam

<sup>152</sup> N<sub>1</sub>: gre

<sup>153</sup> N<sub>1</sub>: anupūrvam; M,C,T<sub>1</sub>: anupūrvam

<sup>154</sup> C: putrāṇām; T<sub>2</sub>: ratrāṇān

<sup>155</sup> N<sub>1</sub>: antata; N<sub>2</sub>,T<sub>1</sub>,T<sub>2</sub>: antas; M: antantas

<sup>156</sup> For the *brāhmaṇa* quotation, see TS1.5.8.2-3.

<sup>157</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: tasyaitat\*; K<sub>2</sub>: tasyaitam

<sup>158</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: brāhmaṇam

<sup>159</sup> K<sub>2</sub>: eṣāsmāl

<sup>160</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: smāl; N<sub>1</sub>: smal

<sup>161</sup> Consonant gemination resolved. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: lokā; T<sub>1</sub>: lokāt

<sup>162</sup> K<sub>1</sub>: cyavate=nihnū . . . d etad; M: cyavate=hihata iti

<sup>163</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>: gārhapatyam upa=gārhapatyāyaiva(K<sub>3</sub>: gāruha-) nihnuta;  
N<sub>2</sub>,T<sub>1</sub>: +gārhapatyāyaiva nihnuta; C: . . . nihnuta

<sup>164</sup> N<sub>1</sub>: sminn; T<sub>2</sub>: asminn

<sup>165</sup> N<sub>1</sub>: loke

<sup>166</sup> T<sub>2</sub>: adho

<sup>167</sup> N<sub>1</sub>: ekam [?]

<sup>168</sup> C: samānan

<sup>169</sup> K<sub>1</sub>: ṣaṭ\*bhyaḥ; N<sub>1</sub>: ṣaṭbhya; K<sub>2</sub>,K<sub>3</sub>: ṣaṭbhyam; N<sub>2</sub>: ṣaṭbhyam; T<sub>1</sub>: ṣaḍbhyam; M:  
ṣaṭbhyāḥ

<sup>170</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub>,K<sub>3</sub> give the number "22(=tha,  
nna)" between the marks. M,T<sub>1</sub>: // ; C: // //

1.6.2

1.6.2.1<sup>1</sup> 2athaikaṃ samānam ā ṣaḍbhyaṣ<sup>3</sup>

1.6.2.2<sup>4</sup> ṣaḍbhir<sup>5</sup> gārhapatyam<sup>6</sup> 7upatiṣṭhata<sup>8</sup>

1.6.2.3<sup>9</sup> ūrjā<sup>10</sup> vaḥ<sup>11</sup> paśyāmy<sup>12</sup> ūrjā<sup>13</sup> mā paśyateti gr̥hān parekṣate

1.6.2.4<sup>14</sup> prāñ etya tiṣṭbhir āhavanīyam upatiṣṭhate<sup>15</sup> tat<sup>16</sup> savitur vareṇyam,  
somānaṃ<sup>17</sup> svarāṇaṃ, kadā cana starīr asīti

1.6.2.5<sup>18</sup> pari tvāgne puram<sup>19</sup> vayam ity<sup>20</sup> eṣā pariśete<sup>21</sup>

1.6.2.6<sup>22</sup> 'tha<sup>23</sup> pratyāñ paretya gārhapatyam<sup>24</sup> upatiṣṭhate<sup>25</sup> 'gne<sup>26</sup> gr̥ha-  
pata<sup>27</sup> ity<sup>28</sup>

1.6.2.7<sup>29</sup> 30tathaivāśiṣa āśāste

<sup>1</sup> Cf.1.6.1.6-17.

<sup>2</sup> K<sub>1</sub>: athaika . mānam; K<sub>2</sub>: athaika samānām

<sup>3</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: ṣaṭ\*bhyaṣ; K<sub>2</sub>: ṣaṭ\*bhyaḥ; C,T<sub>1</sub>: ṣaḍbhyaḥ

<sup>4</sup> See 1.6.1.17.

<sup>5</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: ṣaṭ\*bhir

<sup>6</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: ggārhapatyam; K<sub>3</sub>: ggāruhapatyam

<sup>7</sup> K<sub>1</sub>: upatiṣṭha . . . rekṣate

<sup>8</sup> T<sub>1</sub>: upatiṣṭhate /

<sup>9</sup> See 1.6.1.18.

<sup>10</sup> K<sub>2</sub>,K<sub>3</sub>: ūrjjā

<sup>11</sup> N<sub>2</sub>,T<sub>1</sub>,M,C: vaḥ

<sup>12</sup> N<sub>1</sub>: ppaśyāmy (!)

<sup>13</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjjā

<sup>14</sup> For 1.6.2.4-5, cf.1.6.1.20.

<sup>15</sup> K<sub>2</sub>: upatiṣṭhatai; T<sub>1</sub>,M: upatiṣṭhate /

<sup>16</sup> K<sub>3</sub>,N<sub>1</sub>: savitur vvareṇyam; K<sub>2</sub>: savitu vvareṇyam

<sup>17</sup> M: somānaṃ\*; N<sub>2</sub>,T<sub>1</sub>,C: somānaṃ

<sup>18</sup> Cf. 1.6.1.20.

<sup>19</sup> N<sub>1</sub>,T<sub>1</sub>,M,C: puram

<sup>20</sup> K<sub>1</sub>: eṣ . pari . te

<sup>21</sup> T<sub>1</sub>: pariśete /

<sup>22</sup> Cf. 1.6.1.21.

<sup>23</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; K<sub>1</sub>,T<sub>1</sub>,M,C: atha

<sup>24</sup> K<sub>3</sub>: gārhapatyā gārhapatyam; N<sub>2</sub>: gārhapatyā gārhapatyam

<sup>25</sup> T<sub>1</sub>: upatiṣṭhate /

<sup>26</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne; T<sub>1</sub>: agne

<sup>27</sup> K<sub>1</sub>: gr̥ . . ta

<sup>28</sup> K<sub>1</sub>,M,C: iti; N<sub>1</sub>: itity

<sup>29</sup> Cf. 1.6.1.22.

<sup>30</sup> Thus K<sub>1</sub>,M,C. N<sub>1</sub>: athaivāśiṣa āśāste; K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>; āśiṣa āśāste (T<sub>1</sub>: /) Here the

- 1.6.2.8 <sup>31</sup>prān<sup>32</sup> <sup>33</sup>etyaikayāhavanīyam upatiṣṭhate pari <sup>34</sup>tvāgne puram<sup>35</sup> va-  
yam iti  
 1.6.2.9<sup>36</sup> <sup>37</sup>tasyaitad brāhmaṇam<sup>38</sup> pari<sup>39</sup> <sup>40</sup>tvāgne puram<sup>41</sup> vayam ity <sup>42</sup>āha  
paridhim <sup>43</sup>evaitam paridadhāty askandāyeti yad etad  
 1.6.2.10<sup>44</sup> <sup>45</sup>athaikaṃ <sup>46</sup>samānam ā ṣaḍbhyaḥ<sup>47</sup>  
 1.6.2.11<sup>48</sup> ṣaḍbhir<sup>49</sup> gārhapatyam<sup>50</sup> <sup>51</sup>upasthāyāta evopatiṣṭhate<sup>52</sup> agne<sup>53</sup> gr-  
hapata iti  
 1.6.2.12<sup>54</sup> <sup>55</sup>tathaivāśiṣa āśāste<sup>56</sup>

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same *āśiṣ* formula as in 1.6.1.22 above is to be understood.

- <sup>31</sup> K<sub>1</sub>: prā . . . gn. puram  
<sup>32</sup> K<sub>2</sub>: prañ  
<sup>33</sup> K<sub>2</sub>: ety ekayā-  
<sup>34</sup> N<sub>2</sub>: . āgne  
<sup>35</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: puram  
<sup>36</sup> For the *brāhmaṇa* quotation, see TS1.5.8.5.  
<sup>37</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tasyaitat\*; M: tasyaititad  
<sup>38</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: brāhmaṇam  
<sup>39</sup> N<sub>1</sub>: pariri  
<sup>40</sup> K<sub>3</sub>: . āgne  
<sup>41</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: puram  
<sup>42</sup> T<sub>1</sub>: āhavanīparidhim  
<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: evaitam  
<sup>44</sup> Cf. 1.6.1.6–17.  
<sup>45</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: athaikaṃ  
<sup>46</sup> K<sub>1</sub>: samāṣa . ṣ; M: samāṣaḥbhyaḥ; C: samānam ā ṣaḍbhyaḥ  
<sup>47</sup> K<sub>2</sub>,K<sub>3</sub>: ṣaṭ\*bhyaḥ; N<sub>1</sub>: ṣaṭ\*bhya; N<sub>2</sub>: ṣaśbhyaḥ; C,T<sub>1</sub>: ṣaḍbhyaḥ  
<sup>48</sup> Cf. 1.6.1.17 and 21.  
<sup>49</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,M: ṣaṭ\*bhir; N<sub>2</sub>: ṣaśbhir; K<sub>2</sub>: ṣabhir  
<sup>50</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: ggārhapatyam; K<sub>3</sub>: ggāruhapatyam  
<sup>51</sup> M,C: upasthāya ta evo-  
<sup>52</sup> T<sub>1</sub>: upatiṣṭhate /  
<sup>53</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne; T<sub>1</sub>: agne  
<sup>54</sup> Cf. 1.6.2.8 and 1.6.1.22.  
<sup>55</sup> K<sub>3</sub>: tathaivā . . āśāsta; K<sub>1</sub>: tathaivāśiṣa āśā .(e); N<sub>2</sub>,T<sub>1</sub>: tathāivāśiṣa āśāsta  
<sup>56</sup> T<sub>1</sub>: āśāste /

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

- 1.6.2.13<sup>57</sup> *ūrjā<sup>58</sup> vaḥ<sup>59</sup> paśyāmy ūrjā<sup>60</sup> mā paśyateti gr̥hān parekṣate*  
 1.6.2.14<sup>61</sup> *62prāñ<sup>63</sup> etya catarṣbhir<sup>64</sup> āhavanīyam upatiṣṭhate tat savitur vare-*  
*ṇyam<sup>65</sup>, somānañ<sup>66</sup> svarāṇam<sup>67</sup>, kadā cana<sup>68</sup> starīr asī<sup>69</sup>, pari tvāgne puram<sup>70</sup>*  
*vayam iti*  
 1.6.2.15<sup>71</sup> *tad etat<sup>72</sup> prākṣam̐stham<sup>73</sup> upo<sup>74</sup> etad<sup>75</sup> brāhmaṇam<sup>76</sup> āpnoti pari*  
*tvāgne puram<sup>77</sup> vayam<sup>78</sup> iti yad etat<sup>79</sup> prathamā vāstv iti<sup>80</sup> dvitīyā vā*  
 1.6.2.16 *tena haitena sāyam evopatiṣṭhate na<sup>81</sup> prātar, naktam upatiṣṭhate<sup>82</sup>*

<sup>57</sup> This sūtra is not found with N<sub>1</sub> and K<sub>1</sub> recension MSS. N<sub>1</sub> shows blank space of several syllables before starting the passage of the next sūtra. Although K<sub>1</sub> shows lacuna of about 18 syllables, the space may cover only the missing first part of sūtra 14 which is kept in M and C.

<sup>58</sup> K<sub>2</sub>, K<sub>3</sub>: ūrjjā

<sup>59</sup> T<sub>1</sub>: vaḥ

<sup>60</sup> K<sub>2</sub>, K<sub>3</sub>: ūrjjā

<sup>61</sup> Cf. 1.6.1.20.

<sup>62</sup> K<sub>1</sub>: . . . tat savitur [about 18 syllables lacuna]

<sup>63</sup> K<sub>2</sub>: prañ

<sup>64</sup> N<sub>2</sub>, T<sub>1</sub>: catisṛbhir

<sup>65</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: vvare  
dnyam; C: vareṇyam(?)

<sup>66</sup> M: somānañ\*; N<sub>2</sub>, T<sub>1</sub>, C: somānaṃ

<sup>67</sup> K<sub>3</sub>: svarāṇa

<sup>68</sup> N<sub>1</sub>: starīyasi [instead of “starīr asī”.]

<sup>69</sup> M, C: asīti

<sup>70</sup> K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram

<sup>71</sup> Cf. 1.6.2.5.

<sup>72</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: etat\*

<sup>73</sup> M: prākṣam̐\*stham; N<sub>2</sub>, C: prākṣamstham

<sup>74</sup> M, C: upatiṣṭhata

<sup>75</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: etat\*; K<sub>2</sub>: etam; C: etat

<sup>76</sup> K<sub>2</sub>: braṃmaham

<sup>77</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram

<sup>78</sup> T<sub>1</sub>: ity etat

<sup>79</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>2</sub>: etat\*; N<sub>1</sub>: eta

<sup>80</sup> K<sub>2</sub>: dvitīyāyā

<sup>81</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: prātar nnaktam; K<sub>1</sub>: prātar nnakta .

<sup>82</sup> K<sub>1</sub>: . . . .

1.6.2.17<sup>83</sup> <sup>84</sup>*na prātar* iti hi<sup>85</sup> brāhmaṇam<sup>86</sup> śvobhūta āgnīpāvamānīr<sup>87</sup> ud-  
dharaty<sup>88</sup> *agna āyūmṣi pavasa*<sup>89</sup> ity etāṣ<sup>90</sup> <sup>91</sup>ṣaḍ ṛco  
1.6.2.18<sup>92</sup> <sup>93</sup>nāgnīpāvamānikena samvatsaram<sup>94</sup> upatiṣṭhate  
1.6.2.19<sup>95</sup> *samvatsarasya*<sup>96</sup> *parastād āgnīpāvamānībhir*<sup>97</sup> <sup>98</sup>*upatiṣṭhata* iti <sup>99</sup>so  
'ta ūrdhvaṃ<sup>100</sup> kāmam eva sāgnīpāvamānikenopatiṣṭhate <sup>101</sup>kāmam uddharet  
1.6.2.20<sup>102</sup> <sup>103</sup>tasyaitad brāhmaṇam<sup>104</sup> *yathā vai* <sup>105</sup>*puruṣo 'śvo*<sup>106</sup> <sup>107</sup>*gaur*<sup>108</sup>  
*jīryaty*<sup>109</sup> *evam* <sup>110</sup>*agni=karoty* <sup>111</sup>*atho punāty eveti yad etat*

<sup>83</sup> Cf. TS1.5.9.5.

<sup>84</sup> K<sub>1</sub>: . . . vamānīr; M: . . . āgnīpāvamānīr; C: . . . āgnīpāvamānībhir

<sup>85</sup> Not in K<sub>2</sub>.

<sup>86</sup> K<sub>2</sub>: brahmaṇam; N<sub>2</sub>, T<sub>1</sub>: brāhmaṇam (T<sub>1</sub>: /)

<sup>87</sup> C: āgnīpāvamānībhir

<sup>88</sup> T<sub>1</sub>: uddharati /

<sup>89</sup> K<sub>2</sub>: pasa

<sup>90</sup> C, T<sub>1</sub>: etāḥ

<sup>91</sup> N<sub>1</sub>: ṣaḍ ṛco

<sup>92</sup> “āgnīpāvamānika-” (a group of verses comprising Agnīpāvamāna mantra)= “āgnīpāvamānīs” TS1.5.5.2–3g–m. Cf. 1.6.2.17.

<sup>93</sup> T<sub>1</sub>: nāgnīpāvamānīm uddharet / [omission of most part of the sūtras 18–19.]

<sup>94</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>2</sub>: samvatsaram

<sup>95</sup> For the *brāhmaṇa* quotation, see TS1.5.7.3: *yāthā vai pūruṣo 'śvo gaur jīryaty evām agnīr āhito jīryati, samvatsarasya parastād āgnīpāvamānībhir úpatiṣṭhate, punar-navām evāinam ajāram karoty átho punāty evá.* [see also note 102 below].

<sup>96</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>2</sub>: samvatsarasya

<sup>97</sup> C: -pāvamānikībhir

<sup>98</sup> Thus N<sub>1</sub>, T<sub>2</sub>. K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>: upatiṣṭhateti; M, C: upatiṣṭhate For T<sub>1</sub>, see note 93 above.

<sup>99</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, N<sub>1</sub>, T<sub>2</sub>: ta; M, C have omitted “so 'ta — opatiṣṭhate” [probably because of haplology.]

<sup>100</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: ūrdhvaṃ

<sup>101</sup> K<sub>2</sub>: tāmam addharet

<sup>102</sup> For the *brāhmaṇa* quotation, see TS1.5.7.3 quoted in note 95 above.

<sup>103</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tasyaitat\*; M: tasyaitat

<sup>104</sup> K<sub>2</sub>: brāhmaṇam[“ṇa” is inserted afterwards]; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: brāhmaṇ

<sup>105</sup> K<sub>1</sub>, M: pu . . . ; C: puruṣo 'śvo gaur jīryaty . . .

<sup>106</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: śvo

<sup>107</sup> Thus K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>. N<sub>1</sub>: gau=atho punāty; C: gaur jīryaty . . . (āyuṣyam) lokyam

<sup>108</sup> T<sub>1</sub>: gau

<sup>109</sup> K<sub>2</sub>, K<sub>3</sub>: jīryaty; N<sub>2</sub>: jīryaty

<sup>110</sup> N<sub>2</sub>, T<sub>1</sub>: agni+karoty

<sup>111</sup> K<sub>3</sub>: thotpunāty

- 1.6.2.21 <sup>112</sup>tad etad agnyupasthānam āyuṣyaṃ lokyaṃ<sup>113</sup> putriyaṃ<sup>114</sup> paśavyam āyuṣmān ha vai lokī putrī paśumān bhavati ya etenopatiṣṭhate<sup>115</sup>tasmin vā etasminn<sup>116</sup> agnyupasthāne sarvāṇi<sup>117</sup> cchandāṃsi<sup>118</sup> sarvā<sup>119</sup> āśiṣas<sup>120</sup> sarve<sup>121</sup> kāmā
- 1.6.2.22 <sup>122</sup>na ha vā asya <sup>123</sup>kiñ cicchando 'parārddham<sup>124</sup> bhavati <sup>125</sup>nāśīr na kāmō<sup>126</sup> <sup>127</sup>ya etenopatiṣṭhate
- 1.6.2.23 <sup>128</sup>sa yathā ha vā idam<sup>129</sup> mahāya,jñas <sup>130</sup>sarvaiś chandobhis tāyata<sup>131</sup> evaṃ ha vā <sup>132</sup>asyāgnihotraṃ <sup>133</sup>sarvaiś<sup>134</sup> chandobhis<sup>135</sup> tāyate ya etenopatiṣṭhate

<sup>112</sup> K<sub>1</sub>,M: . . . ṣyaṃ lokyaṃ putriyaṃ; C: . . . (āyuṣyaṃ) lokyaṃ putriyaṃ; Cf. Caland 1924, p.148 no.3(=Kl.S. p.283): (tad vā etad agnyupasthānam āyuṣyaṃ) lokyaṃ putriyaṃ

<sup>113</sup> Thus K<sub>3</sub>. K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: lokyaṃ

<sup>114</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: putriyaṃ

<sup>115</sup> M: tasminn vā

<sup>116</sup> K<sub>3</sub>: etasrin

<sup>117</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvāṇi

<sup>118</sup> K<sub>2</sub>,N<sub>1</sub>: cśandāṃsi; K<sub>3</sub>,N<sub>2</sub>,C: chandāṃsi; K<sub>1</sub>: chchandāṃsi

<sup>119</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvā; K<sub>2</sub>: savā(?)

<sup>120</sup> K<sub>2</sub>,N<sub>1</sub>: āśiṣa; C,T<sub>1</sub>: āśiṣaḥ

<sup>121</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: sarvve

<sup>122</sup> C: . . . . C omits sūtra 22 probably due to haplogy.

<sup>123</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: kiñ cicśando; N<sub>2</sub>: kiñ cichśando

<sup>124</sup> K<sub>1</sub>,K<sub>2</sub>,M: parārddham; K<sub>3</sub>: parārddham; N<sub>1</sub>,N<sub>2</sub>: parārddham; T<sub>1</sub>: 'parārtham

<sup>125</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: nāśīr nna

<sup>126</sup> T<sub>1</sub>: kāmāḥ /

<sup>127</sup> K<sub>2</sub>: ya ta etenepatiṣṭhate; K<sub>1</sub>: ya eteno . . . .

<sup>128</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>1</sub>: . . . ha vāsyā asyāgnihotraṃ [lacuna of about 20 syllables]; M: . . . ha vā asyāgnihotraM: C: . . . (tasya) ha vā asyāgnihotraṃ [cf. Caland 1924, p.148 No.3(=Kl.S. p. 283): . . . tasya ha vā asyāgnihotraṃ ]

<sup>129</sup> N<sub>2</sub>,T<sub>1</sub>: idam

<sup>130</sup> K<sub>3</sub>,N<sub>1</sub>: sarvvai cśandobhis; N<sub>2</sub>: sarvai cśandobhis; T<sub>1</sub>: sarvaiś cchandobhis; K<sub>2</sub>: sacśandobhis

<sup>131</sup> K<sub>3</sub>: toyata; N<sub>2</sub>: soyata

<sup>132</sup> K<sub>2</sub>: asya agnihotrañ; N<sub>1</sub>: asyaṃ(?) agnihotraṃ

<sup>133</sup> K<sub>3</sub>: sarvvaiś chandobhis; K<sub>2</sub>: sarvvai chandobhis[“sarvvai” is inserted below the line]; K<sub>1</sub>: sarvvaiś cśandobhis; N<sub>1</sub>: sarvvai cśandobhis; N<sub>2</sub>: sarvai cśandobhis

<sup>134</sup> M: sarveś

<sup>135</sup> N<sub>1</sub>: cśandobhis; T<sub>1</sub>,M: cchandobhis



1.6.2.24<sup>136</sup> 'tha<sup>137</sup> mähācamasañ<sup>138</sup>

1.6.2.E *jyotiṣmantan*<sup>139</sup> *tvāgne*<sup>140</sup>

1.6.3\*

1.6.3.1 *jyotiṣmantan*<sup>1</sup> <sup>2</sup>*tvāgne jyotiṣmān*<sup>3</sup> *samindha* ity āhavanīyaṃ <sup>4</sup>*sam-*  
*inddhe*<sup>5</sup> *manase tvā* <sup>6</sup>*suvargāya*<sup>7 =8</sup>

1.6.3.2 <sup>9</sup>*sam haivāsmāi sa kāmaḥ*<sup>10</sup> *padyate ya* <sup>11</sup>*etenopatiṣṭhate*<sup>12</sup>

1.6.3.E<sup>13</sup> 'tha<sup>14</sup> *pravasadupasthānaṃ*<sup>15 16</sup>

1.6.4

<sup>136</sup> A type of Agnyupasthāna. Cf. 3.1.2 (Yājñamāna).

<sup>137</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha

<sup>138</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,M: mähācamasañ; N<sub>2</sub>,T<sub>1</sub>: mahācamase; N<sub>1</sub>: mahācamasañ; C: mahācamasaṃ

<sup>139</sup> K<sub>2</sub>: jyotiṣmantan; C,T<sub>1</sub>: jyotiṣmantam

<sup>140</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> give the number "23[=tha, nya]" between the marks. T<sub>1</sub>: // ; M: „——” , C: // //

\* For 1.6.3, cf. 1.5.3 and 1.3.3.

<sup>1</sup> C,T<sub>1</sub>: jyotiṣmantam

<sup>2</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,T<sub>1</sub>. K<sub>1</sub>,M: tvāgne=sam kāmaḥ(M: kāmaḥ) padyate; C: tvāgne . . . sam asmaṃ sa kāmaḥ padyate

<sup>3</sup> N<sub>1</sub>: jyotiṣmāñ

<sup>4</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: samindhe manase tvā suvarggāya(N<sub>2</sub>,T<sub>1</sub>: suvarggāya)=(N<sub>2</sub>,T<sub>1</sub>: +) sam (K<sub>3</sub>: haivāsmāi)haivāsmāi ; N<sub>1</sub>: samindhe=sam haivāsmāi

<sup>5</sup> Consonant gemination resolved. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: samindhe

<sup>6</sup> Here is involved an abbreviation of many sūtras. As for the abbreviated portion, see 1.5.3.1-2 and entire paṭala of 1.3.3.

<sup>7</sup> K<sub>2</sub>: suvarggāya; N<sub>2</sub>: suvarggāya

<sup>8</sup> N<sub>2</sub>,T<sub>1</sub>: +

<sup>9</sup> K<sub>3</sub>: sam haivāsmāi; N<sub>2</sub>,T<sub>1</sub>: sam haivāsmāi ; C: sam asmaṃ

<sup>10</sup> N<sub>1</sub>: kāma; N<sub>2</sub>,T<sub>1</sub>,M,C: kāmaḥ

<sup>11</sup> K<sub>2</sub>: etenopatiṣṭha

<sup>12</sup> After "upatiṣṭhate", K<sub>1</sub> and N<sub>1</sub> have the end mark; M has a sign „——" (the sign similar to that given at the section end); T<sub>1</sub> has " 'tha pravasad upasthānam // " (repetition of the first words of the next sūtra); C gives no indication of change of paṭala. Cf. note 16.

<sup>13</sup> This bridge-sūtra is only in K<sub>3</sub>,N<sub>2</sub>.

<sup>14</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>2</sub>: tha

<sup>15</sup> K<sub>3</sub>: pravasadupasthānam; K<sub>2</sub>: pravasadupa . .

<sup>16</sup> K<sub>3</sub> and N<sub>2</sub> have the end mark(s), and give the number "24(=tha, ṣkra)" between the marks. Cf. note 12 above. K<sub>2</sub> leaves this portion open as lacuna.

1.6.4.1 <sup>1</sup>atha<sup>2</sup> pravasadupasthānam<sup>3</sup>

1.6.4.2 pravasann<sup>4</sup> <sup>5</sup>agnyuddharaṇakālam anaśanena<sup>6</sup> <sup>7</sup>pratigopāyaty<sup>8</sup> <sup>9</sup>agnihotram<sup>10</sup> vācoyamyena

1.6.4.3 <sup>11</sup>sa <sup>12</sup>yadāhutam manyate sa <sup>13</sup>yajñopavītaṃ <sup>14</sup>kṛtvāpa ācamya prāñ  
<sup>15</sup>ivodañ tiṣṭhañ<sup>16</sup> japaty<sup>17</sup> āsīno vā<sup>18</sup> bhūr bhūvas<sup>19</sup> suvar, agnaya āhoṣya-  
māṇā agnaya āhūyamānā agnaya āhūtā<sup>20</sup> <sup>21</sup>sviṣṭaṇ ca me <sup>22</sup>svāhutañ ca <sup>23</sup>gopā-  
yatartasatyābhyām mā <sup>24</sup>pātāhorātrābhyām<sup>25</sup> <sup>26</sup>mā pāta <sup>27</sup>prāṇāpānābhyām

<sup>1</sup> K<sub>2</sub>: . . . upasthānam

<sup>2</sup> N<sub>2</sub>: tha

<sup>3</sup> K<sub>1</sub>,N<sub>1</sub>: pravasadupasthānam; K<sub>3</sub>,N<sub>2</sub>: pravasadupasthāna; M,C,T<sub>1</sub>: prasavadupasthānam

<sup>4</sup> M: prasavann

<sup>5</sup> C: agnyuddharanakāla . . . pratigopāyaty

<sup>6</sup> K<sub>2</sub>,M: aśanena

<sup>7</sup> K<sub>1</sub>: . . . .

<sup>8</sup> T<sub>1</sub>: pratigopāyati /

<sup>9</sup> K<sub>1</sub>,M,C: agnihotra . . . .

<sup>10</sup> Thus K<sub>3</sub>. K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: agnihotram

<sup>11</sup> K<sub>1</sub>: . . . sa yajñopavītaṃ; M,C: . . . nyate sa yajñopavītaṃ

<sup>12</sup> Thus K<sub>3</sub>,N<sub>1</sub>. K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yadāhutam

<sup>13</sup> K<sub>2</sub>: yajñopavītakṛtvā

<sup>14</sup> M: kṛtvā apa ācamya; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: kṛtvācamya

<sup>15</sup> M: ivodaña

<sup>16</sup> C: tiṣṭhan; T<sub>1</sub>: tiṣṭham

<sup>17</sup> T<sub>1</sub>: japati /

<sup>18</sup> K<sub>2</sub>: va

<sup>19</sup> C: bhūvaḥ

<sup>20</sup> C: āhutaḥ; N<sub>2</sub>: āhūdā

<sup>21</sup> N<sub>1</sub>: sviṣṭam me; C: sviṣṭam ca

<sup>22</sup> M: cāhutañ ca; C: cāhutam ca

<sup>23</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: gopāyatartasatyābhyām; N<sub>2</sub>,T<sub>1</sub>: gopāyatattasatyābhyām; M: gopāyatartasatyābhyām; C: gopāyatartasatyābhyām; K<sub>3</sub>: gopāyatanttasatyābhyām(?)

<sup>24</sup> N<sub>1</sub>: pāta . . .

<sup>25</sup> N<sub>2</sub>,T<sub>1</sub>,C: ahorātrābhyām; K<sub>2</sub>: ahorātrām

<sup>26</sup> M: āpāta

<sup>27</sup> T<sub>1</sub>: prāṇāpānābhyām mā pāta; M: prāṇāpānābhyāmāpāta; N<sub>1</sub>: . . . pāt\* puṣeyam

<sup>28</sup>mā pāta<sup>29</sup> <sup>30</sup>dvipāt<sup>31</sup> <sup>32</sup>puṣeyāñ<sup>33</sup> catuṣpāt<sup>34</sup> puṣeyam<sup>35</sup> ahar aśīya rātrir<sup>36</sup>  
aśīyēti sāyaṃ<sup>37</sup> rātrir<sup>38</sup> aśīyāhar aśīyēti prātar <sup>39</sup>ahar vā rtaṃ<sup>40</sup> rātris<sup>41</sup>  
satyam

1.6.4.4 api ha vā<sup>42</sup> asyāhutaṃ hutam<sup>43</sup> bhavati<sup>44</sup> ya etenopatiṣṭhate

1.6.4.5<sup>45</sup> 'tha<sup>46</sup> parokṣādupasthānam<sup>47</sup> bhūr bhūvas<sup>48</sup> suvar, <sup>49</sup>ihaiva san tatra  
<sup>50</sup>sato vo agnayaḥ<sup>51</sup> prāṇena vācā manasā <sup>52</sup>bibharmi tiro mā santam <sup>53</sup>āyur  
mā prahāsī<sup>54</sup> jyotiṣā<sup>55</sup> vo vaiśvānareṇopatiṣṭha<sup>56</sup> ity

<sup>28</sup> M: āpāta

<sup>29</sup> T<sub>1</sub>: pāta /

<sup>30</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub> with var. N<sub>1</sub>: . pāt puṣeyam ahar aśīya; M,C: dvir vā . puṣeyāñ(C  
: puṣeyam) catuṣpāhar aśīya

<sup>31</sup> K<sub>1</sub>,K<sub>3</sub>: dvipāt\*; N<sub>1</sub>: . pāt\*

<sup>32</sup> K<sub>1</sub>: pu . . . śīyāhar aśīyaeti prātar; N<sub>1</sub> omits “puṣeyāñ catuṣpāt”.

<sup>33</sup> K<sub>3</sub>,N<sub>2</sub>: puṣeyāñ; T<sub>1</sub>: puṣeyam; C: puṣeyam

<sup>34</sup> K<sub>3</sub>,N<sub>2</sub>: catuṣpāt\* ; C: catuṣpāhar

<sup>35</sup> N<sub>2</sub>,T<sub>1</sub>: puṣeyam; Not in C.

<sup>36</sup> C: rātrim

<sup>37</sup> K<sub>2</sub>: pāyam; T<sub>1</sub>: sāyam /; C: sayam

<sup>38</sup> C: rātrim

<sup>39</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ahar vvā

<sup>40</sup> C: rtaṃ

<sup>41</sup> K<sub>2</sub>: rātri; C: rātrih

<sup>42</sup> T<sub>1</sub>: vā /

<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: hutam

<sup>44</sup> T<sub>1</sub>: bhavati /

<sup>45</sup> On “parokṣādupasthāna”, Cf. Caland 1924, p.163(=Kl.S. p.298). It is called “parokṣo-  
pasthāna” in BaudhŚS24.30:216.6.

<sup>46</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha

<sup>47</sup> K<sub>1</sub>,M,C: -sthānam; K<sub>3</sub>: parekṣādupasthānam; N<sub>2</sub>,T<sub>1</sub>: parokṣānupasthānam

<sup>48</sup> C: bhūvaḥ

<sup>49</sup> M: iheva

<sup>50</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>1</sub>: sato=jyotiṣā vo; M: satro=jyotiṣo vo; C: sato vo agnayaḥ .. TBr  
I.2.1.27 .. jyotiṣā vo

<sup>51</sup> C,T<sub>1</sub>: agnayaḥ

<sup>52</sup> K<sub>2</sub>: bibharmmi triromā; K<sub>3</sub>: vibharmmīromā; N<sub>1</sub>,N<sub>2</sub>: bibharmmi tiro mā; T<sub>1</sub>: bi-  
bharmmī romā /

<sup>53</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: āyur mmā; N<sub>1</sub>: āyu mmā

<sup>54</sup> K<sub>3</sub>,N<sub>1</sub>: prahāsī; N<sub>2</sub>: prahāsīt\*

<sup>55</sup> M: jyotiṣo

<sup>56</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: -opatiṣṭhata ity(T<sub>1</sub>: iti /)

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

- 1.6.4.6<sup>57</sup> athāgatya <sup>58</sup>māhāsāmpadenopatiṣṭhata *om* iti gārhapatyam<sup>59</sup> *om*  
 ity<sup>60</sup> <sup>61</sup>anvāhāryapacanam<sup>62</sup> *om* ity<sup>63</sup> āhavanīyam  
 1.6.4.7 <sup>64</sup>*om* iti vai stūyata<sup>65</sup> *om* iti śasyata *om* ity āśravyate<sup>66</sup>  
 1.6.4.8 'tha<sup>67</sup> <sup>68</sup>tathā hāsyā tris<sup>69</sup> tribhir vedair<sup>70</sup> ekaika<sup>71</sup> upasthito<sup>72</sup> bhavati  
 ya etenopatiṣṭhate  
 1.6.4.9 'tha<sup>73</sup> prasiddhan<sup>74</sup> tūṣṇīn<sup>75</sup> ṭṛtīyaṃ<sup>76</sup> <sup>77</sup>śamidho 'bhyādadhāty<sup>78</sup>  
 1.6.4.10<sup>79</sup> atha samāropanam *ayan*<sup>80</sup> *te yonir ṛtviya* ity arāṇyoḥ agniṃ samāro-  
 hayate <sup>81</sup>*yato jāto=rayim* ity

<sup>57</sup> 1.6.4.6–8 is given in Caland 1924, p.148 no.4(=Kl.S. p.283). Āryadāsa's Vyākhyā also reads "māhāsāmpadena-" which is different from Caland's report of Vyākhyā's reading of "māhāsāmpayodane(na) (or -payodena?)", Caland 1924, p.165(=Kl.S. p.300).

<sup>58</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: māhāsāmpadeno-

<sup>59</sup> K<sub>3</sub>: gārhapatyam; M: gārhapatya

<sup>60</sup> K<sub>3</sub>: itv; T<sub>1</sub>: iti

<sup>61</sup> K<sub>1</sub>: anvāhāryapaca . . . .

<sup>62</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: anvāhāryapacanam; K<sub>2</sub>: anvāhāryapacanam

<sup>63</sup> T<sub>1</sub>: iti

<sup>64</sup> K<sub>1</sub>: . . . śravyate

<sup>65</sup> T<sub>1</sub>: sūyata

<sup>66</sup> M,T<sub>1</sub>: āśravyate (T<sub>1</sub>: /)

<sup>67</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha

<sup>68</sup> M,C: hāsyā

<sup>69</sup> K<sub>2</sub>: hā tris

<sup>70</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: vvedair

<sup>71</sup> K<sub>2</sub>: ekeka

<sup>72</sup> M: uvasthito

<sup>73</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha

<sup>74</sup> K<sub>1</sub>,M,C,T<sub>1</sub>: prasiddham

<sup>75</sup> M,C: tūṣṇīm; K<sub>2</sub>: tuṣṇīhan; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tūṣṇīm ahan(T<sub>1</sub>: aham)

<sup>76</sup> K<sub>2</sub>: ṭṛtīyas; C: ṭṛtīyam

<sup>77</sup> K<sub>2</sub>: samidhābhyādadhāty

<sup>78</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: bhyādadhāty; T<sub>1</sub>: bhyādadhāti /

<sup>79</sup> Cf. TS3.4.10.4–5: *ayam te yonir ṛtviya* ity arāṇyoḥ samārohayati. eṣā vā agnér yoniṃ, svā evāinaṃ yonau samārohayati.

<sup>80</sup> C: ayam; M: aya

<sup>81</sup> K<sub>3</sub>: yato jāto . rayim iti; K<sub>2</sub>,N<sub>2</sub>: yato jāto a=(N<sub>2</sub>: +) rayim ity; N<sub>1</sub>: yato jāto=varddhayā rayis sam ity; T<sub>1</sub>: yato jāto a+rayis sam ity; K<sub>1</sub>: yato=rayim ity; M: yato rayim ity; C: yato jāto arocaṭhāh / tam jānam agna ārohāthā no vardhaya rayim ity

1.6.4.11<sup>82</sup> *atho khahv<sup>83</sup> <sup>84</sup> āhur <sup>85</sup> yad aranyos<sup>86</sup> samārūḍho naśyed<sup>87</sup> ud <sup>88</sup> asyā-  
gnis<sup>89</sup> sīdet<sup>90</sup> <sup>91</sup> punarādheya syād iti*  
1.6.4.12<sup>92</sup> <sup>93</sup> yā<sup>94</sup> te<sup>95</sup> agne yajñiyā tanūs <sup>96</sup> tayehy ārohety <sup>97</sup> ātman<sup>98</sup> samāropa-  
yamāṇas trir apānyād<sup>99</sup> <sup>100</sup> ātmātmānam acchā<sup>101</sup> <sup>102</sup> vasūni kṛṇvann<sup>103</sup> asme<sup>104</sup>  
naryā<sup>105</sup> purūṇi yajño <sup>106</sup> bhūtvā yajñam āsīd asvāṃ yoniṅ<sup>107</sup> jātavedo bhūva  
ājāyamānas sakṣaya ehīty

<sup>82</sup> =TS3.4.10.5.

<sup>83</sup> K<sub>1</sub>: khallv(?)

<sup>84</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: āhur yyad; M: āgur yad

<sup>85</sup> N<sub>2</sub>,T<sub>1</sub>: yad(N<sub>2</sub>: yyad) aranyo+ātman samāropayamāṇas [Abbreviation upto the middle of sūtra 12.]

<sup>86</sup> C: aranyoḥ

<sup>87</sup> T<sub>2</sub>: naś ced

<sup>88</sup> K<sub>1</sub>; asyāgni . . . dheya sy . .

<sup>89</sup> C: -āgniḥ; K<sub>3</sub>: -āgnīs

<sup>90</sup> K<sub>2</sub>: sīder[?]; K<sub>3</sub>: sīde; M: sīdait; T<sub>2</sub>: sido

<sup>91</sup> Drop of final sibilant. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,M; punarādheya syād iti; T<sub>2</sub>: punarādheyaḥ syād iti; K<sub>1</sub>: . . . dheya sy . . . ; C: punarādheyaḥ syād iti

<sup>92</sup> Cf. TS3.4.10.5.

<sup>93</sup> K<sub>1</sub>: . . . ād; M: yā te=yamāṇas trir apānyād

<sup>94</sup> K<sub>3</sub>,T<sub>2</sub>: vā

<sup>95</sup> T<sub>2</sub>: ke

<sup>96</sup> K<sub>3</sub>,N<sub>1</sub>,T<sub>2</sub>: ta eh; K<sub>2</sub>: tabhyo rohety

<sup>97</sup> M,C: . . . yamāṇas trir apānyād

<sup>98</sup> K<sub>3</sub>: ānman; K<sub>2</sub>: ānmata [?]

<sup>99</sup> K<sub>3</sub>: ap . . ; K<sub>2</sub>: apātyād; K<sub>1</sub>: . . ād

<sup>100</sup> Thus K<sub>2</sub>,N<sub>1</sub>,C. K<sub>3</sub>: . tmātmanam; K<sub>1</sub>,M: ātmātmānam; N<sub>2</sub>,T<sub>1</sub>: ātmānam

<sup>101</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: acśā; N<sub>2</sub>: achśā

<sup>102</sup> Thus K<sub>3</sub>,K<sub>1</sub>,M,C. N<sub>1</sub>: vasū=sakṣaya ehīty; N<sub>2</sub>,T<sub>1</sub>: vasūni kṛṇva+sakṣaya ehīty

<sup>103</sup> K<sub>2</sub>: kṛṇvan

<sup>104</sup> M: asye

<sup>105</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: naryā; C: nary ā

<sup>106</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,M: bhūtvā=sakṣaya ehīty; C: bhūtvā .. (TBr II.5.8.8) .. sakṣa ehīty

<sup>107</sup> Thus K<sub>2</sub>,K<sub>3</sub>.

- 1.6.4.13 atha<sup>108</sup> pratyavarohaṇam<sup>109</sup> <sup>110</sup> bhūr bhūvas<sup>111</sup> suvar <sup>112</sup> ājuhvānas<sup>113</sup>  
*supratīkaḥ=viśve devā yajamānaś ca sīdatety*  
 1.6.4.14 atha dvitīyam <sup>114</sup> upāvaroha<sup>115</sup> jātavedaḥ<sup>116</sup> punas tvan<sup>117</sup> devebhyo<sup>118</sup>  
*havyam<sup>119</sup> <sup>120</sup> vaha naḥ prajānan<sup>121</sup> āyuh<sup>122</sup> prajāṃ<sup>123</sup> rayim asmāsu<sup>124</sup> dhehy*  
*ajasro dādihi no duroṇa ity*  
 1.6.4.15 <sup>125</sup> ubhābhyām<sup>126</sup> <sup>127</sup> vaikena vā-  
 1.6.4.16 <sup>128</sup> athāto 'gnīnām<sup>129</sup> <sup>130</sup> evodvātānām prāyaścittis<sup>131</sup>  
 1.6.4.17 sa yadi<sup>132</sup> sarva<sup>133</sup> evodvāyeyur<sup>134</sup> ayan<sup>135</sup> te yonir ṛtviya<sup>136</sup> ity

<sup>108</sup> N<sub>1</sub>: ātha

<sup>109</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: -rohaṇam

<sup>110</sup> K<sub>2</sub>: . . . s suvar

<sup>111</sup> C: bhūvaḥ

<sup>112</sup> Thus K<sub>2</sub>,K<sub>3</sub>(with small lacuna). N<sub>1</sub>,T<sub>2</sub>: ājuhvānas supratīka=(T<sub>2</sub>: +) yajamānaś ca sīdatety; N<sub>2</sub>,T<sub>1</sub>: ājuhvānaḥ+yajamānaś ca sīdatety; K<sub>1</sub>,M: ājuhvāna=sīdatety; C: ājuhvānaḥ .. (IV.6.5.i) .. sīdatety

<sup>113</sup> K<sub>3</sub>: āju . nas; N<sub>2</sub>,T<sub>1</sub>,T<sub>2</sub>,C: ājuhvānaḥ

<sup>114</sup> Thus N<sub>1</sub>,T<sub>2</sub>,M. N<sub>2</sub>,T<sub>1</sub>: upāvaroha+no duroṇa ity; C: upāvaroha jātavedaḥ .. (TBr II.5.8.8-9) .. no duroṇa ity

<sup>115</sup> C: upavaroha

<sup>116</sup> K<sub>1</sub>: jāta . . . ; M,C: jātavedaḥ; T<sub>2</sub>: jātaveda

<sup>117</sup> M: tvā; C,T<sub>1</sub>: tvam; K<sub>2</sub>: tan

<sup>118</sup> K<sub>2</sub>: debhye

<sup>119</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,M,T<sub>2</sub>: havyam

<sup>120</sup> M,T<sub>2</sub>: vahanam

<sup>121</sup> M: prajānāt

<sup>122</sup> M,T<sub>2</sub>: āyuh

<sup>123</sup> K<sub>2</sub>: prajāṃ[?]

<sup>124</sup> K<sub>3</sub>: a . su

<sup>125</sup> K<sub>1</sub>: ubhā . . . na vā-

<sup>126</sup> N<sub>1</sub>,N<sub>2</sub>,M,C: ubhābhyām

<sup>127</sup> N<sub>1</sub>,T<sub>1</sub>: vaitena

<sup>128</sup> K<sub>1</sub>: -āthāt . . . āyaścittis

<sup>129</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gnīnām

<sup>130</sup> N<sub>1</sub>,T<sub>1</sub>,M,C: evodvātānām; N<sub>2</sub>: evodvāhānām

<sup>131</sup> N<sub>1</sub>,T<sub>1</sub>: prāyaścittirayas; K<sub>2</sub>: prāyaścitti; C: prāyaścittih

<sup>132</sup> M: yad it

<sup>133</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvva

<sup>134</sup> M: -dvāyayeyur

<sup>135</sup> C: ayam

<sup>136</sup> N<sub>1</sub>: ṛtviyar

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- āyatanāni<sup>137</sup> <sup>138</sup>samārohyoddhṛtyaitad<sup>139</sup> bhasmāvokṣya mathitvāgnīn vihr̥tya santatiṃ hutvātha siddham agnihotrañ<sup>140</sup> juhoty  
 1.6.4.18 atha dviṭīyam *ayan*<sup>141</sup> *te yonir ṛtviya* ity <sup>142</sup>evāyatanāni <sup>143</sup>samārohyoddhṛtyaivaitad<sup>144</sup> bhasmāvokṣya mathitvāgnīn vihr̥tya santatiṃ savyāhṛtikāṃ<sup>145</sup> hutvātha siddham evāgnihotrañ<sup>146</sup> juhoty<sup>147</sup>  
 1.6.4.19 atha <sup>148</sup>ṛṭīyam *ayan*<sup>149</sup> *te yonir* <sup>150</sup>*ṛtviya* ity <sup>151</sup>evāyatanāni samārohyoddhṛtyaivaitad<sup>152</sup> <sup>153</sup>bhasmāvokṣya <sup>154</sup>mathitvāgnīn vihr̥tya prasiddham hotṛbhiś carati<sup>155</sup> pūrṇāhutyantair<sup>156</sup>  
 1.6.4.20 atha siddham <sup>157</sup>evāgnihotrañ<sup>158</sup> juhoty<sup>159</sup>  
 1.6.4.21 <sup>160</sup>atha caturtham<sup>161</sup> <sup>162</sup>*ayan*<sup>163</sup> *te yonir*<sup>164</sup> *ṛtviya* ity evāyatanāni

<sup>137</sup> N<sub>1</sub>: āyatanānirṛtviya ity āyatanāni

<sup>138</sup> K<sub>2</sub>: samāroṃhyo-

<sup>139</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; M: -aitat

<sup>140</sup> K<sub>1</sub>: agnih(o)trañ; N<sub>2</sub>,T<sub>1</sub>,C: agnihotraṃ

<sup>141</sup> C: ayaṃ

<sup>142</sup> K<sub>1</sub>: e . yatanāni

<sup>143</sup> K<sub>1</sub>: samārohyoddhṛtyaivai . . . ya mathirvā . . . savyāhṛtikāṃ

<sup>144</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; M: -aitat

<sup>145</sup> M: savyāvṛtikāṃ

<sup>146</sup> C,T<sub>1</sub>: agnihotraṃ

<sup>147</sup> T<sub>1</sub>: juhoti /

<sup>148</sup> M: ṛṭīyan te yonir

<sup>149</sup> Not in M. C: ayaṃ

<sup>150</sup> K<sub>1</sub>: ṛtvi=n vihr̥tya; M: ṛtviya=n vihr̥tya

<sup>151</sup> C: āyatanāni

<sup>152</sup> K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: -yaivaitat\*

<sup>153</sup> K<sub>2</sub>: bhasmavokṣya

<sup>154</sup> N<sub>1</sub>: . . . tyā prasiddham

<sup>155</sup> T<sub>1</sub>: carati /

<sup>156</sup> Thus K<sub>1</sub>,M,C. K<sub>2</sub>,N<sub>2</sub>: pūrṇāhutyantair; K<sub>3</sub>: pūrṇāhutyantair; N<sub>1</sub>,T<sub>1</sub>: pūrṇāhuty-  
 anter

<sup>157</sup> K<sub>1</sub>: evāgnihotra . .

<sup>158</sup> C,T<sub>1</sub>: -āgnihotraṃ

<sup>159</sup> T<sub>1</sub>: juhoti

<sup>160</sup> K<sub>1</sub>: . tha caturttham

<sup>161</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturttham

<sup>162</sup> K<sub>1</sub>,M: ayan te=mathitvā

<sup>163</sup> C: ayaṃ

<sup>164</sup> K<sub>2</sub>: yenar

samārohyoddhr̥tyaivaitad<sup>165</sup> bhasmāvokṣya mathitvā gārhapatyam<sup>166</sup> aṣṭābhir upatiṣṭhata<sup>167</sup> *ud u tvā viśve devā,* <sup>168</sup>*ud budhyasvāgna*<sup>169</sup>, *ud enam uttarān*<sup>170</sup> *naya-*, *ud vayan*<sup>171</sup> *tamasas pary*<sup>172</sup>, *ud uttamam*<sup>173 174</sup> *varuṇa* <sup>175</sup>*pāśam* <sup>176</sup>*asman*, *mano jyotir juṣātān*<sup>177</sup>, *tantun*<sup>178</sup> *tanvan*<sup>179</sup>, *tvam agne saprathā* <sup>180</sup>*asi juṣṭo hotā* <sup>181</sup>*vareṇyaḥ tvayā yajñam*<sup>182</sup> *vitanvata ity*

1.6.4.22 etābhir upasthāya catvāri caturgr̥hītāni<sup>183</sup> juhoty<sup>184</sup> upa vā tiṣṭhate<sup>185</sup> 'gne<sup>186</sup> aṅgiro<sup>187</sup>, 'gne<sup>188</sup> 'bhyāvartin<sup>189</sup>, punar ūrjā<sup>190</sup>, <sup>191</sup>*saha rayyety*

<sup>165</sup> K<sub>2</sub>: -yaivaita; N<sub>1</sub>,N<sub>2</sub>: -yaivaitat\*

<sup>166</sup> K<sub>3</sub>: gārhapatyam

<sup>167</sup> K<sub>1</sub>: u . tiṣṭhata; N<sub>1</sub>,T<sub>1</sub>: upatiṣṭhate (T<sub>1</sub>: /)

<sup>168</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ut\* buddhyasvāgna

<sup>169</sup> M,C: -āgne

<sup>170</sup> K<sub>3</sub>,N<sub>2</sub>: urān; C: uttarām

<sup>171</sup> K<sub>2</sub>: vacan; C,T<sub>1</sub>: vyaṃ

<sup>172</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: paryy; K<sub>2</sub>: payy

<sup>173</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: uttamam

<sup>174</sup> M: varuṇapāśam asmano

<sup>175</sup> M,C: pāśam (instead of “pāśam asman”)

<sup>176</sup> M: asmano

<sup>177</sup> N<sub>2</sub>: juṣātān; K<sub>2</sub>: juṣān; M: juṣūtān; C,T<sub>1</sub>: juṣātām

<sup>178</sup> C,T<sub>1</sub>: tantum

<sup>179</sup> K<sub>2</sub>: tanvat

<sup>180</sup> K<sub>1</sub>: asi=vitanvata ity; M: asi vitanvata ity [abbreviation mark dropped]; C: asi . . . vitanvata ity

<sup>181</sup> N<sub>1</sub>: vareṇya . yā yajñam

<sup>182</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yajñam

<sup>183</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturgr̥hītāni

<sup>184</sup> T<sub>1</sub>: juhoti /

<sup>185</sup> T<sub>1</sub>: tiṣṭhate /

<sup>186</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne; T<sub>1</sub>: agne

<sup>187</sup> K<sub>1</sub>: aṅgi .; M: 'ṅgiro

<sup>188</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: gne; K<sub>1</sub>: . .

<sup>189</sup> N<sub>1</sub>: bhyāvarttin; M: bhyāvartin; K<sub>3</sub>,N<sub>2</sub>: bhyāvartti; T<sub>1</sub>: bhyāvarti; K<sub>1</sub>: . yāvarttin; K<sub>2</sub>: bhyāvatti

<sup>190</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjā

<sup>191</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: nivarttasvety; T<sub>1</sub>: nivartasvety; N<sub>1</sub>,K<sub>1</sub>,M,C: saha rayyety [I have adopted the reading of N<sub>1</sub> and K<sub>1</sub> and have made the number of mantras as four, since there are four offerings prescribed here, each of which should accompany each respective mantra. If we take the reading of K<sub>2</sub> and K<sub>3</sub> recension MSS, “punar ūrjā nivartasva” constitutes a *pratīka* of a single mantra and the Upasthāna accompanies only three mantras; if we take the reading of K<sub>1</sub>,N<sub>1</sub> etc., “saha rayyā” is a *pratīka* of TS4.2.1.2f



1.6.4.23 athainam uddharati<sup>192</sup> <sup>193</sup> *bhūr bhuvā suvar*<sup>194</sup>, <sup>195</sup> *vācā tvā hotrā*<sup>196</sup>  
197

1.6.5

1.6.5.1 *vācā tvā hotrā prāṇeṇodgātrā<sup>1</sup> cakṣuṣādhvaryuṇā<sup>2</sup> manasā<sup>3</sup> <sup>4</sup>brahma-  
ṇā<sup>5</sup> śrotreṇāgnīdhaitais<sup>6</sup> tvā daivyaiḥ<sup>7</sup> pañcabhir ṛtvigbhir<sup>8</sup> uddharāmy<sup>9</sup>, ud-  
dhriyamāṇa<sup>10</sup> uddhara pāpmano<sup>11</sup> yad avidvān<sup>12</sup> yac ca vidvāṃś<sup>13</sup> <sup>14</sup>cakārā-  
hnā yad enaḥ<sup>15</sup> <sup>16</sup>kr̥tam asti<sup>17</sup> pāpam<sup>18</sup> sarvasmān<sup>19</sup> moddhṛto<sup>20</sup> muñca<sup>21</sup> <sup>22</sup>ta-*

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and the Upasthāna accompanies four mantras altogether.]

<sup>192</sup> K<sub>3</sub>,N<sub>2</sub>: uddhati

<sup>193</sup> K<sub>1</sub>: . r bhuvā suvar; K<sub>2</sub>: bhūr bhuvā; C: bhūr bhuvāḥ suvar

<sup>194</sup> M: sur

<sup>195</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: vvācā tvā; N<sub>2</sub>: vacā tvā; C: vācā tva

<sup>196</sup> K<sub>1</sub>,N<sub>1</sub>,M,C have not “hotrā”.

<sup>197</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> give the number “25(=tha, jhra)” between the marks. T<sub>1</sub>: // ; M: „——” , C: // //

<sup>1</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -ot\*gātrā

<sup>2</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -ādhvaryuṇā

<sup>3</sup> K<sub>1</sub>,M: mahasā

<sup>4</sup> K<sub>2</sub>: brahmaṇāgnīdhaitais

<sup>5</sup> K<sub>1</sub>: śrotreṇāgnīdhaitavatais

<sup>6</sup> N<sub>2</sub>,T<sub>1</sub>: -āgnīdhaitās

<sup>7</sup> N<sub>2</sub>,T<sub>1</sub>: devyaiḥ; N<sub>1</sub>,M: daivyai; C: daivyaiḥ

<sup>8</sup> M: ṛtvabhir

<sup>9</sup> T<sub>1</sub>: uddharāmi /

<sup>10</sup> K<sub>3</sub>,N<sub>2</sub>: addhriyamāṇa; M: udhriyamāṇa

<sup>11</sup> K<sub>3</sub>: pāpmano

<sup>12</sup> K<sub>2</sub>: yacśa; K<sub>1</sub>: yac ca vidvān yac ca

<sup>13</sup> M: vidvāṃś; N<sub>2</sub>,T<sub>1</sub>,C: vidvāṃś

<sup>14</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: cakāra ahnā

<sup>15</sup> K<sub>2</sub>,M: enaḥ; N<sub>1</sub>: enā

<sup>16</sup> K<sub>1</sub>: kr̥ta . . āpam

<sup>17</sup> M: asmi

<sup>18</sup> K<sub>3</sub>: pāpam (?)

<sup>19</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvasmān

<sup>20</sup> K<sub>2</sub>: muñcasmod iti

<sup>21</sup> K<sub>1</sub>,M: muñcata

<sup>22</sup> T<sub>1</sub>: tasmād iti prāta sūryasyāgneḥ [several words are skipped due to haplogy.]

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

*smād*<sup>23</sup> iti sāyam, *rātriyā*<sup>24</sup> *yad enaḥ*<sup>25</sup> *kṛtam asti*<sup>26</sup> *pāpam*<sup>27</sup> *sarvasmān*<sup>28</sup> *mo-*  
*ddhrto muñca tasmād* iti prātas<sup>29</sup>, <sup>30</sup> *sūryasyāgneḥ*<sup>31</sup> *priyayā*<sup>32</sup> *tanuvā*<sup>33</sup> *saṃga-*  
*cchasvāṣāḍha*<sup>34</sup> *ugraḥ*<sup>35</sup> *ṛtanāṣāḍhamṛdhra*<sup>36</sup> *syonā yoni*<sup>37</sup> *syonā pṛthivī mā*  
*tvā titīṣaṃs*<sup>38</sup> *tārīd*<sup>39</sup> <sup>40</sup> *ojo 'si saho 'si balam*<sup>41</sup> *asi bhrājo 'si*<sup>42</sup> <sup>43</sup> *yaśa*<sup>44</sup> *śrīr*<sup>45</sup>  
*asi vṛtrahā*<sup>46</sup> *yo nas*<sup>47</sup> *sanābhir yo vinābhir abhidāsati*<sup>48</sup> <sup>49</sup> *tam agne 'han*<sup>50</sup> *tayā*

<sup>23</sup> K<sub>1</sub>: tatasmād

<sup>24</sup> K<sub>2</sub>: yanaiṃ

<sup>25</sup> K<sub>2</sub>,M: enaṃ

<sup>26</sup> K<sub>1</sub>,M: asmi

<sup>27</sup> K<sub>3</sub>: pāpam (?)

<sup>28</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvasmān

<sup>29</sup> K<sub>2</sub>,T<sub>1</sub>: prāta; C: prātaḥ; K<sub>1</sub>: prātar aharvānmatam rātris satyās

<sup>30</sup> N<sub>2</sub>: sūryasyāgneḥ; M,C: sūryasyāgneḥ; T<sub>1</sub>: syūryasyāgneḥ

<sup>31</sup> C,T<sub>1</sub>: -āgneḥ; M: -agne

<sup>32</sup> K<sub>1</sub>: pri . yā

<sup>33</sup> Thus K<sub>2</sub>,N<sub>1</sub>. K<sub>1</sub>: saṃgacśasva aṣāḍha; K<sub>3</sub>: saṃgacśasvāṣāt; N<sub>2</sub>: saṃgacśasvāṣāt;  
M,C: saṃgacchasva aṣāḍha

<sup>34</sup> K<sub>3</sub>,N<sub>2</sub>: -āṣāṭ

<sup>35</sup> N<sub>2</sub>,T<sub>1</sub>: ugraḥ; M,C: ugra-

<sup>36</sup> Drop of final sibilant. N<sub>1</sub>: ṛtanāṣāḍhamṛdhras; K<sub>2</sub>: ṛtanāṣāḍhamṛddhras; K<sub>3</sub>,N<sub>2</sub>:  
ṛtanāḍamṛddhra; T<sub>2</sub>: ṛtanāḍamṛddhra; M: ṛtanāṣāḍhamṛdhra; C: -ṛtanāṣāḍha-  
mrdhra

<sup>37</sup> Drop of final sibilant. Thus all MSS except K<sub>2</sub>. K<sub>2</sub>: syeni

<sup>38</sup> K<sub>2</sub>: titīṣaṃs; N<sub>1</sub>,M: titīṣaṃs; N<sub>2</sub>,T<sub>1</sub>,C: titīṣaṃs

<sup>39</sup> N<sub>1</sub>: tārarīd[?]

<sup>40</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ojo si saho si; K<sub>2</sub>: ojo si sahe; M: ojo si sahaso si

<sup>41</sup> K<sub>2</sub>: bhalam

<sup>42</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,M: si

<sup>43</sup> K<sub>2</sub>: yaśrīr asi; K<sub>1</sub>: . . . r asi

<sup>44</sup> Drop of final sibilant. K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: yaśa; C: yaśaḥ

<sup>45</sup> C: śrīr

<sup>46</sup> K<sub>1</sub>: y(o) nas; C: yo naḥ

<sup>47</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sanābhir yyo; K<sub>2</sub>: sanābhi yyo; M,C: sanābhiḥ yo

<sup>48</sup> N<sub>1</sub>,T<sub>1</sub>: abhirabhidāsati [T<sub>1</sub> originally had “abhidāsati”, to which “rābhi” was inserted  
after “abhi”, probably due to influence of N<sub>1</sub> reading]; C: udāsati

<sup>49</sup> Thus T<sub>1</sub>. K<sub>1</sub>: tam agne han tanayā; M: tam anehan tayā; C: tam . . . tayā

<sup>50</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: han

*dviṣantam*<sup>51</sup> *bhrātrvyam*<sup>52</sup> <sup>53</sup>*brahmaṇo* <sup>54</sup>*giriṇābhiniḍadhāmy*<sup>55</sup> *amṛtāhutim*  
<sup>56</sup>*amṛtāyāñ*<sup>57</sup> *juhomy*<sup>58</sup> *agnim*<sup>59</sup> *prthivyām amṛtasya jityai*<sup>60</sup> *tenāmuṃ kāmam*  
*anantañ*<sup>61</sup> *jayāni*<sup>62</sup> <sup>63</sup>*prajāpatir yaḥ prathamo jigāyāgnim agnau*<sup>64</sup> *svāheti*  
*sāyam*<sup>65</sup> , <sup>66</sup>*sūryam*<sup>67</sup> *agnau* <sup>68</sup>*svāheti prātar*<sup>69</sup>  
1.6.5.2 <sup>70</sup>*atha* <sup>71</sup>*siddham* <sup>72</sup>*agnihotrañ*<sup>73</sup> *juhoty*<sup>74</sup>  
1.6.5.3 *atha kauṣītakam*<sup>75</sup> *bhūr bhuvā*<sup>76</sup> <sup>77</sup>*suvar, vāg āyur* <sup>78</sup>*vāg u vāyur*<sup>79</sup>

<sup>51</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: dviṣantaṃ; N<sub>1</sub>: dviṣa .

<sup>52</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: bhrātrvyam

<sup>53</sup> N<sub>1</sub>: brahmaṇ . iriṇā

<sup>54</sup> N<sub>1</sub>: . riṇā-; M,C: 'ṅgiriṇā-

<sup>55</sup> T<sub>1</sub>: -nidadhāmi /

<sup>56</sup> K<sub>1</sub>,M: amṛtā . . . ām(M: . . . m) amṛtasya; C: amṛtā(yāṃ juhomy agniṃ prthivyā)m amṛtasya

<sup>57</sup> T<sub>1</sub>: amṛtāyāṃ; C: amṛtā(yāṃ)

<sup>58</sup> T<sub>1</sub>: juhomi /

<sup>59</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: agniṃ; C: (agniṃ)

<sup>60</sup> K<sub>1</sub>: . tyai

<sup>61</sup> C,T<sub>1</sub>: anantaṃ

<sup>62</sup> N<sub>1</sub>: jayāmini; T<sub>1</sub>: jayāmini — [T<sub>1</sub> first wrote “jayāni”, to which “mi” is inserted due to influence of N<sub>1</sub> reading.]

<sup>63</sup> K<sub>3</sub>: prajāpatir yaḥ; K<sub>2</sub>: prajāpati yaḥ; N<sub>2</sub>: prajāpatir yaḥ; T<sub>1</sub>: prajāpatir yaḥ; K<sub>1</sub>,N<sub>1</sub>: prajāpatir yaṃ; M,C: prajāpatir yaṃ

<sup>64</sup> K<sub>2</sub>: agno

<sup>65</sup> K<sub>3</sub>: sāyam (?)

<sup>66</sup> N<sub>1</sub>: sū . . . .

<sup>67</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sūryam

<sup>68</sup> K<sub>3</sub>: svāhe .

<sup>69</sup> T<sub>1</sub>: prātaḥ /

<sup>70</sup> N<sub>1</sub>: . . . trañ juhoty

<sup>71</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: siddham evāgnihotrañ(T<sub>1</sub>: -hotraṃ)

<sup>72</sup> K<sub>1</sub>: agnihotra . hoty

<sup>73</sup> N<sub>1</sub>: . . . trañ; C: agnihotraṃ; T<sub>1</sub>: -āgnihotraṃ

<sup>74</sup> T<sub>1</sub>: juhoti /

<sup>75</sup> Thus K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,(M),C: kauṣītakaṃ; K<sub>2</sub>: kauvītakaṃ; N<sub>2</sub>,T<sub>1</sub>: kauṣītakaḥ  
<sup>76</sup> C: bhuvāḥ

<sup>77</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: suvar vāg āyur vāg

<sup>78</sup> M: vā viśvāyur viśvam āyur iti; C: [va] viśvāyur viśvam āyur iti

<sup>79</sup> K<sub>3</sub>,N<sub>2</sub>: vāyu

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

<sup>80</sup> *viśvāyur viśvam* <sup>81</sup> *āyus sarvāyus*<sup>82</sup> *sarvam*<sup>83</sup> *āyur* iti

1.6.5.4 <sup>84</sup> *sarvaṃ*<sup>85</sup> <sup>86</sup> *haivāyur eti ya* <sup>87</sup> *etenopatiṣṭhate*<sup>88</sup>

1.6.5.5 <sup>89</sup> *tha*<sup>90</sup> *pāñcam*<sup>91</sup> <sup>92</sup> *bhūr bhuvā*<sup>93</sup> *suvaḥ*<sup>94</sup>, <sup>95</sup> *pra vo devāyāgnaye yacchāni*<sup>96</sup> *guhhyāni*<sup>97</sup> *nāmāni rūpāni bhūtāny*<sup>98</sup> *ākūtir me samṛdhyatām*<sup>99</sup> *manasaspātir*<sup>100</sup> *me*<sup>101</sup> *samṛdhyatām*<sup>102</sup> *śraddhā me*<sup>103</sup> *mā*<sup>104</sup> *vigād* iti *sāyam*<sup>105</sup>, *pra vo devāya*<sup>106</sup> *sūryāyeti* *prātar*

1.6.5.6 *etāvad vā asti*<sup>107</sup> <sup>108</sup> *yāvad etad yacchāni*<sup>109</sup> <sup>110</sup> *guhhyāni nāmāni rūpāni*

<sup>80</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: vviśvāyur vviśvam; N<sub>1</sub>: vviśvāyu viśvam

<sup>81</sup> M and C have not “āyus sarvāyus sarvam”.

<sup>82</sup> K<sub>1</sub>,K<sub>2</sub>, K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sarvvāyus

<sup>83</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvam; K<sub>2</sub>: savvam

<sup>84</sup> K<sub>1</sub>: sarvvaṃ haiv . . . . ; M,C: sarvaṃ haiva . . . .

<sup>85</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvaṃ; N<sub>2</sub>: savaṃ

<sup>86</sup> K<sub>2</sub>: hevāyur

<sup>87</sup> N<sub>1</sub>: eteno . . . .

<sup>88</sup> T<sub>1</sub> adds a daṇḍa.

<sup>89</sup> K<sub>1</sub>: . . . vaḥ pra vo; M: . . . s suva pra vo; C: . . . (bhūr bhuva)ḥ suvaḥ pra vo

<sup>90</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha

<sup>91</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: pāñcam

<sup>92</sup> N<sub>1</sub>: bhū . vas suvaḥ; T<sub>1</sub>: bhūr bhuva pra vo

<sup>93</sup> K<sub>2</sub>,K<sub>3</sub>,T<sub>1</sub>: bhuva; N<sub>2</sub>: bhuvā; C: (bhuva)ḥ

<sup>94</sup> N<sub>2</sub>,M: suva; C: suvaḥ; Not in K<sub>3</sub>,T<sub>1</sub>.

<sup>95</sup> K<sub>3</sub>: pra . devāyā-

<sup>96</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: yacśāni; N<sub>2</sub>: yachśāni

<sup>97</sup> K<sub>2</sub>,K<sub>3</sub>: guḥhyāni

<sup>98</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: ākūtir mme; K<sub>2</sub>: ākūti me; N<sub>1</sub>: ākūtimme

<sup>99</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: samṛddhyatām; C,T<sub>1</sub>: samṛdhyatām

<sup>100</sup> N<sub>1</sub>: manasaspātim; K<sub>2</sub>: manasaspūtīm; K<sub>3</sub>: manaspatir; N<sub>2</sub>: manaspatir; C: manasaspater

<sup>101</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: mme

<sup>102</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: samṛddhyatām; N<sub>2</sub>: samṛddhyatām; M: samṛdhyatām\*; C,T<sub>1</sub>: samṛdhyatām; K<sub>2</sub>: sammṛddhyatām

<sup>103</sup> Not in C.

<sup>104</sup> M: vigām iti

<sup>105</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: sāyam

<sup>106</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sūryāyeti; K<sub>1</sub>: . ryyāyeti; K<sub>2</sub>: sūyyāyeti

<sup>107</sup> K<sub>2</sub>: astī

<sup>108</sup> K<sub>2</sub>: yāvataid; K<sub>3</sub>: . . . dad

<sup>109</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: yacśāni; N<sub>2</sub>: yachśāni

<sup>110</sup> K<sub>2</sub>: guḥhyāni namāni

bhūtāny<sup>111</sup> ākūtir<sup>112</sup> haivāsmāi<sup>113</sup> manasaspatis<sup>114</sup> samṛdhyate<sup>115</sup> nāhāsyā<sup>116</sup> śraddhāpaiti ya etenopatiṣṭhate<sup>117</sup>  
 1.6.5.7 <sup>118</sup>tha<sup>119</sup> paiṅgam<sup>120 121</sup> bhūr bhūvas suvaḥ<sup>122</sup>, suprajāḥ<sup>123</sup> prajayā bhū-  
 yāsam suvīro<sup>124</sup> vīrais<sup>125</sup> suvarcā<sup>126</sup> varcasā<sup>127</sup> supoṣaḥ<sup>128</sup> poṣair<sup>129</sup> iti  
 1.6.5.8 suprajā<sup>130</sup> haivāsyā prajayā bhavati suvīro vīrais<sup>131</sup> suvarcā<sup>132</sup> var-  
 casā<sup>133 134</sup> supoṣaḥ<sup>135 136</sup> poṣair ya<sup>137</sup> etenopatiṣṭhate<sup>138</sup>

- 
- <sup>111</sup> T<sub>1</sub>: bhūtāni  
<sup>112</sup> K<sub>2</sub>: ākūti; N<sub>2</sub>: ākṛtir  
<sup>113</sup> K<sub>1</sub>: mana . . . patīṣṭhate; M, C: mana . . . tiṣṭhate  
<sup>114</sup> Thus all the MSS except K<sub>1</sub>, M, C.  
<sup>115</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: samṛddhyate  
<sup>116</sup> K<sub>3</sub>, N<sub>2</sub>: śraddhāyai etenopatiṣṭhate [T<sub>1</sub> originally read thus and later corrected it as in the text]; K<sub>2</sub>: śradhāvaiti ya etenopatiṣṭhate  
<sup>117</sup> T<sub>1</sub> adds a daṇḍa.  
<sup>118</sup> K<sub>1</sub>: tha (yathāhitam bhūr iti gārhapatya) paiṅgam  
<sup>119</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tha; T<sub>1</sub>: atha  
<sup>120</sup> K<sub>3</sub>: paiṅgam; K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>: paiṅgam; K<sub>2</sub>: paigam; T<sub>1</sub>: paiṅgam; M: peṅgam; C: pai-  
 ṅgam  
<sup>121</sup> T<sub>1</sub>, M: bhūr bhūvas suvaḥ; C: bhūr bhūvaḥ suvaḥ; K<sub>3</sub>, N<sub>2</sub>: bhūr bhūvas  
<sup>122</sup> K<sub>2</sub>: suva; M: suvaḥ; not in K<sub>3</sub>, N<sub>2</sub>. (In T<sub>1</sub>, “suvaḥ” originally was not written and later inserted between the lines.)  
<sup>123</sup> N<sub>2</sub>, T<sub>1</sub>, C: suprajāḥ; M: prajāḥ  
<sup>124</sup> K<sub>3</sub>: vī . . . rccā  
<sup>125</sup> C: vīraiḥ  
<sup>126</sup> K<sub>1</sub>, N<sub>2</sub>: suvarccā; N<sub>1</sub>: suvaccasā; K<sub>2</sub>: suvarcca  
<sup>127</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: varccasā; K<sub>2</sub>: vaccasā  
<sup>128</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: supoṣaḥ; N<sub>1</sub>: supoṣa; K<sub>2</sub>: cupoṣaḥ  
<sup>129</sup> M: pauṣair  
<sup>130</sup> K<sub>2</sub>: haivāsā  
<sup>131</sup> C: vīraiḥ  
<sup>132</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: suvarccā  
<sup>133</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: varccasā; Not in C  
<sup>134</sup> K<sub>2</sub>: supoṣair yya  
<sup>135</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: supoṣaḥ  
<sup>136</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>2</sub>: poṣair yya; K<sub>2</sub>, N<sub>1</sub>: poṣai yya  
<sup>137</sup> K<sub>1</sub>: ete . . . .; M: ete . . . .  
<sup>138</sup> T<sub>1</sub> adds a daṇḍa.

VĀDHŪLA ŚRAUTASŪTRA 1.5-1.6

- 1.6.5.9 <sup>139</sup>'tha<sup>140</sup> vārkalam<sup>141</sup> bhūr bhuvā<sup>142</sup> suvar namo<sup>143</sup> vo astv abhayam<sup>144</sup>  
vo<sup>145</sup> astv<sup>146</sup> abhayam<sup>147</sup> me<sup>148</sup> astu maha ity
- 1.6.5.10 <sup>149</sup>abhayam haivāsmāi mahō bhavati<sup>150</sup> ya etenopatiṣṭhate
- 1.6.5.11 'tha<sup>151</sup> vaiśyasyopasthānam<sup>152</sup> bhadram astu<sup>153</sup> vas<sup>154</sup> subhadram  
astu vo<sup>155</sup> <sup>156</sup>bhadrān<sup>157</sup> vasyo astu<sup>158</sup> ma iti
- 1.6.5.12 <sup>159</sup>bhadrān haivāsmāi vasyo bhavati ya etenopatiṣṭhate
- 1.6.5.13 <sup>160</sup>'tha<sup>161</sup> yathāhitam<sup>162</sup> bhūr iti gārhapatyam<sup>163</sup> bhuvā ity anvāhārya-  
pacanam<sup>164</sup> suvar ity āhavanīyam<sup>165</sup> vedānām<sup>166</sup> rasā ity

- 
- <sup>139</sup> K<sub>1</sub>: . . . vo astv abhayam me; M,C: . . . astv abhayam me
- <sup>140</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha
- <sup>141</sup> K<sub>2</sub>: vārkalam; K<sub>3</sub>: vārkalam(?); N<sub>1</sub>: vārkalam; N<sub>2</sub>,T<sub>1</sub>: vārkalam; K<sub>2</sub>: vākalam
- <sup>142</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: suvar nnamo; K<sub>2</sub>: suvar ṇnamo
- <sup>143</sup> K<sub>3</sub>: . .
- <sup>144</sup> Thus K<sub>2</sub>. K<sub>3</sub>: . bhayam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: abhayam
- <sup>145</sup> K<sub>2</sub>: ve
- <sup>146</sup> N<sub>2</sub>: astu; T<sub>1</sub>: astu /
- <sup>147</sup> N<sub>2</sub>: bhayam; M,T<sub>1</sub>: abhayam
- <sup>148</sup> K<sub>2</sub>: . . maha ity
- <sup>149</sup> K<sub>2</sub>: a . . m haivāsmāi
- <sup>150</sup> N<sub>1</sub>: ti
- <sup>151</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha
- <sup>152</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: -opasthānam
- <sup>153</sup> N<sub>1</sub> has omitted "vas subhadram astu".
- <sup>154</sup> C: vaḥ
- <sup>155</sup> K<sub>2</sub>: so
- <sup>156</sup> K<sub>2</sub>: bhadrās casyo
- <sup>157</sup> M: bhūdran; C: bhadrād
- <sup>158</sup> K<sub>3</sub>: . stu
- <sup>159</sup> K<sub>2</sub>: bhadrān ta ha vāsmāi; M: bhadrānhaivāsmāi; C: bhadrād haivāsmāi
- <sup>160</sup> K<sub>1</sub>: tha ya . . . vedānām rasā ity; M,C: ya . . . devānām rasā ity
- <sup>161</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha
- <sup>162</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yathāhitam
- <sup>163</sup> Thus K<sub>2</sub>. K<sub>3</sub>: gārhapatyam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: gārhapatyam
- <sup>164</sup> K<sub>3</sub>: anvāhāryapacanam; N<sub>1</sub>,N<sub>2</sub>: anvāhāryapacanam; K<sub>2</sub>: anvāhāryapacam
- <sup>165</sup> Thus K<sub>3</sub>. K<sub>2</sub>,N<sub>2</sub>,T<sub>1</sub>: āhavanīyam; N<sub>1</sub>: amhavanīyam
- <sup>166</sup> K<sub>2</sub>: vedānā; M,C: devānām

- 1.6.5.14 <sup>167</sup>athaikam bhartum<sup>168</sup> vaś<sup>169</sup> śakeyam ity<sup>170</sup>  
 1.6.5.15 <sup>171</sup>athaikaṃ śraddhā<sup>172</sup> me mā vigād ity<sup>173</sup>  
 1.6.5.16 <sup>174</sup>athaikaṃ<sup>175</sup> yasmāi kāmāya praḥapatir<sup>176</sup> agnihotram ajuhota taṃ  
 kāmam<sup>177</sup> āpyāsayāgnihotrasyāśīs<sup>178</sup> sā<sup>179</sup> mā<sup>180</sup> āśīr<sup>181</sup> idam aham ābhyāma  
 āhutiḥ<sup>182</sup> gāyatreṇa<sup>183</sup> chandasā<sup>184</sup> trivṛtā<sup>185</sup> stomena rathantareṇa  
 sāmānā vaśatkāreṇa<sup>188</sup> vajreṇa dviṣantam<sup>189</sup> bhrātrvyam<sup>190</sup> pāpmānam<sup>191</sup> mṛtyum  
<sup>192</sup>ati tarāṇīti  
 1.6.5.19 dviṣantaṃ haivāsya bhrātrvyam<sup>193</sup> pāpmānam<sup>194</sup> mṛtyum atitarati<sup>195</sup>

<sup>167</sup> Thus K<sub>2</sub>. K<sub>3</sub>: ath . kam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: athaikaṃ

<sup>168</sup> Thus construed. K<sub>1</sub>,K<sub>3</sub>,C,T<sub>1</sub>: bhartum; N<sub>1</sub>,N<sub>2</sub>,M: bharttu; K<sub>2</sub>: bharttu

<sup>169</sup> C: vaḥ

<sup>170</sup> T<sub>1</sub>: iti

<sup>171</sup> Thus K<sub>3</sub>. N<sub>2</sub>,C: athaikaṃ; K<sub>1</sub>,N<sub>1</sub>: athaitaṃ; K<sub>2</sub>,T<sub>1</sub>: athaitaṃ[T<sub>1</sub> originally read "athaikaṃ" and later corrected thus.]; M: athaitaṃ\*

<sup>172</sup> K<sub>2</sub>: śraddha

<sup>173</sup> T<sub>1</sub>: iti

<sup>174</sup> K<sub>2</sub>: apaikaṃ

<sup>175</sup> C: ekam

<sup>176</sup> M,C omit (by haplology) "agnihotram ajuhota taṃ kāmam āpyāsayā-".

<sup>177</sup> T<sub>1</sub>: āpyāsayā-

<sup>178</sup> C: -āśīḥ

<sup>179</sup> K<sub>2</sub>: smā āśīr

<sup>180</sup> N<sub>1</sub>: māśīr

<sup>181</sup> K<sub>1</sub>: āśī . . . m āhutiḥ

<sup>182</sup> N<sub>1</sub>: idahamahāma ābhyāma; K<sub>1</sub>: . dam aha . . m

<sup>183</sup> K<sub>1</sub>: gāya . ṇa

<sup>184</sup> K<sub>1</sub>: chandasātrivṛtā; M: cchandasātrivṛttā

<sup>185</sup> M,T<sub>1</sub>: cchandasā(M: cchandasā-)

<sup>186</sup> K<sub>1</sub>: -ātrivṛtā; M: -ātrivṛttā

<sup>187</sup> K<sub>1</sub>: sto . nā . . . m ati tarāṇīti; M: stomena . . . mṛtyum ati tarāṇīti ; C: stomena . . . mṛtyum ati tarāṇīti

<sup>188</sup> K<sub>2</sub>,K<sub>3</sub>: vaśat\*kāreṇa; N<sub>1</sub>: vaśat\*kāreṇa; N<sub>2</sub>: vaśaśkāreṇa

<sup>189</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: dviṣantaṃ

<sup>190</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: bhrātrvyam

<sup>191</sup> N<sub>2</sub>: pāpmānaṃ

<sup>192</sup> N<sub>1</sub>: atitarāṇīti; K<sub>3</sub>,N<sub>2</sub>: atitarāṇī; T<sub>1</sub>: atitarāṇi

<sup>193</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: bhrātrvyam

<sup>194</sup> N<sub>2</sub>,T<sub>1</sub>: pāpmānaṃ; M,C: pāpmanā

<sup>195</sup> N<sub>1</sub>: atitarāṇīti [?]; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: atitarati

<sup>196</sup>ya etenopatiṣṭhate

1.6.5.20 <sup>197</sup>'thaikan tūṣṇīm ahar ahas<sup>198</sup> samvatsaram<sup>199</sup> upatiṣṭhate

1.6.5.21 samvatsarasya<sup>200</sup> <sup>201</sup>parastād yaṃ kāmam kāmāyate<sup>202</sup> tam<sup>203</sup> āśāste

1.6.5.22 saṃ haivāsmāi sa <sup>204</sup>kāmaḥ<sup>205</sup> padyate<sup>206</sup> ya etenopatiṣṭhate

1.6.5.23<sup>207</sup> <sup>208</sup>tasyaitad<sup>209</sup> brāhmaṇam<sup>210</sup> <sup>211</sup>manuṣyāyen nvai yo <sup>212</sup>harahar  
āhrtyāthainam<sup>213</sup> yācati<sup>214</sup> <sup>215</sup>sa in nvaitam upārcchaty<sup>216</sup> <sup>217</sup>atha ko devān  
aharahar <sup>218</sup>yāciṣyatīti <sup>219</sup>yad etat<sup>220</sup> <sup>221</sup>

<sup>196</sup> Before this, N<sub>1</sub> has the following: dviṣantam haivāsya bhrātṛvyaṃ pāpmānam mṛtyum atitarati.

<sup>197</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: thaikan; N<sub>1</sub>: thaitan; C: 'thaikam; T<sub>1</sub>: 'thaitam

<sup>198</sup> C: ahaḥ

<sup>199</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: samvatsaram

<sup>200</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: samvatsarasya

<sup>201</sup> N<sub>1</sub>: para . . . mayate

<sup>202</sup> C: kamayate

<sup>203</sup> C: tām

<sup>204</sup> K<sub>2</sub>: kāmā pedyate [Owing to the misreading of Malayālam script “ḥ” for “e”.]

<sup>205</sup> N<sub>2</sub>,T<sub>1</sub>,C: kāmaḥ; M: kāmam

<sup>206</sup> M: vadyate

<sup>207</sup> See TS1.5.9.6.

<sup>208</sup> K<sub>1</sub>: tasyaitat\* brāhmaṇam ma . . . n vaitam; M: tasyaitatata brāhmaṇa . . . m anvaitam; C: tasyaitad . . . brāhmaṇa . . . m anvaitum

<sup>209</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; K<sub>2</sub>: -aitam

<sup>210</sup> N<sub>2</sub>,T<sub>1</sub>: brāhmaṇam; K<sub>2</sub>: brāhmaṇa

<sup>211</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: manuṣyāyen vai

<sup>212</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: harahar

<sup>213</sup> K<sub>2</sub>: -āthainam

<sup>214</sup> Not in K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>.

<sup>215</sup> Thus K<sub>2</sub>. K<sub>3</sub>,N<sub>2</sub>: sa invaitam; N<sub>1</sub>,T<sub>1</sub>: sa invaitam; K<sub>1</sub>: . . nvaitam; M: . m anvaitam; C: . m anvaitum

<sup>216</sup> K<sub>1</sub>,K<sub>3</sub>: upārcśaty; K<sub>2</sub>,N<sub>2</sub>: upārchśaty; N<sub>1</sub>: upācśaty; M: upārcchaty; C: upārcchaty; T<sub>1</sub>: upārcchati /

<sup>217</sup> N<sub>1</sub>: a . . . r ahar

<sup>218</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: yyāciṣyatīti; N<sub>1</sub>: yāśiṣyatīti; M: yāviṣyatīti

<sup>219</sup> N<sub>1</sub>: yad etat\*; K<sub>1</sub>,M and C have not “yad etat”.

<sup>220</sup> K<sub>1</sub>,K<sub>2</sub>, K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub> gives the number “16(=ma, hrā)” between the marks; K<sub>3</sub> gives the number “26[=tha, hrā]”. T<sub>1</sub>: //; M: „—”; C: // //

<sup>221</sup> K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> add “samāptam idam ādhānam(N<sub>2</sub>: ādhānam)” to the end; T<sub>1</sub> has in the next line: // samāptam idam ādhānam //; C has in the next two lines: // iti saṣṭho 'nūvakah // and // iti prathamah prapāthakah //.



**APPENDIX: Quotation of Mantras in the VādhūlaŚS 1.5–1.6.**

Explanation of signs:

[ ] : abridged portion of the mantra-quotation in the Vādhūla sūtra.\*

= : the quoted mantra is found in this form in the Taittirīya (or some other) *śruti* text.

(=) : except the abridged portion, the reading of the quoted mantra is the same with that of the Taittirīya (or some other) *śruti* text.

(p) : *pratīka* manner of quotation, *i.e.* the mantra is indicated only by its first words.

**1.5.1.3** Parallel mantra is found in the Śrautasūtras of the New Taittirīya schools. HirŚS has the same mantra with that of the Vādhūlas.

BhārŚS6.1.5: *vidyud asi vidya me pāpmānam ṛtāt(V: ṛtaṃ) satyam upaimi śraddhā mayīti hoṣyann apa upaspr̥set.* Cf. ĀpŚS6.5.3; 6.9.3.

HirŚS3.7:347: *vidyud asi vidya me pāpmānam ṛtaṃ satyam upaimi mayi śraddhety apa upaspr̥sya yadā śyāvevātha juhōti jvalantyām, yadā vā vītārcir lelāyatīva.* (mantra=V)

ĀśvŚS2.3.16: *samidham ādhāya vidyud asi vidya me pāpmānam agnau śraddhety apa upaspr̥sya pradīptāṃ dvyaṅgulamātre 'bhijuhuyād bhūr bhuvah svar o3m agnir jyotir jyotir agniḥ svāheti.*

Cf. KātŚS4.15.5: *vācaṃ visr̥jya punar ācāmati vidyud asi vṛśca me pāpmānam jahy apo 'vabhṛtham abhyupaimi mayi satyaṃ goṣu me vratam iti.*

**1.5.1.4** For the mantra, cf. unidentified one in 1.3.3.6.

**1.5.1.5** Unidentified mantra. Cf. ĀpŚS6.3.8: *dakṣiṇena vihāram agnihotrī tiṣṭhati tāṃ yajamāno 'bhimantrayata idāsi vratabhṛd ahaṃ nāv ubhayor vratam carisyāmi surohiny ahaṃ nāv ubhayor vratam carisyāmi-, ida ehi mayi śrayasvera ehy adita ehi gaur ehi śraddha ehi satyena tvāhvayāmīti;* HirŚS3.7:342; 6.6:535. Also cf. ŚB(M)2.3.4.34[(K)1.4.1.24]: *ida ehy adita ehīti.*

**1.5.1.6** Unidentified mantra. Cf. ĀpŚS6.3.9: *atha vedideśam abhimṛśatīyam asi tasyās te 'gnir vatsah sā me svargaṃ ca lokam amṛtaṃ ca dhukṣveti;* Hir ŚS6.6:535: *śraddha ehi satyena tvāhvayāmīty āhūyamānām iyam asi tasyās te 'gnir vatsah sā me svargaṃ ca lokam ubhayaṃ ca dhukṣveti duhyamānām*

\* Each recension of manuscript gives a different extent of abbreviation. The extent adopted in the main text generally agrees with that of mss K<sub>2</sub> and/or K<sub>3</sub>, which usually give(s) the least extent of abbreviation among all the mss.

om unneṣyāmy unnayāmīti vā-

**1.5.1.8** Unidentified mantra in this form. It seems to be a *pratīka* form, but it cannot be found either in the Śruti texts of the Taittiriya *sākhā* or in the earlier portion of the VādhŚS.

Cf. JB1.39: *bhūtakṛta stha pratyūḍham janyam bhayam* ity aṅgārān pratyūhati; BhārŚS6.10.5: *dhr̥ṣṭir asi brahma yaccheti*(TS1.1.7.1) upaveṣam ādāya gārhapatyād udīco 'ṅgārān nirūhati *bhūtakṛtaḥ sthāpoḍham janyam bhayam* iti; ĀpŚS6.5.6: *dhr̥ṣṭir asi brahma yacchety* upaveṣam ādāya *bhūtakṛta sthāpoḍham janyam bhayam apodhāḥ senā abhūtvārī* iti gārhapatyād udīco 'ṅgārān nirūhya vyantān gārhapatyena kṛtvā ... Also cf. HirŚS3.7:343: *dhr̥ṣṭir asīty* upaveṣam ādāya *nirūḍham janyam bhayan̄ saha tena yaṃ dviṣmaḥ subhūtāya śrapadhvam* iti tena gārhapatyād udīco 'ṅgārān nirūhati. *bhūtakṛtaḥ sthāpoḍham janyam bhayam̄ saha tena yaṃ dviṣma* iti vā; ŚāṅkhŚS2.8.8: *subhūtakṛtaḥ subhūtam naḥ kṛṇutety* upaveṣeṇodīco 'ṅgārān gārhapatyān nirūhyādhiśrayaty, *aśanāyāpipāsīyenāgnihotrasthālyā gārhapatyena vīreṇeti* vikārah.

**1.5.1.9** Unidentified mantra. Cf. ĀpŚS6.5.6: ... gārhapatyād udīco 'ṅgārān nirūhya vyantān gārhapatyena kṛtvā *sagrā sthety* abhimantrya japaty *agnaya ādītyam gr̥ṇāmy ahne rātrim* iti sāyam, *ādītyāyāgnim gr̥ṇāmi rātryā ahar* iti prātaḥ.

**1.5.1.10** Unidentified mantra. This mantra is found only in VādhŚS.

**1.5.1.11** Unidentified mantra. Cf. ĀpŚS6.6.8: *udbhava sthod aham prajayā pra paśubhir bhūyāsam haras te mā vigād, udyan suvargo lokas triṣu lokeṣu rocayeti* punar evāvekṣyāntaritam rakṣo 'ntaritā arātayo 'pahatā vyṛddhir apahataṃ pāpaṃ karmāpahataṃ pāpasya pāpakṛtaḥ pāpaṃ karma yo naḥ pāpaṃ karma cikīṛṣati pratyag enam ṛccheti triḥ paryagnikṛtvā *gharmo 'si rāyaspoṣavanir ihorjam dṛmheti* vartma kruvan prāg udvāsayaty udak prāg udag vā.

**1.5.1.12** Unidentified mantra. Parallels are found in the same context in various texts. Cf. MS1.8.4: *tād āvakṣptatamam udbhavaḥ stha ity āvekṣeta, úd ahāṃ prajāyā paśubhir bhūyāsam* iti prajāyāḥ paśūnāṃ sṛṣṭyā, átho abhy evāinad ghārayati medhyatvāya; KS6.7: 56.16f. : yarhi bindava iva syus tarhy avekṣetodbhavas *sthod aham prajayā pra paśubhir bhūyāsam* ity; BhārŚS6.

10.7: *athainam tr̥ṇenābhijvalayann avekṣate ud bhavaḥ sthod aham prajāyā paśubhir indriyeṇa bhūyāsam* iti; ĀpŚS6.6.8: *udbhava sthod aham prajāyā pra paśubhir bhūyāsam haras te mā vigād udyan suvargo lokas triṣu lokeṣu rocayeti* punar evāvekṣya; HirŚS 3.7:343: *anantaram vādhiśrayanād*

*udbhavaḥ sthoda ahaṃ prajayā paśubhir bhūyāsam* iti tṛṇaṃ pradīpyāvekṣate; MānŚS1.6.1.16-17: *udbhavaḥ stha* ity avekṣeta, *ud ahaṃ prajayā paśubhir bhūyāsam* ity ulmukenābhitāpayati.

**1.5.1.13** Unidentified mantra. See 1.5.1.11 above.

**1.5.1.14** See TS1.1.8.11(=):

*antritaṃ rākṣo 'ntāritā árātayaḥ.*

Cf. BaudhŚS3.5:73.12; BhārŚS6.10.10; ĀpŚS6.6.8; HirŚS3.7:344 etc.

**1.5.1.15** Unidentified mantra. Cf. ĀpŚS6.6.8: ... *antaritaṃ rakṣo 'ntarita arātayo 'pahatā vyṛddhir apahataṃ pāpaṃ karmāpahataṃ pāpasya pāpakṛtaḥ pāpaṃ karma yo naḥ pāpaṃ karma cikīrṣati pratyag enam ṛccheti triḥ pary-agnikṛtvā...*

**1.5.1.17** See TS1.7.7.2.g(=1.8.10.2g; 1.8.15.1c). The mantra is found also in some other *prapāṭhakas* of VādhŚS: 8th. Agnicayana; 9th. Vājapeya; 10th. Rājasūya. In other sūtras it is used in the same contexts, but not in the Agnihotra ritual.

TS1.7.7.2.g: *viṣṇoḥ krāmo 'si viṣṇoḥ krāntām asi viṣṇor víkrāntam asi.*

**1.5.1.18** Unidentified mantra. Cf. BhārŚS6.10.12; ĀpŚS6.6.10; HirŚS3.7:344; JB1.39; ŚāṅkhŚS2.8.8.

HirŚS3.7:344: *pratyūḍham janyaṃ bhayaṃ saha tena yaṃ dviṣmaḥ subhūtam akarteti tena gārhaptye 'ngārān pratyūhati, bhūtakṛtaḥ sthāpyeti sasyaṃ yajamānasyeti vā; ŚāṅkhŚS2.8.8: subhūtakṛtaḥ subhūtaṃ naḥ kṛṇutety upaveṣṇodīco 'ngārān gārhapatyān niruhyādhiśrayaty ...*

**1.5.2.2** See TS1.1.2.1(=TB3.2.2.2)(=):

*prātyuṣṭaṃ rākṣaḥ prātyuṣṭā árātayaḥ.* Cf. JB1.39; BaudhŚS3.5:73.15 etc.

**1.5.2.4** Unidentified mantra. Cf. BhārŚS6.11.2; ĀpŚS6.7.2; HirŚS6.6:535.

BhārŚS6.11.2: *havir devānām asi mṛtyor me 'bhayaṃ svasti me 'stv abhayaṃ me 'stv* ity upāṃśūktvā yajamāna om unnaya havyaṃ devebhyaḥ pāpmano mām ity uccaiḥ pratigrṇāti; ĀpŚS6.7.2: *havir devānām asi mṛtyor me 'bhayaṃ svasti me 'stv abhayaṃ me astv* ity upāṃśūktvaum unnayety uccair anujānāti. apacāre yajamānasya svayam ātmānam anujānīyāt.

**1.5.2.5** Unidentified mantra. Cf. BaudhŚS3.5:73.18: *atha caturaḥ sruvān unnayati pūrṇān vānūco vā bhūr idā bhūva idā suvar idā bhūr bhūvaḥ suvar ideti; ĀpŚS6.8.1–3: agnaye ca tvā pṛthiviyai connayāmīti prathamam, vāyave ca tvāntarikṣāya ceti dvitīyam, sūryāya ca tvā dive ceti tṛtīyam, candrmase ca tvā nakṣatrebhyas ceti caturtham. adbhyaś ca tvauṣadībhyaś ceti pañcamam jamadagnīnām. bhūr idā bhūva idā suvar idā karad idā pṛthag ideti vā pratimantram. [Caland suggests to read “vṛdhad” instead of “pṛthag”, cf. Caland*

[Tr.] p.186.] Also cf. HirŚS3.7:345; MānŚS1.6.1.26; ĀśvŚS2.3.12; KauśS91.10. **1.5.2.6** See TB2.1.5.10(=):

*sajūr devaiḥ sāyamyaḥsvabhīr* iti sāyam̐ sammr̥ṣati; *sajūr devaiḥ prātaryāvabhīr* iti prātāḥ ...

Other *sūtras* have longer mantra. *E.g.* BaudhŚS3.5:73.19f.: *sthālyāṁ sruvaṁ pratyavadhāyāthaine sammr̥ṣati sajūr devaiḥ sāyamyaḥsvabhīr sāyamyaḥsvāno mā devāḥ svasti sampārayantu paśubhir* iti sāyam, *sajūr devaiḥ prātaryāvabhīr prātaryāvāno mā devāḥ svasti sampārayantu paśubhir* iti prātāḥ. Cf. BhārŚS 6.11.7; ĀpŚS6.8.4; HirŚS3.7:345.6; ŚāṅkhŚS2.8.20. They show slight variants. See Caland's note to ĀpŚS6.8.4 notes 6 and 7(=[Tr.] p.187).

**1.5.2.8** Unidentified mantra. There is no parallel mantra in other *sūtras*.

**1.5.2.10** Unidentified mantra. There are several *sūtras* which have the mantra with variants. Cf. BaudhŚS3.6:74.12: *athaitāṁ samidham madhyataḥ āhavanīyasyābhyādadhāti rajatām tvāgnijyotiṣam vāyumatīṁ svargyāṁ svargāya lokāya rātrim akṣitim iṣṭakām upadadhe 'mṛtaṁ prāṇe dadhāmi prajāpatis tvā sādayatv* iti, *tayā devataṁ karoti tayā devatayāṅgirasvad dhruvā sīdeti*; ĀpŚS6.9.4: [There will be the third mantra if three samidhs are put] *eṣā te agne samid* iti, *hiraṇyayaṁ tvā vaṁśam svargasya lokasya smṅkramaṇam dadhāmīti* dvitīyām, *rajatām tvā haritagarbhām agnijyotiṣam akṣitim kāmādughām svargyāṁ svargāya lokāya rātrim iṣṭakām upadadhe tayā devatayāṅgirasvad dhruvā sīdeti* sāyam trītiyām, *hariṇīm tvā rajatagarbhām sūryajyotiṣam akṣitim kāmādughām svargyāṁ svargāya lokāyāhariṣṭakām upadadha* iti prātāḥ. Also cf. HirŚS3.7:347; ĀśvŚS2.3.15.

**1.5.2.11** See TB2.1.9.2(=): *agnīr jyōtir jyōtir agniḥ svāhēti sāyam juhoti*.

**1.5.2.12** Unidentified mantra. Cf. ŚāṅkhŚS2.9.7: *agan prāṇaḥ svargaṁ lokam jite jayāmy abhayaṁ me 'lokatāyā aputratāyā apaśutāyā* iti yajamānaḥ pūrvām āhutim anuprāṇīti. Cf. also *Ibid.*2.9.8. For 1.5.2.12–13, cf. ĀpŚS6.10.1–2: *samidham ādhāya prāṇyāpānya nimīlya vīkṣya hutvā dhyāyed yat kāmāḥ syāt. hutvā mahad abhivīkṣate. "abhyānuprāṇ-"* cf. ĀpŚS6.25.10–26.1.

**1.5.2.14** Unidentified mantra. Cf. MS1.8.5:122.7–9: *agne gr̥hapate pariśadya juśāsva svāheti* juhuyāt, *tēnaivāinaṁ śamayati, tēna priṇāty, ātho tēnaivāinaṁ ānanudhyāyinaṁ ārūkṣam karoty*; KS6.8:58.11-14: *agne gr̥hapate juśasva svāheti* sruveṇa gārhapatye juhōti; ĀpŚS 6.13.1–2: *agne gr̥hapate pariśadya juśasva svāheti* sruveṇa gārhapatye juhōty ekām dve tīrasā catasro vā. *agnaye gr̥hapataye rayipataye puṣṭipataye kāmāyānnādyaḥ svāhety* etām eke samāmananti. Cf. BaudhŚS3.6:75.6f.; HirŚS3.7:355; KātŚS4.14.22–23; ŚāṅkhŚS2.10.1. Also cf. ĀśvŚS2.4.8: *tūṣṇīm samidham ādhāyāgnaye gr̥hapataye*

*svāheti* gārhapatyē.

**1.5.2.16** Unidentified mantra. Cf. ŚāṅkhŚS2.9.8: *āgann apāna ātmānaṃ vijīte vijayāmy abhayaṃ me alokatāyā aputratāyā apaśutāyā* ity uttarām anvavāniti. Cf. also passages cited for 1.5.2.12 above. “abhipraṇana-” to Gārhapatya fire, cf. ĀpŚS6.26.5.

**1.5.2.21** Unidentified mantra. Cf. BaudhŚS3.6:76.3f.: athodaṅ paryāvṛtya prācīnadaṇḍayā sruṇā bhakṣayati *idaṃ haviḥ prajānaṃ me astu daśavīraṃ sarvagaṇaṃ svastaye, ātmasani prajāsani paśusany abhayasani lokasani vṛṣṭisani, agniḥ prajāṃ bahulāṃ me karotv annaṃ payo reto asmāsu dhatta, rāyas poṣaṃ iṣaṃ ūrjāṃ asmāsu dīdharat svāheti*(TB2.6.3.5) sāyam; BhārŚS6.13.8–9: barhiṣopayamyodaṅ paryāvṛtya prācīnadaṇḍayodīcīnadaṇḍayā vā sruṇācāmati *āgneyaṃ retaḥ prajānaṃ me astv* iti sāyam, *sauryaṃ retaḥ prajānaṃ me astv*(TB2.6.3.5) iti prātaḥ. upaniṣkramyāgnihotrahaṇiṃ mārjayitvā barhiṣi lepaṃ nimārṣṭi. Also cf. HirŚS3.7:352–3.

**1.5.2.22** No mantra accompanied? Cf. BaudhŚS3.7:76.9f.: nirṇijya srucaṃ niṣṭapyādbhiḥ pūrayitvodag uddīṣati *saptarṣiṇ prīṇīhi saptarṣiṇ jinva saptarṣibhyaḥ svāheti. saptarṣiṇ eva prīṇāti*(TB.2.1.4.8) iti brāhmaṇam.

**1.5.2.24** Mantra 1, unidentified. Cf. ŚāṅkhŚS2.13.1–8: atha prātaḥ. *bhūr bhuvaḥ svaḥ suprajāḥ prajābhir bhūyāsaṃ supoṣaḥ poṣaiḥ suvīro vīrair abhayaṃ te 'bhayaṃ no apsu manasā tvopatiṣṭhe lokam upaimi svas cety āhavanīyam. atraiva tiṣṭhann itarau: abhayaṃ te 'bhayaṃ no astu vācā tvopatiṣṭhe prajāṃ upaimi paśūmś ceti gārhapatyam, abhayaṃ te 'bhayaṃ no astu prāṇena tvopatiṣṭhe vyānam upaimy āyus cety anvāhāryapacanam. abhayaṃ vo 'bhayaṃ no astu kāmēna va upatiṣṭhe vittam upaimi bhūtiṃ ceti sarvān. samānam samitprabhṛty ā vratasya visarjanāt. anena vaiva sāyam prātaḥ; ĀśvŚS2.5.19 (pravāsa): vijñāyate 'bhayaṃ vo 'bhayaṃ me 'stv ity evopatiṣṭheta pravasan pratyetyāharahar veti.; Śāṅkh'SS2.14.1(pravāsa): pravatsyann agnīn samikṣate 'bhayaṃ vo 'bhayaṃ no astv* iti. Also cf. ĀpŚS6.27.1f.

mantra 2–4, cf. TB2.5.7.2 (also 2.7.7.6):

āyur asi viśvāyur asi, sarvāyur asi sarvam āyur asi, sarvaṃ ma āyur bhūyāt, sarvam āyur geṣam.

mantra 5–6, Unidentified mantras. Cf. ŚāṅkhŚS2.12.9–10: *daivas tantur asy anu tvā rabhe māhaṃ tvad vyavacchitsīty āhavanīyasya dakṣiṇato 'ngārān upasprśya tato 'si tantur asy anu mā samtanuhi prajāyā paśubhi rāyas poṣeṇa suprajāstvena suvīryeṇa mānuṣas tantur asy anu mā rabhasva mā tvaṃ madvyavacchithā asāv* iti jyeṣṭhasya putrasya nāmābhivyāhṛtya yāvanto vā bhavanti.

**1.5.2.25** Unidentified mantra. Cf. ĀpŚS6.22.1: *agne rucām pate namas te ruce rucam mayi dhehi, arvāgvaso svasti te pāram aśīyārvāgvaso svasti te pāram aśīyārvāgvaso svasti te pāram aśīya, tantur asi tato mā cchitthā asau svasti te 'stv asau svasti te 'stv asau svasti te 'stv iti putrānām nāmāni grhṇāti tris trir ekaikasya ...* ; ŚāṅkhŚS2.12.10: *tato 'si tantur asy anu mā samtanuhi prajayā paśubhī rāyas poṣeṇa suprajāstvena suvīryeṇa mānuṣas tantur asy anu mā rabhasva mā tvam mad vyavacchitthā asāv iti jyeṣṭhasya putrasya nāmābhivyāhṛtya yāvanto vā bhavanti.*

**1.5.3.1** Unidentified mantra. See 1.3.3.1.

**1.5.4.1** Unidentified mantra. Parallel mantras are recorded in the Gṛhyasūtra-s and Kauṣītaki Upaniṣad in the contexts of *Jātakarman* or *Sīmantakarāṇa*. Cf. ĀpMP2.13.4(cf. ĀpGS6.15.5); MantrB(S)1.5.10; ĀśvGS1.13.7; PārGS1.11.9; HirGS2.3.8a; ĀgnGS2.1.3; KauṣU2.10; [cf. (p) GopGS2.8.4; KhādGS2.3.4] MantrB(S)1.5.10-11,13: *yat te susīme hṛdayam hitam antaḥ prajāpatau vedāham manye tad brahma māham pautram agham nigām, yat pṛthivyā anāmṛtam divi candramasi śritam vedāmṛtasyāham nāma māham pautram agham risam, yad adaś candramasi kṛṣṇam pṛthivyā hṛdayam śritam tad aham vidvāms tat paśyan māham pautram agham rudam.*

ĀpMP2.13.4: *yāt te susīme hṛdayam vedāham tāt prajāpatau vedāma tāsya te vayam māham pūtram āgham rudam.*

ĀśvGS1.13.7: *prajāpatyasya sthālīpākasya hutvā hṛdayadeśam asyā ālabheta yat te susīme hṛdaye hitam antaḥ prajāpatau manye 'ham māṃ tad vidvāmsam māham pautram agham nigām iti.*

PārGS1.11.9: *athāsya dākṣiṇāmsam adhi hṛdayam ālabhate yat te susīme hṛdayam divi candramasi śritam vedāham tan māṃ tad vidyāt paśyema śaradaḥ śatam jīvema śaradaḥ śatam śṛṇuyāma śradaḥ śatam iti.*

HirGS2.3.8: *tataḥ pāṇī prakṣālya bhūmim ālabhate yat te susīme hṛdayam divi candramasi śritam tathāmṛtatvasyēsāno māham pautram agham rudam veda te bhūmihṛdayam divi candramasi śritam tathāmṛtatvasyēsāno māham pautram agham rudam iti.*

ĀgnGS2.1.3: *tataḥ pāṇim prakṣālya bhūmim ālabhate ya te susīme hṛdayam divi candramasi śritam tasyāmṛtasya no dhehi māham pautram agham rudam, vedase bhūmi hṛdayam divi candramasi śritam tasyāmṛtasya no dhehi māham pautram agham rudam iti.*

KauṣU2.8: *atha māsi māsy amāvāsyāyām paścāc candramasam drśyamānam upatiṣṭhetaitayaiāvṛtā haritatṛṇe vā pratasyati yan me susamid hṛdayam adhi candramasi śritam manye 'ham māṃ tad vidvāmsam māham putryam agham rudam iti, na hy asmāt pūrvā prajāḥ praitīti. atha samvekṣyān*

jāyāyai hr̥dayam abhimṛśed *yat te sus̥tme hr̥dayaṃ śritam antaḥ prajāpatau tenāmṛtatvasyeśāne mā tvam putryam agham nigāh* iti, na hy asyāḥ pūrvā prajāḥ pratitīti.

**1.5.4.2** Mantras 1–3, unidentified. Mantras 4–7, cf. AS(Ś)1.19.1–4[AS(P) 1.20.1–4]:

(1): *mā no vidan vivyādhīno mó abhivvyādhīno vidan ārác charavyā asmād viśūcīr indra pātaya*, (2) *viśvañco asmác chāravaḥ patantu yé astá yé cāsyāḥ dáaivīr manuṣyeṣavo māmāmitrān ví vidhyata*(P: *devā manuṣyā ṛṣayo amitrān no vi vidhyata*,) (3) *yó naḥ svo yó áraṇaḥ sajātá utá nístyó yó asmám̃ abhidās-ati*(P: *yaḥ samāno yo 'samāno 'mitro no jighāṃsati*) *rudrāḥ śaravyāyāitān māmāmītrān ví vidhyatu*(P: *rudrāḥ śaravyayā tān amitrān no vividhyatu*) (4) *yāḥ sapátno yó 'sàpatno yás ca dviśám̃ chápati naḥ*(P: *sabandhuś cāsabandhuś ca yo na indrabhidāsati*) *devās tám̃ sárve dhūrvantu bráhma várma mamántaram*. (cd=RS6.75.19cd.)

**1.5.4.3** Unidentified mantra.

**1.5.4.5** Unidentified mantra. Cf. ĀpŚS6.5.6: ... iti gārhapatyād udīco 'ngārān nirūhya vyantān gārhapatyena kṛtvā *sagrā sthety abhimantrya japaty agnaya ādityaṃ gr̥hṇāmy ahne rātrim* iti sāyam, *ādityāyāgnim̃ gr̥hṇāmi rātryā ahar* iti prātaḥ. For the idea behind these mantras, cf. TB2.1.2.9–10.

**1.5.4.7** See TB2.1.5.10(=):

*sajūr devāiḥ prātáryāvabhir* iti prātāḥ.

**1.5.4.9** Unidentified mantra. Cf. BŚS3.6:74.17: *atha prātar hariṇīm̃ tvā sūryajyotiṣam̃ vāyumatīm̃ svargyām̃ svargāya lokāyāharakṣitīm̃ iṣṭakām̃ upadadhe 'mrtam apāne dadhāmi prajāpatis tvā sādayatv* iti; ĀpŚS6.9.4: *eṣā te agne samid* iti, *hiraṇyayaṃ tvā vaṃśam̃ svargasya lokasya saṃkramaṇam̃ dadhāmīti* dvitīyām, *rajatām̃ tvā haritagarbhām̃ agnījyotiṣam̃ akṣitīm̃ kāmādughām̃ svargyām̃ svargāya lokāya rātrim iṣṭakām̃ upadadhe tayā devatayāñgirasvad dhruvā sīdeti sāyam* tr̥tīyām, *hariṇīm̃ tvā rajatagarbhām̃ sūryajyotiṣam̃ akṣitīm̃ kāmādughām̃ svargyām̃ svargāya lokāyāhariṣṭakām̃ upadadha* iti prātaḥ; HirŚS3.7:347: *hiraṇyayaṃ tvā vaṃśam̃ svargasya lokasya saṃkramaṇam̃ dadhāmīti vā tā asya sūdadohasa* iti vā *rajatām̃ tvā haritagarbhām̃ agnīrjyotiṣā jyotiṣmatīm̃ svargyām̃ kāmādughām̃ akṣitām̃ akṣityā āptyai vyāptyai samāptyai kāmāya svargāya lokāyāmṛtatvāya rātrim iṣṭakām̃ upadadha* iti sāyam, *hariṇīm̃ tvā rajatagarbhām̃ sūryo jyotiṣā jyotiṣmatīm̃ svargyām̃ kāmādughām̃ akṣitām̃ akṣityā āptyai vyāptyai samāptyai kāmāya svargāya lokāyāmṛtatvāyāhariṣṭakām̃ upadadha* iti prātaḥ; ĀśvŚS2.4.25: *satyartābhyām̃ tveti paryukṣaṇam̃ om unneṣyāmīty* atisarjanam̃ *hariṇīm̃ tvā sūryajyotiṣam̃ ahar iṣṭakām̃ upadadhe svāheti* samidādhānam̃ *bhūr bhuvāḥ*

*svar om sūryo jyotir jyotiḥ sūryaḥ svāheti homa unmārjanañ ca.*

**1.5.4.10** See TB2.1.9.2(=):

*agnir jyotir jyotiḥ agniḥ svāheti sāyam juhōti, réta evā tát dadhāti. sūryo jyotir jyotiḥ sūryaḥ svāheti prātāḥ, réta evā hitām prājanayati.*

**1.5.4.16** Unidentified mantra. Cf. BaudhŚS3.6:76.3f. : *athodañ paryāvṛtya prācīnadaṇḍayā srucā bhakṣayati idam̐ haviḥ prajānanam̐ me astu daśavīram̐ sarvagaṇam̐ savastaye ātmasani prajāśani paśusanyabhayāsani lokāsani vṛṣṭi-sani, agniḥ prajāṃ bahulāṃ me karotv annam̐ payo reto asmāsu dhatta rāyas poṣam iṣam ūrjam̐ asmāsu dīdharat svāheti*(TB2.6.3.5s) *sāyam. Ibid.3.7:76.8: sūryaḥ prajāṃ bahulāṃ me karotv iti prātāḥ.* Cf. BhārŚS6.13.8; ĀpŚS6.11.5; HirŚS3.7:352-3.

**1.5.4.18** Unidentified mantra. Cf. ĀpŚS 6.19.7: *bhūr bhuvah suvah su-prajāḥ prajāyā bhūyāsam̐ suvīro vīraiḥ suvarcā varcasā supoṣaḥ poṣair ity evopatiṣṭheteti vājasaneyakam. bhartum̐ vah śakeyam̐ śraddhā me mā vyāgād iti vā;* BaudhŚS20.20:45.13: *vyāhṛtibhir upasthāya bhartum̐ vah śakeyam̐ śraddhā me mā vigād ity eva brūyād ity añjigaviḥ.*

**1.6.1.6–7** See (p) TS1.5.5.1a: *upaprayānto adhvarām̐ [māntram̐ vocemā-gnāye, āre asmē ca śṛṇvaté]; Ibid.1.5.5p(=): cītrāvaso svastī te pārām̐ aśṛyē.*

**1.6.1.8** See TS1.5.5.4p(=) cited at 1.6.1.7 above. Cf. ŚB(M)2.3.4.22; Baudh ŚS3.8:77.5; MānŚS1.6.2.7; ŚāṅkhŚS2.11.4. Cf. also MS1.5.9:77.12; KS7.6:68.16.

**1.6.1.9** See TS1.5.5.4q(=), (without *svāhā*) : *īndhānās tvā śatām̐ hīmā dyumāntaḥ sām̐ idhīmahi, vāyasvanto [vayaskṛtam̐ yāsasvanto yaśaskṛtam̐ suvīrāso ādābhyām̐, āgne sapatnadāmbhanam̐] vārṣiṣṭhe ādhi nāke*

**1.6.1.11** Brāhmaṇa quotation. See TS1.5.7.6(=): *eṣā vāi sūrmī kārṇakāvaty, etāyā ha sma vāi devā āsurāṇām̐ śatatarhā[m̐s tṛṃhanti, yād etāyā samīdham̐ ādadhāti vājram̐ evāitāc chataghnīm̐ yājamāno bhrātṛvyāya prā harati] strītyā āchambaṭkāram.*

**1.6.1.12** Unidentified brāhmaṇa quotation.

**1.6.1.13** See TS1.5.5.4r–s: *sām̐ tvām̐ agne sūryasya vārcasāgathāḥ, sām̐ ṛṣiṇām̐ stutēna, [sām̐ priyēṇa dhāmnā. tvām̐ agne sūryavarcā asi, sām̐ mām̐ āyusā vārcasā] prajāyā sṛja.*

**1.6.1.15** See TS1.5.6.1a-c(=): (a) *sām̐ paśyāmi prajā ahām̐ i[ḍaprajaso mānavīḥ, sārva bhavantu no grhē. (b) āmbha sthāmbho vo bhakṣīya, māha stha māho vo bhakṣīya, sāha stha sāho vo bhakṣīyōrja sthōrjam̐ vo bhakṣīya. (c) révatī rāmadhvam̐ asmīn lokē 'smīn goṣṭhē smīn kṣāye 'smīn yōnāv, ihāiva stetó māpa gāta.] bahvīr me bhūyāsta.*

**1.6.1.16** See TS1.5.6.2d-e(=): (d) *saṃhitāsi viśvarūpīr, ā morjā viśā-*



*gaupatyénā rāyás póṣeṇa. (e) [sahasrapoṣam vaḥ puṣyāsam, máyi vo] rāyah śrayantām.*

**1.6.1.17** See (p) TS1.5.6.2-3f-i(=): (f) *úpa tvāgne divé-dive [dóṣṣāvastar dhiyá vayám, námo bháranta émasi]. (g) rájantam adhvaránāṃ [gopám ṛtásya dídivim, várdhamānaṃ své dáme]. (h) sá naḥ pitéva sūnávé [’gne sūpāyanó bhava, sácasvā naḥ svastáye]. (i1) ágne tvám no ántamaḥ [utá trātá śívó bhava varūth:yah]. (i2) tám tvā śociṣṭha dīdivaḥ, [sumnāya nūnám īmahe sákhibhyaḥ]. (i3) vásur agnír vásuśravāḥ, [áchā nakṣi dyumáttamo rayim dāḥ].* Vādhūla gives 6 mantras by *pratikas*. Although the utilized mantras are almost the same, Baudh. and Āp. seem to count the number of mantras otherwise.

Cf. BaudhŚS3.8:78.3f.: *atha dvipadatripadābhir gārhapatyam upatiṣṭhata upa tvāgne divédive doṣāvastar dhiyā vayam, namo bharanta emasi, rājantam adhvarānāṃ gopāmṛtasya dīdivim, vardhamānaṃ sve dame, sa naḥ piteva sūnave ’gne sūpāyano bhava, sacasvā naḥ svastaye, agne tvam no antama uta trātā śivo bhava varūthyah, tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ, vasur agnir vasuśravā acchā nakṣi dyumattamo rayim dā iti; ĀpŚS6.17.7: upa tvāgne divédiva iti tisṛbhir gāyatrībhir gārhapatyam upatiṣṭhate ’gne tvam no antama iti catasṛbhiś ca dvipadābhiḥ; MānŚS1.6.2.9: upa tvāgne dive diva ity aṣṭābhir gārhapatyam upatiṣṭhate.*

**1.6.1.18** See TS1.5.6.3k1and k2(=):

*ūrjā vaḥ paśyāmy ūrjā mā paśyata, rāyás póṣeṇa vaḥ paśyāmi rāyás póṣeṇa mā paśyata.*

Cf. BaudhŚS3.8:78.10f.: *atha gr̥hāṃś caiva paśūṃś caivopatiṣṭhate ūrjā vaḥ paśyāmy ūrjā mā paśyata rāyas poṣeṇa vaḥ paśyāmi rāyas poṣeṇa mā paśyatedā stha madhukṛtaḥ syonā māvisāterā madaḥ sahasrapoṣam vaḥ puṣyāsam mayi vo rāyah śrayantām iti (TS1.5.6.3k-1); ĀpŚS6.17.9: ūrjā vaḥ paśyāmy ūrjā ma paśyateti gr̥hān prekṣate paśūn vā; MānŚS1.6.2.10: ūrjā vaḥ paśyāmīti gām ālabhate.*

**1.6.1.19** See TS1.5.6.3-4l(=):

*idā stha madhukṛtaḥ syonā mā visāte[rā madaḥ sahasrapoṣam vaḥ puṣyāsam máyi vo] rāyah śrayantām.*

**1.6.1.20** (p) Mantras quoted by *pratikas*, see TS1.5.6.4m-p:

(m) *tát savitúr váreṇyam [bhárgo devásya dhīmahi dhíyo yó naḥ pracodáyāt],*

(n) *somānaṃ svāraṇam [kṛṇuhí brahmaṇas pate, kakṣīvantam yá auśijám],*

(o) *kadā caná starír asi [néndra saścasi dāsúṣe, úpopén nú maghavan bhūya*

*ín nú te dánam devásya pṛcyate], (p) pári tvāgne púram vaḥ [vīpraṃ sahasya dhīmahi, dhṛṣádvarṇam divé-dive bhettāram bhanigurāvataḥ].*

**1.6.1.21** See TS1.5.6.4q1(=):

*ágne gr̥hapate sugr̥hapatír ahám tváyā gr̥hāpatinā bhūyāsañ, sugr̥hapatír máyā tvám gr̥hāpatinā bhūyāḥ.*

**1.6.1.22** Mantra variation. Cf. TS1.5.6.4q2: *śatám himás, tám āśísam á śāse tántave jyótiṣmatīm, tám āśísam á śāse ’múṣmai jyótiṣmatīm.* (V: mahyam amuṣmai jyotiṣmatīm amuṣmā amuṣmā putrānān tantava.)

**1.6.1.23** Brāhmaṇa quotation. See TS1.5.8.2–3(=): *prá vā eṣo ’smāl lokác cyavate yá āhavaníyam upatiṣṭhate, gārhapatyam úpa tiṣṭhate ’sminn evá loké práti tiṣṭhaty, átho gārhapatyāiva níhnute.*

**1.6.2.2** Six mantras are to be identified with TS1.5.6.2–3(f–i3). See 1.6.1.17.

**1.6.2.3** Cf. 1.6.1.18. (p) *Pratīka* of TS1.5.6.3k: *ūrjá vaḥ paśyāmy ūrjá mā paśyata, [ rāyás póṣeṇa vaḥ paśyāmi rāyás póṣeṇa mā paśyata.]*

**1.6.2.4–5** Cf. 1.6.1.20. (p) Mantra quoted by *pratīkas*, see TS1.5.6.4.m-o and p; (*pratīka* forms are the same with those already quoted in 1.6.1.20).

**1.6.2.6** Cf. 1.6.1.21. (p) Mantra quoted by *pratīka*, see TS1.5.6.4q1:

*ágne gr̥hapate [sugr̥hapatír ahám tváyā gr̥hāpatinā bhūyāsañ, sugr̥hapatír máyā tvám gr̥hāpatinā bhūyāḥ].*

**1.6.2.7** The same *āśis* formula as in 1.6.1.22 is to be understood.

**1.6.2.8** Cf. 1.6.2.5. (p) Mantra quoted by *pratīka*, see TS1.5.6.4p as in 1.6.2.6.

**1.6.2.9** Brāhmaṇa quotation, see TS1.5.8.5(=): *pári tvāgne púram vayám ity āha, paridhím eváitám pári dadhāty, áskandāya.*

**1.6.2.11** Cf. 1.6.1.17 and 21. Also see 1.6.2.6 above.

**1.6.2.13** Cf. 1.6.1.18. See TS1.5.6.3k1(=) cited at 1.6.1.18 above.

**1.6.2.14** Cf. 1.6.1.20. (p) Mantra quoted by *pratīka*, see TS1.5.6.4m–p as in 1.6.1.20.

**1.6.2.15** Cf. 1.6.2.5. (p) Mantra quoted by *pratīka*, see TS1.5.6.4p.

**1.6.2.17** Brāhmaṇa quotation, see TS1.5.9.5: *náktam úpa tiṣṭhate, na prātáḥ; sám hí náktam vratāni sr̥jyānte sahá śréyāñś ca pápiyāñś cāsāte. jyótir vā agnis támo rátrir, yán náktam úpa tiṣṭhate jyótiṣaivá támas tarati.* Mantras, (p) cf. TS1.5.5.2–3g–m(=1.3.14.7–8x–cc):

(g) *ágna áyūñśi pavasa [ á suvóryam ísam ca nah āré bādhasva duchúnām.*

(h) *ágne pávasva svápā asmé várcāḥ suvír̥yam dádhāt pósañ rayím máyi.*

(i) *ágne pāvaka rocíṣā mandráyā deva jihváyā á deván vakṣi yáksi ca. (k) sá nah pāvaka dīdivó ’gne devāñ ihāvaha úpa yajñám havís ca nah. (l) agniḥ súcivratatamaḥ súcir vípraḥ súciḥ kavíḥ súcī rocata áhutaḥ. (m) úd agne súcayas táva súkrá bhrájanta irate táva jyótiñśy arcáyāḥ.]*

(m) *úd agne súcayas táva súkrá bhrájanta irate táva jyótiñśy arcáyāḥ.]*

**1.6.3.1** Unidentified mantra given with abbreviation. This has already been

quoted full in 1.3.3.1 and 1.5.3.1.

**1.6.4.3** Unidentified mantra.

**1.6.4.5** See TB1.2.1.27(=TB2.5.8.7–8) [(=) except “bhūr bhuvah suvar”]: *iháivá sán tátra sató vo agnayah, prāṇéna vácá manasā bibharmi, tiro mā sántam áyur má práhāsīt, jyótiṣā vo vaiśvānaréṇópatiṣṭhe*. Cf. BaudhŚS24.30: 216.6: *athedaṃ parokṣopasthānaṃ bhavatihaiva san tatra sato vo agnayah prāṇena vācā manasā bibharmi, tiro mā santamāyurmā prahāsīj jyotiṣā vo vaiśvānareṇopatiṣṭha* iti; BhārŚS6.5.5: *yady anupasthitāgniḥ pravaset tatraiva sann upatiṣṭheta ihaiva san tatra sato vo agnayah prāṇena vācā manasā bibharmi, tiro mā santam āyur mā prahāsīj jyotiṣā vo vaiśvānareṇopatiṣṭha* iti; also cf. ĀpŚS6.25.2. On “parokṣādupasthāna”, Cf. Caland 1924, p.163(=Kl.S. p.298).

**1.6.4.6** Unidentified mantra.

**1.6.4.10** (p) Mantra quoted by *pratīka*; See TS1.5.5.2f. (=TB1.2.1.16; 2.5.8.8). TS1.5.5.2f: *ayám te yónir ṛtvíyo yáto jātó [árocathāh tám jānānn agna árohāthā no vardhayā] rayím*. Cf. TS3.4.10.4–5.

**1.6.4.11** See the *brāhmaṇa* passage of TS3.4.10.5(=): *átho khálv āhur yád arányoḥ samārūḍho náśyed úd asyāgniḥ sīdet punarādhéyah syād íti*.

**1.6.4.12** Mantra variation? Cf. TB 2.5.8.8: *yá te agne yajñíyā tanús táyéhy árohātmānam(V: āroha-ātmātmānam?) ácchā vásūni kṛṇvānn asmé náryā purúṇi yajñó bhūtvá yajñám áśīda svām yónim jātavedo bhúva ájāyamānah sákṣaya éhi*. Cf. TS3.4.10.5: *yá te agne yajñíyā tanús táyéhy árohéty ātmánt samārohayate*.

**1.6.4.13** (p) Mantra quoted by *pratīka*; See TS4.6.5.3–4i (=TB3.7.7.10–11)[without “bhūr bhuvah suvar”]: *ājúhvānah suprátikah [purástād ágne svām yónim áśīda sādhyá asmínt sadhásthe ádhy úttarasmín] víśvedevāḥ yájamānas ca sīdata*.

**1.6.4.14** See TB 2.5.8.8–9(=): *upávaroha jātavedah púnas tvám devébhyo havayám vaha nah prajānán áyuh prajāṃ rayím asmāsu dhehi ájasro dīdīhi no duroṇé*.

**1.6.4.17–19** (p) Mantra quoted by *pratīka*; TS1.5.5.2f=TB1.2.1.16. Cf. 1.2.3.10 above.

**1.6.4.21** (p) *samārohaṇa* mantra quoted by *pratīka*; TS1.5.5.2f=TB1.2.1.16. Cf. 1.2.3.10 and 1.6.4.17–19 above.

**1.6.4.21** (p) Mantras quoted by *pratīka*, except mantra 8; mantra 1, see (p) TS4.2.3.1b: *úd u tvā víśve devá [ágne bhárantu cíttibhiḥ sá no bhava sívátamah suprátko vibhāvasuḥ]*.

mantra 2, see (p) TS4.7.13.5m: *úd budhyasvāgne [práti jāgrhy enam iṣṭāpūrté*

*sám srjethām ayám ca púnah kṛṇvāms tvā pitāraṃ yúvānam anvātāmsīt tváyi tántum etám].*

mantra 3, see (p) TS4.6.3.1a: *úd enam uttarām naya- [ágne ghr̥tenáhuta rāyás póṣeṇa sám̐sr̥ja prajáyā ca dhánena ca].*

mantra 4, see (p) TS4.1.7.4k: *úd vayám támasas pári [pásyanto jyótir úttaram devám devatrā sūryam áganma jyótir uttamám].*

mantra 5, see (p) TS4.2.1.3–4g: *úd uttamám varuṇa pāsam asmád [ávādhámám ví madhyamám̐ śrathāya áthā vayám āditya vraté távānāgaso áditaye syāma].*

mantra 6, see (p) TS1.5.3.2g: *máno jyótir juṣatām [ájyaṃ vi; chinnam̐ yajñám̐ sám imám̐ dadhātu bṛhaspatis tanutām imám̐ no víśve devā ihá mādayantām].*

mantra 7, see (p) TS3.4.2.2e: *tántum tanván [rájaso bhānám̐ ánv ihi jyótiṣmataḥ pathó rakṣa dhíyá kṛ;tān].*

mantra 8, see (=) TB2.4.1.6: *tvám agne sapráthā asi júṣto hótā váreṇyah tváyā yajñám̐ vítanvate.*

**1.6.4.22** (p) Mantras quoted by *pratīka*;

mantra 1, see (p) TS4.2.1.2–3d: *ágne añgiraḥ [śatám te santv āvṛtaḥ sahásraṃ ta upāvṛtaḥ tāsām póṣasyha póṣeṇa púnar no naṣtám̐ ákṛdhi púnar no rayím̐ ákṛdhi].*

mantra 2, see (p) TS4.2.1.2c: *ágne 'bhyāvartinn [abhí na ávartasváyhuṣā vārcasā sanyá medháyhā prajáyā dhánena].*

mantra 3, see (p) TS4.2.1.2e: *púnar ūrjá [nívartasva púnar agna iṣáyuyā púnar nah̐ páhi vísvátaḥ].*

mantra 4, see (p) TS4.2.1.3f: *sahá rayyá [nívartasvágne pínvasva dhāráyā vísvápsniyā vísvátas pári].*

**1.6.5.1** Unidentified mantras. For mantras 1 and 2 (*uddharaṇa* mantras), parallel ones with variants are found in some other sūtras. *E.g.* BaudhŚS3.4: 72.4–11: *purādityasyodayād gārhapatyam upasamādhāyānvāhāryapacanam āhṛtya jvalantam āhavanīyam uddharati prātarāhutaye vācā tvā hotrā prāṇe-nodgātrā cakṣuṣādhvaryuṇā manasā brahmaṇā śrotreṇāgnīdhaitais tvā pañca-bhir daivyaḥ (V: daivyaḥ pañcabhir) ṛtvigbhir uddharāmi, bhūr bhuvah̐ suvar (Not in V) uddhriyamāṇa uddhara pāpmano mā (Not in V) yad avidvān yac ca vidvāms̐ cakāra, ahnā yad enah̐ kṛtam asti pāpaṃ sarvasmān moddhṛto muñca tasmād iti sāyam, rātriyā yad enah̐ kṛtam asti pāpaṃ sarvasmān moddhṛto muñca tasmād iti prātaḥ.* See also *Ibid.* 24.30:215.13–19. Cf. BhārŚS6.7.5–6; ĀpŚS6.1.6–7; MānŚS1.6.1.2–3; HirŚS3.7:339 etc.

For mantras 3 and 4 (*homa* mantras), they are found only with the Vādhūlas.

**1.6.5.3** Unidentified mantra. Cf. AB2.38.13: *vāg āyur vísvāyur vísvam āyur ity āha.* Cf. ĀgnGS2.4.6:66.18f.: *āyur asi vísvāyur asi sarvāyur asi sar-*

*vam āyur asi yato vāto(?) manojavāḥ* ity antaiś catasṛbhir anucchandasair anubrāhmaṇair āśīrvācanam āha. Also cf. TB2.7.5.6; 2.7.7.6.

**1.6.5.5** Unidentified mantra.

**1.6.5.7** See TS3.2.3.2q2(=)(without “*bhūr bhūvas suvar*”):

*suprajāḥ prajāyā bhūyāsaṃ suvīro vīraīḥ suvarcā varcasā supōṣaḥ poṣair*. (This mantra seems to be used for the Soma ritual in the original context of TS. Cf. its use in the Agnihotra context, see the recension of the White Yajurveda in the following.)

ŚB(K)1.4.2.1: *sá vá agnihotrám hutvá sāyám úpatiṣṭhate bhūr bhúvāḥ svār íti tát vācam̐ satyéna sámardhayati táyā sámṛddhayāśīṣa āśāste suprajāḥ prajāyā bhūyāsam̐ íti tát prajám āśāste suvīro vīraīr íti tát vīrān āśāste supōṣaḥ poṣair íti tát púṣṭim̐ bhūmánam̐ āśāste yád vá adó 'pi dīrghám agnyupasthānám̐ āśīr vāvá sāsīr véveyám̐ tát anénáivaitat sárvaṃ páryāpnoti tásmād anénaivópatiṣṭhetaiténa nvāvá vayám̐ úpacarāma íti ha smásurir āha*; Cf. ŚB(M)2.4.1.1: *átha húte 'gnīhotrá úpatiṣṭhate bhūr bhúvāḥ svār íti tát satyénaivaitád vācam̐ sámardhayati, yád āha bhūr bhúvāḥ svār íti táyā sámṛddhayāśīṣam̐ āśāste, suprajāḥ prajābhi syām̐ íti tát prajám āśāste, suvīro vīraīr íti tát vīrān āśāste, supōṣaḥ poṣair íti tát púṣṭim̐ āśāste*. Further cf. ĀpŚS6.19.7 (which refers to the Vājasaneyakas' opinion quoting a mantra being close to ŚB(K) version); HirŚS6.6:539; ŚāṅkhŚS2.13.1–2; ĀśvŚS2.3.27. ĀpŚS6.19.7: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraīḥ suvarcā varcasā supōṣaḥ poṣair* ity evopatiṣṭheteti vājasaneyakam, *bhartuṃ vaḥ śakeyaṃ śraddhā me mā vyāgād* iti vā; HirŚS6.6:539: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraīḥ suvarcā varcasā supōṣaḥ poṣair* iti vā *kāmam̐ aindro vittād* iti vā, *śraddhā me mā vyāgād* iti vā, *bhartuṃ vaḥ śakeyam̐* iti vā; ŚāṅkhŚS2.13.1–2: *atha prātaḥ. bhūr bhuvāḥ svaḥ suprajāḥ prajābhir bhūyāsaṃ supōṣaḥ poṣaiḥ suvīro vīrair abhayaṃ te 'bhayaṃ no apsu manasā tvopatiṣṭhe lokam̐ upāimi svaś cety āhavanīyam*; ĀśvŚS2.3.27: *upotthāyottarām̐ kām̐kṣetkṣamāṇo bhūr bhuvāḥ svaḥ suprajāḥ prajābhiḥ syām̐ suvīro vīraīḥ supōṣaḥ poṣaiḥ*;

**1.6.5.9** Unidentified mantra.

**1.6.5.11** Unidentified mantra.

**1.6.5.13** Unidentified mantra. Cf. ĀpŚS6.19.7: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraīḥ suvarcā varcasā supōṣaḥ poṣair* ity evopatiṣṭheteti vājasaneyakam, *bhartuṃ vaḥ śakeyaṃ śraddhā me mā vyāgād* iti vā. BaudhŚS20.20:45.13f. : *vyāḥṛtibhir upasthāya bhartuṃ vaḥ śakeyaṃ śraddhā me mā vigād* ity eva brūyād ity āñjīgaviḥ. Cf. HirŚS6.6:539 cited at 1.6.5.7

above.

**1.6.5.14** Unidentified mantra. See ĀpŚS6.19.7, BaudhŚS20.20:45.13f. and HirŚS6.6:539 referred to at 1.6.5.13 above.

**1.6.5.16** Brāhmaṇa-like quotation unidentified.

**1.6.5.23** Brāhmaṇa quotation. See TS1.5.9.6:

upasthēyo 'gnī3r nōpasthēyá3 ity āhur. manuṣyāyén nvái yó 'hàr-ahar āhr-tyāthainam yācati sá ín nvái tám úpaarchaty, átha kó devān áhar-ahar yaac-isyatīti.

Abbreviation of Texts:

- ĀgnGS: Āgniveśya Gṛhyasūtra. Ravi Varma, V.L.A. (ed.) *Āgniveśyagrhyasūtra*. Trivandrum 1940 (*Trivandrum Sanskrit Series* No.CXLIV).
- ĀpMP: Āpastamba Mantrapāṭha. Winternitz M. (ed.). *The Mantrapatha or The Prayer Book of the Apastambins*. Oxford University Press 1897 (rep. *Sri Garib Das Oriental Series* No.27, Delhi 1985).
- ĀpŚS: Garbe, R. (ed.) *Āpastamba Śrautasūtra*. Calcutta 1882.  
(Tr.) Caland, W. *Das Śrautasūtra des Āpastamba, aus dem Sanskrit übersetzt*, Teil I, Göttingen 1921.
- ĀśvGS: Āśvalāyana Gṛhyasūtra. Stenzler, A.F. *Gṛhyasūtrāṇi, Indische Hausregeln, Sanskrit und Deutsch, I. Āśvalāyana, Erstes Heft. Text*. Leipzig 1864 (rep. 1966) (*Abhandlungen der Deutschen Morgenländischen Gesellschaft*. III Band. Nr.4).
- AS(Ś): Atharvaveda, Śaunaka Saṃhitā. Roth, R. and Whitney, W.D. (ed.) *Atharva Veda Sanhita*. Bonn<sup>3</sup> 1966.
- AS(P): Atharvaveda, Paippalāda Saṃhitā. Raghu Vira (ed.) *Atharvaveda Saṃhitā*, New Delhi 1955.
- BaudhŚS: Caland, W. (ed.) *The Baudhāyana Śrauta Sūtra belonging to the Taittirīya Saṃhitā*. 3 Vols.; (*Bibliotheca Indica*). Calcutta 1904-13.
- BhārŚS: Bhāradvāja Śrautasūtra. Kashikar, C.G. (ed. and tr.) *The Śrauta, Paitṛmedhika and Pariśeṣa Sūtras of Bharadvāja*. 2 Vols. Poona 1964.
- HirŚS: Hiranyakeśi Śrautasūtra. Kāśināthaśāstrī Āgāse and Śaṅkaraśāstrī Mārūlakara (ed.) *Satyāśādhaviracitaṃ Śrautasūtram (with Mahādeva's Vaijayantī)*. 10 Vols. (*Ānandāśrama Skt Gr 53*). Poona 1907-32.
- KauśUp: Kauśītaki Upaniṣad. A.Frenz, Kauśītaki Upaniṣad, *Indo-Iranian Journal*, 11 (1969), pp.79-129.
- KS: von Schroeder, L. (ed.) *Kāthakam. Die Saṃhitā der Kātha-Çākhā*. 3

- Vols. Leipzig 1900–12.
- Kl.S.: Caland, W. *Kleine Schriften. (Glasenapp-Stiftung Band 27)*. Witzel, M. (ed.). Stuttgart 1990.
- MantraB: Mantra Brāhmaṇa of the Sāmaveda. Stoenner, H. *Das Mantra-brāhmaṇa 1. Prapāṭhaka*. Halle a. S., 1901.
- MS: von Schroeder, L. (ed.) *Mâitrâyaṇî Samhitâ*. 4 Vols. Leipzig 1881–86.
- MānŚS: van Gelder, J.P. (ed.) *Mānavaśrautasūtra. (Śata-Piṭaka Series 17)*, New Delhi 1961.
- NVO: Hillebrandt, A. *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form*, Jena 1879.
- PārGS: Pāraskara Gṛhyasūtra. Stenzler, A.F. *Gṛhyasūtrāṇi, Indische Hausregeln, Sanskrit und Deutsch, II. Pāraskara, Erstes Heft. Text*. Leipzig 1876 (rep. 1966) (*Abhandlungen für die Kunde des Morgenlandes Band 6–Nr.2*).
- RS: Aufrecht, T. (ed.) *Ṛgvedasamhitâ*. 2nd Edition, Berlin 1861–3.
- ŚB: Weber, A. (ed.) *The Çatapatha-Brāhmaṇa in the Mādhyandina-Çākhā*. Berlin-London 1855.
- SS: Satyavrata Sāmaśramī (ed.) *Sāmavedasamhitâ*. 5 Vols. (*Bibliotheca Indica*). Calcutta 1871–78.
- TA: Rajendralala Mitra (ed.) *The Taittirīya Āraṇyaka of the black Yajur Veda*. 2 Vols. (*Bibliotheca Indica*). Calcutta 1872.
- TB: Rajendralala Mitra (ed.) *The Taittirīya Brāhmaṇa of the black Yajur Veda*. 3 Vols. (*Bibliotheca Indica*) Calcutta 1859–70; Goḍabole, N.Śāstrī (ed.), 3 Vols. (*Ānandāśrama Skt Gr 37*). Poona 1934–38.
- TS: Weber, A. (ed.) *Die Taittirīya-Samhitâ* 2 Vols. (*Indische Studien 11–12*). Leipzig 1871–72.
- V: *Vādhūla Śrautasūtra*
- Vyākhyā: *Kalpāgamasamgraha* or *Vādhūlakalpasūtravyākhyā*, Āryadāsa's commentary to the Vādhūla Śrautasūtra, unpublished. (Utilized MSS for this edition are: *R2978*, Government Oriental Manuscript Library, Madras; *T1147*, Oriental Research Institute and Manuscript Library of the University of Trivandrum, Trivandrum.)

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