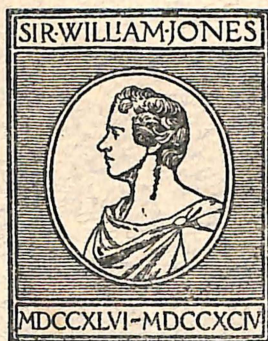


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KAUTHUMA-GRHYA

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SŪRYAKĀNTA

Work Number
279



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1571

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THE ASIATIC SOCIETY
CALCUTTA

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“कौथुम-गृह्यम्”

KAUTHUMA-GRHYA

EDITED WITH INTRODUCTION, NOTES AND INDICES

By

Sūryakānta, M.A., D.LITT (Punjab), D.PHIL. (Oxon.)

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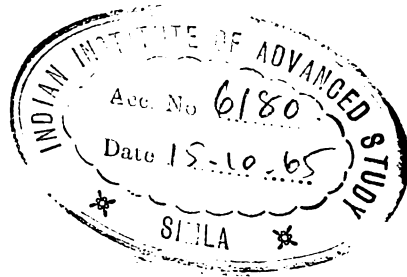
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áyan másā áyajvanām avīrah
prá yajñámanmā vṛjánam tirāte ||

RV. VII. 6r. 4.

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CATALOGUED

PREFACE

The present edition of the Kauthuma-Gṛhya is based on a copy¹ of the only manuscript of the work deposited in the Mysore Oriental Research Institute Library.² And although the text offered here is necessarily corrupt, injudiciously abbreviated and, at places, hopelessly disjointed, yet I have thought it expedient to offer it to the learned public for the simple reason that there is little hope of securing another manuscript of the work, and that suitable emendations have been proposed in the foot-notes to facilitate understanding of the text.

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

The non-mention of the Kauthuma-Gṛhya among the Sāmavedic works enumerated by the Gṛhyakarma-Prakāśikā³ and the omission of both the Kauthuma-Gṛhya and the Gobhiliya-Gṛhya from the list of the Gṛhya-sūtras given by Vaidyanātha Dikṣita in his *Smṛtimuktāphala*³ should be enough to demonstrate the untrustworthy character of such works, while the desultory nature of our Kauthuma-Gṛhya typifies the *Shicksal* through which this class of works had repeatedly to pass.

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

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

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

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

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

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

Confusion of names is found in regard to the Sūtras that go under the names of Kauśītaka and Śāmbavya, Śāmbhavya, Śāmbākhyā and Śāṃpvaśya, while Gārgya Nārāyaṇa's statement on Āśvalāyana Śrautasūtra² means that the Āśvalāyana-Sūtra formed the manual for the followers of the Śākala and Bāṣkala Śākhās of the Ṛgveda and suggests that other manuals may have functioned for the followers of one or more of the different śākhā of a Saṃhitā¹.

Significant also is the confusion of Drāhyāyana Ṛghyasūtra and Khādira Ṛghyasūtra, the two being literally identical, while there is little difference between the Śāṃkhāyana Ṛghya and Kauśītaka Ṛghya of the Ṛgveda, and between the Kāṭhaka-Ṛghya and Laugākṣi-Ṛghya, of the Kāṭhaka-Saṃhitā.

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

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

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

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

2. Ānandāśrama ed. p. 1.

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

Banaras Hindu University
Nāgapañcamī,
3 August, 1954

Sūryakānta

INTRODUCTION.

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

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

dvipañcāśad ime granthāḥ śākhāyāḥ kauthumer iha |
proktāḥ sāmōdadhau yasmāc chraute smārte suniścītāḥ ||
tasmād vai sāmāśākhāyām granthabhedo nigadyate |
śrautas-mārtodite yasmān na muhyeta katham cana ||
veñāraṇyakam ūho'tra rahasyam gānam ucyate |
chandasy āraṇyake caivam mantraḥ sōttarakāḥ smṛtaḥ ||
chandasy āditrayam stobhaḥ sapadam syāc catuṣṭayam |
aṣṭamopaniṣac caiva brāhmaṇe samudāhṛtāḥ ||
nāradī lomaśī śikṣā gautamī ceti vai tridhā |
kalpasūtram tathā kṣudram lāṭyāyanakam eva ca ||
upagranthaḥ pañcavidho nidānam tāndyalakṣaṇam |
anupat syād anustotraṁ kalpānupadam eva ca ||
etad daśavidham sūtram sāmageṣu ca viśrutam |
ṛktantram sāmātantram ca sañjñālakṣaṇam eva ca ||
dhātulakṣaṇakam ca syād iti vyākaraṇāni ca |
anukramaṇikā ceti naigeyam ca tataḥ param ||
phullam gobhilagṛhyam ca mantralakṣaṇakam tathā |
gāyatrīyādi vidhānam ca tataḥ stobhānusamharaḥ ||

chandogapariśiṣṭaṃ tu grhyāsaṃgraha eva ca |
 śrāddhakalpe tato vedyāsādhanaṃ gobhiliyakam ||
 snānavidhir upākarma śrāvaṇena paro vidhiḥ |
 dvipañcāśad ime granthā vṛṣotsargāntagāḥ smṛtāḥ ||
 iti *kauthumaśākhyāyāṃ* granthasaṃkhyā yathākramāt |
 etān adhitya nikhilaṃ vedoktaṃ jñātum arhati ||

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

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

KauthGS.

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

GobhGS.

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

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

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

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

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

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

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

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

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

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

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

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

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

(b) tasmād dharmaparo nityakuthumagranthābhyāsaḥ 21.10

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

(a) iti samānaṃ samāropaṇaṃ kuryuḥ.

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

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

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

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

Situate in its present position śiṣṭān seems disjoined.

(d) homaṃ samāpya vadhvāṃ punaḥ snātvā 11.11.

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

(e) triśvetayā śalalyā taṇḍulān tilamiśrān 12.9.

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

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

(2) triśuklayā śalalyā prāṇasammitaṃ sīmantam kuryāt JGS. I. 7.

(3) ...phalavṛkṣaśākhayā sakṛt sīmantam unnayet triśvetayā ca śalalyā KhGS. II. 2. 25.

(4) treṇyā śalalyā trīṇi darbhapuñjilāni śalāluglapsam ity upaniyamyordhvaṃ sīmantam unnayati BhGS. I. 21.

(5) athāsyai yugmena śalātuglapsena treṇyā ca śalalyā tribhiś ca kuśa-piñjūlair ūrdhvaṃ sīmantam vyūhati AśGS. I. 12. 4.

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

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

(8) triśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā sapalāsayā vā sīmantam vicinoti KGS. 31. 3 = LGS. 31. 3.

(9) triśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā ca sapalāsayā... sīmantam karoti MGS. I. 15.

(10) treṇyā śalalyā śalāluglapsam upasaṃgṛhya...ūrdhvaṃ sīmantam HKGS. II. 1. 3. 1.

(11) triśyenayā (—tayā ?) śalalyā śamiśākhayā ca sapalāśayā...sīman-
taṃ karoti ĀgGS. 15.

(f) rākā ity eke iti 12. 13.

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

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

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

The parallel GGS. (II. 7. 10) reads:—

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

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

(h) daśaya nāpna iti śayitvā 14. 1.

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

vṛhiyavau peṣayet.

(i) kṛsaraḥ sthālīpāko vṛthāpakva iti 17. 1.

After *iti* may be supplied uttarataḥ, which is found in the GGS. (II. 9. 5)

ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ.

(j) vanyagotre 17. 2.

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

(k) dāror vā dadyāt 17. 12.

The object of dadyāt is missing.

(l) nainaṃ hiṃsīr ity ādarśam 18. 4.

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

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

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

athainaṃ pradakṣiṇam āvartayati sūryasyāvṛtam anvāvartasvā iti.

(n) prāṇānām iti 18. 12.

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

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

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

siddhe sāyaṃprātar bhūtam ity ukte om ity uccair brūyāt.

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

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

While treating the tonsure ceremony our Gṛhya says:—

ṛṭṭiye varṣe vapanam kāryam 'ābhyudayikaṃ pūrve'hni 'tataḥ pare' hany uṣasi snātvā yajamānaḥ caturasram sthaṇḍilam upalipya maṇḍalād bahir dakṣiṇenājyāgneyādi sthāpayitvā nāpitaḥ prāṇ-mukhopaviśya tatoṣṇo-papātram ādarśo tad anvantarambhāt kacam tatpaścimena darbham piṇjūli sthaṇḍilasyottare vāyavyādi snāpayitvā raktānaḍuhagomayam laukikatvam kṛsara sthālīpāko vṛthāpakva iti homam mā nāmasānvadeṣe tato gṛhyāgniṃ pratiṣṭhāpya prātārāhutiṃ hutvā vanyagotre sarva ekadeṣe kuśalikārayet kecit trisikhāḥ kecit pāñcaśikhāḥ yathāgotrakulakalpam aranye keśa nikhane-yuḥ tam vinidadhaty eke mānavakaḥ punaḥ snātvā yajamānaḥ svasthānam upaviśya athopariṣṭād dhomam samāpya vāmadevyam gītva tato brāhmaṇabhojanam tato brāhmaṇabhojanam |

Now compare the parallel Gobhila-gṛhya:

athātas ṛṭṭiye varṣe cūḍākaraṇam | purastāc chālāyā upalipṭe' gnir upasamāhito bhavati | tatraitāny upakṛtāni bhavanti: ekaviṃśatir darbha-piṇjulya uṣṇodakakaṃsaḥ audumbaraḥ kṣura ādarśo vā kṣurapāṇir nāpita iti dakṣiṇataḥ | ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ ; vṛthiyavais tilamāśair iti pṛthak pātrāṇi pūrayitvā purastād upanidadhyuḥ ; kṛsaro nāpitāya sarvabījāni ceti ; atha mātā śucinā vasanena kumāram ācchādyā paścād agner udagagreṣu darbheṣu prācy upaviśati ; atha yas tat kariṣyan bhavati paścāt prāṇ avatiṣṭhate ; atha jāpaty āyam agāt savitā kṣureṇeti savitāram manasā dhyāyan nāpitaṃ prekṣamānaḥ uṣṇena vāya udakenaidhīti vāyūṃ manasā dhyāyan uṣṇodakakaṃsaṃ prekṣamānaḥ dakṣiṇena pāṇināpa ādāya dakṣiṇam kapuṣṇikām undaty āpa undantu jīvase iti ; viṣṇor daṃṣṭro' sity audumbaraṃ kṣuraṃ prekṣata ādarśam vā ; oṣadhe trāyasvainam iti sapta darbhapīṇjūliṃ dakṣiṇāyām kapuṣṇikāyām abhi śiro'grā nidadhāti ; tā vāmenābhigṛhya dakṣiṇena pāṇinaudumbaraṃ kṣuraṃ gṛhītvā darśam vābhinidadhāti svadhite mainam himsīr iti ; yena pūṣā bṛhaspater iti triḥ prāñcam prohaty aprachindan sakṛd yajuṣā dviḥ tūṣṇim ; athāyasena pracchidyānaḍuhe gomaye nidadhāti ; etayaivāvṛtā kapucchalam etayaivottarām kapuṣṇikām ; undanaprabhṛti tv evābhinirvartayet ; ubhābhyām pāṇibhyām mūrdhānam pariḡṛhya jāpet tryāyuṣam jamadagner iti ; etayaivāvṛtā striyā tūṣṇim ; mantreṇa tu homaḥ ; udañ agner utsṛpya kuśalikārayanti ||

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

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

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

Āśvalāyana's¹ remark 'various indeed are the customs of the (different) countries and the customs of the (different) villages' is an historical truism ; and this when applied to the Kauthuma school of the Sāmaveda should suggest that the rise of the two Gṛhya-sūtras, *i.e.* the Kauthuma—and this was, in its original form the norm for all the Kauthumas—and Gobhila, was based, more or less, on the variety of customs that came to obtain among the Kauthumas of different localities ; and this, when viewed in the light of the fact that while Gobhila prevails in the east our own Gṛhya is discovered in the south, shows that the eastern Kauthumas, who in the beginning may

¹ *atha khalūccāvaca janapadadharmā grāmadharmāś ca tām vivāhe pratīyāt* I. 7. 1; also Āp. I. 2. 15.

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

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

athātaḥ sūtragaṇān vyākhyāsyāmaḥ: bodhāyanam āpastambaṁ
satyāśāḍhaṁ drāhyāyanam āgastyam śāṇḍilyam Āśvalāyanam śāmbhavaṁ
kātyāyanam iti navāni pūrvasūtrāṇi | vaikhānasaṁ śaunakiyaṁ bhāradvā-
jaṁ āgniveśyaṁ jaiminiyaṁ vādhūlakam mādhyamadinam kauṇḍinyaṁ
kauśītakam iti navāny aparasūtrāṇi ; aṣṭādaśasaṁkhyātāḥ śarīrasaṁskārā
iti||

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

A word about the age of our work. Like Baudhāyana-Gṛhyaśeṣasūtra our work prescribes *Ārkakanyādāna*,¹ a ceremony designed to ward off the evil consequences likely to follow from the third marriage of a Brahman. This ceremony is not mentioned by any other Gṛhyasūtra ; and Baudhāyana-Gṛhyaśeṣasūtra is doubtless a subsidiary work of pretty late origin. Our sūtra, in its extant form, may not be much earlier than the Baudhāyana-Gṛhyaśeṣasūtra. Besides, there is a veiled reference in our Gṛhya to the rite of *niyoga*,² which is not found in any other Gṛhyasūtra³ or a subsidiary

1. Praśna V, Chapter 5.

2. Cp. Text p. 10 line 15.

3. nodvāhikeṣu mantreṣu niyogaḥ kīrtyate kva cit |

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

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

thereof. The practice of *niyoga*, permitted by Manu⁴ in certain circumstances, though early in its origin, received religious sanction at a comparatively late date ; and to some such date may be ascribed our Gṛhya in its available form.

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

Irregular saṃdhi:—

Page Line

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

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

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

ĀśGS.

u d a g a y a n a āpūryamānapakṣe
 kalyāṇe nakṣatre caulakarmopana-
 yanagodānavivāhāḥ | sārvaśālam eke
 vivāham | teṣāṃ purastāt catasra
 ājyāhutir juhuyāt | 'a g n a āyūṃṣi
 pavasa' iti tisṛbhiḥ 'prajāpate na tvad
 etāni' iti ca vyāhṛtibhir vā | samuc-
 cayam eke | naike kām cana | 'tvam
 aryamā bhavasi yat kanīnām' iti
 vivāhe caturthim | kulam agre parī-
 kṣe t a y e mātṛtaḥ pitṛtāś c e t i
 yathoktaṃ purastāt | buddhimate
 kanyāṃ prayachet | buddhirūpaśilala-
 kṣaṇasaṃpannām arogām upaya-
 cheta | durjñeyāni lakṣaṇāni | aṣṭau
 piṇḍān kṛtvā 'ītam agre prathamam
 jajñe ṛte satyaṃ pratiṣṭhitaṃ | yad
 iyaṃ kumāry abhijātā tad iyam iha
 pratipadyatām | yat satyaṃ tad
 dr̥śyatām' iti piṇḍān abhimantrya
 kumārīm brūyād eṣām ekaṃ gṛhā-
 ne'ti | kṣetrāc ced ubhayataḥ sasyād
 gṛhñiyād annavaty asyāḥ p r a j ā
 bhaviṣyātīti vidyāt | goṣṭhāt paṣu-
 maṭi | vedipuriṣād brahmavarcaśvinī |
 avidāsino h r a d ā t sarvasaṃpannā |
 devanāt kitavi | catuspathād viprav-
 rājini | alaṃkṛtya kanyām udakapūr-
 vām dadyād | eṣa brāhmo vivāhaḥ |
 tasyām jāto dvādaśāvarān dvādaśa
 parān punāty ubhayataḥ | ṛtvije vitate
 k a r m a ṇ i dadyād alaṃkṛtya | s a
 daivaḥ | daśāvarān daśa parān punāty
 ubhayataḥ | saha dharmam caratam
 iti prajāpatyaḥ | aṣṭāvarān aṣṭa parān
 p u n ā t y ubhayataḥ | gomithunaṃ
 dattvopayacheta | sa āraḥ | saptāva-
 rān sapta parān punāty ubhayataḥ |

PGS.

śad arghyā bhavanty ācārya ṛtvig
 vaivāhyo rājā priyaḥ snātaka iti | pra-
 tisaṃvatsarān arhayeyuḥ | yakṣyamā-
 nās tv ṛtvijaḥ | āsanam āhāryāya 'sā-
 dhu bhavān āstām arcayisyāmo bha-
 vantam' iti | āharanti viṣṭaram padyaṃ
 pādārtham udakam argham ācamani-
 yaṃ madhuparkaṃ dadhimadhu-
 ghṛtam apihitam kāmṣye kāmṣyena |
 anyas tris triḥ prāha viṣṭarādini | viṣ-
 ṭaram pratigihñāti | 'varṣmo'smi sa-
 mātānām udyatām iva sūryaḥ | imam
 tam abhi tiṣṭhāmi yo mā kaś cābhidā
 sati'ty enam abhyupaviṣati | pādayor
 anyam viṣṭara asināya | savyam
 pādam prakṣālya dakṣiṇam prakṣāla-
 yati | brāhmaṇas ced dakṣiṇam pratha-
 mam | 'virājo doho'si virājo doham
 aśīya | mayi pādyaḥ virājo doha' iti |
 argham pratigihñaty 'āpaḥ stha yuṣ-
 mābhiḥ sarvān kāmān avāpnāvaṇi'ti |
 ninayann abhimantrayate | 'samudram
 vaḥ pra hiṇomi svām yonim abhi ga-
 chata | ariṣṭā asmākaṃ virā mā parā
 seci mat paya' iti | ācāmaty 'ā mā gan
 yaśasā sam sṛja varcaśā | tam mā kuru
 priyam prajānām adhipatiṃ paśūnām'
 iti | madhuparkaṃ pratikṣate | 'deva-
 sya tvā' iti pratigihñāti | savye pāṇau
 k ṛ t v ā dakṣiṇasyānāmikayā t r i ḥ
 prayauti 'namaḥ śyāvāsyāyānnaśane
 yat ta āviddham tat te niṣ kṛtāmīti |
 anāmikāṅguṣṭhena ca t r i r niruk-
 ṣayati | tasya triḥ prāsnāti 'yan
 madhuno madhavyam p a r a m a ṃ
 rūpam annādyam | tenāham madhuno
 madhavyena paramena rūpenānna-
 dyena paramo madhavyo'nnādo'sā-
 nī'ti | madhumatibhir vā pratyrcam |
 putrāyāntevāsine vottarata āsināvoc-
 chiṣṭam dadyāt | sarvaṃ vā prās-
 niyāt | prāḡ vā'samcare ninayet |
 ācamya prānānt saṃmṛśati " vān ma
 ā s y e nasoḥ prāṇo'kṣnoś c a k ṣ u ḥ
 karṇayoh śrotram bāhvor b a l a m
 ūrvor ojo'riṣṭāni me'ngāni tanūs
 tanvā me saha " iti | ācāntodakāya
 śāsam ādāya 'gaur' iti triḥ prāha |
 pratyāha | 'mātā rudrāṇām duhitā
 vasūnām svasādityānām amṛtasya
 nābhiḥ | pra nu vocān cikituse janāya

ĀśGS.

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

atha khalūccāvacā janapada-
dharmā grāmadharmās ca tān vivā-
he pratiyāt | yat tu samānaṃ tad
vakṣyāmaḥ | paścād agner dṛṣadam
asmānaṃ pratiṣṭhāpyottarapurastād
udakumbhaṃ samanvārabdhāyāṃ
hutvā tiṣṭhan pratyāñmukhaḥ prāñ-
mukhyā āsīnāyā 'grbhñāmi te saubha-
gatvāya hastam' ity aṅguṣṭham eva
grhñiyād yadi kāmayeta pumāṃsa
eva me putrā jāyerann iti | aṅgulir
eva strikāmo romānte hastam sāṅgu-
ṣṭham ubhayakāmaḥ | pradakṣiṇam
udakumbhaṃ ca triḥ pariṇayan
japati | 'amo'ham asmi sā tvam sā
tvam asy amo'ham | dyaur aham
pṛthivī tvam sāmāham ṛk tvam tāv
eva vivahāvahai prajāṃ prajanayā-
vahai saṃ priyau rociṣṇū sumanasya-
mānau jīveva śaradaḥ śatam' iti |
pariṇīya | pariṇīyāsmānam ārohayati |
'imam asmānam ārohāśmeva tvam
sthirā bhava | sahasva pṛtanāyato' bhi
tiṣṭha pṛtanyata' iti vadhvo'ñjalā
upastīrya bhrātā bhrātṛsthāno vā dvir
lājān āvapati | trir jāmādagnyānām |
pratyabhighārya havir avattaṃ ca |
eṣo'vadānadharmaḥ | 'aryamaṇam
nu devaṃ kanyā agnim ayakṣata | sa
imāṃ devo aryamā preto muñcātu
nāmutaḥ svāhā | varuṇam nu devaṃ
kanyā agnim ayakṣata | sa imāṃ devo
varuṇaḥ preto muñcātu nāmutaḥ

PGS.

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

catvāraḥ pākayajñāḥ huto' hutaḥ
prahutaḥ prāṣita iti | pañcasu bahiḥ-
śālāyāṃ vivāhe cūḍākarāṇe upana-
yane keśānte simantonnayana iti |
u p a l i p t a uddhatāvokṣite' gñim
upasaṃdhāya | nirmanthyaṃ eke
vivāhe | udagayana āpūryamānapakṣe
puṇyāhe kumāryāḥ paṇim grhñiyāt |
triṣu triṣūttarādiṣu | svātau mṛgaśi-
rasi rohiṇyāṃ vā | tisro brāhmaṇasya
varṇānupūrvyeṇa | dve rājanyasya
ekā vaiśyasya | sarveṣāṃ śūdrām
apy eke mantravarjam | athainām
vāsaḥ paridhāpayati "jarām gacha
pari dhatsva vāso bhavākṛstīnām
abhiśastipāvā | śataṃ ca jīva śaradaḥ
suvarcā rayiṃ ca putrān anu saṃ
vyayasvāyusmatidam pari dhatsva
vāsaḥ" iti | athainau samañjayati
'sam añjantu viśve devā sam āpo
hrdayāni nau | saṃ mātariśvā saṃ
dhātā sam u deṣṭri dadhātu nāv"
iti | pitrā prattām ādāya grhītvā
niṣkrāmati "yad aiśi manasā dūraṃ
diśo'nu pavamāno va | hiraṇyaparno
vaikarṇaḥ sa tvā manmanasāṃ
karotv' ity 'asāv iti | athainau
samikṣayati "aghoracakṣur apatighny
edhi śivā paśubhyaḥ sumanāḥ
suvarcāḥ | virasūr devakāmā syona
śaṃ no bhava dvipade śaṃ catuṣ-
pade | somaḥ prathamo vivide gan-
dharvo vivida uttarah | tṛtiyo' gñiṣ te
patis tūriyas te manuṣyajāḥ || somo'-
dadad gandharvāya gandharvo' dadad
agnaye | rayiṃ ca putrāṃś cādād
agnir mahyam atho imām || sā(a)naḥ
pūṣā śivatamām airaya sā na ūrū
usāti vi hara | yasyām usantaḥ
pra harāma śepaṃ yasyām u kāmā

ĀŚGS.

svāhā | pūṣaṇam nu devam kanyā
 agnim ayakṣata | sa imāṃ devaḥ pūṣā
 preto muñcātu nāmutaḥ svāhā' ity
 avichindaty añjalim sruce(-ai)vajuhu-
 yāt | aparinīya śūrpapuṭenābhyātman
 tūṣṇim caturtham | opyopya haikē
 lājān pariṇayanti | tathottame āhuti
 na samnipatataḥ | athāsyai śikhe
 vimuñcati yadi kṛte bhavataḥ | ūṇā-
 stuke keśapakṣayor baddhe bhavataḥ |
 'pra tvā muñcāmi varuṇasya pāsād'
 iti | uttarām uttarayā | athainām apa-
 rājītāyām diśi sapta padāny abhyut-
 krāmaya'tiṣa ekapady ūrje dvipadī
 rāyaspoṣāya tripadī māyobhavyāya
 catuṣpadī prajābhyāḥ pañcapady
 ṛtubhyāḥ ṣaṭpadī sakhā saptapadī
 bhava sā mām anuvratā bhava putrān
 vindāvahai bahūms te santu jaraḍaṣṭ-
 aya' iti | ubhayoḥ samnidhāya śirasi
 udakumbhenāvasicya brāhmaṇyā
 jivapatnyā jivaprajāyā agāra etām
 rātriṃ pratiśrayet | dhruvam arundha-
 tiṃ saptaṣṭin ity dṛṣtvā v ā c a m
 visṛjeta 'jivapatnī prajāṃ vindeye'ti |
 prayāṇa upapadyamāne 'pūṣā tveto
 nayatu hastagṛhy' eti yānam āro-
 hayet | 'āsmanvatī rīyate sam rabha-
 dhvam' ity ardharcena n ā v a m
 ārohayet | uttarenōtkramayet | 'jivam
 rudant'iti rudatyām | vivāhāgnim ag-
 rato'jasraṃ n a y a n t i | kalyāṇeṣu
 deśavṛkṣacatuṣpathēsu 'mā v i d a n
 paripanthina' iti japet | 'vāse vāse
 sumāṅgalir iyaṃ vadhūr' itikṣakān
 ikṣeta | 'iha priyaṃ prajāyā te sam
 ṛdhyatām' iti grhaṃ praveśayet |
 vivāhāgnim upasamādhāya paścād
 asyā anaḍuham carmāstīrya prāggri

PGS.

bahavo nivīṣṭyai'' iti ||

pradakṣiṇam agnim paryāñiyaike |
 paścād agnes tejanīm kaṭam vā
 dakṣiṇapādena pravṛtṭyopaviśati |
 anvārabdhā āghārāv ājyabhāgau
 mahāvyaḥṛtayaḥ sarvapṛāyaścittam
 prajāpatyaṃ sviṣṭakṛc ca | etan
 nityaṃ sarvatra | prāñ mahāvyaḥṛti-
 bhyāḥ sviṣṭakṛd anyac ced ājyād
 dhaviḥ | sarvapṛāyaścittaprajāpaty-
 āntaram etad āvāpasthānam vivāhe |
 rāṣṭrabhṛta ichāñ jayābhyātānāms
 ca jānan | 'yena karmanēched' iti
 vacanāt | 'cittam ca cittiś cākūtaṃ
 cākūtiś ca vijñātari ca vijñātis ca
 manaś ca śakvariś ca darśaś ca
 brhac ca rathanāntaram ca | prajāpatir
 jayānindrāya vṛṣṇe pṛāyachad ugraḥ
 pṛtanā jayeṣu | tasmai viśaḥ sam
 anamanta sarvāḥ sa ugraḥ sa(h)inavyo
 babhūva svāhā'' iti | 'agnir bhūtā-
 nām adhipatiḥ sa māvatv indro
 jyeṣṭhānām yamaḥ pṛthivyā vāyur
 antarīkṣasya sūryo divaś candramā
 nakṣatrānām brhaspatir brahmaṇo
 mitraḥ satyānām varuṇo'pām
 samudrah srotyānām annam sām-
 rājyānām adhipatis tan māvatu
 soma oṣadhinām savitā prasavānām
 rudrah paśūnām tvaṣṭā rūpānām
 viṣṇuḥ parvatānām maruto gaṇānām
 adhipatayas te māvantu | pitarah
 pitāmahāḥ pare'vare tatās tatā-
 mahāḥ | iha māvantv asmin brah-
 maṇy asmin kṣatre' syām āśiṣy
 asyām purodhāyām asmin karmaṇy
 asyām devahūtyām svāhā' iti sarva-
 trānuśajati | 'agnir aitu prathamo
 devatānām so'syai prajāṃ muñcatu
 mṛtyupāśāt | tad ayaṃ rājā
 varuṇo'nu manyatām yatheyam stri
 pautram agham na rodāt svāhā ||
 imām agnis trāyatām gārhapatyāḥ
 prajāṃ asyai nayatu dīrgham āyuh |
 aśūnyopasthā jivatām astu mātā
 pautram ānandam abhi vi budhya-
 tām iyaṃ svāhā || svasti no agne
 diva ā pṛthivyā viśvāni dhehy ayathā
 yajatra | yad asyām mahi divi jātam
 praśastam tad asmāsu draviṇam
 dhehi citram svāhā || sugam nu pan-

ĀSGS.

vam uttaraloma tasminn upaviṣṭāyāṃ
samanvārabdhāyāṃ 'ā naḥ prajāṃ
janayatu prajāpatir' iti catarbhiḥ
pratyṛcaṃ hutvā 'sam añjantu viśve
devā' iti dadhnaḥ prāśya pratipraya-
chet | ājyaśeṣeṇa vānakti hrdaye |
ata ū r d h v a m akṣārālavanāśināv
adhaśāyinau brahmacāriṇau syā-
tām | t r i r ā t r a ṃ dvādaśarātraṃ
saṃvatsaraṃ vaika rṣir jāyata iti ||

PGS.

thāṃ pradiśan na ehi jyotiṣmadhye
hy ajaraṃ na āyuh | apaitu mṛtyur
amṛtaṃ na āgād vaivasvato no
abhayaṃ kṛnotu svāhā'' iti | 'paraṃ
mṛtyo' iti caike prāśanānte ||

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

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

PGS.

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

athainām udicīm sapta padāni
prakrāmayati "ekam iṣe, dve ūrje,
triṇi rāyaspoṣāya, catvāri māyobha-
vāya, pañca paśubhyaḥ, ṣaḍ ṛtu-
bhyaḥ, sakhe saptapadā bhava sā
mām anuvratā bhava | 'viṣṇus tvā
nayatv' iti sarvatrānuṣajati | niṣ-
kramaṇaprabhṛty udakumbhaṃ
skandhe kṛtvā dakṣiṇato'gner vāgya-
taḥ sthito bhavati | uttarata ekeṣām |
tata enām mūrdhany abhiṣiṅcati
"āpaḥ śivāḥ śivatamāḥ śāntāḥ śānta-
tamās tās te kṛṇvantu bheṣajam" iti |
'āpo hi śthāḥ' iti ca tiṣṭbhiḥ | athai-
nām sūryam udikṣayati 'tac cakṣur'
iti | athāsyai dakṣiṇāmsam adhi-
hṛdayaṃ ālabhate "mama vrate te
hṛdayaṃ dadhāmi mama cittam anu-
cittam te astu | mama vācam eka-
manā juṣasva prajāpatiḥ tvā ni
yunaktu mahyam" iti || athainām
abhimantrayate "sumaṅgalir iyaṃ
vadhūr imām sam eta paśyata |
saubhāgyam asyai datvā yāthāstaṃ
vi paretana" iti | tāṃ dṛḍhapuruṣa
unmathya prāg vodag vānugupta
āgāra ānaḍuhe rohite carmaṇy upa-
veśayati "iha gāvo ni śīdantv ihaśvā
iha pūruṣāḥ | iho sahasradakṣiṇo
yajña iha pūṣā ni śīdantv" iti |
grāmavacanaṃ ca kuryuḥ | 'vivāha-
śmaśānayor grāmaṃ praviśatād' iti
vacanāt | 'tasmāt tayor grāmaḥ
pramāṇam' iti śruteḥ | acāryāya
varaṃ dadāti | gaur brāhmaṇasya
varaḥ | grāmo rājanyasya | aśvo
vaiśyasya | adhirathaṃ śataṃ duhi-
tṛmate | astam ite dhruvaṃ darśa-
yati | "dhruvam asi dhruvaṃ tvā
paśyāmi dhruvaidhi poṣye mayi
mahyam tvādād brhaspatir mayā
patyā prajāvatī saṃ jīva śaradaḥ
śalam" iti | sā yadi na paśyet
'paśyāmi'ty eva brūyāt | trirātram
akṣārālavanāśinau syātām adhaḥ
śayiyātām saṃvatsaraṃ na mithunam
upeyātām dvādaśarātram ṣaḍrātram
trirātram antataḥ ||

GoGS.

punye nakstre d ā r ā n kurvita |
 lakṣaṇaprasastān kuśalena | tadālā-
 bhe piṇḍān | vedyāḥ sītāyā hradād
 goṣṭhāc catuspathād ā d e v a n ā d
 ādahanāt tṛṇāt sarvebhyaḥ saṁbhār-
 yaṁ navamam | samān kṛtalakṣaṇān |
 pāṇāv ādhāya kumāryā upanāmayed
 “ṛtam eva prathamam ṛtaṁ nātyeti
 kaś cana rta iyaṁ pṛthivī śrītā sarvam
 idam asau bhūyād” iti tasyā nāma
 gṛhītvaiśam ekaṁ gṛhṇeti brūyāt |
 pūrveṣāṁ cirturṇāṁ gṛhṇantim upa-
 yachet | saṁbhāryam api tv eke |
 klitakair yavair māśair vāplutāṁ
 suhṛt surottamena saśarīrāṁ trir
 mūrdhany abhiśiñcet | “kāma veda
 te nāma mado nāmāsiti, samānayā-
 mum” iti patināma gṛhṇiyāt | svāhā-
 kārāntābhīr upastham uttarābhyāṁ
 plāvayet | jñātikarmaitat | pāṇigraha-
 ñe purastāc chālāyā agnir upasamā-
 hito bhavati | atha janyānām eko
 dhruvānām apāṁ kalaśaṁ pūrayitvā
 sahodakumbhaḥ prāvṛto vāgyato’gre-
 ṇāgniṁ parikramya d a k ṣ i ṇ a t a
 udaṇmukho’vatiṣṭhate | prājanenā-
 nyaḥ | śamīpalāsamiśrāṁś ca lājāṁś
 caturañjalimātrāṁ chūrpeṇopasādaya-
 anti paścād agneḥ | dṛṣatputraṁ
 ca | atha yasyāḥ pāṇiṁ grahiṣyan
 bhavati saśiraskā sāplutā bhavati |
 ahatena vasanena patiḥ paridadhyād
 ‘yā akr̥ntann’ ity etayā ṛcā | “pari-
 dhatta dhatta vāsasā” iti ca prāvṛ-
 tāṁ yajñopavitiniṁ abhyudānayaṁ
 japet ‘somo dadad gandharvāya’
 iti | paścād agneḥ saṁveṣṭitaṁ kaṭam
 evaṁjātiyaṁ vānyat padā pravarta-
 yantim vācayet “pra me patiyānaḥ

KauGS.

atha vivāhaḥ | ūrdhvaṁ kartikyā
 ā vaiśākhyāḥ | yathākāmī vā | citrā-
 pakṣaṁ tu varjayet | ‘maghāsu
 hanyante gāvaḥ phalguniṣu vyuh-
 yata’ iti vijñāyate | maṅgalaṁ ca |
 satyenottabhitā, ‘pūrvāparam’ ity
 upadadhita | pativedanaṁ ca |
 ‘yuvam bhagam’ iti sambhalaṁ
 sānucaraṁ pra hiṇoti | ‘brahmaṇas-
 pata’ iti brahmāṇam | tadvivṛhāc
 chaṅkamāno niśi kumārikulād vali-
 kāny ādīpya | ‘devā agra’ iti pañca-
 bhīḥ sakṛt pūlyāny āvāpayati |
 anṛkṣarā’ iti kumārīpālāṁ pra hiṇoti |
 udāhārasya pratihiteṣu agrato jagha-
 nato brahmā | ‘yo anidhma’ ity apsu
 logaṁ pravidhyati | ‘idm aham’ ity
 apohya | ‘yo bhadra’ ity anvīpaṁ
 udāya | ‘āsyai brāhmaṇā’ iti praya-
 chati | āvrajatām agrato brahmā
 jaghanato’dhijyadhaṇvā | bāhyataḥ
 plakṣodumbarasyottarato’gneḥ śākhā-
 yām āsajati | tenodakārthān kāra-
 yanti | tataś cānvāsecanam anyena |
 antar upātītya ‘aryamaṇam’ iti
 juhōti | ‘pra tvā muñcāmi’ iti veṣṭam
 vicṛtati | ‘uśatir’ ity etayā trir ādhā-
 payati | saptabhir uṣṇāḥ saṁpāta-
 vatīḥ karoti | ‘yad āsandyām’ iti
 pūrvayor uttarasyāṁ s r a k t y ā ṁ
 tiṣṭhantim āplāvayati | ‘yac ca varco,
 yathā sindhur’ ity utkrāntām anyenā-
 va siñcati |

‘yad duṣkṛtam’ iti vās asāṅgāni
 pramr̥jya kumārīpālāya prayachati |
 tumbaradaṇḍena pratipādyā nir-
 crajet | tadvāna āsajati | ‘yā akr̥ntams’
 ‘tvaṣṭā vāsa’ ity ahatenāchādayati |
 ‘kr̥trima’ iti śatadataisikeṇa kaṅka-
 tena sakṛt pralikhya | ‘kṛtayāmam’
 ity ava sr̥jati | ‘āsāsānā’, ‘saṁ tvā nah-
 yāmi’ ity ubhayataḥ pāśena yoktreṇa
 saṁ nahyati | ‘iyam vīrud’ iti madu-
 ghamaniṁ lākṣāraktena sūtreṇa vig-
 rathyānāmikāyāṁ badhnāti | antato
 ha maṇir bhavati bāhyo granthiḥ |
 ‘bhagas tveta’ iti haste gr̥hya nir-
 yati | śākhāyām yugam ādhāya dak-
 ṣiṇato’nyo dhārayati | dakṣiṇasyām
 yugadhury uttarasmin yugatarḍmani
 darbheṇa vigrathya ‘saṁ ta’ iti lālāṭe

GoGS.

panthāḥ kalpatām" iti | svayaṁ
japad ajapantyaṁ 'prāsyā' iti |
barhiṣo'ntaṁ kaṭāntaṁ prāpayet |
pūrve kaṭānte dakṣiṇataḥ pānigrāha-
syopaviśati | dakṣiṇena pāninā
dakṣiṇam aṁsam anvārabdhā āḥ
ṣaḍ ājyāhutir juhoty 'agnir etu
prathama' ity etatprabhṛtibhiḥ |
mahāvyaḥṛtibhiḥ ca prthak | sama
stābhiḥ caturthim |

hutvopottisthataḥ | anupṛṣṭhaṁ
patiḥ parikramya dakṣiṇata udānmu-
kho'vatiṣṭhate vadhvañjaliṁ grhi-
tvā | pūrvā mātā lājān ādāya bhrātā
vā vadhūm ākrāmayed aśmānaṁ
dakṣiṇena prapadena | pānigrāho
japati 'imam aśmānam ā roha' iti |
sakṛt saṁgrhītaṁ lājānām añjalim
bhrātā vadhvañjalāv āvapati | taṁ
sopastirṇābhigḥāritam agnau juhoy
avichindaty añjalim 'iyam nāry upa
brūta' iti | 'aryamaṇaṁ nu devam',
'pūṣaṇam' ity uttarayoḥ | hute patir
yathetaṁ parivrajya dakṣiṇam agniṁ
pariṇayati mantravān vā brāhmaṇaḥ
'kanyalā pitṛbhyaḥ' iti | pariṇitā
tathaivāvatiṣṭhate tathākramati tathā
japati tathāvapati tathā juhوتي evaṁ
trih | śūrpeṇa ṣeṣam agnāv opya
prāgudicim abhyutkrāmayanti 'ekam
iṣe' iti | dakṣiṇena prakramya
savyenānukrāmet | "mā savyena
dakṣiṇam atikrāma" iti brūyāt |
ikṣakān prati mantrayet 'sumāṅgalir
iyam vadhūr" iti | aparenāgnim
audako'nusamvrajya pānigrāhaṁ
mūrdhadeśe'vasiṁcati tathetarāṁ 'sam
añjantv' ity etayarcā | avasiktāyāḥ
savyena pānināñjalim upodgrhya

KauGS.

hiraṇyaṁ saṁstahya japa'i | tarṇma
samiyāvasiṁcati | upagrhyottarato
gner 'aṅgād aṅgād' iti ninayati |
's, onam' iti śikṛipinḍe'śmānaṁ nida
dhā.i | 'tam ā tiṣṭha' ity ās.hāpya |
'iyam nari' iti dhruvāṁ tiṣṭhantūṁ
pūjāny āvāpayati | trir avichindatūṁ
catur.hiṁ kāmāya | 'yenāgnir' iti
pāṇim grāhaya.i | 'aryamaṇa' ity
agniṁ triḥ pariṇayati | 'sapta mary-
ā' ity utara.o'gneḥ sapta lekḥā
'khati prācyah | tāsu padāny utkrā-
mayati | 'iṣe tvā sumāṅgali prajāvati
susīma' iti prathamam | ūrje tvā
rāyasposāya tvā saubhāgyāya tva
sāmrajyāya tvā saṁpade tvā jīvātave
tvā sumāṅgali prajāvati susīma iti
saptamaṁ sekḥā sap.apad bhava'iti |
'ā roha talpaṁ, bhagas tatakṣa' iti
talpa upaveśayati | upavistāyāḥ suhṛt
pādaḥ prakṣālayati | prakṣālyamānāv
anumantrayate 'imau pādaḥ su-
bhagau suśevau saubhāgyāya kṛṇu-
ām no aghāya |

prakṣālyamānau subhagau supat-
nyāḥ prajāṁ paśūn dīrgham āyus ca
dhatām" iti | "aham vi śjāmi, pra
tva muñcāmi" iti yoktṛaṁ vicṛtati |
aparasmīn bhrtyāḥ saṁrabhante | ye
jayanti te baliyāmsa eva manyante |
'brhaspatinā' iti sarvasurabhicūrṇāny
rcarcā kāmṇipalapāśena mūrdhny
āvapati | 'ud yachadhvaṁ, bhagas
tatakṣa, abhrā'rgḥnīm' ity ekakayo-
ttāpayati | 'prati tiṣṭha' iti prati-
ṣṭhāpayati |

"sukimśukam rukmaprastaranam"
iti yānam ārohayati | 'emaṁ panthāṁ,
brahmāparam' ity agrato brahmā
prapadyate | 'mā vidann, anṛkṣarā
adhvānam' ity uktam | 'yedaṁ pūrvā'
iti tenānyasyām ūdhāvāṁ vādhū-
yasya daśam catuspathe dakṣiṇair
abhi tiṣṭhati | sa ced ubhavoḥ śubha-
kāmo bhavati 'sūrvāvai devebhyaḥ'
ity etām ṛcam japati | 'sam ṛchata
svapatho' navavantaḥ susimākāmāv
ubhe virājāv ubhe suprajāsāv' ity
atikramayato'ntarā brahmāṇam | 'ya
ṛte cid abhiśrisa' iti yānam saṁ-
prokṣya viniṣkārayati | 'sā manda-

GoGS.

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

udvahanti prāg udīcyāṃ diśi yad
brāhmaṇaṃ kulam abhirūpaṃ |
tatrāgnir upasamāhito bhavati |
apareṇāgnim ānaḍuham rohiṭaṃ
carma prāggrivam uttaralomāstīraṃ
bhavati | tasminn enāṃ vāgyatām
upaveśayanti | sā khalv āsta eva
ānakṣtradarśanāt | prokte nakṣatre
ṣaḍ ājyāhutir juhoti 'lekhāsaṃdhiṣv'
ity etatprabhṛtibhiḥ | āhuter āhutes
tu sampātaṃ mūrdhani vadhvā ava-
nayet | hutvopothāyopaniṣkramya
dhruvaṃ darśayati | "dhruvaṃ asi
dhruvāhaṃ patikule bhūyāsam amu-
syāsau" iti patināma gṛhṇīyād ātma-
naś ca | arundhatiṃ ca | 'ruddhāham
asmi" ity evam eva | athainām
anumantrayate 'dhruvā dyaur' ity
etayarcā | anumantritā guruṃ gotre-
ṇābhivādayate | so'syā vāgvisargaḥ |
tāv ubhau tatprabhṛti trirātram
akṣāralavaṇāśināu brahmacāriṇāu
bhūmau saha śayīyātām | atrārghyam
ity āhuḥ | āgateṣv ity eke | haviṣyam
annaṃ prathamam pariḥajitam
bhuñjita | śvobhūte vā samaśanīyaṃ
sthālīpākam kurvita | tasya devatā
agniḥ prajāpatir viśvedevā anumatir
iti | uddhṛtya sthālīpākam vyūhyai-
kadeśaṃ pāṇinābhīmṛśed 'annapā-
śena maṇinā' iti | bhuktvocchiṣṭaṃ
vadhvai pradāya yathārthaṃ gaur
dakṣiṇā |

yānam ārohanīyaṃ 'sukimśkaṃ
śalmalim' ity etām ṛcam japet | adh-

KauGS.

sānā' iti tīrthe logaṃ pravīdhyati |
'idaṃ su ma' iti mahāvṛkṣeṣu japati |
'sumaṅgalir' iti vadhvikṣiḥ prati
japati | 'yā oṣadhaya' iti man.rok-
teṣu | 'ye pitara' iti śmaśāneṣu | 'pra
budhyasva' iti suptāṃ prabodhayet |
'saṃ kāśayāmi' iti gṛhasamkāśe
japati | 'ud va ūrmir' iti yānaṃ
samprokṣya vimocayati | 'ut tiṣṭheta'
iti patnī śālāṃ samprokṣati | 'syo-
nam' iti dakṣiṇato valikānāṃ śakṛt-
piṇḍe'smānaṃ nidadhāti | tasyopari
madhyamapalāśe sarpiṣe catvāri
dūrvāgrāni | tam 'ā tiṣṭha' ity āsthā-
pya | 'sumaṅgali pratarāṇiha priyaṃ,
mā himsiṣṭaṃ, brahmāparam' iti
pratyṛcam prapādayati | suhṛt pūrṇa-
kaṃsena pratipādayati | 'aghorā-
caksur' ity agniṃ triḥ pariṇayati |
vadā gārhapatyaṃ sūryāyai deve-
bhya' iti mantroktebhyo namaskur-
vatim anumantṛayate |

'śarma varma' iti rohitacarmāhar-
antam | 'carma copasirṇithana' ity
upastrṇantam | 'yaṃ bālbajam' iti
bālbajam nyasyantam | 'upa strṇihi'
ity upastrṇantam | 'tad ā rohatu'
ity ārohayati | 'tatropaviśya' ity upa-
veśayati | dakṣiṇottaram upasthaṃ
kurute | 'sujyaiṣṭhya' iti kalyāṇa-
nāmānaṃ brāhmaṇāyanam upastha
upaveśayati | 'vi tiṣṭhantām' iti
pramadanaṃ pramāyotthāpayati |
tena bhūtena, tubhyam agre, śum-
bhanī, agnir janavin mahyaṃ jāyām
imām adāt; somo vasuvin mahyaṃ
jāyām imām adāt, pūṣā jātivin
mahyaṃ jāyām imām adāt, indrah
sahīyān mahyaṃ jāyām imām adāt,
agnaye janavide svāhā, somāya vasu-
vide svāhā, pūṣṇe jātivide svāhen-
drāya sahīyase svāh'ety āgachataḥ |
'savitā prasavānām' iti mūrdhnoḥ
sampātān ānayati | udapātra utta:ān |
śumbhanyāñjalyor ninayati | 'tena
bhūtena' iti samaśanam | rasān āśa-
yati sthālīpākam ca | yavānām
ājyamiśraṇaṃ pūrṇāñjalim juhoti |

'sapta maryādā' iti tīrṇaṃ prātar
āvapate | 'akṣyau rāv' iti samañjate |
'mahim ū ṣv' iti talpam āmbhayati |

GoGS.

vani catuspathān pratimantrayeta
nadīś ca viṣamāṇi ca mahāvṛkṣān
śmaśānaṃ ca 'mā vidan paripanthi-
naḥ' iti | akṣabhaṅge naddhāvīmokṣe
yānaviparyāse'nyāsu cāpatsu yam
evāgniṃ haranti tam evopasamā-
dhāya vyāhṛtibhir hutvānyad drav-
yam āhṛtya 'ya rte cid abhiśriṣaḥ' iti
ājyaśeṣaṇābhyañjet | vāmadevyam
gītvarohet | prāpteṣu vāmadevyam |
grhāgatān patiputraśilasampannā
brāhmanyo'varopyānaḍuhe carmaṇy
upaveśayanti 'iha gāvaḥ prajāyadh-
vam' iti | tasyāḥ kumāram upastha ā
dadhyuḥ | tasmai śakaloṭān añjalāv ā
vapeyuḥ phalāni vā | utthāpya kumā-
raṃ dhruvā ājyāhutiḥ juhoty aṣṭāv
'iha dhṛtir' iti | samāptāsu samidham
ādhāya yathāvayaṣaṃ gurūn gotreṇā-
bhivādya yathārtham |

KauGS.

'ā roha talpam' ity ārohayati | 'tatro-
paviśya' ity upaveśayati | 'devā agra'
iti samveśayati | 'abhi tvā' ity abhi-
chādayati | 'saṃ pitarau' iti samā-
veśayati | 'ihemau' iti triḥ samnu-
dati | madughamānim-ukse'panīva
'iyaṃ virud, amo'ham' iti saṃsprā-
taḥ | 'brahma jajñānam' ity aṅgu-
sthena vyacas karoti | 'svonād yoner'
ity utthāpayati | paridhāpaniyābhyām
ahatenāchādayati | 'brhaspatir' iti
śaspenābhighārya vṛhiyavābhyām
abhinidhāya darbhapiñ'ūlvā sīman-
taṃ vicṛtati | śaṇa-śakalena pari-
veṣṭva tisro rātriḥ prati sutāste |
anuvākābhyām anvārabdhābhyām
upadadhita | 'ihedasātha' ity etayā
śulkam apākṛtya | dvābhyām nivar-
tayati 'iha mama rādhvatām atra
tava' iti | yathā vā manyante | 'parā
dehi' iti vādhūyaṃ dadatam anuman-
travate | 'devair dattam' iti prati-
grhṇāti | 'apāsmat tama' iti sthānāv
āśajati | 'vāvatiḥ kṛtyā' iti vrajet |
yā me priyatamā' iti vṛkṣaṃ prati-
chādayati | śumbhanyāplutya | 'ye
antā' ity āchādayati | 'navam vasāna'
ity āvrajati | pūrvāparam yatra
nādhigached 'brahmāparam' iti
kuryāt | gaur dakṣiṇā pratīvāhaḥ |
'jivam rudanti, yadīme keśina'
iti juhoti | eṣa saurvo vivāhaḥ |
'brahmāparam' iti brāhmvaḥ | āvṛ-
taḥ prājāpatyāḥ prājāpatyāḥ |

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

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

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

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

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

ĀŚGS.

agnaye svāhā ; common in TS, MS, KS, etc.
 indrāya svāhā ; common in TS, MS, KS, etc.
 prajāpataye svāhā ; found in VS., TS., KS.
 viśvadevebhyaḥ svāhā ; nowhere.
 agna āyūṃsi pavase RV. 9, 66, 19 ; VS. 19, 38 ; SV. 2, 814 ; TS. 1, 3, 14, 7 ; MS. 1, 3, 31 : 41, 1 ; KS. 1, 11, etc.
 agnir rsiḥ pavamānaḥ RV. 9, 66, 20 ; VS. 26, 9 ; SV. 2, 869 ; MS. 1, 5, 1 : 66, 10 ; TA. 2, 5, 2.
 agne pavasva svāhā RV. 9, 66, 21 ; SV. 2, 870 ; VS. 8, 38 ; TS. 1, 3, 14, 8 ; MS. 1, 5, 1 : 66, 12 ; KS. 7, 16.
 prajāpate na tvad etān anvah RV. 10, 121, 10 ; AV. 7, 80, 3 ; VS. 12, 20 ; TS. 1, 8, 14, 2 ; MS. 2, 6, 12 : 72, 4.
 bhūh svāhā VS. 20, 12 ; MS. 2, 11, 8 : 151, 15 ; KS. 38, 4 ; ApMB. 1, 10, 10-13.
 dhuvah svāhā MS. 4, 9, 12 : 134, 3 ; ApMB. 1, 10, 10-13.
 svah svāhā VS. 22, 22 : MS. 4, 9, 12 : 134, 2 ; ApMB. 1, 10, 10-13.
 tvam aṣṭamā bhavasi (P.) RV. 5, 3, 2 ; ApMB. 1, 5, 12.
 ṛtam aere prathamam jajñe (SP.) nowhere ; but cp.

ṛtam eva prathamam GG. 2, 1, 1 ; KG. 14, 6.
 grbhnāmi te saubhagatvāya hastam RV. X. 85, 36 ; SMB. 1, 2, 16 ; ApMB. 1, 3, 3.
 amo'ham asmi sā tvam (SP.) AV. 14, 2, 7 (var.), KS. 35, 18, (var.) ; imam aśmānam ā roha (SP.) SMB. 1, 2, 1.
 aryamanam nu devam (SP.) SMB. 1, 2, 3 ; ApMB. 1, 5, 7.
 varuṇam nu devam (SP.) nowhere.
 pūṣaṇam nu devam (SP.) SMB. 1, 2, 4 ;
 pra tvā muñcāmi varuṇasva pāśāt (P.) RV. X. 85, 24 ; AV. 14, 1, 19, 58.
 preto muñcāmi nāmutaḥ (P.) RV. X. 85, 25 ; AV. 14, 1, 17 ; SMB. 1, 2, 3 ; ApMB. 1, 4, 5.
 iṣe ckanadī—astayaḥ (SP.) nowhere in this form.
 jīvapatnī prajāṃ vindeya (laukika) nowhere.
 pūṣā tveto navatu haṣtagrhya (P.) RV. X. 85, 26 ; ApMB. 1, 2, 8.
 aśmanvatī rīvate sam rabhadhvam (P.) RV. X. 53, 8 ; AV. 12, 2, 26 ; VS. 25, 10 ; TA. 6, 3, 2.
 jīvam rudanti vi mavante adhvare (P.) RV. X. 40, 10 ; AV. 14, 1, 46 ; cp. jīvām ru-ApMB. 1, 1, 6.
 mā ivdan pari-anthinaḥ (P.) RV. X. 85, 22 ; AV. 12, 1, 32, 14, 2, 11 ; SMB. 1, 3, 12.

sumāṅgalir iyaṃ vadhūḥ (P.) RV. X, 85, 33; AV. 14, 2, 28; SMB. 1, 2, 14; ApMB. 1, 9, 5.
 iha priyaṃ prajāyā te saṃ r̥dhyatām (P.) RV. X, 85, 27; AV. 14, 1, 21; ApMB. 1, 9, 4.
 ā naḥ prajāṃ janayatu prajāpatiḥ (P.) RV. X, 85, 43; SMB. 1, 2, 18; MS. 2, 13, 23; 169, 4; KS. 13, 15; ApMB. 1, 11, 5.
 aghoracaksur apatighny edhi (iti catasr̥bhiḥ) RV. X, 85, 44; AV. 14, 2, 17; SMB. 1, 2, 17; ApMB. 1, 1, 4.
 imāṃ tvam indra mīḍhvaḥ RV. X, 85, 45; SMB. 1, 2, 19; ApMB. 1, 4, 6.
 samrāñī śvāsure bhava RV. X, 85, 46; SMB. 1, 2, 20; ApMB. 1, 6, 6.
 sam añjantu viśve devāḥ (P) RV. X, 85, 47; SMB. 1, 2, 15; ApMB. 1, 11, 3.

PG.

sādhū bhavān āstām (laukika?) nowhere.
 varsmo'smī samānānām (SP.) nowhere. cp. ahaṃ ar̥ṣma AG. 1, 24, 8; MG. 1, 9, 8.
 virājo dho'si virājo doham aśīya ApMB. 2, 9, 12.
 āpaḥ stha yuṣmābhiḥ... (laukika?) nowhere.
 samudram vaḥ nra hinemī (SP.) AV. X, 5, 23 (var.); ApMB. II, 9, 14, (var.).
 ā māgan vaśasā (SP.) ApMB. II, 9, 12, (var.).
 mitrasva tvā (P.) not in VS: why by prat̥ka (?) for mī'rasya tvā cakṣuṣā pratikṣe cp. TS. 1, 1, 4, 1; KS. 1, 4; 21, 2.
 devasya tvā (P.) VS. 1, 21; cp. ĀśG. (I. 19, 12) devasya tvā savi'uḥ prasve'svinor bāhūbhvām pūṣno haṣṭābhvām pratighnāmi; which does not occur in VS.
 namaḥ śvāvāsyāyānnāśane (PS.) nowhere.
 yan madhuno madhavvam (SP.) ApMB. 2, 10, 5. (var.).
 yān ma āsye nasoḥ prānaḥ (SP.)

TS. V, 5, 9, 2; GB. II, 1, 3, (var.)
 gauḥ (laukika?)
 mātā rudrānām duhi ā vasūrām (SP.) RV. VIII, 101, 15; SMB. 2, 8, 15; ApMB. 2, 10, 9.
 mama cāmuṣya ca... (SP.) nowhere.
 kuruta (laukika?)
 jarām gacha pari dhatsva vāsaḥ (SP.) nowhere.
 yā akṛtann avayan (SP.) SMB. 1, 1, 5; ApMB. 2, 2, 5.
 sam añjantu viśve devāḥ (SP.) cp. under ĀśG.
 yad aiś manasā dūrām (SP.) nowhere.
 aghoracaksur apatighny edhi (SP.) cp. under ĀśG.
 somaḥ prathamo vivide (SP.) RV. X, 85, 40; ApMB. 1, 3, 1.
 somo'dadad gandharvāya (SP.) RV. X, 85, 41; AV. 14, 2, 4; SMB. 1, 1, 7; ApMB. 1, 3, 2.
 sā naḥ pūṣā śivatamām airaya (SP.) nowhere; but cp. tāṃ pūṣan etc. RV. X, 85, 37; AV. 14, 2, 38.
 prajāpataye svāhā VS. 18, 28.
 āghārau { indrāya svāhā VS. 10, 5; AV. 19, 43, 6.
 ājyabhāgau { agnaye svāhā AV. 19, 4, 1; VS. 10, 5; somāya svāhā AV. 19, 43, 5; VS. 10, 5.
 vyāhṛtis { bhūḥ svāhā VS. 20, 12, 23. bhuvah svāhā. svah svāhā VS. 22, 32.
 tvam no agne varuṇasya VS. 21, 3; RV. IV, 1, 4.
 sa tvam no agne'vamo bhava VS. 21, 4; RV. IV, 1, 5.
 ayāś cāgne'sv anābhīśastipāś ca; not in RV. VS, AV, SV.
 ye te śītaṃ varuna ye sahasram; ud uttamaṃ varuna pāśim asmat VS. 12, 12; RV. 1, 24, 15; AV. 7, 82, 3; SMB. 1, 7, 10.
 prāṇatave svāhā VS. 18, 28.
 agnaye svīstakṛte svāhā; not in RV., VS., AV., SV.
 ṛtāsāḥ ṛtadhāmāgnih VS. 18, 38.
 samhito viśvasāmā VS. 18, 39.
 susumnah sūrvareśmih VS. 18, 40.
 isiro viśvavyacāḥ VS. 18, 41.
 bhujuḥ suparnaḥ VS. 18, 42.

prajāpatir viśvakarmā VS. 18, 43.
 sa no bhuvanasya pate VS. 18, 44.
 samudro'si nabhasvān VS. 18, 45.
 yas te agne sūrye rucaḥ VS. 18, 46.
 yā vo devāḥ sūrye rucaḥ VS. 18, 47.
 rucam no dhehi brāhmaṇeṣu VS. 18, 48.
 tat tvā yāmi brahmaṇā vandamānah
 VS. 18, 48 ; RV. I, 24, 11.
 cittam ca cittiś cākūtam ca (SP.) TS.
 3, 4, 4, 1 ; (var.) MS. 1, 4, 14 ;
 64, 1 ; (var.) ApMB. 1, 10, 9.
 (var.)
 agnir bhūtānām adhipatiḥ TS. 3, 4,
 5, 1.
 indro jyeṣṭhānām adhipatiḥ TS. 3,
 4, 5, 1.
 yamaḥ pṛthivyāḥ TS. 3, 4, 5, 1.
 vāyūr antarikṣasya TS. 3, 4, 5, 1 ;
 AV. 5, 24, 8.
 sūryo divaḥ TS. 3, 4, 5, 1 ; AV. 5,
 24, 9. sūrvaś caksusām adhipatiḥ.
 candramā nakṣatrāṇām TS. 3, 4, 5,
 1 ; AV. 5, 24, 10.
 bṛhaspatir brahmaṇḥ TS. 3, 4, 5, 1.
 mītraḥ satyānām TS. 3, 4, 5, 1.
 varuṇo'pām TS. 3, 4, 5, 1.
 samudraḥ srotānām TS. 3, 4, 5, 1.
 annam sāmraivānām TS. 3, 4, 5, 1.
 soma oṣadhīnām TS. 3, 4, 5, 1 ; AV.
 5, 24, 7. (var.)
 savitā prasavānām TS. 3, 4, 5, 1 ;
 AV. 5, 24, 1.
 rudraḥ paśūnām TS. 3, 4, 5, 1.
 tvastā rūpānām TS. 3, 4, 5, 1.
 viṣṇuḥ parvānām TS. 3, 4, 5, 1.
 maruto garānām TS. 3, 4, 5, 1.
 pitarāḥ pitāmahaḥ pare'vare TS. 3,
 4, 5, 1 ; (var.)
 agnir aitu prathamāḥ (SP.) ApMB.
 1, 4, 7, SMB. 1, 1, 10. (var.)
 imām agni's trāvatām (SP.) SMB. 1,
 1, 11 ; ApMB. 1, 4, 8. (var.)
 svasti no agne divā pṛthivyāḥ (SP.)
 nowhere.
 sugam nā pan'hām pradīśin na ehi
 (SP.) KS. 2, 15. (differs).
 param mrtvo anna parehi panthām
 (P.) VS. 35, 7 ; RV. X, 18, 1 ; AV.
 12, 2, 21 ; SMB. 1, 1, 15.
 aryamanam devam (SP.) SMB. 1, 2,
 3 ; cp. under ĀśG.
 iyaṁ nāry upabrūte (SP.) AV. 14, 2,

63 ; (var.) ; SMB. 1, 2, 2 ; ApMB.
 1, 5, 2. (var.)
 imām lājān āvapāmi (SP.) HG. 1,
 20, 3. (var.)
 grbhnamī te saub'agatvāya hastam
 (SP.) RV. X, 85, 36 ; cp. under
 ĀśG.
 amo'ham asmi sā tvam (SP.) AV. 14,
 2, 71 (differs).
 ā rohemam aśmānam (SP.) ; no-
 where in this form.
 sarasvati predam ava (SP.) ApMB.
 1, 3, 5, (var.)
 vasyāṁ bhūtāṁ samabhavat ; no-
 where.
 tubhyam agre pary avahan (SP.)
 RV. X, 85, 38 ; AV. 14, 2, 1 ;
 ApMB. 1, 5, 3.
 bhagāya svāhā VS. 10, 5.
 prajāpataye svāhā VS. 18, 28.
 ekam iṣe viṣṇus tvā nayatu TS. 3, 2,
 6, 1 ; TB. 3, 7, 7, 11 ; SMB. 1,
 2, 6 ; ApMB. 1, 3, 7.
 dve ūrje vi- TB. 3, 7, 7, 11 ; SMB.
 1, 2, 7 ; ApMB. 1, 3, 8.
 trīṇi rāyaspoṣāya viṣṇuḥ ; nowhere ;
 SMB. 1, 2, 8 ; ApMB. 1, 3, 9 ;
 trīṇi vratāya.
 catvāri māyobhavāya vi- TB. 3, 7,
 7, 11 ; SMB. 1, 2, 9 ; ApMB. 1,
 3, 10.
 pañca paśubhyaḥ TB. 3, 7, 7, 11 ;
 SMB. 1, 2, 10 ; ApMB. 1, 3, 11.
 saḍ rtubhyaḥ ApMB. 1, 3, 11 ;
 (SMB. 1, 2, 11 saḍ rāvas-)
 sakhe saptapadā bhava- nowhere in
 this form.
 Āvaḥ śivāḥ śivatamāḥ ; nowhere.
 āpo hi sthā mayobhavaḥ VS. 11,
 50 ; RV. X, 9, 1 ; AV. 1, 5, 1 ;
 SV. 2, 1187.
 yo vaḥ śivatamo rasaḥ VS. 11, 51 ;
 RV. X, 9, 2 ; AV. 1, 5, 2 ; SV.
 2, 1188.
 tasmā aṛam gamāma vaḥ VS. 11, 52 ;
 RV. X, 9, 3 ; AV. 1, 5, 3 ; SV.
 2, 1189.
 tac caksur devahitam VS. 36, 24 ;
 RV. VII, 66, 16.
 namā vrata te hṛdayam dadhāmi
 (SP.) TMB. 1, 2, 21.
 sumāṅgalir iyaṁ vadhūḥ (SP.) cp.
 under ĀśG.

iha gāvo niṣīdantu HG. 1, 22, 9.
dhruvam asi dhruvaṃ tvā paśyāmi ;
nowhere.
iha ratir iha ramadhvam VS. 8, 51.
ā tvāharsaṃ VS. 12, 11 ; RV. X.
173, 1 ; AV. 6, 87, 1.
ṛtam eva prathamam TB. 1, 5, 5, 1 ;
cp. ṛtam agre prathamam jajñe
under ĀśG.
kāma veda te nāma SMB. 1, 1, 2.
imaṃ ta upasāhaṃ madhunā saṃ
sṛjāmi SMB. 1, 1, 3.
agnim kravvādāṃ akr̥ṇvan guhā-
nāḥ SMB. 1, 1, 4.
yā akr̥ntann avayan yā atanvata
SMB. 1, 1, 5.
pari dhatta dhatta vāsasainām SMB.
1, 1, 6.
somo'dadad gandharvāya SMB. 1, 1.
7 ; cp. under PGS.
pra me patiyānaḥ panthāḥ kalpatām
SMB. 1, 1, 8.
prāsvāḥ patiyānaḥ panthāḥ kalpatām
SMB. 1, 1, 9.
agnir etu prathamā devatābhaḥ SMB.
1, 1, 10 ; cp. agnir aitu under PGS.
imām agnis trāyatām gārhapatyāḥ
SMB. 1, 1, 11 ; cp. under PGS.
dyaus te pr̥ṣṭhaṃ rakṣatu SMB. 1,
1, 12.
mā te gr̥heṣu niśi ghoṣa utthāt SMB.
1, 1, 13 ; ApMB. 1, 4, 9.
aprajasyam pautramartyam SMB. 1,
1, 14 ; ApMR. 1, 4, 11. (var.)
paraitu mṛtyur amṛtaṃ mā ā gāt
SMB. 1, 1, 15 ; AV. 18, 3, 62.
bhūḥ svāhā VS. 20, 12, 23.
bhuvāḥ svāhā.
svaḥ svāhā VS. 22, 32.
bhūr bhuvāḥ svaḥ svāhā ; nowhere.
imam āsmānam ā roha SMB. 1, 2, 1 ;
cp. ā rohemam and ā tiṣṭhemam
āsmānam.
iyaṃ nāry upabrūte SMB. 1, 2, 1 ; cp.
under PGS.
arvamaṇaṃ nu devam cp. under ĀśGS.
pūsaṇaṃ nu devam ,,
kanvalā pitṛbhyāḥ vatilokaṃ yatī
SMB. 1, 2, 5 ; ApMB. 1, 4, 4.
ekam iṣe viṣṇus tvā nayatu SMB.
1, 2, 6 ; cp. under PGS.
dve ūrje vi- SMB. 1 ; 2, 7. ,,
triṇi vratāya vi- SMB. 1, 2, 8. ,,

catvāri māyobhavāya SMB. 1, 2, 9. ,,
pañca paśubhyaḥ SMB. 1, 2, 10. ,,
ṣaḍ rāyasposāya SMB. 1, 2, 11. ,,
sapta saptabhyo hotrābhyāḥ SMB.
1, 2, 12.
sumanḡalir iyaṃ vadhūḥ ; cp. under
PGS.
sam aṇīantu viśve devāḥ ; cp. under
ĀśGS.
gr̥bhṇāmi te saubhagatvāya ; cp.
under ĀśGS.
aghoracḥsur apatighny edhi ; cp.
under ĀśGS.
ā naḥ prajāṃ janayatu ; under ĀśGS.
imām tvam indra mīdhvaḥ ,,
samrāñi śvaśure bhava ,,
mama vrata te hṛdayaṃ dadhātu ; cp.
under PGS.
lekhāsaṃdhiṣu pakmasu SMB 1, 3, 1.
keśeṣu yac ca pāpakam SMB. 1, 3, 2.
śileṣu yac ca pāpakam SMB. 1, 3, 4.
ārokeṣu ca danteṣu ,, 1, 3, 4.
ūrvor upasthe jaṅghayoh SMB. 1, 3, 5.
yāni kāni ca ghorāṇi ,, 1, 3, 6.
dhruvam asi dhruvāham ; nowhere ;
cp. under PGS.
dhruvā dyaus dhruvā pṛthivī SMB.
1, 3, 7 ; RV. X, 173, 4 ; AV. 6,
88, 1.
annapāśena maṇinā SMB. 1, 3, 8.
yad etad hṛdayaṃ tava SMB. 1, 3, 9.
annaṃ prāṇasya ṣaḍviṃśaḥ SMB.
1, 3, 10.
su kiṇīśukaṃ śalmalim SMB. 1, 3,
11 ; RV. X, 85, 20 ; AV. 14, 1,
61 ; ApMB. 1, 6, 4.
mā vidan paripanthinaḥ SMB. 1, 3,
12 ; RV. X, 85, 32 ; AV. 12, 1, 32,
14, 2, 11 ; ApMB. 1, 6, 10.
ya rte cid abhiśriṣaḥ SV. 1, 244 ; RV.
VIII, 1, 12 ; AV. 14, 2, 47.
iha gāvāḥ prajāyadhvam. SMB. 1, 3,
12 ; AV. 20, 127, 10 ; ApMB. 1, 9,
1.
iha dhṛtir iha svadhṛtiḥ SMB. 1, 3, 14.

KauGS.

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

- yuvam bhagam AV. 14, 1, 31.
 brahmaṇaspate „ 14, 1, 31.
 devā agre ny apadyanta patniḥ AV. 14, 2, 32.
 ut tiṣṭheṣo viśvāvaso AV. 14, 2, 33.
 apsarasasḥ sadhamādaṃ madanti AV. 14, 2, 34.
 namo gandharvasya AV. 14, 2, 35.
 rā, ā vayam sumanasasḥ AV. 14, 2, 36.
 anṛkṣarā rjavaḥ santu panthāḥ AV. 14, 1, 34; RV. X, 85, 23.
 yo anidhmo didayat AV. 14, 1, 37; RV. X, 30, 4.
 idam ahaṃ ruśantaṃ grāmam AV. 14, 1, 38.
 yo bhadro rocanaḥ AV. 14, 1, 38.
 āsyai brāhmaṇāḥ snapaniḥ AV. 14, 1, 39.
 aryamaṇam yajāmahe AV. 14, 1, 17.
 pra tvā muñcāmi AV. 14, 1, 19; RV. X, 85, 24.
 uśatiḥ kanyalā imāḥ AV. 14, 2, 52.
 brhaspatināvasrṣtām AV. 14, 2, 54, 55, 56, 57, 58.
 yad āsandyām upadhāne AV. 14, 2, 65.
 yac ca varco akṣeṣu AV. 14, 1, 35.
 yathā sindhur nadinām AV. 14, 1, 43.
 yad duṣkṛtam yac chamalam AV. 14, 2, 66.
 yā akrntann avayan yās ca tatnire AV. 14, 1, 45; cp. under PGS.
 tvaṣṭā vāso vy adadhāt AV. 14, 1, 53.
 kṛtrimāḥ kāṅkataḥ AV. 14, 2, 68.
 kṛtayāmam; not even in AV.
 āśāsānā saumanasam AV. 14, 1, 42.
 sam tvā nahyāmi payasā AV. 14, 2, 70.
 iyaṃ vīrut AV. 7, 56, 2.
 bhagas tveto nayatu hastagrhya AV. 4, 1, 20; cp. pūṣa tveto under ĀśGS.
 śam te hiraṇyam AV. 14, 1, 40.
 aṅgādaṅgād vayam asyāḥ AV. 14, 2, 69.
 syonaṃ dhruvaṃ prajāyai dhūrayāmi AV. 14, 1, 47.
 tam ā tiṣṭhānumādyā suvarcāḥ AV. 14, 1, 47.
 iyaṃ nāry upabrūte; cp. under. PGS.
 yenāgnir asyā bhūmyāḥ AV. 14, 1, 48.
 aryamṇe agniṃ paryehi pūṣan AV. 14, 1, 39.
 sapta mār्याdāḥ kavayas tataksuḥ AV. 5, 1, 6; RV. X, 5, 6.
 iṣe tvā—susīme; nowhere.
 ūrje tvā— „
 rāvasposāya tvā „
 subhagāya tvā— „
 sāmrajyāya tvā— „
 sampade tvā—VS. 15, 8, but this is not meant.
 jīvātave tvā; nowhere.
 ā roha talpaṃ sumanasyamānā AV. 14, 2, 31.
 bhagas tataksa AV. 14, 1, 60.
 imau pādau subhagau (SP.); nowhere.
 ahaṃ vi śyāmi mayi rūpam asya AV. 14, 1, 57.
 pra tvā muñcāmi varunasya pāsāt AV. 14, 1, 58; cp. ĀśGS.
 ud yachadhvam AV. 14, 1, 59.
 abhrātṛghniṃ varuṇa AV. 14, 1, 62.
 prati tiṣṭha virāḍ asi AV. 14, 2, 15.
 su kiṃśukaṃ śalmalim; cp. GoGS.
 rukmaprastaranaṃ vahyaṃ AV. 14, 2, 30.
 emaṃ panthām arukṣāma AV. 14, 2, 8.
 brahmāparam yujyatām AV. 14, 1, 64.
 mā vidan paripanthinah AV.; cp. GGS.
 yedaṃ pūrvāgan AV. 14, 2, 74.
 sūryāvai devebhyāḥ AV. 14, 2, 46; RV. X, 85, 17.
 sam rchata-suprajasau; not even in AV.
 ya ṛte cid abhiśrisaḥ; cp. GGS.
 sā mandasānā manasā śivena AV. 14, 2, 6.
 idam su me naraḥ śṛṇuta AV. 14, 2, 9.
 sumāṅgalir iyaṃ vadhūḥ; cp. ĀśGS.
 yā osadhayo vā nadvaḥ AV. 14, 2, 7.
 ye pitaro vadhūdarśāḥ AV. 14, 2, 73.
 pra budhyasva subudhā AV. 14, 2, 75.
 sam kāśayāmi vahatum AV. 14, 2, 12.
 ud va ūrmīḥ AV. 14, 2, 16; RV. III, 33, 13.

ut tiṣṭhetaḥ kim ichantidam ā gāḥ AV. 14, 2, 19.	mahīm ū ṣu mātaraṃ suvratānām 7, 6, 2.
syonaṃ dhruvaṃ prajāyai AV. 14, 1, 47.	abhi tvā manuṣātēna 7, 37, 1.
sumaṅgalī prataraṇī gr̥hāṇām AV. 14, 2, 26.	saṃ pitarāv ṛtviye sṛjethām 14, 2, 37.
iha priyaṃ prajāyā te—cp. ĀśGS.	ihemāv indra saṃ nuda 14, 2, 64.
mā himsiṣṭaṃ kumāryam AV. 14, 1, 63.	iyam virun madhujātā 1, 34, 1.
aghoracakṣur apatighny edhi AV. 14, 2, 17 ; cp. ĀśGS.	amo'ham asmi sā tvam cp. ĀśGS.
śarma varmaidat ā hara AV. 14, 2, 21.	brahma jajñānaṃ prathamam pura- stāt 4, 1, 1 ; ŚV. 1, 321 ; VS. 13, 3.
carma copa sṛṇīthana AV. 14, 2, 22.	syonād yoner adhibudhyamānau 14, 2, 43.
yaṃ balbajam nyasyatha AV. 14, 2, 22.	bṛhaspatiḥ prathamah sūryāyāḥ 14, 1, 55.
upa sṛṇīhi balbajam AV. 14, 2, 23.	somenādityā balinaḥ 14, 1, 2.
tad ā rohatu suprajāḥ AV. 14, 2, 22.	ihed asātha na paro gamātha 14, 1, 32.
tatropaviśya suprajāḥ 14, 2, 23.	iha mama rādhyatām atra tava ; not even in AV.
suṣyaishthyo'bhavat 14, 2, 24.	parā dehi śamulyam 14, 1, 25 ; RV. 10, 85, 29.
vi tiṣṭhantām mātūr asyā upasthāt 14, 2, 25.	devair dattaṃ manunā sākam etat 14, 2, 41.
tena bhūtena ; not even in AV.	apāsmat tena uchatu 14, 2, 48.
tubhyam agre pary avahan ; cp. PGS.	yāvatīḥ kṛtyā upavāsane 14, 2, 49.
śumbhaī dyāvāprthivī 14, 2, 45.	yā me priyatamā tanūḥ 14, 2, 50.
agnir janavit—adāt ; nowhere.	ye antā yāvatīḥ sicaḥ 14, 2, 51.
agnaye janavide svāhā ApMB. 1, 4, 3.	navam vasānaḥ surabhiḥ suvāsāḥ 14, 2, 44.
saviā prasavānām 5, 24, 1.	jivam rudanti vimayante adhvare 14, 1, 46 ; RV. 10, 40, 10.
tena bhūtena havisā 6, 78, 1.	yadime keśino janāḥ 14, 2, 59.
akṣyau nau madhusamkāse 7, 36, 1.	

A scrutiny of the above table shows that out of the total of 21 verses, employed by the Āśvalāyana-Gr̥hya in the marriage ceremony only 14 are found in the RV., 3 only in MBr., and the other three—and these are the very soul of the whole rite—do not occur in any of the Saṃhitās. The 14 verses, occurring in the RV., are all, without exception, found in the 10th book, which is universally admitted to be a later addition. Now, the central point in the marriage ceremony in India has ever been the rite of *saptapaḍī*, but the formula with which this act of taking seven steps is solemnized is uniformly set, in all the Gr̥hyas in prose and does not occur in any of the four Saṃhitās; and this, when viewed in the light of the dictum, laid down above that “the earlier the form of a gr̥hya ceremonial the simpler and less elaborate is its execution” should suggest that in pre-Gr̥hyasūtra times the marriage ceremony, among the Indian Aryans was a simple and homely

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

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

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

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

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

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

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

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

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

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

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

To this Jayarāma adds:—

"smārtānām api veda-mūlakatvam uktam bhaṭṭaiḥ ||"

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

Saṅkhāyana I. 6-17:—

jāyām upagrahiṣyamāṇo' *nṛkṣarā* iti varakān gachato'numantrayate' bhigamene puṣpaphalayavān ādāyodakumbhaṃ cā 'yam ahaṃ bho' iti triḥ procyodite prāṇmukhā gṛhyā(h) pratyñmukhā āvahanānā gotranāmāny anukīrtayantaḥ kanyā (m ?) varayanty ubhayato rucite pūrṇapātrīm abhimṛśanti puṣpākṣataphalayavahiraṇyamīśrām | *anādhṛṣtam* asy anādhṛṣyam devānām ojo' nabhiśasty abhiśastipāḥ | anabhiśaste'nyam añjasā satyam upa geṣaṃ suvite mā dhā ity *ā naḥ* prajāṃ iti kanyāyā ācārya utthāya mūrdhani karoti *prajāṃ* tvayi dadhāmi paśūṃs tvayi dadhāmi tejo brahmavarcasaṃ tvayi dadhāmīti ||6||

pratiśrute juhōti caturasraṃ gomayena sthaṇḍilam upalipyā pūrvayor vidīśor dakṣiṇāṃ prācīm pitrya uttarāṃ daive prācīm evaika udakasaṃ sthāṃ madhye lekḥāṃ likhitvā tasyai dakṣiṇata upariṣṭād ūrdhvām ekāṃ madhya ekāṃ uttarata ekāṃ tā abhyukṣyāgniṃ praṇīyābhi manasā śive nāyam *astu* saṃgamano vasūnāṃ mā no himṣīḥ sthaviraṃ mā kumāram, saṃ no bhava dvipade saṃ catuspada ity agniṃ praṇīya tūṣṇīm vā pradakṣiṇam agneḥ samantāt pāṇinā sodakena triḥ pramārṣti tat samūha nam ity ācakṣate sakṛd apasavaṃ pitrye ||7||

atha paristaṇaṃ | prāgagraiḥ kuśaiḥ paristṛṇāti trivṛt pañcavṛd vā

purastāt prathamam atha paścān mūlāny agraiḥ prachādayati | sarvās cāvṛto dākṣiṇataḥ pravṛttaya udaksāmsthā bhavanti dākṣiṇato brahmāṇaṃ pratiṣṭhāpya *bhūr* bhuvāḥ svar iti sumanobhir alaṃkṛtyottarataḥ praṇītāḥ praṇīya *ko vaḥ* praṇayatīti savyena kuśān ādāya dākṣiṇenāpanauti | dākṣiṇaṃ jānv ācya savyaṃ pitryenājyāhutiṣu nityaṃ paristaranaṃ nityāhutiṣu ceti māṇḍūkeyāḥ kuśataruṇe aṇiṣame avichinnāgre anantargarbhe prādeśena māpayitvā kuśena chinatti *pavitre stha* iti dve trīṇi vā bhavanti prāgagre dhārayan *vaiṣṇavyāv* ity abhyukṣya kuśataruṇābhyāṃ pradākṣiṇaṃ agniṃ triḥ paryukṣya, *mahinām* payo'sity ājyasthālīm ādāyeṣe tvety adhiśrity-*orje* tvety udag udvāsyaodagagre pavitre dhārayann aṅguṣṭhābhyāṃ copakani-*ṣṭhikābhyāṃ* cobhayataḥ pratigṛhyordhvāgre prahve kṛtvājye pratyasyati | *savitus tvā* prasava utpunāmy achidreṇa pavitreṇa vasoḥ sūryasya rāśmibhir ity ājyasamskāraḥ sarvatra | nāsamskṛtena juhuyāt sruve cāpaḥ *savitur* va iti tāḥ praṇītāḥ prokṣaṇīs ca ||8||

sruvaḥ pātram arthalakṣaṇagrahaṇam | savyena kuśān ādāya dākṣi-
ṇena mūle sruvaṃ *viṣṇor* hasto'siti sruvenājyāhutir juhoty uttarapaścārdhād
agner ārabhyāvichinnaṃ dākṣiṇato juhوتي *tvam* agne pra matir iti dākṣiṇa-
paścārdhād agner ārabhyāvichinnaṃ uttarato juhوتي *yasyeme* himavanta ity
āgneyam uttaram ājyabhāgaṃ savyaṃ dākṣiṇaṃ madhye'nyāhutayo'*gnir*
janitā sa me'mūṃ jāyāṃ dadātu svāhā *somo* janimān sa māmuyā janimantaṃ
karotu svāhā, *pūṣā* jñātimānt sa māmuṣyai pitrā mātṛā bhrātṛbhir jñātiman-
taṃ karotu svāheti | nājyāhutiṣu nityāv ājyabhāgau sviṣṭakṛc ca nityāhutiṣu
ceti māṇḍūkeyā mahāvyaḥṛtisarvaprāyaścittaprajāpatyāntaram etad āvāpa-
sthānam ājye haviṣi savye pāṇau ye kuśās tān dākṣiṇenāgre samgrhya mūle
savyena teṣāṃ agraṃ sruve samanakti madhyam ājyasthālyāṃ mūlaṃ cātha
cet sthālīpākeṣu sruvāgraṃ madhyam sruve mūlam ājyasthālyāṃ tān
anuprahṛtyāgner vāso'siti tisraḥ samidho'bhyādhāya yathoktaṃ paryukṣanaṃ
anāmnātamantrāsv ādiṣṭadevatāsu *amuṣyai* svāhāmuṣyai svāheti juhuyāt
svāhākāreṇa śuddhena vyākhyātaḥ pratiśrute homakalpaḥ ||9||

prakṛtir bhūtikarmaṇāṃ sarvāsāṃ cājyāhutīnāṃ śākhāpasūnāṃ caru-
pākayaajñānāṃ ca | ta ete prayājā ananuyājā anilā anigadā asāmidhenikās
ca sarve pākayaajñā bhavanti | tad api ślokaḥ :—

huto'gnihoṭrahomenāhuto balikarmaṇā |

prahutaḥ pitṛkarmaṇā prāsīto brāhmaṇe hutaḥ ||

anūrdhvajñur vyūdhajñur juhuyāt sarvadā haviḥ |
 na hi bāhyahutaṃ devāḥ pratigṛhṇanti karhi cit ||
 raudraṃ tu rākṣasaṃ pitryam āsuraṃ cābhicārikam |
 uktvā mantraṃ sprśed apa ālabhyātmānam eva ca ||10||

athaitaṃ rātriṃ śvas tṛtīyāṃ vā kanyāṃ vakṣyantīti tasyāṃ rātryām
 atīte niśākāle sarvausadhiphalottamaiḥ surabhimiśraiḥ saśiraskāṃ kanyām
 āplāvya raktam ahataṃ vā vāsaḥ paridhāya paścād agneḥ kanyām upaveśyā-
 nvārabdhāyāṃ mahāvvyāhṛtibhir hutvājyāhutir juhoty *agnaye* somāya praja-
 pataye mitrāya varuṇāyendrāṇyai gandharvāya bhagāya pūṣṇe tvaṣṭre bṛhas-
 pataye rājñe pratyaniḥkēyeti | catasro'ṣṭau vāvidhavāḥ śākapiṇḍibhiḥ surayā-
 nnena ca tarpayitvā caturā nartanaṃ kuryur etā eva devatāḥ puṃso vaiśrava-
 ṇam iśānaṃ cāto brāhmaṇabhojanam ||11||

snātaṃ kṛtamaṅgalaṃ varam avidhavāḥ subhagā yuvatyāḥ kumāryai
 veśma prapādayanti | tāsām apratikūlaḥ syād anyatrābhakṣyapātakebhyas
 tābhir anujñāto'thāsyai vāsaḥ prayachati *raibhy* āsīd iti *cittir* ā upabarhaṇam
 ity āñjanakośam ādatte | *sam* añjantu viśve devā iti samañjanīyā | *yatheyaṃ*
 śaciṃ vāvātāṃ suputrāṃ ca yathāditim | avidhavāṃ cāpālām evaṃ tvām iha
 rakṣatād iyam iti dakṣiṇe pāṇau śalalīṃ trivṛtaṃ dadāti *rūpaṃrūpaṃ* ity āda
 rśaṃ savye raktakṣṇam āvikam kṣaumaṃ vā tarimaṇiṃ pratisaram jñātayo'
 syā badhnanti *nīlaloḥitam* iti | *madhumatīr* oṣadhīr iti madhūkāni badhnāti |
 vivāhe gām arhayitvā gṛheṣu gām te mādhoparkikyau paścād agneḥ
 kanyām upaveśyānvārabdhāyāṃ mahāvvyāhṛtibhis tisro juhoti samastābhis
 caturthiṃ prati *yetaitasyāṃ* codanāyām evam anādeṣe sarveṣu bhūtikarmasu
 purastāc copariṣṭāc caitābhir eva juhuyāt ||12||

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

dakṣiṇena prapadenāsmānam ākramya pradakṣiṇam agniṃ paryāñīya tenaiva mantreṇa dvitiye vasaṇam pradāya lājāṃ chamīpalāśamiśrāṇ pitā bhrātā vāsyā añjalāv āvapaty upastaraṇābhīghāraṇam pratyabhīghāraṇam cājyena tāṃ juhōti ||13||

iyam nāry upabrūte lājāṃ āvapantikā śivā jñātibhyo bhūyāsaṃ ciraṃ jīvatu me patiḥ svāheti tiṣṭhanti juhōti | patir mantraṃ japaty āsmakramaṇādy evaṃ dvitīyam evaṃ tṛtīyaṃ tūṣṇīm kāmēna caturtham prāg ūdīcyāṃ diśi sapta padāni prakramaya^{ti}ṣa *ekapady* ūrje dvipadī rāyaspoṣāya tṛipady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ satpadī śakhā saptapadī bhaveti | tāny adbhiḥ śamayaty *āpo hi śthīyā*bhis tiṣṭbhiḥ stheyā-bhir mārjayitvā mūrdhany abhiśicya *gām* dadānīty *āha* brāhmaṇebhyaḥ kiṃ cid dadyāt sarvatra sthālīpākādiṣu karmasu sūryāṃ viduṣe vādhyāṃ (cp. RV. X. 85. 34) brāhmaṇasya varo grāmo rājanyasyāśvo vaiśyasyādhirathaṃ śataṃ duhitṛmate yājñikebhyo'śvaṃ dadāti ||14||

pra tvā muñcāmiti tṛcaṃ grhāṇ pratitiṣṭhamānāyāṃ *jīvaṃ* rudantīti prarudantyām atha rathākṣasthāyāñjanaṃ patnī kurate'kṣann amimadantetye-tayā sarpiṣā *śuci* te cakre *dve* te cakre iti caitābhyāṃ cakrayoh pūrvayā pūrvam uttarayottaram usrau ca *khe* rathasyetyetayā phalavato vṛkṣasya śamyā garteṣv ekaikāṃ vayāṃ nikhāya nityā vābhimantryāthosrau yuñjanti | *yuktas* te astu dakṣiṇa iti dvābhyāṃ *śukrāv* anaḍvāhāv ityetenārdharcena yuktāv abhimantryātha yadi rathāṅgaṃ viśīryeta chidyeta vāhitāgner grhāṇ kanyāṃ prapādyābhi *vyayasva* khadirasyetyetayā paridadyāt *tyaṃ* cid āsvam iti granthiṃ *svasti* no mimitām iti pañcarcaṃ japati *sukimśukam* iti ratham ārohantyām *mā vidan* paripanthina iti catuṣpathe *ye vadhva* iti śmaśāne *vanaspate* śatavalśa iti vanaspatāv ardharcaṃ japati *śutrāmāṇam* iti nāvam ārohantyām *āśmanvatīti* nadīm tarantyām api vā yuktenaivod *va ūrmir* ity agādhe prekṣaṇam *ceha priyam* iti sapta grhāṇ prāptāyāḥ kṛtāḥ parihāyya ||15||

ānaḍuham ity uktaṃ taṣminn upaveśyānvārabdhāyāṃ patiś catasro juhōty *agninā* devena pṛthivilokena lokānām ṛgvedena vedānām tena tvā śamayāmy asau svāhā, *vāyunā* devenāntarikṣalokena lokānām yajurvedena vedānām tena tvā śamayāmy asau svāhā, *sūryeṇa* devena dyaurlokena lokānām sāmavedena vedānām tena tvā śamayāmy asau svāhā, *candreṇa* devena diśām lokena lokānām brahmavedena vedānām tena tvā śamayāmy asau svāhā bhūr *yā te* patighny alakṣmī devaraghnī jāraghnī tā(ṃ) karomy

āsau svāheti vā prathamayā mahāvyaḥṛtyā prathamopahitādvitīyayā dvitīyā
tṛtīyayā tṛtīyā samastābhiś caturthī, *aghoracakṣur* ity ājyalepena cakṣuṣi
vimṛjīta, *kayā* naś citra iti tiṣṭbhiḥ keśāntān abhimṛśyoti *tyā* daivyā bhiṣajeti
catasro'nudrutyānte svāhākāreṇa mūrdhani saṃsrāvam atra haike kumāram
utsaṅgam ānayanty ubhayataḥ sujātam ā te yonim ity etayāpi vā tūṣṇīm
tasyāñjalau phalāni datvā puṇyāhaṃ vācayati paṃsavatiha bhavatihaiva
stam iti sūktaseṣeṇa gṛhān prapādayanti ||16||

dadhikrāvṇo akāriṣam iti dadhi saṃpibeyātām vāgyatāv āsītām ādhru-
vadarśanād astamite dhruvaṃ darśayati *dhruvaidhi* poṣyā mayiti, *dhruvam*
paśyāmi prajāṃ vindeyati brūyāt trirātram brahmacaryam Careyātām adhaḥ
śayīyātām dadhyodanam saṃbhuñjīyātām *piḥatam* ca tṛpṇutam ceti tṛcena
sāyamprātar vaivāham agniṃ paricareyātām *agnaye* svāhāgnaye sviṣṭakṛte
svāheti *pumāṃsau* mitrāvaruṇau pumāṃsāv aśvināv ubhau | pumān indras
cāgniś ca pumāṃsam vartatām mayi svāheti pūrvā garbhakāmā daśarātram
avipravāsaḥ ||17||

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

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

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

prajāṃ tvayi dadhāmi—nowhere else.

ayam astu saṃgamano vasūnām „

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

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

bhūr bhuvḥ svaḥ—common.

ko vaḥ pra ṇayati *laukika*?

pavitre stho vaiṣṇavyau VS. I. 12.

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

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

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

viṣṇor hasto'si: nowhere else.

tvam agne pramatih RV. I. 31. 10.

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

agnir janitā: nowhere else.

somo janimān „

pūṣā jñātimān „

bhūh svāhā: common.

bhuvāḥ svāhā „

svaḥ svāhā „

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

prajāpataye svāhā: common.

agner vāso'si: nowhere else.

agnaye svāhā: common.

somāya svāhā: common.

prajāpataye svāhā „

mitrāya svāhā „

varuṇāya svāhā „

indrāya svāhā „

indrānyai svāhā: nowhere else.

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

bhagāya svāhā VS. 10, 5.

pūṣṇe svāhā VS. 10, 5.

tvāṣṭre svāhā VS. 22, 20.

bṛhaspataye svāhā VS. 10, 5.

rājñe svāhā TB. 3, 10, 7, 1.

pratyanikāya svāhā: nowhere else.

raibhy āsit RV. X. 85, 6; AV. 14, 1, 7.

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

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

vāyunā devenāntarikṣalokena-
nowhere else.
sūryeṇa devena dyaurlokena-
nowhere else.
candreṇa devena diśāṃ lokena-
nowhere else.
yā te patighny alakṣmī.. nowhere
else.
aghoracakṣur apatighny edhi RV. X.
85, 44; AV. 14, 2, 17; SMB. 1, 2,
17; ApMB. 1, 1, 4.
kayā naś citra ā bhuvat RV. IV. 31,
1. (common.)
kas tvā satyo madānām RV. IV.
31, 2.
abhiṣu naḥ sakhinām RV. IV. 31, 3.
uta tyā daivya bhiṣajā RV. VIII.
18, 8.
śam agnir agnibhiḥ karat RV. VIII.
18, 9.
apāmivām apa sridham RV. VIII.
18, 10.
yuyotā śarum asmat RV. VIII. 18,
11.
i te yoniḥ garbha etu AV. 3, 23, 2.
ihaiva staṃ mā vi yaṣṭam RV. X.
85, 42.

ā naḥ prajāṃ janayatu prajāpatiḥ
RV. X. 85, 43.
aghoracakṣur apatighny edhi RV. X.
85, 44.
imāṃ tvam indra mīdhvaḥ RV. X.
85, 45.
samrājñi śvaśure bhava RV. X. 85,
46.
sam añjantu viśve devāḥ RV. X. 85,
47.
dadhikrāvno akāriṣam RV. IV. 39,
6; common.
dhruvaidhi poṣyā mayi RVKh. X.
85, 6; ApMB. 1, 8, 9.
dhruvaṃ paśyāmi prajāṃ vindeya
laukika ?
pibataṃ ca tṛpṇutaṃ ca RV. VIII.
35, 10.
jayataṃ ca pra stutaṃ ca RV. VIII.
35, 11.
hataṃ ca śatrūn yatataṃ ca mitri-
ṇaḥ RV. VIII. 35, 12.
agnaye svāhā—common.
agnaye sviṣṭakṛte svāhā TB. 3, 12,
2, 2-4.
pumāṃsau mitrāvaruṇau SMB. 1, 4,
8.

The Gṛhya-sūtra of Sāṅkhāyana employs about 123 mantras in the marriage ceremony against Āśvalāyana, who uses only 21 mantras; and this fact alone should place it later than that, although Oldenberg¹ would have it earlier than Āśvalāyana mainly on the basis of Sāṅkhāyana's mention in Āśvalāyana. But we know that the available Gṛhya-sūtras² are far from their original and the extant Sāṅkhāyana, analysed from the point of view of the sūtra technique seems (when compared with other Gṛhya sūtras) to be loose and deficient, verging, more or less, on the later Gṛhya-saṃgrahas.

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

¹ Cp. his Intr. to Sāṅkh., SBE. XXIX, 3 ff.

² Oldenberg, SBE. XXIX p. 7. n. 4; p. 20. note 1.

cess of elimination or abbreviation¹ has also had its share in its development. This becomes patent by a scrutiny of the Khādira-grhya belonging to the SV:—

KhGS.

brahmacārī vedam adhitya upa-
nyāhṛtya gurave'nujñāto dārān kur-
vita | āplavanam ca | taylor āplava-
nam pūrvam | mantrābhivādāt tu
pāṇigrahaṇasya pūrvam vyākhyā-
tam | brāhmaṇaḥ sahodakumbhaḥ
prāvṛto vāgyato greṇāgniḥ gatvodaṇ-
mukhas tiṣṭhet | snātām ahatenāchā-
dya "yā akr̥ntann" ity āṇiyamānā-
yam pāṇigraho japet "somo dadad"
iti | pāṇigrahasya dakṣiṇata upaveśa-
yet | anvārabdhāyam sruveṇopaghā-
tam mahāvyaḥṛtibhir ājyam juhuyāt |
samastābhis caturthim | e v a ṇ i
caulopanayanagodāneṣu | "agnir etu
prathama" iti śaḍbhis ca pāṇigrahaṇe |
nājyabhāgau na sviṣṭakṛdājyāhutiṣv
anādeṣe | sarvatropariṣṭān mahāvya-
hṛtibhiḥ | prājāpatyayā ca | prāyaś-
cittam juhuyāt | hutvopottīṣṭhataḥ |
anupṛṣṭham gatvā dakṣiṇato'vasthāya
vadhvañjaliḥ gr̥hṇiyāt | pūrvā mātā
śamīpalāśamīrān lājān chūrpe kṛtvā |
paścād agner dṛṣṭaputram ākramayed
vadhūm dakṣiṇena prapadena "imam
asmānam" iti | sakṛdgr̥hitam añjaliḥ
lājānam vadhvañjalāv āvapad bhrātā |
suhṛd vā kaścit | tam sāgnau juhuyād
avichidyāñjalim "iyam nārī" iti |
"aryamaṇam pūṣaṇam" ity uttara-
yoh | hute tenaiva gatvā pradakṣiṇam
agniḥ pariṇayet "kanyalā pitṛbhya"
iti | avāsthānaprabhṛti evaṃ triḥ |
śūrpeṇa śiṣṭān agnāv opya prāg
udicim utkramayet "ekam iṣe" iti |
ikṣakāvekṣaṇarathārohaṇadurgānu m -

JaimGS.

snātvā mātāpitarau paricaret | tada-
dhīnaḥ syāt | tabhyām anujñāto jāyāṇi
vindetānagnikāṃ samānajatīyām asa-
gotrāṇi mātur asapiṇḍāṇi jyāyasaḥ
kaniyasim | dūtam anumantṛayate
"anṛkṣarā ṛjavaḥ santu panthā ebhiḥ
sakhāyo yanti no vareṇyaṇi | sam
aryamā sam bhago no'nuniyāt sam
jāspatyaṃ suyamam astu devā" iti |
pāṇigrahaṇe'gnim ahriyamāṇam anu-
mantṛayate "agnir aitu pratham
devatānām so'syai prajāṇi muñcatu
mṛtyupāsāt | tad ayaṃ rājā varuṇo'
nu manyatām yatheyaṃ strī putram
aghaṇi na rodād" iti | prajvalitam
upatiṣṭhate "imām agnis trāyatām
gārhapatyaḥ prajāṃ asyai nayatu dīr-
gham āyuh | asūnyopasthā jivatām
astu mātā pautram ānandam abhi
prabudhyatām iyam" iti | purasād
agner brāhmaṇo vāgyataḥ pratyāñ-
mukha udakumbhaṇi dhārayaṃs
tiṣṭhet | dakṣiṇato'gneḥ śamīpalāśa-
mīrān lājān chūrpe mātā dhārayen
mātur abhāve tanmātrī | pratyag
agner erakāṃ tejaniḥ vānyad vai-
vaṇjatīyaṃ samveṣṭya nidadhyād
yathā prasāryamāṇam paścārdham
barhiṣaḥ prāpnoti | athāsyaī vāsasī
prokṣyānumantṛya dadāti "yā akr̥n-
tann avayan yā atanvata yās ca devīr
antām abhito'dadanta | tās tvā devīr
jarasā samvyayantv āyusmatidaṃ
paridhatsva vāsa" iti | tam brūyād
"imām erakāṃ dakṣiṇena pādenābhi-
jahi'ti | "pra me patiyānaḥ panthāḥ

¹ I have shown it in the case of Naigama Kāṇḍa, Rktaṇtra-Commentary, Atharva-Prātiśākhya, Bṛhaddevatā, Pāṇini, Bārhaspatya-sūtra and Sāyaṇa in the Introduction to my Atharva-Prātiśākhya, P. 6r. Bühler has discussed it in case of Manu citing Medhātithi :

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

KhGS.

antraṇāny abhirūpābhiḥ | aparēṇā-
gnim audako gtvā pānigrāhaṃ mūr-
dhany avasiñcet | vadhūm ca | “sam
añjantv” ity avasiktaḥ | dakṣiṇaṃ pā-
ṇīm sāṅgusthaṃ grhṇīyād “grbhṇāmi
te” iti ṣaḍbhiḥ | prāgudicim udvahet |
brāhmaṇakule’gnim upasamādhāya
paścād agner lohitaṃ carmāṇaḍuham
uttaraloma prāggrīvaṃ āstīrya vāgva-
tām upaveśayet | prokte nakṣatre’
nvārabdhāyām sruveṇopaghātāṃ
juhuyāt ṣaḍbhir lekḥāprabhṛtibhiḥ
sāmpātān avanayan mūrdhani vadh-
vāḥ | pradakṣiṇaṃ agnim parikra-
mya dhruvaṃ darśayati “dhruvā
dyaur” iti | abhivādya gurūn gotreṇa
visṛjed vācam | gaur dakṣiṇā | atrār-
ghyam | āgateṣv ity eke | trirātraṃ
kṣāralavane dūgḍham iti varjayānau
saha śāyyatām brahmacāriṇau | havi-
syam annaṃ parijāpya “annapāśena”
iti “asau” iti vadhvā nāma brūyāt |
bhuktvocchiṣṭaṃ vadhvai dadyāt |

JaimGS.

kalpatām” iti | ajapatvām svayam
japet “prāsvā” iti | dakṣiṇata erak-
āyām bhāryām upaveśvottarataḥ
patiḥ | ubhāv anvārabhevatām | sva-
yam uccair juhuvaj jāvāvām anvāra-
bdhāvām | mahāvvrhṛtibhir hutvā
“vā tiraścī” iti saptabhir juhōti | sam-
pātāṃ prathamavā mūrdhny āsiñcet |
“vā tiraścī nipadvase’ham vidharanī”
iti | tāṃ tvā ghṛtasya dhāravā sam-
rādhā rādhayāmasi samrādhāvai
svāhā || mā te grhe niśi ghoṣa utthād
anvatra tvad rudatyah samviśantu |
mā tvam vikeśv ura āvadhiṣṭhā jīva-
patnī patiloke virāia prajām paśyanti
sumanasyamānā svāhā || anv adva no’
numatir yaññaṃ deveṣu manvatām |
agniś ca havyavāhanas tat karotu
sam r̥dhvatām svāhā || dvaus te
pr̥sthaṃ raksatu vāyur ūrū aśvinau
ca stanam dhavatas te putrān savitā-
bhiraksatu | ā vāsasah paridhānād
br̥haspatir viśve devā abhi raksantu
paścāt svāhā || aprajastām nautra-
mr̥tvum pāpmānam uta vāgham |
śīrsnaḥ srajam ivonmucya dvisad-
bhvah pratimuñcāmi pāsam svāhā ||
vāni kani ca pāvāni sarvāṅgeṣu tavā-
bhavan | pūrnāhutibhir ā j y a s v a
s a r v ā n i tāny aśīśamaṃ svāhā ||
“prajāpata” ity ekā ||

athāsvā dakṣiṇena pāṇinā daksi-
ṇaṃ pāṇim grhṇāti | prahastam
pumsa aṅguli strivah | sāṅgusthaṃ
mithunakāmo “grbhṇāmi te saubhaga-
tvāva hastam mavā natvā jaradastir
vathāsat | bhago’rvamā savitā duram-
dhir mahvam tvādur gārhanatvāva
devāḥ || somo’dadad gandharvāva
gandharvo’dadad agnave | ravim ca
putrānś cādād agnir mahvam atho
imām || somah prathamō vivide
gandharvo vivida uttarah | tr̥tīvo’gnis
te patis turīvo’ham manuṣyaiā” iti |
upanayanāvrtāsmānam adhisthā-
navet strivat | uttarapurastād agner
bhārvavā sampreksvamāno japati
“aghoracaksur apatighnī ma edhi
śivā patibhvah sumanāḥ suvarcāḥ |
jīvasūr devakāmā syonā śam no bhava

JaimGS.

dvipade śaṃ catuṣpade || ā naḥ pra-
 jāṃ janavatu prajāpatir ājarasāva
 saṃ anaktv aryamā | adurmaṅgalīḥ
 patilokam ā viśa śaṃ na edhi dvipade
 śaṃ catuṣpade || tāṃ pusañ chivata-
 mām erayasva yasyām bijāṃ manusyā
 vapanti | vā na ūrū uśatī viśravātai
 yasyām uśantah praharāma śepham ||
 amo'ham asmi sā tvam sāmāham
 asmy rk tvam mano'ham asmi vāk
 tvam dyaur ahaṃ prthivī tvam tāv
 ehi saṃ bhavāva saha reto dadbhāva-
 hai pumse putrāva vettavai mām anu-
 vratā bhava sahaśavvā mavā bhavā-
 sāv" iti | athāsvā nāma grhītvāgnīm
 narikramevātām "īr tvam asy ūrk te
 mātā nāma sā mām ehi saha praiavā
 saha rāvasoṣena" iti | tasvām prat-
 yāvraiitāvām bhrātānvo vā suhrd
 abhīghāritān lāiāñ chūrpad añjalino-
 paghātam añjalāv āvanet | upastir-
 nābhighāritān krtvā tān itarāgnau
 iuhuvāt "kanvalā, iyam nārī, arvam-
 nam" iti | "kanyalā nītrbhyaḥ pati-
 lokam yatīvam ava dīksām avaksata
 svāhā || iyam nāry upabrūte'gnau
 lājān āvapanti | dīrghāvur astu me
 patir edhantām jñātayo mama svāhā ||
 aryamnam nu devaṃ kanvāgnim ava-
 ksata | sa imām devo arvamā preto
 muñcātu māmutaḥ svāhā" iti | homā-
 ntesu janati catur "viśvā uta tvavā
 vavam dhārā udanvā iva | ati gāhe-
 mahi dvisah" iti | tūsnīm dhārikā
 kāmāvāvapec caturtham | dakṣinam
 sūrnānutam kāma ity ācaksate |
 uttaranurastād aṅeḥ santa padānv
 abhvitkramaved "ekam ise" iti prati-
 mantram "ekam ise visnus tvānvetu |
 dve ūrie visnus tvānvetu | trīni
 rāvasnosāva visnus tvānvetu | catvāri
 mavobhavāva visnus tvānvetu | pañca
 prajābhvo visnus tvānvetu | saḍ rtu-
 bhvo visnus tvānvetu | sakhā sapta-
 padī bhava" iti | saptame prācīm
 avasthāpyodakumbhena mārjayerann
 "āpo hi śthiyābbhis" tisṛbbhiḥ | prekṣa-
 kām anumantrayate "sumāṅgalīr iyaṃ
 vadhūr imāṃ sameta paśyata | sau-
 bhāgyam asyai datvā yāthāstaṃ

JaimGS.

viparetana" iti | prekṣayed dhruvam
arundhatīm sapta ṛṣiṇ "paśvāni" iti
pratijñānānām | "dhruvo'si" iti dhru-
vam upatiṣṭhate | "dhruvo'si dhruvā-
haṃ patikule bhūvāsam amuṣya" iti
patināma gṛhṇīyād, "asau" ity ātma-
no, arundhatīm "arundhaty aruddhā-
haṃ patyā bhūvāsam amunā" iti
patināma gṛhṇīyād "asau" ity
ātmanah ||

"pūṣā tveta" iti prasthitām anu-
mantravate | "pūṣā tveto nayatu has-
tagrhyāśvinau tvā pra vahatām
rathena | gṛhān gacha gṛhapatnī
yathāso vaśinī tvaṃ vidatham ā
vadāsi" iti | svaṃ kulam prāptām ka-
lvāṇaśilāḥ kalyāṇaprajāḥ samavajir-
nāḥ pratyavaropavanti "iha priyaṃ
prajāyā te saṃ ṛdhvatām asmin gṛhe
gṛhapatyāya jāgṛhi | enā patvā tan-
vam saṃ sṛjasvāthājivī vidatham ā
vadāsi" iti | pratyavaropyānaḍuḥe
carmany uttaralomany upaveśayed
"iha gāvo niśidantv ihāśvā iha pūru-
śāḥ | iho sahasradakṣṇo' bhi pūṣā ni
śidatv" iti | kumāram upastha ādhāya
śakaloṭān āvapet phalāni votthāpya
kumāram anvārabdhāyām juhuyād
"iha dhṛtir iha rantir iha ramasva |
mayi dhṛtir mayi svadhṛtir mayi
ramo mayi ramasva" iti | trirātram
aksārālavaṇāśināu brahmacārīṇāv
adhaḥsaṃveśināv asaṃvartamānau
saha śayātām ||

Now, the KhGS. employs about 40 verses in the marriage ceremony; they all occur in the Gobhila-Gṛhya in that very order; and this creates suspicion that either GGS. is an amplification of the KhGS. or the latter is an abbreviation of the former. I prefer the second alternative¹ for the following reasons:—

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

¹ So Oldenberg, SBE, XXX, XXXVII.

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

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

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

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

6. In the act of dhruvadarśana KhGS. has omitted the verse 'dhruvam asi', and '(a?)ruddhāham asmīty evam eva' retaining only 'dhruvā dyauḥ' etc.

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

This is typified in:—

GGS. II. 1. 16-18:—

atha yasyāḥ pāṇim grahiṣyan bhavati
saśiraskā sāplutā bhavati | ahatena vasanena
patih paridadhvd 'vā akrntann' ity etayā ṛcā |
'pari dhatta dhatta vāsasā' iti ca prāvṛtām vajño-
pavitinim abhyudānayan japet 'somo'dadad
gandharvāya' iti.

GGS. II. 1. 19-22.

paścād agneh samvestitam katam evamjā-
tiyam vānvat padā pravartavanti vācayet 'pra
me patiyānaḥ panthāḥ kalpatām' iti | svayam
japed ajapantvām 'prāsya' iti | barhiso'nte kaṭā-
ntam prāpavet | pūrve kaṭānte dakṣiṇataḥ pāṇi-
grāhasyopaviśati |

GGS. II. 2. 5:—

sakṛt samgrhītam lājānām añjalim bhrātā
vadhvañjalāv āvapati ||

GGS. II. 2-6:—

taṁ sopastīrṇābhghāritām agnau juhoty

KhGS. I. 3. 6:—

snātām ahatenāchādya
'yā akrntann' ity āniya-
mānāyām pāṇigrāho japet
'somo' dadad gandharvā-
ya' iti.

KhGS. I. 3. 7:—

pāṇigrāhasya dakṣiṇata
upaveśayet.

The rest is presume-
ably understood.

KhGS. I. 3. 20:—

sakṛdgrhītam añjalim—
Note the deletion of *sam*.

I. 3. 22.

taṁ sāgnau juhuyād

avichindaty añjalim 'iyam nāry upabrūte iti ||

II. 2. 8:—

hute patir yathetaṃ parivrajya dakṣiṇam
agniṃ parinayati mantravān vā brāhmaṇaḥ
'kanyalā pitṛbhya' iti |

II. 2. 9:—

pariṇītā tathaivāvatiṣṭhate tathākrāmati
tathā japati tathā juhoti evaṃ triḥ |

II. 2. 10:—

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

II. 2. 13—3. 13.

ikṣakān prati mantrayet 'sumaṅgalir iyam
vadhūr' iḥ |

Separate sūtras for separate acts accom-
panied by verses.

II. 2. 15:—

avasiktāyāḥ savyena pānināñjalim upod-
grhya dakṣiṇena pāninā dakṣiṇam pāniṃ sāṅgu-
ṣṭham uttānaṃ grhītvaitāḥ ṣaṭ pānigrahaṇīyā
japati 'grbhṇāmi ta' iti |

II. 3. 1-6:—

udvahanti prāg udicyāṃ diśi yad brāhma-
ṇaṃ kulam abhirūpaṃ | apareṇāgnim ānaḍuham
rohitam carma prāggrivam uttaralomāstirṇaṃ
bhavati | tasminn etāṃ vāgyatām upaveśayanti |
sā khalv āsta eva ānakṣatradarśanāt | prokte
nakṣatre etc.

II. 3. 8. 12:—

hutvopothāyopanīṣkramya dhruvaṃ
darśayati | dhruvaṃ asi 'dhruvāham patikule
bhūyāsam amuṣyāsāv' iti patināma grhṇīyād
ātmanaś ca | arundhatīṃ ca | ruddhāham asmīty
evaṃ eva | athainām anumantrayate 'dhruvā
dyaur' ity etayarcā |

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

avichidyāñjalim 'iyam
nārī iti |

sopastūrṇābhghāritam
etc. deleted.

I. 3. 24.

hute tenaiva g a t v ā
pradakṣiṇam agniṃ pari-
ṇayet 'kanyalā pitṛbhya'
iti |

I. 3. 25.

avasthānaprabhṛty evaṃ
triḥ |

I. 3. 26.

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

The deletion of *abhi*
may be noted.

I. 3. 27.

ikṣakāveṣṇanarathāro-
haṇadurgānumantraṇāny
abhirūpābhiḥ |

All acts combined into
one.

I. 3. 31.

dakṣiṇam pāniṃ sāṅ-
guṣṭham grhṇīyād 'grbh-
ṇāmi ta' iti ṣaḍbhiḥ |

I. 4. 1-3.

prāg udicim udvahet |
brāhmaṇakule'gnim upa-
samādhāya pascād agner
lohitaṃ carmānaḍuham
uttaraloma prāggrivam
āstīrya vāgyatām upave-
śayet |

prokte nakṣatre...etc.

I. 4. 4:—

*pradakṣiṇam a g n i m
parīkramya dhruvaṃ dar-
śayati 'dhruvā dyaur' iti. |

The rest omitted.

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

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

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

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

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

To the Black Yajurveda belong:—

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

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

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

bhāryāṃ vindate | kṛttikāsvātipūrvair iti varayet | rohiṇīmrgasīraḥ-
śravaṇaśraviṣṭhottarāṇīty upayame | tathodvāhe | yad vā puṇyoktam |
pañca vivāhakāṇakāṇi bhavanti: vittaṃ rūpaṃ vidyā prajñā bāndhava iti |
ekālābhe vittaṃ viṣṭjed dvitīyālābhe rūpaṃ tṛtīyālābhe vidyām | prajñāyām
vāndhava (bā-) iti ca vivahante (—dante?) | bandhumatīṃ kanyām asprṣṭa-
maithunām upayacheta | samānavarṇām asamānapravarāṇi yavīyasīm
nagnikāṇi śreṣṭhām | vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sitā-
loṣṭam vediloṣṭam dūrvāloṣṭam gomayaloṣṭam phalavato vṛkṣasyādhasṭāl
loṣṭam śmaśānaloṣṭam adhvaloṣṭam iti | devāgāre sthāpayitvātha kanyām
grāhayet | yadi śmaśānaloṣṭam gṛhṇīyād adhvaloṣṭam iriṇaloṣṭam vā

nopayamet | samjūṣṭāṃ dharmenopayachet | brāhmaṇa śaulkena vā |
śatamitiratham dadyād gomithunaṃ vā |

paścād agnēṣ catvāry āsanāny upakalpayīta | teṣūpaviśanti | purastāt
pratyañmukho dātā | paścāt prāñmukhaḥ pratigrahītā | dātur uttarataḥ
pratyañmukhī kanyā | dakṣiṇata udañmukho mantrakāraḥ | teṣāṃ madhye
prakūṭān darbhān āstīrya | kāmśyam akṣatodakena pūrayitvā | avidhavāsmāi
prayachati | tatra hiraṇyam aṣṭau maṅgalāny āvedayati | maṅgalāny uktvā
‘dadamī pratigrhṇāmi’ iti trir brahmadeyāpitā bhrātā vā dadyāt | sahira-
ṇyān añjalīn āvapati | ‘dhanāya tvā’ iti dātā | ‘putrebhyas tvā’ iti prati-
grahīā tasmai pretyāvapati | catur vyatihṛtya dadāti | sāvitreṇa kanyāṃ
pragrhya | ‘prajāpataya’ iti ca | ‘ka idaṃ kasmā adād’ iti sarvatrānu-
śajati | ‘kāmaitat ta’ ityantam | ‘samānā va ākūtāni’ iti saha japanty
ānād anuvākasya |

khe rathasya khe’nasaḥ khe yugasya śatakrato |

apālām indras triṣ pūrty (purtvy or pūtv?) a(va)kr̥not sūryatvacam ||
iti tenodakāmśyena kanyāṃ abhiṣīncet |

ṣaḍ arghyārḥā bhavanty ṛtvig ācāryo vivāhyo rājā snātakaḥ priyas
ceti | aprākaraṇikān vā parisamvatsarād arhayanti | prākaraṇikāḥ kartāraḥ
sadasyāś ca vṛtāḥ | “na jīvatpitṛko’rghyaṃ pratigrhṇīyād” iti śrutir athavā
pratigrhṇīyāt | athainam arhayanti | kāmśye camase vā dadhi madhu
cāñīya varṣīyasā pidhāyācamāniyaprathamaiḥ pratipadyante | ‘virājo doho’si
virājo doham aśīya mayi dohaḥ padyāyai virājāḥ kalpatām’ ity ekaikam
āhriyamāṇaṃ pratīkṣate | sāvitreṇa viṣṭaraṃ pratigrhya :—

ahaṃ varṣma sadṛśānām udyatām iva sūryaḥ |

idaṃ tam abhi tiṣṭhāmi yo mā kaś cābhidāsati ||

iti japati | ‘rāṣṭrabhr̥d asi’ ity ācārya āsandīm anumantrayate |

tvā doṣa’ ity adhaṣṭāt pādayor viṣṭaram upakarṣati | viṣṭara āsīnāyaikaikaṃ
triḥ prāha | naiva | ‘bho’ ity āha | ‘nama āṛṣeyāye’ti śrutiḥ | spṛśaty arg-
yam | pādyena pādaḥ prakṣālya sāvitreṇa madhuparkaṃ pratigrhya prati-
ṣṭhāpyāvasāyā | ‘namo rudrāya pātrasade namo rudrāya pātrasada’ iti
prādeśenādhyadhi pratidiṣaṃ pradakṣiṇaṃ sarvato’bhyuddiśati | ‘madhu
vātā ṛtāyata’ iti tiṣṭhbhir aṅgulyā pradakṣiṇaṃ pratyrcanī trir āyanti | ‘amṛto-
pastaraṇam asi’ ity upastarati | ‘satyaṃ yaśaḥ śrīr mayi śrīḥ śrayatām’ iti
madhuparkaṃ triḥ prāśnāti | ‘amṛtāpidhānam asi’ ity ācāmati | suhṛde’vaśiṣ-
tam prayachati | asipāñir gāṃ prāha | ‘hato me pāpmā pāpmānaṃ me hata |

oṃ kuruta' iti preṣayati | caturo brāhmaṇān nānāgotrān bhojayet | paśvaṅgaṃ
pāyasaṃ vā kārayet | 'nāmāṃso madhuparkaḥ' iti śrutih | yady utsrjet:—

“mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ |
pra nu vocaṃ cikituse janāya mā gām anāgām aditiṃ vadhiṣṭa ||
bhūr bhuvaḥ svar om utsrjatu tṛṇāny attu” ||

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

pari dhāsyē yaśo dhāsyē dirghāyutvāya jaradaṣṭir astu |
śataṃ jivema śaradaḥ purūci rāyaspoṣam abhisamvyaṣye ||
yaśasā mā dyāvāpṛthivī yaśasendrābṛhaspati |
yaśo bhagaś ca mā riṣad yaśo mā pratimucyatām ||

ity ahataṃ vāsaḥ paridhatte | kumāryāḥ pramadane 'bhagam
aryamanaṃ pūṣaṇaṃ tvaṣṭāram' iti yajati | prāk sviṣṭakṛtaś catasro avidhāvā
nandir upavādayanti | abhyantare kautuke devapatnīr yajati ||

prāgudañcaṃ lakṣaṇam uddhatyāvokṣya sthaṇḍilaṃ gomayenopalipya
maṇḍalaṃ caturasraṃ vāgniṃ nirmathyābhimukhaṃ praṇayet | tatra brahmo-
paveśanam | darbhāṇāṃ pavitre mantravad utpādy'emaṃ stomam arhata'
ity agniṃ parisamuhya paryukṣya paristīrya paścād agner ekavad barhiḥ
stīrṇāti | udakprāktūlān darbhān prakṛṣya dakṣiṇāṃs tathottarān agreṇāgniṃ
dakṣiṇair uttarān avastīrṇāti | dakṣiṇato'gner brahmaṇe saṃstīrṇaty aparaṃ
yajamānāya | paścārdhe patnyai | aparaṃ aparaṃ śākhodakadhārayor lājādhā-
ryās ca paścād yugadhārasya ca | 'syonā pṛthivī bhava' ity etayāvasthāpya
śamīmāyih śamyāḥ kṛtvāntargoṣṭhe'gnim upasamādhāya bhartā bhāryām
abhyudānayati | vāsaso'nte gṛhītvā:—

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

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

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

tās tvā devyo jarase saṃ vyayantv āyusmatīdaṃ paridhatsva vāsaḥ ||
 ity ahaṭaṃ vāsaḥ paridhāsyānvārabhyāghārāv ājyabhāgau hutvā |
 ‘agnaye janavide svāhā’ ity uttarārdhe juhōti | ‘somāya janavide svāhā’ iti
 dakṣiṇārdhe | ‘gandharvāya janavide svāhā’ iti madhye | ‘yukto vaha’, ‘yad
 ākūtaṃ’ iti dvābhyām agniṃ yojayitvā nakṣatram iṣṭvā nakṣatradevatāṃ
 yajet tithiṃ tithidevatām ṛtum ṛtudevatām ca ||

somo dadad gandharvāya gandharvo dadad agnaye |
 rayiṃ ca putrāṃś cādād agnir mahyam atho imām ||

agnir asyāḥ prathamo jātavedāḥ so’syāḥ prajāṃ muñcatu mṛtyupāsāt |
 tad idaṃ rājā varuṇo’nu manyatām yathedaṃ strīpautram aganma
 rudriyāya svāhā’ iti | ‘hiraṇyagarbha’ ity aṣṭābhiḥ pratyṛcam ājyāhutir
 juhuyāt! yena ca karmaṇechet tatra jayān juhuyāt | jāyānāṃ ca śrutis tāṃ
 yathoktām | ‘ākūtyai tvā svāhā bhūtyai tvā svāhā prayaje tvā svāhā nabhase
 tvā svāhā ariyamne tvā svāhā samṛddhyai tvā svāhā jayāyai tvā svāhā
 kāmāya tvā svāhā’ ity ṛcā stomāṃ ‘prajāpataya’ iti ca | śuciḥ pratyāñ
 upayantā tām ‘samīkṣasva’ ity āha | tasyām samīkṣamāṇāyām japati:—

mama vrata te hṛdayaṃ dadhātu mama cittam anu cittam te astu |
 mama vācam ekamanā juṣasva prajāpatiḥ tvā niyunaktu mahyam ||

iti | ‘kā nāmāsi’ ity āha | nāmadheye prokte ‘devasya tvā savituh
 prasave’śvinor bāhubhyām pūṣṇo hastābhyām hastam grhṇāmy asau’ iti
 hastam grhṇan nāma grhṇāti | prāṇmukhyāḥ pratyānmukha ūrdhvas tiṣṭhann
 āsīnāyā dakṣiṇam uttānam dakṣiṇena nīcā riktam ariktena:—

yathendro hastam agraḥit savitā varuṇo bhagaḥ |
 grbhnāmi te saubhagatvāya hastam mayā patyā jaradaṣṭir yathāsat |
 bhago ariyamā savitā purāṇdhīr mahyam tvādur gārhapatyāya devāḥ ||
 yāgre vāk samavadata purā devāsuresbhyah |
 tām adya gāthām gāsyāmo yā strīṇām uttamaṃ manaḥ ||

sarasvati predam ava subhage vājinīvati |
 yām tvā viśvasya bhūtasya bhavyasya pra gāyāmy asyāgrataḥ ||
 amo’ham asmi sā tvam sā tvam asyāpy amo’ham |
 dyaur ahaṃ pṛthivī tvam ṛk tvam asi sāmāham |
 reto’ham asmi reto dhattam ||

tā eva vivahāvahai pūṃse putrāya kartavai | śriye putrāya vedhavai
 rāyaspoṣāya suprajāstvēya suvirāyāya ||
 (vettavai?)

iti | abhidakṣiṇam ānīyāgneḥ paścāt:—

etam aśmānam ā tiṣṭhatam aśmeva yuvāṃ sthirau bhavatam |

kṛṇvantu viśve devā āyur vāṃ śaradaḥ śatam ||

iti dakṣiṇābhyāṃ padbhyām aśmānam āsthāpayati |

yathendraḥ sahendrāṇyā avāruhad gandhamādanāt |

evaṃ tvam asmād aśmano avaroha saha patnyā ||

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

ity evaṃ dvir āsthāpayati | catuḥ pariṇayati | 'samitaṃ saṃkalpe-
thām' iti paryāye paryāye brahmā brahmajapaṃ japet ||

tato yathārthaṃ karmasaṃnipāto vijñeyah | aryamṇe'gnaye pūṣṇe
varuṇāya ca vṛhīn yavān vābhinirupya prokṣya lājā bhrījati | mātṛe pra-
yachati sajātāyā avidhavāyai | athāsyai dvitīyaṃ vāsaḥ prayachati tenaiva
mantrena | darbharajjvā | 'indrāṇyāḥ saṃnahanam' ityantau samāyamyā
pumāṃsaṃ granthiṃ badhnāti:—

saṃ tvā nahyāmi payasā pṛthivyāḥ saṃ tvā nahyāmy adbhīr oṣadhībhiḥ |

saṃ tvā nahyāmi prajayā dhanena sā saṃnaddhā sunuhi bhāgadheyaṃ ||

ity antarato vastrasya yoktreṇa kanyāṃ saṃnahyate | athaināny upa-
kalpayate sūrpaṃ lājā iṣikā aśmānam āñjanam | catasṛbhir darbhesikābhiḥ
śaresikābhir vā samuñjābhiḥ satūlābhir ity ekaikayā traikakubhasyāñjanasya
saṃnikṛṣya 'vṛtrasyāsi kanīnikā' iti bhartur dakṣiṇam akṣi triḥ prathamam
āñkte tathāparaṃ tathā patnyāḥ śeṣeṇa tūṣṇīm | diśi śālākāḥ pravidhyati:

yāni rakṣāṃsy abhito vrajanty asyā vadhvā agnisakāśam āgachantyāḥ |

teṣāṃ ahaṃ pratividhyāmi cakṣuḥ svasti vadhvai bhūtapatir dadhātu ||

iti | lājāḥ paścād agner upasādya śamīparṇaiḥ saṃsṛjya sūrpe samaṃ
caturdhā vibhajyāgreṇāgniṃ paryāhr̥tya lājādhāryai prayachati | lājā bhrātā
brahmacārī vāñjalinañjalyor āvapati | upastaraṇābhighāraṇaiḥ saṃpātāṃ tā
avichinnair juhutaḥ:—

aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata |

so'smān devo aryamā preto muñcātu māmutaḥ svāhā ||

tubhyam agne pary avahan sūryāṃ vahatunā saha |

punaḥ patibhyo jāyāṃ dā agneḥ prajayā saha ||

punaḥ patnīm agnir adād āyusā saha varcasā |

dirghāyur asyā yaḥ patir jīvātī śaradaḥ śatam ||

iyam nāry upabrūte ('gnau) lājān āvapantikā |

dirghāyur astu me patir edhantāṃ jñātayo mama ||

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

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

'viṣṇus tvām unnayatv' iti sarvatrānuṣajati| paścād agne rohite
carmany ānaḍuḥe prāggrīve lomato darbhān āstīrya teṣu vadhūm upaveśayaty
api vā darbheṣv eva|

imaṃ viśyāmi varuṇasya pāśaṃ yaj jagrantha savitā satyadharmā |

dhātus ca yonau sukṛtasya loka'riṣṭāṃ mā saha patyā dadhātu ||

iti yoktrapāśaṃ viśāya vāsaso'nte badhnāti| anumatibhyāṃ vyāhṛtibhiś
ca| 'tvam no agne', 'sa tvam no agne', 'ayās cagne'si' iti ca| śamīmayis tisro'
ktāḥ samidhaḥ 'samudrād ūrmir' ity etābhis tiṣṭbhiḥ svāhākārāntābhir
ādadhāti| akṣatasaktūnāṃ dadhnaś ca samavadāya 'idaṃ haviḥ prajananaṃ
ma' iti ca hutvā 'vi te muñcāmi raśanāṃ vi raśmīn' iti ca hutvā pavitre'
nuprabṛtyājyenābhijuhoti| 'edho'sy edhiṣīmaḥ' iti samidham ādadhāti |
'samid asi sam edhiṣīmaḥ' iti dvitīyām| 'apo adyānv acāriṣam' ity upatiṣṭh-
ante| kumbhād udakena 'āpo hi ṣṭhīyābhir' mārjayante| varo dakṣiṇā ||

sumaṅgalir iyaṃ vadhūr imāṃ sam eta paśyata |

saubhāgyam asyai datvā yāthāstaṃ viparetana ||

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

abhyajya keśān sumanasyamānāḥ prajāvarir yaśase bahuputrā aghorāḥ |

śiva bhartuḥ śvaśurasyāvadāyāyusmatih śvaśrumatiś cirāyuh ||

iti | jīvorṇayopasamasyati :—

samasya keśān avṛjīnān aghorān śivā sakhibhyo bhava sarvābhyḥ |

śivā bhava sukulohyamānā śivā janeṣu sahaavāhaneṣu ||

iti| athainau dadhimadhu samaśnuto yad vā haviṣyaṃ syāt| tasya
svasti vācayitvā 'samānā va ākūtāni' iti saha japanti| ubhau saha prāśnītaḥ ||

puṇyāhe yuñkte| 'yuñjanti bradhnām' iti dvābhyāṃ yuḥyamānam

anumantrayate cakṣiṇam athottaram | ahatena vāsasā darbhair vā ratham
saṁmārṣti ||

aṅkū nyanḥkāv abhito ratham ye dhvāntā vātā agnim abhi ye saṁcaranti |
dūrehetiḥ patatrī vājinīvāṇis te no'gnayaḥ paprayaḥ pālayantu ||

iti cakre'bhimantrayate | 'vanaspate vidvāṅga' ity adhiṣṭhānam |
sukīṇśukaṁ śālmaliṁ viśvarūpaṁ hiraṇyavarṇaṁ suvṛtaṁ sucakram |
ā roha sūrye amṛtasya lokaṁ syonaṁ pātye vahatuṁ kṛṇuṣva ||

iti prāṇ abhiprayāya pradakṣiṇam āvartayati |

prati māyantu devatāḥ prati brahma suvīryam |

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

iti yathāstaṁ yantam anumantayate | amaṅgalyaṁ ced atikrāmati
'anu māyantv' iti japati | 'namo rudrāya grāmasada' iti grāme 'imā rudrāya'
iti ca | 'namo rudrāyaikavṛkṣasada' ity ekavṛkṣe 'ye vṛkṣeṣu śaṣpiṇjarā' iti ca |
'namo rudrāya śmaśānasada' iti śmaśāne 'ye bhūtānām adhipataya' iti ca |
'namo rudrāya catuṣpathasada' iti catuṣpathe 'ye pathāṁ pathirakṣaya' iti
ca | 'namo rudrāya tīrthasada' iti tīrthe 'ye tīrthāni pracaranti iti ca | yatrā-
pas taritavyā āsīdati | 'samudrāya vaiṇave sindhūnāṁ pataye namaḥ, namo
nadināṁ sarvāsāṁ patye, viśvāhā juṣatāṁ viśvakarmaṇām idaṁ haviḥ svaḥ
svāhā' ity apsūdakāñjalīn ninayati | 'amṛtaṁ vā āsye juhomy āyuh prāṇe'py
amṛtaṁ brahmaṇā saha mṛtyuṁ tarati, prāsahād' iti 'riṣṭir' iti 'muktir' iti
mukṣiyamāṇaḥ 'sarvaṁ bhayaṁ nudaṣva svāhā' iti triḥ parimṛjyācāmati |
yadi nāvā taret 'sutrāmāṇam' iti japet | yadi rathākṣaḥ śamyāṇī vā riṣyetānyad
vā rathāṅgaṁ tatraivāgnim upasamādhāya jayaprabhṛtibhir hutvā 'sumaṅgalir
iyaṁ vadhūr' iti japet | vadhvā saha |

vadhūṁ sameta paśyata |

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

ity ubhāv eva vyutkrāmataḥ | gobhiḥ sahāstamite grāmaṁ praviśanti
brāhmaṇavacanād vā ||

aparasminn ahaṇ saṁdhau grhāṇ prapādayīta | 'prati brahmann' iti
pratyaavarohati | maṅgalāni prādurbhavanti | goṣṭhāt saṁtatām ulaparājiṁ
strīṇāti | rathād adhyopāsanāt |

yeṣv adhyeti pravasan yeṣu saumanasaṁ mahat |

tenopahvayāmahe te no jānantv āgatam ||

iti tayābhyupaiti |

grhān ahaṃ sumanasah prapadye vīraṃ hi vīravataḥ suśevā |

irāṃ vahantī ghṛtam ukṣamāṇās teṣv ahaṃ sumanāḥ saṃivasāma ||

ity abhyāhitāgniṃ sodakaṃ sauśadham āvasathaṃ pratipadyate | rohi-
ṇyā mūlena vā yad vā puṇyoktam | paścād agne rohite carmany ānaḍuḥe
prāggṛive lomato darbhān āstīrya teṣu vadhūm upaveśayaty api vā darbheṣv
eva | athāsyaī brahmacāriṇam upastha āveśayati:—

somenādityā balinaḥ somena pṛthivī mahī |

asau nakṣatrāṇām eṣām upasthe soma āhitaḥ ||

iti | athāsya tilataṇḍulānām phalamīśrāṇām añjaliṃ pūrayitvotthāpya |
athāsyaī dhruvam arundhatiṃ jīvanṭiṃ sapta ṛṣiṇ iti darśayet |

acyutā dhruvā dhruvapatnī dhruvaṃ paśyema sarvataḥ |

dhruvāsah parvatā ime dhruvā strī patikuleyam ||

iti tasyāṃ samikṣamāṇāyāṃ japatī | śvobhūte prajāpatyaṃ payasi
sthālipākaṃ śrapayitvā tasya juhōti (ājyaśeṣe) |

cakrīvānaḍuhau vā me vān maitu te manah |

cākṛavākaṃ saṃvananaṃ tan nau saṃvananam kṛtam ||

iti yajamānas triḥ prāśnāti | avasiṣṭam tūṣṇiṃ patnī | aparāhṇe piṇḍa-
pitṛyajñah | sa vyākhyātaḥ | saṃvatsaram brahmacaryaṃ carato dvādaśa-
ratraṃ (trirātram ckarātram) vā | athāsyaī grhān viśṛjet | yoktrapāśaṃ
viśāya tau saṃnipātayet ||

MGS.

dhanāya tvā: nowhere.

putrebhyas tvā „

prajāpataye: „

ahaṃ varṣma sadṛśānām: not found
in Saṃhitās.

ka idaṃ kasmā adāt MS. 1, 9, 4:

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

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

saṃ gachadhvaṃ saṃ jānīdhvam
MS. 2, 2, 6: 20, 12.

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

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

rāṣṭrabhṛd asi ApMB. 2, 9, 8.

mā tvā doṣah: nowhere.

nama ārṣeyāya: „, cp. KGS.

namo rudrāya pātrasade: nowhere.

madhu vātā ṛtāyate 2, 7, 16: 99. 18;

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

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

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

madhumān no vanaspatiḥ MS. 2, 7,

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

39, 5.

amṛtopastaraṇam asi: cp. BGS.

satyaṃ yaśah śrīr mayi—AG. 1, 24,
29. (BGS+TB.)

amṛtāpidhānam asi: cp. BGS.

hato me pāpmā: wanting in Saṃhitās.

om kuruta: cp. BGS.

mātā rudrāṇām ApMB. 2, 10, 9; RV.

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

bhūr bhuvah svah: common.

om utsṛjata ApMB. 2, 10, 12.

ṛṇāny attu „, 2, 10, 11.

alamkaraṇam asi PG. 2, 6, 26 with
variants.

prāṇāpānau me tarpaya PG. 2, 6, 18.

paridhāsye yaśo dhāsye PG. 2, 6, 20

with variants.

- yaśasā mā dyāvāpṛthivī PG. 2, 6, 21.
yam aryamaṇaṁ pūṣaṇaṁ: nowhere.
imaṁ stomam arhate MS. 2, 7, 3: 78,
1; ApMB. 2, 7, 1; SMB. 2, 4, 2;
RV. I, 94, 1: AV. 20, 13, 3.
syonā pṛthivī bhavatu MS. 4, 12, 2:
180, 16; ApMB. 2, 15, 2; SMB.
2, 2, 7; RV. I, 22, 15; VS. 35, 21.
aghoracakṣur apatighny edhi: cp.
AGS. and PGS.
hiraṇyavarṇāḥ śucayaḥ MS. 1, 2, 1:
9, 12; 2, 13, 1: 151; 7; ApMB.
1, 2, 2, with variants.
yāsāṁ rājā varuṇaḥ MS. 2, 13, 1:
151, 11; ApMB. 1, 2, 3: (c.d.
differ) AV. 1, 33, 2=ApMB.
yāsāṁ devā divi kṛṇvanti bhakṣam
MS. 2, 13, 1: 152, 10; ApMB. 1,
2, 4; AV. 1, 33, 3. both differ
from MS.
bāṇaśabdaṁ kuruta: laukika?
yā akrntan yā atanvan ApMB. 2, 2,
5; SMB. 1, 1, 5. AV. 14, 1, 45.
all with variants.
prajāpataye svāhā: common.
indrāya svāhā: „
agnaye svāhā: „
somāya svāhā: „
agnaye janavide svāhā: ApMB. 1, 4,
3 with jani—
somāya janavide: ApMR. 1, 4, 1
with jani—
gandharvāya ja—ApMB. 2, 4, 2 with
jani—
yukto vaha: HG. 1, 2, 18 yukto—
purastāt.
yad ākūtam: nowhere; by *pratīka*?
somo dadad gandharvāya: cp. BGS.,
and PGS.
agnir asyāḥ prathamō jātavedāḥ:
nowhere; with variation in SMB.
1, 1, 10.
hiraṇyagarbhaḥ sam avaratāgre MS.
2, 13, 1: 168, 5; RV. X, 121, 1.
yāḥ prāṇato nīmīṣataḥ MS. 2, 13, 23:
168, 7; RV. X, 121, 3 with slight
variants.
ya ojadāḥ baladāḥ MS. 2, 13, 23:
168, 9; RV. X, 121, 2 with var.
yasyeme viśve girayaḥ 2, 13, 23:
168, 11; RV. X, 121, 4 with var.
yena dyaus ugrā 2, 13, 23: 168, 14:
RV. X, 121, 5 with variants.
ya ime dyāvāpṛthivī 2, 13, 23: 168,
16; RV. X, 121, 6 with variants.
āpo ha yan mahatir viśvam āyan 2,
13, 23: 169, 2: RV. X, 121, 7
with variants.
ā naḥ prajāṁ janayatu—2, 13, 23:
169, 4.
ākūtyai tvā svāhā: Kauś. 5, 7.
bhūtyai tvā „ MŚ 4, 3, 30.
prayuje tvā: nowhere.
namase tvā svāhā: „
aryamne tvā: „
samṛddhyai tvā: „
jayāyai tvā: „
kāmāya tvā „ Kauś. 5, 7.
prajāpataye MS. 1, 11, 4: 166, 5—6.
(by *pratīka*; difficult to identify)
samikṣasva: nowhere.
mama vrata te hṛdayam SMB. 1, 2,
21.
kā nāmāsi: nowhere; but cp. ko
nāmāsi.
devasya tvā savituḥ prasave VS. 1.10.
yathendro hastam agrabhīt: nowhere.
grbhṇāmi te saubhagatvāya hastam
cp. AGS.
yāgre vāk sam avadata: nowhere;
cp. PG. 1, 7, 2.
sarasvati predam ava ApMB. 1, 3, 5
with variants.
amo'ham asmi sā tvam AV. 14, 2,
71; KS. 35, 18; AG. 1, 7, 6; PG.
1, 6, 3; ours different from all.
etaṁ aśmānam ā tiṣṭhatam: nowhere
in this form; cp. ā tiṣṭhamam—
ApMB. 1, 5, 1.
yathendraḥ sahendrānyā: nowhere.
samitāṁ samkalpethām MS. 2, 7, 11:
90, 5: VS. 12, 57; TS. 4, 2, 5, 1;
KE. 16, 11.
indrānyāḥ samnahanam MS. 1, 1, 2:
2, 2; (TS. 1, 1, 2, 2. with—pyai).
sam tvā nahyāmi TB. 3, 5, 6, 1; AV.
14, 2, 70.
vṛtrasyāsi kanīnikā MS. 1, 2, 1: 10,
4. (VS. 4, 3 with variant).
yāni rakṣāṁsy abhito vrajanti: no-
where; but cp. yāni kṇi ca
ghoraṇi SMB. 1, 3, 6.
aryamaṇaṁ nu devam (SP.) differs
from all Gṛhya-sūtras.
ubhyam agre pary avahan: cp. PGS.
with variants.

- punaḥ patnīm agnir adāt=RV. X, 85, 39=AV. 14, 2, 2; ApMB. 1, 5, 4. differs; ours goes with RV+AV. against ApMB.
- īyaṇi nāry upabrūte: cp. PGS.
- pūṣaṇam nu devam: cp. AGS.
- varuṇaṇ nu devam „ „
- ākūtāya svāhā: nowhere.
- prāci dig vasanta ṛtuḥ MS. 2, 7, 20: 104, 16; prose of 23 lines.
- prāṇād apānaṇi saṇi tanu MS. 2, 13, 3: 153, 9; prose of 23 lines.
- ṛtāḥ ṛtadhāmāgnīḥ MS. 2, 12, 2: 14, 5. 1—2 prose of 5 lines.
- tā na idaṇi brahma kṣatram MS. 2, 12, 2: 145, 2.
- saṇhito viśvasāmā MS. 2, 12, 2: 145, 3.
- suṣumnaḥ sūryaraśmīḥ MS. 2, 12, 2: 145, 4.
- iṣiro viśvavyacā vāto gandharvaḥ 2, 12, 2: 145, 5.
- bhuḥi suparṇaḥ MS. 2, 12, 2: 145, 6.
- bṛhaspatir viśvakarma „ „ 7.
- prajāpatiḥ paramēṣṭhī „ „ 8.
- amṛdayo dūrchetiḥ „ „ 9.
- sa no bhuvanasya pate „ „ 10.
- yasya te viśvā āśāḥ „ „ 11.
- tā na idaṇi brahma „ „ 12.
- trātāram indram MS. 4, 9, 27; 139, 17.
- viśvādityā: nowhere; cp. viśvā ādityā vasavaś ca devāḥ AG. 2, 4, 14; PG. 3, 3, 6.
- kāmaṇ nu devam: nowhere.
- ekam iṣe viṣṇuḥ: cp. PGS. BGS, etc.
- dve ūrje „ „
- trīṇi prajābhyaḥ „ „
- catvāri rāyaspoṣāya „ „
- pañca bhavāya „ „ (different)
- ṣaḍ ṛtubhyaḥ „ „
- sakhā saptapadī bhava—ApMB. 1, 3, 14 differs.
- imaṇ vi śyāmi varuṇasya ApMB. 1, 5, 17; TS. 1, 1, 10, 2, 3, 5, 6, 1. differs.
- bhūḥ svāhā: common.
- bhuvāḥ svāhā „ „
- svaḥ svāhā: „ „
- tvaṇi no agne varuṇasya MS. 4, 10, 14: 153, 11; RV. IV, 1, 4.
- sa tvaṇi no agne MS. 4, 10, 4: 153, 14; RV. IV, 1, 5.
- ayās cāgne MS. 1, 4, 3: 51, 10; KS. 5, 4; ApMB. 1, 5, 18.
- samudrād ūrmiḥ MS. 1, 6, 2: 87, 15; RV. IV, 58, 1.
- vayaṇi nāma pra bravāma MS. 1, 6, 2: 87, 15; RV. IV, 58, 2.
- catvāri śrngā MS. 1, 6, 2: 87, 17; RV. IV, 58, 3.
- idaṇi haviḥ prajānanam MS. 3, 11, 10: 156, 16; VS. 19, 48.
- vi te muñcāmi raśanām TS. 1, 6, 4, 3; MS. 1, 4, 1: 48, 2.
- edho'sy edhiśimahi MS. 1, 3, 39: 46, 11.
- apo adyānv acāriṣam MS. 1, 3, 39: 46, 12; VS. 20, 22.
- āpo hi śhā mayobhuvāḥ MS. 2, 7, 5: 79, 16.
- yo vaḥ śivatamo rasaḥ MS. 2, 7, 5: 79, 16.
- tasmā araṇi gamāma vaḥ MS. 2, 7, 5: 80, 1.
- sumāṅgalir iyaṇi vadhūḥ cp. PGS.
- senā ha nāma MS. 4, 12, 1: 179, 9; KS. 8, 17; TB. 2, 4, 2, 7.
- abhyajya keśān sumanasyamānāḥ: nowhere.
- samasya keśān vṛjinān aghorān: nowhere.
- samānā va ākūtāni MS. 2, 2, 6: 20, 10; KS. 10, 12.
- yuñjanti bradhnam aruṣam MS. 3, 12, 18: 165, 9; RV. 1, 6, 1.
- yuñjanty asya kāmīyā hari MS. 3, 16, 3: 185, 7; RV. 1, 6, 2.
- anīkū nyanīkāv abhito rathāṇi ye TS. 1, 7, 7, 2; var.; ApMB. 2, 21, 17. var.; PG. 3, 14, 6. var.
- vanaspate vidvāṅgo hi bhūyāḥ MS. 3, 16, 3: 186, 7; RV. VI, 47, 26; AV. 6, 125, 1.
- sukīṇīśukāṇi śalmalim ApMB. 1, 6, 4. var.; RV. X, 85, 20; AV. 14, 1, 61. var.; SMB. 1, 3, 11.
- anu mā yantu devatāḥ: nowhere.
- prati mā „ „
- namo rudrāya grāmasade „ „
- imā rudrāya MS. 2, 9, 9: 127, 9; RV. 1, 114, 1.
- namo rudrāyaikavṛkṣasade: nowhere.
- ye vṛkṣeṣu śaṣpiṇjarāḥ MS. 2, 9, 9: 128, 15; VS. 16, 58; TS. 4, 5, 11, 1.

namo rudrāya śmaśānasade: nowhere.
 ye bhūtānām adhipatayaḥ MS. 2, 9,
 9; 128. 17; KS. 17, 16; VS. 16.
 59; TS. 4, 5, 11, 1.
 namo rudrāya catuṣpathasade PG. 3,
 15, 8.
 ye pathāṃ pathirakṣayaḥ MS. 2, 9,
 9; 129, 1; KS. 17, 16; VS. 16, 60;
 TS. 4, 5, 11, 1.
 namo rudrāya tīrthasade: nowhere.
 ye tīrthāni pracaranti MS. 2, 9, 9
 129, 3; KS. 17, 16; VS. 16, 61;
 TS. 4, 5, 11, 1.
 samudrāya vainave: nowhere, with
 variants: ŚG. 4, 14, 2.
 namo nadinām—patye: nowhere.
 viśvāḥ jusatām: „
 svaḥ svāḥ MS. 4, 9, 12; 134, 3;
 common.
 amṛtaṃ vā āsye: nowhere.
 amṛtaṃ brahmaṇā saha: nowhere. |
 prāsahād iti—nudasva: „
 sūtrāmāṇaṃ pṛthivīm MS. 4, 10, 1;
 144, 8; RV. X, 63, 10; common.
 vadhūṃ sam eta paśyata: nowhere;
 but cp. imāṃ sam eta paśyata
 RV. X, 85, 33; AV. 14, 2, 28.
 (MG. cites by pratika showing
 that it had a *Mantrapāṭha* before it).
 vyutkrāma panthām: nowhere.
 prati brahman MS. 3, 11, 8; 152, 12.
 yeṣv adhyeti pravasan: nowhere; but
 cp. yeṣām adhyeti pravasan AV.
 7, 60, 3; VS. 3, 42.
 ghāṇ ahaṃ sumanasah prapadye
 HG. 1, 29, 2; AŚ. 2, 5, 17; ĀpŚ.
 16, 16, 4.
 somenādityā balinaḥ RV. X, 85, 2;
 AV. 14, 1, 2; ĀpMB. 1, 9, 2 all
 with variants.
 acyutā dhruvā dhruvapatnī: nowhere.
 cakrīvān anaḍuhau vā me. „

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

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

MGS. I. 9. 25:—

‘sucakṣā ahaṃ akṣibhyām bhūyāsaṃ
 suvarcā mukhena, suśrut kārṇābhyām
 bhūyāsaṃ’ iti yathālīṅgam aṅgāni
 saṃsprśati | atha gandhotsādane
 vāsasi | pari dhāsyē...ity ahaṃ
 vāsaḥ paridhatte ||

VāGS. XII. 2:—

sucakṣā ahaṃ akṣibhyām bhūyāsaṃ
 suvarcā mukhena suśrut kārṇābhyām
 iti gandhāchādane | pari dhāsyē...
 jīyām ity ahaṃ vāsa āchādya ||

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

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

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

—sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut karṇā-
bhīyām iti yathāliṅgam āngāni saṃsprṣati | atha gandhāchādane ||

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

2. MGS. I. 7. 5:—

rohiṇīmrgaśīraḥśravaṇaśraviṣṭhottarāṇ-
ity upayame ||

VāGS. X. 4:—

mrgaśīraḥśraviṣṭhottarāṇīty upaya-
mēt ||

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

3. MGS. I. 7. 5—12:—

pañca vivāhakārakāṇi bhavanti
vittam rūpaṃ vidyā prajñā bāndhava
iti | ekālābhe vittam visrjed dvitīyā-
lābhe rūpaṃ tṛtīyālābhe vidyāṃ
prajñāyāṃ bāndhava iti ca vivahante
(—dante?) | bandhumatiṃ kanyām
asprṣṭamaithunām upayacheta | samā-
navarṇām asamānapravarāṃ yavīya-
sūṇ nagnikāṃ śreṣṭhām | vijñānam
asyāḥ kuryāt | aṣṭau loṣṭān āharet |
sītaloṣṭam vediloṣṭam dūrvāloṣṭam
gomayaloṣṭam phalavato vṛkṣasyā-
dhastāl loṣṭam śmaśānaloṣṭam adhva-
loṣṭam iriṇaloṣṭam iti | devāgāre sthā-
payitvātha kanyāṃ grāhayet | yadi
śmaśānaloṣṭam grhṇīyād adhvaloṣṭam
iriṇaloṣṭam vā nopayamet saṃjuṣṭam
dharmaṇopayacheta brāhṃeṇa
śaulkena vā | śatamitiratham dadyād
gomithunam vā ||

VāGS. X. 5—12:—

pañca vivāhakārakāṇi bhavanti—
vittam rūpaṃ vidyā prajñā bāndha-
vam iti | ekālābhe vittam visrjet | dvi-
tīyālābhe rūpaṃ | tṛtīyālābhe vidyām |
prajñāyāṃ tu bāndhave ca vivadante |
'anṛkṣarā' iti varakān vrajato'numan-
trayate bandhumatiṃ kanyām asp-
rṣṭamaithunām upagachetānagnikāṃ
śreṣṭhām | vijñānam asyai kuryāt |
caturo loṣṭān āharet—sītaloṣṭam
vediloṣṭam gomayaloṣṭam śmaśāna-
loṣṭam ca | teṣāṃ ekam grhṇīṣveti
brūyāt | śmaśānaloṣṭam ced grhṇīyān
nopayacheta | asamṣprṣṭam dharme-
ṇopayacheta brāhṃeṇa śaulkena vā |
śatamitiratham dadyād gomithunam
vā ||

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

4. MGS. I. 9. 4:—

na jīvāpitṛko' rghyam pratigrhṇīyād
iti śrutiḥ | athavā pratigrhṇīyāt |

Option deleted.

VāGS. XI. 3:—

na jīvāpitṛko'rghyam pratigrhṇīyāt |

5. MGS. I. 9. 6-12:—

kāṃsye camase vā dadhi madhu
cāniya varṣīyasā pidhāyācamanīya-
prathamaiḥ pratipadyante | 'virājo
doho'si virājo doham aśīya mayi
dohaḥ padyāyai virājah kalpatām ity
ekaikam āhriyamāṇam pratikṣate |
sāvitreṇa viṣṭaram pratigrhya aham

VāGS. XI. 5-10:—

kāṃsye camase vā dadhani madhv
āśīya varṣīyasā pidhāya 'virājo do-
ham aśīya mayi dohaḥ padyāyai virā-
jah' iti madhuparkam āhriyamāṇam
pratikṣate | sāvitreṇa viṣṭarau prati-
grhya 'rāṣṭrabhṛd aśī'ty āsandyām
udagagram āstrṇāti | 'aham varṣma'

varṣma' iti japati | 'rāṣṭrabhṛd asī'ty ācārya āsandīm anumantṛayate | 'mā tvā doṣa' ity adhaṣṭāt pādayor viṣṭaram upakarṣati | viṣṭara āsīnāyāikaikaṃ triḥ prāha | naiva bho ity āha | nama ārṣeyāyeti śrutiḥ ||

ity ekasminn upaviṣati | 'mā tvad yoṣam' ity anyataram adhaṣṭāt pādayor upakarṣati | viṣṭara āsīnāyāikaikaṃ triḥ prāha | naiva bho ity āha | 'na mā riṣāme'ti ||

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

1. pidhāyācāmanīyaprathamaiḥ pratipadyante |
2. virājaḥ kalpatām iti ekaikam āhriyamāṇaṃ pratikṣate |
3. sāvitṛeṇa viṣṭaraṇi pratigrhya 'ahaṃ varṣma' ity ekasminn upaviṣati | rāṣṭrabhṛd asīty ācārya āsandīm anumantṛayate |
4. adhaṣṭāt pādayor viṣṭaram upakarṣati |
5. nama ārṣeyāyeti śrutiḥ |

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

6. MGS. I. 10. 10. 11:—
yena karmaṇechet tatra jayāñ juhuyāt | jayānāṃ ca śrutis tāṃ ya-
thoktam ||

VāGS. XIV. 12:—
vena karmaṇertset tatra jayāñ juhuyād
iti jayānām śrutiḥ | tvā (tām?) yathok-
tam (cp. tāni yathoktam KGS. 25.14.).

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

7. MGS. I. 10. 12-14:—
śuciḥ pratyāñ upayantā tām samikṣasva ity āha | tasyāñ samikṣamānāyāṃ japati 'mama vrate te' iti | kā nāmāsīty āha | nāmadheye prokte 'devasva tvā savituḥ' iti hastam grhṇan nāma grhṇāti | prāñmukhyāḥ pratyāñmukha ūrdhvas tiṣṭhann āsīnāyā dakṣiṇam uttānaṃ dakṣiṇena nīcāriktam ariktena ||

VāGS. XIV. 13:—
pratyāñmukha upayantā
'devasya te savituḥ' ity
athāsyā upanayanavad
dhastāṃ grhṇāti nīcārik-
tam ariktena ||

The process of abbreviation is unmistakable.

8. MGS. I. 10. 16-11. 4:—
abhidakṣiṇam āñiyāgneḥ paścād 'etam aśmānam' iti dakṣiṇābhyāṃ padbhyām aśmānam āsthāpayati | 'yathendraḥ saṅhendrañyā' ity evaṃ dvir āsthāpayati | catuḥ pariṇayati | 'samitāṃ samikalpethām' iti paryāye paryāye b r a h m ā brahmapāṇi japat | tato yathārthaṃ karma samunipāto vijñeyāḥ | aryamṇe'gnaye pūṣṇe varuṇāya ca vṛhīṇ yavān vābhīnirupya prokṣya lājā bhṛjjati | mātṛe prayachati sajātāyā avidhāvāyai | athāsyai dvitīyaṃ vāsaḥ prayachati | tēnaiṣa mantreṇa ||

VāGS. XIV. 13:—
pradakṣiṇam agniṃ pari-
ṇayet | paścād agner dar-
bheṣv aśmānam avasthā-
payati | 'ā tiṣṭhemam aśmānam' iti | atraivāsyā dvi-
tīyaṃ vāsaḥ prayachati |

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

9. MGS. I. 11. 26:—

kumbhād udaken 'āpo hi ṣṭhīyābhir
mārjayante|

VāGS. XIV. 24:—

udakumbhena mārjayante| 'punantu
mā pitara' ity anuvākena| 'āpo hi-
ṣṭhiye'ncty eke|

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

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

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

12. MGS. I. 14. 1-5:—

aparasminn ahaṇaḥ saṃdhan gṛhān
prapādayita| 'prati brahmann' iti
pratyavarohati| maṅgalāni prādur-
bhavanti goṣṭhāt samtatām ulaparājiṃ
strṇāti| rathād adhyopāsanād 'yeṣv
adhiyeti'ti tayābhyupaiti||

VāGS:—

aparasyāhnaḥ saṃdhikāle gṛhān
prapādayet| rathādyaupāsanāt saṃ-
tatām ulaparājiṃ strṇāti| tayā
bhyupaiti ||

The hand of the abbreviator is unmistakable.

KGS.

udagayane bhāryāṃ vindeta| kṛttikāsvātipūrvair iti varayet| lakṣaṇinā
lakṣaṇāni parikṣayet| bhāgadheyam apī vā piṇḍaiḥ parikṣayet| vedyāḥ
sītāyāḥ hradād goṣṭhād ādevanād idahanāc catuṣpathād iriṇāt saṃbhāryaṃ
navamam| 'ṛtam eva parameṣṭhy ṛtaṃ nātyeti kiṃ cana| ṛta iyaṃ pṛthivī
śrīta sarvam idam iyaṃ asau bhūyād' iti kanyāyā nāma gṛhītvā sarvataḥ
kṛtalakṣaṇān piṇḍān pāṇāv ādāya kumāryā upanāmayet| 'eteṣāṃ ekaṃ
gṛhāṇe'ti brūyāt| pūrveṣāṃ caturṇām ekaṃ gṛhṇantīm upayachet| saṃbhār-
yam apīty eke| rohiṇimṛgaśiraḥśraviṣṭhottarāṇīty upayame| yad vā
punyoktam ||

atha brahmadeyāyāḥ pradānavidhiṃ vakṣyāmaḥ| śuddhapakṣasya
punyāhe parvaṇi vodagagrān darbhān āstīrya teṣūpaviśataḥ| prāṇmukhaḥ

pratigrahītā sāmātyaḥ pratyānmukhaḥ pradātā | madhye prāgagrodagagrān darghān āstūrya teṣṭudakam saṇnidhāya vrīhiyavān opya dakṣiṇata udaññ āsīnaḥ ṛtvig upayamanam kārayet | sameteṣv āha 'dadāni' iti | 'pratigrhṇāmi' iti trir āvedayate | 'etad vaḥ satyam' ity uktvā 'samānā vaḥ, saṇi vo manāṇsi' ity ṛtvig ubhau samikṣamāṇo japati ||

atha śulkadevāyāḥ | hiraṇyaṇi vyatiharataḥ | 'prajābhyaḥ tvā' iti pradadāti | 'rāyaspoṣāya tvā' iti pratigrhṇāti | kaṇise hiraṇyaṇi samupya 'hiraṇyavarṇā' iti catasṛbhiḥ samavamṛśante | gaudānikair mantraiḥ kanyām alaṇkṛtya catuspāde bhadrapiṭhe prāñ āsināyās catasro' vidhavā mātā pitā ca guruḥ saptamas tūṇi sahasrachidreṇa pavitreṇa snāpayitvāhatena vāsasā prachādya sthālīpākasya juhōti 'indrāya svāhendrānyai svāhā puṣṭyai svāhā bhagāya svāhā hriyai svāhā śriyai svāhā lakṣmyai svāhā puṣṭyai svāhā viśvāvasave gandharvarājāya avāhā' iti | nāḍiṇi tūṇavaṇi mṛdaṅgaṇi paṇavaṇi sarvāṇi ca vāditrāṇi gandhōdakena samupalipyā kanyā pravādayate 'śunaṇi vada dundubhe suprajāstvāya gomukha prakṛdayantu kanyāḥ sumanasyamānāḥ sahendrānyā kṛtamaṅgalā' iti | pratisakhi prakṛdayaty ekam ahar dve vāhorātre ||

Yajñīyasya vṛkṣasya prāg āyatāṇi śākhāṇi sakṛd āchinnāṇi sūtratan-tunā prachādya sāvitreṇa kanyāyai prayachati | 'yā te' lakṣmīr mātṛmayi pītṛmayi saṇikrāmaṇi sahajā vāpi kā cit | tāṇi tiṣyēṇa saha devatayā nir-bhājāmi nir ṇudāmi sā dviṣantaṇi gachatu tiṣyabr̥haspatibhyāṇi namo nama iti | tasyā utsargaḥ sthāvarōdake śucau vā devatāyatane ||

athāto haviṣyakalpaṇi vyākhyāsyāmaḥ | daśavārṣikaṇi brahmacaryaṇi kumārīṇāṇi dvādaśavārṣikaṇi vā | brahmacaryānte gandharve devakule vā dvāv agnī prajvālya dvau paśū upākaroty ayaṁ ca dakṣiṇaṇi prajāpatyam uttaram | asanibhave tv ekapaśuḥ | taṇḍulair vā kuryāt | yathāsthānaṇi paśur yathāsthānam avadānāni tathā haviḥ | agniṇi somaṇi varuṇaṇi mitraṇi indraṇi br̥haspatiṇi skandaṇi rudraṇi vātsīputraṇi bhagaṇi bhaganakṣatrāṇi kālīṇi ṣaṣṭhīṇi bhadrakālīṇi pūṣaṇaṇi tvaṣṭāraṇi mahiṣikāṇi ca gandhāhuti-bhir yajeta ||

athāto haviṣyapūṇyāḥ | udakāntaṇi gatvā yathopapatti vā payasi sthālīpākaṇi śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṇi snāpayitvāhatena vāsasā prachādya sthālīpākasya juhōti 'indrāṇi varuṇāni gandharvāny udakānya agnir jivaputraḥ prajāpatir mahārājaḥ skando'ryamā bhagaḥ prajānaka' iti ||

yām eva dvitīyāṇi rātriṇi kanyāṇi vivāhayiṣyan syāt tasyāṇi rātryām atite niśākāle navāṇi sthālīm āhṛtya payasi sthālīpākaṇi śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṇi snāpayitvāhatena vāsasā prachādya sthālīpākasya juhōty 'agnaye somāya mitrāya varuṇāyendrāyodakāya bhagāyā-

ryamñe pūṣṇe tvaṣṭre rājñe prajāpataya' iti | etā eva devatāḥ pūṣaḥ kumbhaḥ vaiśravaṇam īśānaḥ ca yajeta ||

catasro'ṣṭau vāvidhavāḥ śākapiṇḍibhiḥ striyo'nna ca brāhmaṇān bhojayitvā viṇāgāyibhiḥ saha saṃgāyeyur api vā caturo nartanaḥ kuryāt | 'krīḍaḥ vaḥ śardho mārutaḥ anarvāṇaḥ ratheśubhaḥ kaṇvā abhi pra gāyata' iti | akṣatasaktūnām agniḥ puṣṭipatiḥ prajāpatiḥ ca yajeta | 'agninā rayim aśnavat poṣam eva dive dive yaśaśaḥ vīravattamam || 'prajāpate na hi tvad anya' iti ca | sarvatrodvāhakarmasv anādiṣṭadevateṣv agniḥ puṣṭipatiḥ prajāpatiḥ ca yajeta ||

atha prāsthānikam | tasmin yathoktam upasamādhāya jayaprabhṛtibhir hutvā paścād bhaginī sicaḥ grhṇāti śastraḥ grhītva | 'pūṣā mā' iti yānti yatrodakam | 'śaḥ no devīr' ity upasprśya 'prācī dig' iti yānti yathādiśam ||

ṣaḍ arghyārḥa bhavanty ācārya ṛtvig rājā vivāhyaḥ priyaḥ snātaka iti | athainam arhayanti | ādau ca karmaṇaḥ | arghyam udakaḥ sauśadhaḥ darbhaḥ iti | kaṇṇe camase vā dadhy āsicya madhu ca varṣiyasā pidhāya viṣṭa-rābhyāḥ pariḡṛhya pādyaprathamaiḥ pratipadyante | 'mayi doho'si virajo dohaḥ pādyāyai virajo doham aśīya' ity āhriyamāṇam anumantrayate | 'viṣṭaro'si mātari sīda' iti viṣṭaraḥ āstīrya tasminn upaviśati | viṣṭara āsināyakaikaḥ triḥ prāha | 'naiva bho' ity āha 'na mārṣa' iti | 'śaḥ no devīr' ity apo'bhimantrya pādyābhiḥ prakṣālayate 'dakṣiṇaḥ pādām avaneniḥ idam aham asmin kule brahmavarcasaḥ dadhāmy uttaraḥ pādām avaneniḥ idam ahaḥ mayi tejo vīryam annādyaḥ prajāḥ paśūn brahmavarcasaḥ dadhāmi' iti | 'āpo hi śthīyābhir' arghyaḥ pariḡṛhya sāvitreṇa madhuparkaḥ 'viṣṭaro'sy antarikṣam adhiviśrayasva' iti viṣṭaram avakṣya 'uru tvā' ity avasārya 'tac sakṣur' ity avekṣya 'prthivyās tvā' iti viṣṭare nidhāya 'madhu vāta ṛtāyata' iti tisṛbhiḥ pradesnyā pradakṣiṇam āloḍayati | 'vasavas tvāgnirājāno bhakṣa-yantu pitaras tvā yamarājāno bhakṣayantu rudrās tvā somarājāno bhakṣa-yantv ādityās tvā varuṇarājāno bhakṣayantu viśve tvā devā bṛhaspatirājāno bhakṣayantv' iti pradakṣiṇaḥ pratidiśaḥ pratimantraḥ pātrasyānteṣu lepān nimārṣṭi | 'yan madhuno madhavyasya paramasyānnādyasya paramam annādyaḥ rūpaḥ tenāhaḥ madhuno madhavyasya paramasyānnādyasya paramo'nnādo madhavyo bhūyāsam | trayyai vidyāyai yaśo'si śriyai yaśo'si yaśase brahmaṇo diptir asi satyaśrīr yaśaḥ śrīr mayi śrīḥ śrīḥ śrayatām' iti madhuparkasya catuṣ prāśnāty aṅguṣṭhadvitiyābhiḥ kaniṣṭhayaḥ prathamam evam anupūrvam sarvābhis tadavaśiṣṭaḥ suhrde prayachati | ācāmaty 'amṛto-pastaraṇam asi' iti | tasmā asipānir gāḥ prāha | tāḥ śāsti 'mama cāmuṣya ca pāpmānaḥ jahi hato me pāpmā pāpmānaḥ me hatoḥ kuruta' iti | caturo nānāgotrān brāhmaṇān bhojayet | eṣa ādya upāyaḥ | yady utsrjen 'mātā

rudrāṇām' iti japet 'mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ | pra nu vocaṃ cikutuṣe janāya mā gām anāgām aditiṃ vadhiṣṭa | sūyavasād bhagavatī hi bhūyā atho vayaṃ bhagavantaḥ syāma | addhi tṛṇam aghnye viśvadānīṃ piba śuddham udakam ācaranti | om utsrjata | tṛṇāny attv' ity uktvā tām utsrṣṭāṃ paśum aṅgaṃ vā | 'nāmāṃso madhuparkaḥ syād' iti ha vijñāyate | api vā gṛṭaudana eva syāt ||

'anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam | sam aryamā saṃ bhago no ni nīyāt saṃ jāspatyaṃ suyamam astu devā' ity udāhāraṃ prahiṇoti | śamīśākhayā sapalāśayā pidhāyāharet | etāsām evāpām udakārthān kurvīta | 'saṃ na āpo dhanvanyāḥ saṃ naḥ santv anūpyāḥ | saṃ naḥ samudriyā āpaḥ śam u naḥ santu yā imā' ity akevalābhir adbhiḥ snātāṃ 'yā akṛntan yā avayan yā atanvata yās ca devīr antām abhito' dadanta | tās tvā devīr jarasā saṃ vyayantv āyusmatīdāṃ pari dhatsva vāsa' ity ahataṃ vāsaḥ paridhāpya 'āsāsānā' ity antarato mauñjena dārbheṇa yoktreṇa vā saṃnahyati | 'āsāsānā saumanasaṃ prajāṃ saubhāgyaṃ rayim | agner anuvratā bhūtvā saṃ nahye sukṛtāya kam | preto muñcāmi nāmutaḥ subaddhām amutas karam | yathēyam indra mīdhvaḥ suputrā subhagāsati || pūṣā tveto nayatu hastagrhyāśvinau tvā pra vahatāṃ rathena | grhān gacha grhapatnī yathāso vaśinī tvaṃ vidatham āvadāsi | mā vidan paripanthino ya āsidanti dampati | sugebhir durgam atitām apa drāntv arātaya' ity udāniya | uktaṃ vāsasaḥ karma | ācārikāṇi | tūṣṇīm nirmanthyaṃ bhrāṣṭrāt saṃtapanaṃ yatra dīpyamānaṃ vā bahir agnim upasamādhāya parisamūhya par-yukṣya paristīryājyaṃ vilinotpūtaṃ kṛtvāghārād ājyabhāgāntaṃ hutvāpareṇ āgnim ano rathaṃ vāvasthāpya 'yoge yoga' iti yunakti dakṣiṇam itaram uttarām itarām | tūṣṇīm vimucya 'khe rathasya khe'nasaḥ khe yugasya śatakrato | apālām indras triṣ pūtvā karotu sūryavarcasam' iti hiraṇyaṃ niṣṭarkyaṃ badhvādhyadhi mūrdhani dakṣiṇasmin yugatarḍṇany adbhīr avakṣārayate 'saṃ te hiraṇyam' iti | 'saṃ te hiraṇyaṃ śam u santv (-tv) āpaḥ saṃ te methī bhavatu saṃ yugasya tardma | saṃ ta āpaḥ śatapavitrā bhavantv enā patyā tanvā saṃ srjasva' iti | dakṣiṇataḥ pumān bhavati | atha juhoty 'agnaye janivide svāhā somāya janivide svāhā gandharvāya janivide svāhā | āyusaḥ prāṇam' iti saṃtanīr juhoti | jayābhyātānān rāṣṭrabhr̥taś ca | tāni yathoktam | ādhipatyāni juhoti | 'ākūtyā' iti tribhis 'tvā' ityantaiḥ | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyṛcam | 'bhūḥ svāhe'ti mahāvyaḥṛtibhis catasṛbhiḥ | 'agna āyūṃṣi' ity āgnipāvamānibhis ca tisṛbhiḥ | hutvā kanyāyā mūrdhani saṃpātān avanayed 'yā te patighnī tanūr apatighnīm te tām karomi svāhā | yā te' putriyā tanūḥ putriyām te tām karomi svāhā |

yā te'paśavyā tanūḥ paśavyāṃ te tāṃ karomi svāhā' iti tribhiḥ | udag agner darbheṣu prācīm avasthāpya śuciḥ purastāt pratyāñṇ upayantā 'devasya te savitūḥ prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastāṃ gr̥hṇāmi' iti hastāṃ gr̥hṇāti dakṣiṇam uttānaṃ sāṅguṣṭhaṃ nīcāriktaṃ ariktenaivaṃ savyaṃ savyena | 'gr̥bhṇāmi' iti catasro varaṃ vācayati 'gr̥bh-ṇāmi te suprajāstvāya hastau mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā puraṇdhir mahyaṃ tvādur gārhapatyāya devāḥ || tāṃ puṣāṇ śivata-mām erayasva yasyāṃ bijāṃ manuṣyā vapanti | yā na ūrū uṣatī viśrayāte yasyāṃ uṣantaḥ praharāma śepam || somo dadad gandharvāya gandharvo dadad agnaye | rayiṃ ca putrāṇīś cādād agnir mahyam atho imām || somaḥ prathamō vivide gandharvo vivida uttaraḥ | tṛtiyo agniḥ te patis turiyo'haṃ manuṣyajā' iti | tato gāthā vācayati 'sarasvati predam ava' ity anuvākam | ubhāv ity eke | yadi pṛthak tantram pradakṣiṇam agnim āṇīya tatraivopa-veśya saṃsthāpayet | ekakarmaṇi tantra uttarenāgniṃ pratyetya tato vivāhaḥ | 'ya ime dyāvāpṛthivī' ityādaya udvāhe homā jayaprabhṛtayaś ca naikakarmaṇi tantre sviṣṭakṛd ājyabhāgaṃ ca | paścād agner darbheṣu 'sā tvam asi' iti vācayati | 'sā tvam asy amo' ham amo'ham asmi sā tvaṃ | tā ehi vivahāvahai puṇse patrāya kartave rāyaspoṣāya suprajāstvāya suvīryāya' iti | agnim abhidakṣiṇam āṇīya'ihy āśmānam' iti varaṃ dakṣiṇena padāś-mānam āsthāpayati | 'ehy āśmānam ātiṣṭhāśmeva tvaṃ sthiro bhava | kṛṇvantu viśve devā āyus te śaradaḥ śatam' iti | 'ātiṣṭhemam' iti vadhūm | 'ā tiṣṭhemam āśmānam āśmeva tvaṃ sthirā bhava | pra mṛṇīhi duvasyavaḥ sahasva pṛtanyata' iti | ājyasyāñjalāv upastīrya 'idaṃ havir' ity abhimṛ-śyāthāsyai śamilājān āvapati bhrātā brahmacārī vā | tān avichindatī juhoty 'aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata | so'smā devo aryamā preto muñcātu māmuṣya gr̥hebhyaḥ svāhā' | 'agnir mā janimān' iti vācayati | 'agnir mā janimān anayā janimantaṃ karotu jīvapatnir bhūyāsam | 'iyaṃ nārī' iti sarvatrānuśajati | 'iyaṃ nāry upabrūte tokmāny āvapantikā | dīrghāyur astu me patir edhantāṃ jñātayo mam' iti | paryayaṇe paryayaṇe lājāhomo yājamānaṃ cāśmānaṃ cāsthāpayati | 'gandharvaṃ pativedanam' iti | 'gandharvaṃ pativedanaṃ kanyā agnim ayakṣata | so'smān devo gandhar-vaḥ preto muñcātu māmuṣya gr̥hebhyaḥ svāhā || 'somo mā jñātīmān' iti vācayati | 'somo mā jñātīmān anayā jñātīmantaṃ karotu jīvapatnir bhūyā-sam | 'tryambakaṃ yajāmaha' iti | 'tryambakaṃ yajāmahe sugandhiṃ patipoṣaṇam | urvārukam iva bandhanān mṛtyor mukṣīya māmuṣya gr̥he-bhyaḥ svāhā | 'pūṣā mā paśumān' iti vācayati | pūṣā mā paśumān anayā paśumantaṃ karotu jīvapatnir bhūyāsam | śiṣṭān sviṣṭakṛte juhوتي sūrpeṇa

kartā | varo dakṣiṇā | tūṣṇūḥ hastau vimucya ‘vi te muñcāmi’ iti saṃnahanam | uttarato’gner darbheṣu prācīṇ prakrāmayaty ‘ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhyaḥ ṣaḍ ṛtubhyo dīrghāyutvāya saptamaṃ sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṃdṛṣe viṣṇus tvānvetu’ ity anuṣaṅgaḥ | ‘tac cakṣur’ ity ādityam upasthāpayati | astamite’gnim | jīvantīm dhruvaṃ svastyātreyam darśayaty arundhatīm ca | eteṣāṃ ekaikaṃ ‘paśyasi’ ity āha | ‘paśyāmi’ iti pratyāha | ‘sumaṅgalir iyaṃ vadhūr imāṃ sam eta paśyata | saubhāgyam asyai datvā yāthāstaṃ vi paretana’ iti vikṣitān anumantrayate | ‘ud uttamam’ iti prāg udicīm āvasathaṃ yatīm anumantrayate yato vā syāt | ‘ud uttamam ārohaṇtī vyasyanti pṛtanyataḥ | mūrdhānaṃ patyur āroha prajayā ca virāḍ bhava || imāṃ tvam indra mīdhvaḥ suputrāṃ subhagāṃ kṛṇu | daśāsyāṃ putrān ā dhehi patim ekādaśaṃ kṛdhi | samrājñī śvaśure bhava samrājñī śvaśrvāṃ bhava | nanāndari samrājñī bhava samrājñī adhi devṛṣu || snuṣāṇāṃ śvaśurāṇāṃ ca prajāyāś ca dhanasya ca | patināṃ devarāṇāṃ ca sajātānāṃ virāḍ bhava’ iti ||

pūṇyāhe yuñkte | ‘yoge yoga’ iti yunakti | ‘aṅkanyaṅkā abhito ratham ye dhvāntā vātāgram abhi ye saṃpatanti | dūrehetiḥ patatrinī vājīnīvāṃs te no’gnayaḥ paprayaḥ pārayantv’ iti cakre anumantrayate | ‘khe rathasya khe’nasaḥ khe yugasya ca tardmasu | khe akṣasya khe avadadhāmi’ iti yugata tardmasu śamīśākhām avadadhāti | ‘sukimśukaṃ śalmaliṃ viśvarūpaṃ hiraṇyavarṇaṃ suvṛtaṃ sucakram | ā roha sūrye amṛtasya yoniṃ syonaṃ patye vahatuṃ kṛṇuṣva’ ity āropayate | ‘mā vidan paripanthinaḥ’, ‘sumaṅgalir’ iti ca pravāhayate | ‘saṃkāśayā vivahataṃ brahmaṇā gṛhair aghoreṇa cakṣuṣā maitreṇa | paryāṇaddhaṃ viśvarūpaṃ yad asyāḥ syonaṃ patibhyaḥ savitā kṛṇotu tad’ iti vadhūsaṅgame | ‘ye śmaśāneṣv’ iti śmaśāneṣu | ‘ye śmaśāneṣu puṇyajanāḥ śāvās teṣu śerate | atraiva te ramantāṃ mā vadhūr anvavekṣata’ iti | ‘ye vaneṣv’ iti mahāvanaṃ mahāvṛkṣaṃ dṛṣtvā | ‘iha raḍir’ iti krūraṃ dṛṣtvā | ‘namo astu sarpebhya’ iti sarpān | ‘ye tīrthāni’ iti tīrthe ‘tā mandasānā’ iti ca | ‘tā mandasārā manuṣo duroṇa ā dhattam rayiṃ saha virāṇ vacasyave | kṛtaṃ tīrthaṃ supramāṇaṃ śubhaspatī sthāṇuṃ patheṣṭhām apa durmatiṃ hatam || ayaṃ no mahyāḥ pāraṃ svasti neṣad vanaspatiḥ | sīrā nāḥ sutarā bhava dīrghāyutvāya varcase || āsmanvati riyate saṃ rabhadhvam uttiṣṭhata pracaratā sakhāyaḥ | atrā jahāma ye āsann aśevāḥ śivān vayam ut tare mābhi vājān’ iti ||

‘śaṃ na’ iti nadīm tarati | ‘ya ṛta’ iti rathāṅge’vaśirṇe | ‘ya ṛte cid
 abhiśriṣaḥ purā jatrubhya ātṛdaḥ | saṇḍhātā saṇḍhīm maghavā purūvasur
 niṣkartā vihrutaṃ punar’ iti || aparāhṇe’dhivṛkṣasūrye grhān upayāya
 ‘ūrjaṃ bibhrati’ iti grhān pratidṛśya japati | ‘ūrjaṃ bibhrati vasuvaniḥ
 sumedhā grhān āgāṃ modamānā suvarcāḥ | aghoreṇa cakṣuṣāhaṃ maitreṇa
 grhānāṃ paśyanti vāya ut tirāmi || grhānām āyuh pra vayan tirāma grhā
 asmākaṃ pra tirantv āyuh | grhān ahaṃ sumanasah prapadye viraḥṇi
 vīrapatiḥ suśevā | irāṇi vahato ghr̥tam ukṣamānāṃ(?)teṣv ahaṃ sumanāḥ
 saṃ viśāmi || yeśāṃ madhye’dhiprivasann eti saumanasaṃ bahu | grhān
 upahvayāmahe te no jānantu jānataḥ || sūnṛtāvantaḥ svadhāvanta irāvanto ha
 sāmādāḥ | akṣudhyā atṛṣyā grhā māsmaḍ bibhetana || upahūtā iha gāvaḥ
 upahūtā ajāvayaḥ | atho annasya kilāla upahūto gr̥heṣu me || upahūtā
 bhūridhanāḥ sakḥāyaḥ sādhusaṃmadāḥ | ariṣṭāḥ sarvapuruṣā grhā naḥ
 santu sarvadā’ iti ||

ulaparājīṃ str̥ṇāty ā śayaniyāt | tayā praviśati | adhyāhitāgniṃ sodakaṃ
 sauśadham āvasathaṃ pratipadyate | rohiṇyā mūlena vā yad vā puṇyoktaṃ
 apareṇāgnim ānaḍuhe rohite carmaṇy upaviśyāpi vā darbheṣv eva jaya-
 prabhṛtibhir hutvā ‘agnir aitu prathama’ iti ca | ‘agnir aitu prathamo
 devatānāṃ so’syāḥ prajāṃ nayatu sarvam āyuh | tad ayaṃ rājā varuṇo’
 numanyatāṃ yatheyam strī pautram aghaṃ nirundhyāt svāhā || agnir
 imāṃ trāyatāṃ gārhapatyah so’syāḥ prajāṃ muñcatu mṛtyupāśāt |
 ariktopasthā jivatām astu mātā pautram ānandam abhi vi budhyatām iyaṃ
 svāhā || mā te gr̥he niśi ghora utthād anyatra tvad rudatyah saṃ viśantu |
 jīvaṇtrā patiloke vi rāja paśyanti prajāṃ sumanasyamānāṃ svāhā || mā
 te kumāraḥ stanadhaḥ pra māyi mā tvaṃ vikeśy ura ā vadhiṣṭhāḥ | stanaṃ
 dhayantaṃ savitābhi rakṣatu ā vāsasaḥ paridhānād bṛhaspatir viśve devā
 abhi rakṣantu nityaṃ svāhā || agne prāyaścitte tvaṃ devānāṃ prāyaścittir
 asi yāsyāṃ bhṛṣā tanūs tām asyā nāsaya svāhā || vāyo prāyaścitte | sūrya
 prāyaścitte | candra prāyaścitte | viṣṇo prāyaścitte | viṣṇo prāyaścitte |
 candra prāyaścitte | sūrya prāyaścitte | vāyo prāyaścitte | agne prāyaścitte
 tvaṃ devānāṃ prāyaścittir asi yāsyāṃ bhṛṣā tanūs tām asyā nāsaya svāhā ||
 tryāyuṣaṃ jamadagneḥ kaśyapasya tryāyuṣam | yad devānāṃ tryāyuṣaṃ
 tan me astu tryāyuṣam” iti | ājyasyaikadeśe dadhy āsicya ‘dadhikrāvṇa’
 iti trir dadhi bhakṣayitvā māṇavakāyotsaṅga ‘idam agna’ iti phalāni
 pradadāti | tūṣṇim upacaritaṃ sthālīpākaṃ śrapayitvā tasyāgnim iṣṭvā

prajāpatiṃ ca śeṣaṃ prāśnītaḥ | 'annam eva vivananam annaṃ saṃvananaṃ
 kṛtam | annaṃ paśūnāṃ prāṇo'nnam jyeṣṭhaṃ bhiṣak smṛtam || annamayena
 maṇinā prāṇasūtreṇa prāśninā | sinomi satyagranthinā hṛdayaṃ ca manaś
 ca te || saha vācā mano astu saha cittam saha vratam | cakram ivāṇaḍuhaḥ
 padaṃ mām evānv etu te manaḥ || māṃ caiva paśya sūryaṃ ca mā cānyeṣu
 manaḥ kṛthāḥ | cākravākaṃ saṃvananaṃ mama cāmuṣyāś ca bhūyād' iti ||
 saṃvatsaraṃ brahmacaryaṃ carato dvādaśa rātrīḥ ṣaṭ tisa ekam vā ||

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

dadāmi te (laukika?) nowhere.

prati grhṇāmi (laukika?) nowhere.

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

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

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

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

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

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

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

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

indrāya svāhā KS. 1, 5, 7.

indrānyai svāhā: nowhere.

kāmāya svāhā "

bhagāya svāhā "

hriyai svāhā "

śriyai svāhā "

lakṣmyai svāhā "

puṣṭyai svāhā "

viśvāvasave gandharvarājāya svāhā:
 nowhere.

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

śubhaṃ vada dunduhe: nowhere.

devasya tvā savituḥ prasave: com-
 mon.

yā te lakṣmīr mātṛmayī: nowhere.

agnaye svāhā: common.

somāya svāhā "

varuṇāya svāhā " (KSA. 1, 5, 7)

mitrāya svāhā "

indrāya svāhā "

bṛhaspataye svāhā "

skandāya svāhā: nowhere.

rudrāya svāhā: common.

vātsīputrāya svāhā: nowhere.

bhagāya svāhā "

bhaganakṣatrebhyā svāhā "

kālyai svāhā : nowhere.

bhadrakālyai svāhā "

pūṣṇe svāhā KS. 1, 5, 7.

tvaṣṭre svāhā KSA. 3, 5.

mahiṣikāyai svāhā: nowhere.

indrānyai varuṇānyai gandharvānyai

etc.: nowhere.

agnaye svāhā: nowhere in this order.

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

kumbhāya svāhā: nowhere.

vaiśravaṇāya svāhā ŚB. 5, 6.

iśānāya svāhā ApMB. 2, 18, 16.

kṛīḍaṇi vah śardho mārutaḥ KS. 21,
13=RV. 1, 37, 1=TS. 4, 3, 13.
6=MS. 4, 10, 5: 155, 4, every-
where one, why then by *sakala-*
pāṭha?

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

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

ākūṭaṇi cākūṭis ca TS. 3, 4, 4, 1;
MS. 1, 4, 14: 63, 17.

ṛtāśāḍ ṛtadhāmāgniḥ BS. 18, 14,

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

saṁhito viśvasāmā KS. 18, 14.

(c) bhujiyuh suparnaḥ KS. 18.

14, (d) prajāpatir viśvakarmā
KS. 18, 14. (e)

iṣiro viśvavyacāḥ KS. 18, 14, (f)
14 (g)

sa no bhuvanasya pate KS. 18,
asmai brahmaṇe'smai kṣatrāya

KS. 18, 14, (h)

samudro'si nabhasvān KS. 18,
14, (i)

yās te agne sūrye rucaḥ VS. 18,
47; KS. 16, 16.

yā vo devāḥ sūrye rucaḥ VS. 18,
47; KS. 16, 16.

rucaṇi no dhehi brāhmaṇeṣu VS.
18, 48; TS. 5, 7, 6, 3; MS. 3,

4, 8: 56, 3.

tat tvā yāmi brahmaṇā vandamā-
naḥ VS. 18, 49: KS. 4, 16.

abhyātānāḥ

agnir bhūtānām adhipatiḥ

TS. 3, 4, 5, 1.

indro jyeṣṭhānām adhipatiḥ TS.

3, 4, 5, 1.

yamaḥ pṛthivyā adhipatiḥ TS.

3, 4, 5, 1; PG. 1, 5, 10.

vāyur antarikṣasya TS. 3, 4, 5,

1; AV. 5, 24, 8; PG. 1, 5, 10.

sūryo divaḥ TS. 3, 4, 5, 1; PG.

1, 5, 10.

candramā nakṣatrānām TS. 3,

4, 5, 1; PG. 1, 5, 10; AV. 5,

24, 10.

bṛhaspatir brahmaṇaḥ TS. 3,

4, 5, 1; PG. 1, 5, 10.

mitraḥ satyānām KS. 15, 5; TS.

1, 8, 10, 2; VS. 9, 39; MS.

2, 6, 6: 67, 12.

varuṇo'pām TS. 3, 4, 5, 1; PG.

1, 5, 10. (d); AV. 5, 24, 4.

samudraḥ srotyānām TS. 3, 4,

5, 1; PG. 1, 5, 10.

samudraḥ srotyānām TS. 3, 4,

5, 1; PG. 1, 5, 10.

soma oṣadhinām TS. 3, 4, 5, 1;

PG. 1, 5, 10.

śavitā prasavānām TS. 3, 4, 5,

1; PG. 1, 5, 10; AV. 5, 24, 1.

rudraḥ paśūnām TS. 3, 4, 5, 1.

PG. 1, 5, 10; VS. 9, 39; KS.

15, 5.

tvastā rūpānām TS. 3, 4, 5, 1;

PG. 1, 5, 10.

viṣṇuḥ parvatānām TS. 3, 4,

5, 1.

maruto gaṇānām TS. 3, 4, 5,

1. PG. 1, 5, 10.

pitarāḥ pitāmahāḥ KS. 39, 7;

TB. 4, 3, 3, 2.

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

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

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

mayi doho'si virājaḥ: nowhere in
this form; with a different order
cp. AG. 1, 24, 22; HG. 1, 13, 1;
MG. 1, 9, 7.

viṣṭaro'si mātari sīda: nowhere.

naiva bhoḥ (laukika?) „

na mārṣa („) „

rāṣṭrabhṛtāḥ

dakṣiṇaṃ pādāṃ AB. 1, 27, 8; SMB. 2, 8, 7; GG. 4, 10, 10.
 uttaraṃ pādāṃ: nowhere.
 āpo hi śthā mayobhavaḥ KS. 16, 4; common.
 yo vaḥ śivatamo rasaḥ KS. 16, 4.
 tasmā araṃ gamāma vaḥ KS. 16, 4; common.
 viṣṭaro'sy antarikṣam: nowhere.
 uru tvā vātāya KS. 1, 4.
 tac cakṣur devahitā RV. 7, 66, 16; VS. 36, 24; MS. 4, 9, 20: 936, 4.
 pṛthivyāś tvā nābhau sādāyāmi VS. 1, 11; KB. 6, 14, (Not in KS why then by pratika?)
 madhu vātā ṛtāyate KS. 39, 3; RV. 1, 90, 6; common.
 madhu naktam utośasā ,, RV. 1, 90, 7.
 madhumān no vanaspatiḥ KS. 3, 9, 3; RV. 1, 90, 8.
 vasavas tvāgnirājāno bhakṣayantu ŚŚ. 4, 21, 8; AG. 1, 24, 15, with a variant.
 yan madhuno madhavyasya: with variants in ApMB. 2, 10, 5; PG. 1, 3, 30.
 trayyai vidyāyai yaśo'si ApMB. 2, 10, 1. with variant.
 amṛtopastaraṇam asi: cp. PG.
 mama cāmuṣya ca pāpmānaṃ jahi PG. 1, 3, 27. with variant.
 hato me pāpmā AG. 1, 24, 31; MG. 1, 9, 20.
 pāpmānaṃ me hata MG. 1, 9, 20.
 om kuruta: cp. BGS.
 mātā rudrāṇāṃ RV. VIII. 101, 15; SMB. 2, 8, 15; ApMB. 2, 10, 9 beginning with gaur dhenu bhavyā.
 sūyavasād bhagavatī RV. 1, 164, 40=AV. 7, 73, 11.
 om utsrjata: cp. BGS.
 tṛṇāny attu: cp. BGS.
 anṛkṣarā ṛjavaḥ: cp. BGS. (not in KS.)
 śaṃ na āpo dhanvanyāḥ KS. 2, 1; AV. 1, 6, 4. (KGS. differs from both).
 yā akr̥ntan yā avayan cp. BGS; ours differs from all.
 āśāsānā saumanasam KS. 1, 10; AV. 14, 1, 42. (c+d differ) TS. 1, 1, 10, 1. var.; ApMB. 1, 2, 7 agrees

with TS.; our sūtra agrees with TS. and not with KS.
 preto muñcāmi nāmutaḥ RV. X, 85, 25=AV. 14, 1, 17; AG. 1, 7, 13; ApMB. 1, 4, 5, (var.); SMB. 1, 2, 3.
 pūṣā tveto nayatu hastagrhya ApMB. 1, 2, 8; RV. X, 85, 26 with—nā for—nau.
 mā vidan paripanthinaḥ = RV. X, 85, 32=AV. 14, 2, 11=1, 6, 10.
 yoge yoge KS. 16, 1; RV. 1, 30, 7; AV. 19, 24, 7; SV. 1, 163; ApMB. 1, 6, 3.
 khe rathasya khe'nasah RV. VIII 91, 7; AV. 14, 1, 41; MB. 1, 8, 11. (d. differs in all from KGS.).
 śaṃ te hiraṇyaṃ ApMB. 1, 1, 10. with ṛdma for tardma; AV. 14, 1, 40 with variant.
 agnaye janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with janasomāya janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with janagandharvāya janivide svāhā ApMB. 1, 4, 3; MG. 1, 10, 8 with janasam
 { āyusaḥ prāṇam saṃ tanu KS. 39, 7.
 prāṇād vyānam ,, ,, ,, ,,
 vyānād apānam ,, ,, ,, ,,
 apānāc cakṣuḥ ,, ,, ,, ,,
 cakṣusaḥ śrotram ,, ,, ,, ,,
 śrotrād vācaṃ ,, ,, ,, ,,
 vāca ātmānam ,, ,, ,, ,,
 ātmanaḥ pṛthivīm ,, ,, ,, ,,
 pṛthivyā antarikṣam ,, ,, ,, ,,
 antarikṣād divam ,, ,, ,, ,,
 divaḥ svaḥ ,, ,, ,, ,,
 ākūtyai tvā svāhā, kāmāya tvā svāhā samṛdhe tvā svāhā KS. 13, 11, 12; TS. 3, 4, 2, 1; TB. 2, 5, 3, 2.
 yaḥ prāṇato nimiṣataḥ KS. 40, 1. (b)
 ya oḍā baladāḥ KS. 40, 1. (c)
 yena dyaur ugrā KS. 40, 1. (d)
 ya ime dyāvāpṛthivī KS. 40, 1. (e)
 yasyeme viśve girayaḥ KS. 40, 1, (f)
 āpo ha yan mahatiḥ ,, ,, (g)
 ā naḥ prajāṃ ,, ,, (h)
 agna āyūṃṣi pavase RV. IX. 66, 19; KS. 4, 11: common.
 agnir ṛṣiḥ pavamānaḥ RV. IX. 66, 20; VS. 26, 9. (not in KS.)

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

among themselves.
 ekam iṣe viṣṇus tvānv etu: cp. ĀGS.
 dve ūrje viṣṇus tvānv etu: "
 triṇi rāyaspoṣāya "
 catvāri mayobhavāya "
 pañca prajābhyah "
 ṣaḍ ṛtubhyo dīrghāyutvāya "
 dīrghā-)
 sakhā saptapadā bhava...(not in KS)
 differs from all.
 tac cakṣur devahitam (not in KS);
 found in others.
 paśyasi (laukika?) not found.
 paśyāmi ("
 sumanḡalir iyaṁ vadhūh: cp. ĀGS.
 ud uttamam ārohanṭi ApMB. 1, 6, 5.
 imāṁ tvam indra mīdhvah: cp. ĀGS.
 samrājñi śvaśure bhava RV. X. 85,
 46; ApMB. 1, 6, 6; SMB. 1, 2, 20.
 snuṣāṇāṁ śvaśurāṇāṁ ca ApMB. 1,
 6, 7 with devīṇāṁ for devarāṇāṁ
 yoge yoge KS. 16, 1: common.
 aṅkanyaṅkā abhitaḥ ApMB. 2, 21,
 17; TS. 1, 7, 7, 2; MG. 1, 31, 4;
 PG. 3, 14, 6. HG. 1, 12, 2, all
 with variants.
 khe rathasya khe'nasaḥ: cp. MG.
 sukiṇṇiśukam śālmaliṁ RV. X. 85,
 20 (with lokam for our yonim);
 AV. 14, 1, 61 var.; ApMB. 1, 6,
 4. var.; MG. 1, 13, 6=RV.
 mā vidan paripanthinaḥ: cp. Kauś.
 GS.
 samkāśayā vivahatam AV. 14, 2, 12.
 var.; ApMB. 1, 7, 10. with vari-
 ant.
 ye pathinām (pratika) KS. 17, 16;
 VS. 16, 60; TS. 4, 5, 11, 1; MS.
 2, 9, 9: 129, 1.
 ime catvārah KS. 13, 15.
 ye śmaśāneṣu: nowhere.
 ye vaneṣu śaspiṇjarāḥ KS. 17, 16;
 (VS. 16, 58; TS. 4, 5, 11, 1; MS.
 2, 9, 9; 128, 15 ye vṛkṣeṣu).
 iha raḍiḥ: nowhere; iha rātiḥ VS. 8,
 51; PG. 1, 10, 1.
 namo astu sarpebhyah KS. 16, 15;
 VS. 13, 6.
 ye tīrthāni KS. 17, 16; common.
 tā mandasānā RV. X. 40, 13=Ap-
 MB. 1, 6, 12.
 ayaṁ no mahyāḥ pāram ApMB. 1,
 6, 13.

aśmanvatī rīyate RV. X. 53, 8 var.;	agnir imāṃ trāyatāṃ gārhapatyah:
AV. 12, 2, 26, var.; VS. 35. 10.	nowhere in this form; cp. imām
TA. 6, 3, 2.	agnis SMB. 1, 1, 11; ApMB. 1,
śaṃ no devīr abhiṣṭaye: common.	4, 8.
ya ṛte cid abhiśriṣaḥ AV. 14, 2, 47:	mā te gr̥he niśi ghora utthāt SMB. 1,
RV. VIII. 1, 12. has iṣkartā for	1, 13 with ghosaḥ=ApMB. 1, 4,
our niṣ—	9.
ūrjaṃ bibhrati KS. 38, 13 has	mā te kumāraḥ ApMB. 1, 4, 9 var.
bibhrad vasuḥ, masc; and śivena	agne prāyaścitte ApMB. 1, 10, 3;
for our maitreṇa; AV. 7, 60, 1.	PG. 1, 11, 2.
var.; VS. 3, 41. var.	vāyo prāyaścitte ApMB. 1, 10, 4.
gr̥hāṇām āyuh KS. 38, 13.	sūrya prāyaścitte „ 1, 10, 5 with
gr̥hāṇ aham HG. 1, 29, 2. varies; HG	āditya.
1, 14, 6. var.	candra prāyaścitte: nowhere.
yeśāṃ madhye: nowhere in this	viṣṇo prāyaścitte „
form.	tryāyuṣaṃ jamadagneḥ ApMB. 2,
sūnṛtāvantaḥ svadhāvantaḥ AV. 7,	7, 2; AV. 5, 28, 7: common.
60, 6 with variant.	dadhikrāvṇaḥ KS. 6, 9; 7, 4: com-
upahūtā iha gāvaḥ AV. 7, 60, 5.	mon.
var.; VS. 3, 43; HG. 1, 29,	iḍām agne KS. 16, 11: common.
1=AV.	annam eva vivananam: nowhere.
upahūtā bhūridhanāḥ AV. 7. 60. 4	annamayena maṇinā „
HG. 1, 29, 1 with variants.	saha vācā mano astu „
agnir aitu prathamā devatānām Ap-	mām caiva paśya sūryaṃ ca: no-
MB. 1, 4, 7; SMB. 1, 1, 10; PG.	where.
1, 5, 11. HG. 1, 19, 7 all differ	
from ours.	

The fact that while MGS. employs about 179 mantras or mantra-
portions in the marriage ceremony KGS. uses about 233 should alone suggest
that the KGS. is posterior to the MGS. That it is indeed so is ensured by
the following:—

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

MGS.:—
vijñānam asyāḥ kuryāt | aṣṭau
loṣṭān āharet | sītaloṣṭaṃ vediloṣṭaṃ
dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato
vṛkṣasyādhaṣṭāl loṣṭaṃ śmaśāna-
loṣṭaṃ adhvaloloṣṭaṃ iriṇaloṣṭaṃ iti ||

KGS.:—
bhāgadheyam api vā piṇḍaiḥ
parīkṣayet | sītāyā hradād goṣṭhād
ādevanād ādahanāc catuṣpathād iri-
nāt saṃbhāryaṃ navamam |

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

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

MGS. I. 9. 19-22:—
 asipāṇir gāṃ prāha | hato me pāpmā
 pāpmānaṃ me hata | om kuruteti
 preṣayati | caturo brāhmaṇān
 nānāgotrān bhojayet | paśvaṅgaṃ
 pāyasam vā kārayet | nāmāṃso
 madhuparka iti śrutiḥ ||

KGS. II. 12 15-21:—
 tasmā asipāṇir gāṃ prāha | tām sāstri
 mama cāmuṣya ca pāpmānaṃ jahi
 hato me pāpmā pāpmānaṃ me
 hatom kuruteti | caturo nānāgotrān
 brāhmaṇān | eṣa ādya upāyah |
 nāmāṃso madhuparkaḥ syād iti ha
 vijñāyate | api vā ghṛtaudana eva
 syāt ||

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

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

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

MGS.:—
 upanayanaprabhṛti vratacārī syāt |
 m ā r g a v ā s ā ḥ saṃhatakeśo
 bhaikṣācāryavṛttiḥ, saśalkadaṇḍaḥ,
 saptamuñjāṃ mekhalāṃ dhārayet
 ācāryasyāpratikūlaḥ sarvakārī | yad
 enam upeyāt tad asmai dadyād,
 bahūnāṃ yena saṃyuktaḥ | nāsyā
 śayyām āviśen na saṃvastrayet | na
 ratham ārohet nānṛtaṃ vadet na
 muṣitāṃ striyaṃ prekṣeta | na vihā-
 rārtho jalpet | na rucyartham kiṃ
 cana dhārayeta | sarvāni saṃsparśi-
 kāni stribhyo varjayet | na madhu-
 māṃse prāśnīyāt kṣāralavaṇe ca | na
 snāyād udakaṃ vābhyupeyāt | yadi
 snāyād daṇḍa ivāpsu plaveta ||

KGS.:—
 upanayanaprabhṛti vratacārī syāt |
 m ā r g a v ā s ā ḥ saṃhatakeśaḥ |
 bhaikṣācāryavṛttiḥ | saśalkadaṇḍaḥ |
 saptamuñjāṃ mekhalāṃ dhārayet |
 na madhumāṃse aśnīyāt | kṣāralava-
 ṇavarjī | yad enam upeyāt tad asmai
 dadyāt | bahūnāṃ yena saṃyuktaḥ |
 nāsyā śayyām āviśet | na ratham
 āruhet | na saṃvastraveta | sarvāni
 saṃsparśikāni stribhiḥ saha varjayet |
 na muṣitāṃ prekṣeta | na vihārtham
 jalpet | na rucyartham kiṃcana
 dhārayeta | na snāyāt | udakaṃ
 vābhyupeyāt | yadi snāyād daṇḍa
 ivāpsu pariplayet ||

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

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

MGS. I. 2. 19:—

malavad-vāsasā saha saṃvastraṇam |
rajaḥsu vāsinyā saha śāyyā |

MGS. I. 4. 6:—

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

KGS. I. 3. 14-15:—

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

KGS. I. 9. 5-9:—

tasyānadhyāyāḥ | na vidyotamāne
na stanayati | ākālikaṃ devatumulaṃ
vidyud dhanvolkā | ācāreṇānye |
atyakṣarāḥ śabdāḥ saṃtatavalika-
prasrāvaḥ ||

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

MGS. I. 10. 11:—

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

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

KGS. III. I. 13-16:—

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

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

“eṣa ādya upāyaḥ”

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

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

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

athainām prācīṇ sapta padāni prakrāmayati | ekam iṣe dve ūrje trīṇi
prajābhyas catvāri rāyaspoṣāya pañca bhavāva ṣaḍ ṛtubhyaḥ | sakḥā
saptapadī bhava sumṛḍikā sarasvatī | mā te vyoma saṃdṛṣi | viṣṇus tvām
un nayatv iti sarvatrānuṣajati ||

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

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

I. AśvaGS. I. 6. 20:—

athainām aparājītāyām diśi sapta padāny abhyutkrāmayatiṣa ekapady
ūrje dvipadī rāyaspoṣāya tripadī māyobhavyāya catuṣpadī prajābhyah

pañcapady ṛtubhyaḥ ṣaṭpadī; sakhā saptapadī bhava sā mām anuvratā bhava putrān vindāvahai bahūṃs te santu jaradaṣṭaya iti ||

II. Kauṣītaki I. 14:—

udīcyāṃ diśi sapta padāni prakramayatiṣa ekapady ūrje dvipadī rāyaspoṣāya tripady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadī sakhā saptapadī bhaveti ||

III. Jaiminiya I. 21:—

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

IV. Pāraskara I. 8:—

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

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

(1) Kāṭhaka 25. 42:—

uttarato'gner darbheṣu prācīm prakramayaty ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhyāḥ ṣaḍ ṛtubhyo dirghāyutvāya saptamaṃ; sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṃ dṛṣe | viṣṇus tvānvetīty anuṣaṅgaḥ ||

(2) Bhāradvāja I. 17:—

sapta padāni prakramayaty ekam iṣe viṣṇus tvānvetu, dve ūrje vi-, trīṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptabhyo hotrābhyo vi-, iti saptame pade samīkṣamāṇo japati sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhū-wrong) sakhyāṃ te gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ iti ||

(3) Baudhāyana I. 1. 28:—

athainām devayajanam udānayati ekam iṣe viṣṇus tvānvetu | dve

ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-|
 ṣaḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi-| iti saptamaṃ padam
 upasaṃgrhya japati| sakhāyaḥ saptapadā abhūma sakhyam te gameyam
 sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhaḥ iti ||

(4) Āpastamba II. 4. 16-17:—

athainām uttareṇāgniṃ dakṣiṇena padā prācīm udicīm vā diśam
 abhiprakramayaty ekam iṣa iti| sakheti saptame pade japati ||

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

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

(5) Hiraṇyakeśin I. 21. 1:—

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

(6) Āgniveśya I. 6:—

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

(7) Gobhila II. 2. 10:—

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

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

(9) Kauśika 76. 22-24:—

tāsu padāny utkrāmayati| iṣe tvā sumaṅgali prajāvati susīma iti
 prathamam| ūrje tvā rāyaspoṣāya tvā saubhāgyāya tvā sāmrajyāya tvā
 sampade jīvātave tvā sumaṅgali prajāvati susīma iti saptamaṃ sakhā
 saptapadī bhaveti ||

Thus, the Gṛhyasūtras can be conveniently divided into two groups on the basis of the omission or mention of the seventh step, coupled with the object to be gained by it; and it is just possible that these two groups derived from two different sources. The basis of this division can still further be limited to a single word, *i.e.* saptapadī in contrast with saptapadā; and it is to be noted that, while the Maitrāyaṇa group reads saptapadī the Kāthaka group has saptapadā; and in the light of the consistency with which the two groups use these two words I should, at once, correct Pāraskara¹ saptapadā' into saptapadī and conversely Kauśika saptapadī into saptapadā.

Schröder² and Bradke³ have shown, in detail, that the Maitrāyaṇa and Kāthaka schools of the Black Yajus originated in the north—the early Indian home of the Aryans—while the school of the Taittirīyas developed in the south; and on this account the two schools may be placed earlier than the latter. The Gṛhyasūtras of Baudhāyana, Āpastamba, Bhāradvāja, Hiranyakeśin and Agniveśa belong to the Taittirīya Saṃhitā and a scrutiny of the marriage ceremony given by them may evolve their provisional chronology.

BauGS.

atha vivāhaṃ vyākhyāsyāmaḥ | udagayana
āpūryamānapakṣe punye nakṣatre yugmān
brāhmaṇān varān prahiṇoti 'pra su gmanā
dhiyasānasya sakṣaṇi varebhir varān abhi śu
prasidata | asmākaṃ indra ubhayaṃ juṣoṣati yat
saumyasyāndhaso bubodhati' iti | yato numantra-
yate 'anṛkṣarā rjavaḥ santu panthā yebhiḥ sakḥāyo
yanti no vareyam | sam aryamā saṃ bhago no
niniyāt saṃ jāspatyam suyamam astu devāḥ'
iti | atha yadi dakṣiṇābhiḥ saha dattā syān nātra
varān prahiṇuyāt | tāṃ pratigṛhṇīyāt 'prajāpatiḥ
striyāṃ yaśa' ity etābhiḥ ṣaḍbhir anuchan-
dasam | sarve māsā vivāhasya | śucitapastapasya-
varjam ity eke | rohiṇi mṛgaśīrsam uttare phal-
gunī svātīti vivāhasya nakṣatrāṇi | punarvasū
tiṣyo hastaḥ śroṇā revatīty anyeṣāṃ bhūtika-
rmaṇām | yāni cānyāni puṇyoktāni nakṣatrāṇi
teṣu pūrvedyur evarddhipūrteṣu yugmān brāhma-
ṇān bhojayet | pradakṣiṇam upacāraḥ | puṣpa-
phalākṣatamiśrair yavaḥ tilārtham upalīpya
dadhyodanaṃ saṃprakīrya dakṣiṇaṃ jānuṃ
bhūmau nidhāya savyam uddhṛtya 'idā devahūḥ'

ApGS.

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

1 Later writers forgot the basic distinction between ekapadī and ekapadā; thus Vāsudeva, the author of Śāṅkhāyanagrhyasaṃgraha confuses the two:—iṣa ekapadā bhava, ūrje dvipadā bhava, rāyaspoṣāya tripadī bhava āyobhavyāya catuṣpadī bhava, paśubhyah pañcapadī bhava, śatrubhyah ṣaṭpadī bhava, sakḥā saptapadī bhaveti.

2 Über die Maitrāyaṇī saṃhitā ZDMG. 33. 177-207.

3 Über das Mānava-grhya-sūtra ZDMG. 36. 417-477.

iti japitvā 'nāndīmukhāḥ pitarāḥ prīyantām' iti
vācayitvā 'adya vivāhaḥ' iti brāhmaṇān annena
pariviṣya 'punyāhaṁ svasti rddhim' ity omkā-
rapūrvam tristrir ekaikāṁ āśiṣo vācayitvā snāto'
hatavāsā gandhānuliptāḥ sragvī bhuktāvān
pratodapāṇir apadātir gatvā vadhūjñātibhir
atithivad arcitāḥ snātām ahatavāsasaṁ gandhā-
nuliptāṁ sragvīṇāṁ bhuktavātīm iṣuhastāṁ
dattāṁ vadhūṁ samikṣate 'abhrātṛghnīṁ varu-
ṇāpatighnīṁ bṛhaspate | indrāputraghnīṁ lakṣ-
myāṁ tām asyai savitaḥ suva'' iti | tayekṣyamāṇo
japati 'aghoracakṣur apatighny edhi śivā pati-
bhyaḥ sumanāḥ suvarcāḥ | jivasūr devakāmā-
syonā śaṁ no bhava dvipade śaṁ catuṣpade' iti |
athainām antareṇa bhrumukhe darbhena śaṁ
mārṣti 'idam ahaṁ yā tvayi patighny alakṣmī
tām nirdiśāmi' iti | darbhaṁ nirasyāpa upasprś-
yāthainām dakṣiṇe haste grhṇāti 'mitro' si'iti |
athainām devayajanam udāyati 'ekam iṣe
viṣṇus tvānvetu | dve ūrje viṣṇus tvānvetu |
triṇi vratāya viṣṇustvānvetu | catvāri māyobha-
vāya viṣṇus tvānvetu | pañca paśubhyo viṣṇus
tvānvetu | ṣaḍ rāyaspoṣāya viṣṇus tvānvetu |
sapta saptabhyo hotrābhyo viṣṇus tvānvetu' iti |
saptamam padam upasaṁgrhya japati 'sakhā-
yaḥ saptapadā abhūma sakhyam te gameyam
sakhyāt te mā yoṣam sakhyān me mā yoṣthāḥ'
iti |

āvedyārghyam kuryāt | madhye' gārasyodicī-
napratiṣevanā erakā upastrñāti | tās vaha-
bahugunāny uttaradaśāni vāsāṁsy āstīrya teṣv
ṛtvijāḥ prāṇmukhā upaviśanti | uttarapūrve
deśe' gārasya prāṇkūlān darbhān saṁstīrya teṣv
arghyadracyāṇi saṁsādayati | yāvanta' ṛtvijāḥ
tāvanti kāmśyāni pātrāṇi sāpidhānāni tāvataḥ
kūrcān | dvāv anyau parigrahaṇīyau kūrcāu |
dadhi madhu ghṛtam āpaḥ payo vastrayugāni
kuṇḍalayugāni | yasyai goḥ payas camasaḥ srag
alaṁkaraṇīyam ceti | pavitre kṛtvā tūṣṇīm
saṁskṛtābhir adbhir uttānāni pātrāṇi kṛtvā
prokṣya kūrcā kāmśyam nidhāya tirāḥpavitraṁ
madhv ānayati | dadhi payo vā dvitīyam sa
dvivṛt | ghṛtam tṛtīyam sa trivṛt | yad dvitīyam
tac caturtham sa caturvṛt | āpaḥ pañcamīḥ sa
pañktaḥ | varṣiyasā tejomayenāpidhāya nānā-
puruṣā arghyadravyāny ādadate anvaḥ anusaṁ-
vrajatā | 'kūrcāḥ' iti kūrcam prāha | tat 'sukūr-
caḥ' ititarāḥ pratigrhṇāti | tam pradakṣiṇam pa-
ryasyodagāvṛtta upaviśati | purastād vainam
pratyāñcam upohate 'rāṣṭrabhṛd asy ācāryāsandi-
mā tvad yoṣam' iti | athāsmā udapātram ādāya
kūrcābhyāṁ parigrhya 'pādya āpa' iti prāha | tā
abhimantrayate 'āpaḥ pādāvanepanir dviṣantam

gauḥ | gr̥heṣu gauḥ | tayā
varam atithivad arhayet |
yo'syāpacitas tam itar-
ayā | etāvad gor ālambha-
sthānam atithiḥ pitaro
vivāhaś ca | suptāṁ ruda-
tīṁ niṣkrāntāṁ varaṇe
parivarjayet | dattāṁ gup-
tāṁ dyotāṁ ṛṣabhāṁ
śarabhāṁ vinatāṁ vika-
tāṁ muṇḍām maṇḍūṣi-
kāṁ sāmārikāṁ rātāṁ
pālīṁ mītrāṁ svanujaṁ
varṣakārīṁ ca varjayet |
nakṣatranāmā nadināmā
vṛkṣanāmāś ca garhitāḥ |
sarvāś ca rephalakāro-
pāntā varaṇe parivar-
jayet | śaktiviṣaye dravy-
āṇi pratichannāny upa-
nidhāya brūyād "upa-
sprśa" iti | nānābījāni
saṁsrṣṭāni vedyāḥ pām-
sūn kṣetrāl loṣṭam śakṛc
chmaśānaloṣṭam iti | pūr-
veṣām upasparśane yath-
ālingam rddhiḥ | uttamāṁ
paricakṣate | bandhuśīla-
lakṣaṇasaṁpannām aro-
gām upayacheta | bandhu-
śīlalakṣaṇasaṁpannaḥ śru-
tavān aroga iti varasaṁ-
pat | yasyām manaścak-
ṣuṣor nibandhas tasyām
rddhir netarad ādriyety
eke ||

suhṛdaḥ samavetan
mantravato varān prahi-
nuyāt | tān ādito dvābhy-
ām abhimantrayeta | sva-
yam drṣtvā tṛtīyam japeḥ |

nāśayantu me | asmin kule brahmavarcasy
asāni' iti |

dakṣiṇam pādāṃ pūrvaṃ brāhmaṇāya pra-
sārayati | savyaṃ śūdrāya | strī prakṣālayati
pumān abhiṣiñcati | viparitam ity eke | niyamāt
patnīyajamānau jaṅghe dhāvayataḥ | avanektuḥ
pāṇi saṃ mṛśati 'mayīndriyaṃ vīryam' ity
uraḥ praty ātmānaṃ praty abhimṛśate | apo
vrihibhir yavair vā samudāyutya tathaiva kūr-
cābhyāṃ parigrhya 'arhaṇīyā āpa' iti prāha | tā
abhimantrayate 'ā ma āgād varcasā yaśasā saṃ
srja payasā tejasā ca | taṃ mā priyaṃ prajānāṃ
kurv adhipatiṃ paśūnām' iti | ekadeśam añj-
alāv āñjyamānam anu mantrayate 'virājo' si
virājo doham aśīya | mama padyāya vi rāja'
iti | atīṣiṣṭāḥ parācir niniyamānā anumantrayate
'samudraṃ vaḥ pra hiṇomy akṣitāḥ svāṃ yonim
api gachata | achidraḥ prajāyā bhūyāsaṃ mā
parā seci mat payaḥ' iti | atha tathaiva kūr-
cābhyāṃ parigrhy 'opastaraṇīyā āpa' iti prāha | tāḥ
pibati 'amṛtopastaraṇam asi' iti | trir ācāmet triḥ
parimrjet | dvir ity eke | ācāntāyāpāvṛttāya tath-
aiva kūr-
cābhyāṃ parigrhy 'ārghya' iti prāha |
'madhuparka' iti vā | madhuparkaṃ proktaṃ
anumantrayate 'trayyai vidyāyai yaśo'si yaśaso
yaśo'si brahmaṇo dīptir asi, taṃ mā priyaṃ pra-
jānāṃ kurv adhipatiṃ paśūnām' iti | tam ubhā-
bhyāṃ hastābhyāṃ pratigrhṇāti 'devasya tvā
savituḥ prasave' śvinor bāhubhyāṃ pūṣṇo has-
tābhyāṃ pratigrhṇāmi' iti | tasmīnś cit kiṃcid
āpatitaṃ syāt tad aṅguṣṭhena ca mahānāmnyā
copasaṃgrhyemāṃ diśaṃ nirasyati 'neṣṭāvṛd-
dhiṃ kṛtāmi yā te ghorā tanūḥ, tayā tam
ā viśa yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmaḥ'
iti | athāpa upaspr̥śya sarvābhir aṅgulibhiḥ
samudāyutya prāśnāti 'yan madhuno madha-
vyaṃ paramam annādyaṃ vīryam | tenāhaṃ
madhuno madhavyena paramaṇnādyaena vīr-
yeṇa paramo'nnādo madhavyo'sāni' iti | triḥ
prāśya trir anupibec cheṣaṃ ca kuryāt | ya āt-
manaḥ śreyāṃsam ichet tasmai śeṣaṃ dadyād
iti | ācāntāyāpāvṛttāya tathaiva kūr-
cābhyāṃ parigrhyāpi 'dhānīyā āpa' iti prāha | tāḥ pibati
'amṛtāpidhānam asi' iti | trir ācāmet triḥ pari-
mṛjet | dvir ity eke | ācāntāyāpāvṛttāya 'gaur'
iti gāṃ prāha | tāṃ anumantrayate 'gaur asy
apahatapāpmā' pa pāpmānaṃ nuda mama cāmu-
śya ca' ity upavettur nāma grhṇāti | nānā
mahartvigbhyo gāḥ prāha | ekāṃ hotṛkebhyāḥ
sarvebhyo vai kāmavibhavatvāt | yaḥ prāha
tasmā upākaroty ekadeśaṃ vapāyai juhōti 'agniḥ
prathamāḥ prāśnātu sa hi vedā yathā haviḥ |

caturthyā samikṣeta |
aṅguṣṭhenopamadhyamayā
cāṅgulyā d a r b h a ṃ
saṃgrhyottareṇa yajuṣā
tasyā bhruvor antaraṃ
saṃmṛjya praticinaṃ
nirasyet | prāpte nimitta
uttaraṃ japet yugmān
samavetan mantravata
uttarayādbhyaḥ prahiṇu-
yāt | uttareṇa yajuṣā tas-
yāḥ śirasi darbheṇdvam
nidhāya tasminn uttarayā
dakṣiṇaṃ yugachidraṃ
pratiṣṭhāpya chidre suvar-
ṇam uttarayāntardhāyotta
rābhiḥ pañcabhiḥ snāpa-
yitvottarayāhatena vāsasā-
chādyyottarayā yoktreṇa
saṃnahyati | athainām
uttarayā dakṣiṇe haste
gr̥hitvāgnim abhyāñīyāpa-
reṇāgnim udagagraṃ
kaṭam āstīrya tasminn
upaviśata uttaro varaḥ |
agner upasamādhānā-
dyājyabhāgānte 'thainām
ādito dvābhyāṃ abhi-
mantrayeta | athāśyai dak-
ṣiṇena nīcā hastena dak-
ṣiṇam uttānaṃ hastam
grhṇīyāt | yadi kāmayeta
pumsa eva janayeyam ity
aṅguṣṭham eva | so'bhīvā-
nguṣṭham abhīva lomāni
grhṇāti | 'gr̥bhṇāmi ta' ity
e t ā b h i ś catasṛbhiḥ |
athainām uttareṇāgnim
dakṣiṇena padā prācīm
udicīṃ vā diśaṃ abhi
prakramayaty 'ekam iṣa'

śivā asmabhyam oṣadhīḥ kṛṇotu viśvacarṣaṇīḥ
 iti | ekadeśam upaharati tat prāśnāti 'agniḥ pra-
 thamah prāśnātu sa hi veda yathā haviḥ, aṣṭam
 asmākaṁ kṛṇotv asau brāhmaṇo brāhmaṇeṣu'
 iti | atha yad utrakṣyan bhavati tām anumā-
 trayate 'gaur dhenubhavyā mātā rudrāṇāṁ duhitā
 vasūnāṁ svasādityānāṁ amṛtasya nābhiḥ, pra-
 ṇu vocaṁ cikituṣo janāya mā gām anāgām adītiṁ
 vadhīṣṭa, pibatūdakaṁ tṛṇāny attu, om utsrjate'
 iti | tasyām utsrjāyām meṣam ajaṁ vālabhate |
 āraṇyena vā māṁsena | na tv evāmāṁso' rghyaḥ
 syāt | aśaktau piṣṭānnaṁ saṁsiddhyet | siddhe
 'bhūtam' iti prāha | tat 'subhūtam' ititarah
 pratyāha | tad abhimantrayate 'bhūtaṁ subhū-
 taṁ sā virāt tan mā kṣāyi tan meśāya tan ma-
 ūrjaṁ dhā om kalpayata' iti | caturo nānāgotrān
 brāhmaṇān 'bhojayata' ity eva brūyāt | teṣu
 bhuktavatsv annam asmā upaharati | tat prāśnāti
 'virād asi virād annaṁ virād virājo mayi dhehi'
 iti | bhuktavadbhyo vastrayugāni kuṇḍalayugāni
 yasyai goḥ payas camasaḥ srag alaṁkaraṇīyam
 iti ca dadyāt | ekadhaṇaṁ paṣṭhauhiṁ dadyāv
 ity eke | prān madhuparkād alaṁkaraṇam eke
 samāmananti | mahayed ṛtvijam ācāryam cātma-
 ca mahayati evam evaṁvratā vā ātyantikāḥ
 syuḥ patito'nanūcāna iti nimittāni | varaṇe'
 gnyādheyaprabhṛtiṣu caiśam ṛtvijāṁ smarēt |
 tathaite arghyā ṛtvik śvaśuraḥ pitrvyo mātula
 ācāryo rājā vā snātakāḥ priyo varo' tithir iti |
 saṁvatsaraparyāgatebhya evaṁ kuryād
 vivāhe varāya | athartvigbhyah karmaṇi-karm-
 aṇi dadāti |

atha śucau same deśe agnyāyatanadeśaṁ
 śakalena triḥ prācinam ullikhet trir udicinam |
 athādbhir abhyukṣya śakalaṁ nirasyāpa
 upaspr̥ṣya yājñikāt kāsthād agniṁ mathitvā
 śrotriyāgārād vāhṛtya vyāhṛtibhir nirupyopasa-
 m-ādhyopatiṣṭhate | 'juṣṭo damūnā atithir duroṇa
 imaṁ no yajñam upa yāhi vidvān, viśvā
 agne'bhīyujō vihatya śatrūyatām ā bharā
 bhojanāni' iti | athainaṁ pradakṣiṇam agniṁ
 parisamūhya paryukṣya paristīrya prāgagrair
 darbhair agniṁ paristṛṇāti | api vodagagrāḥ
 paścāc ca purastāc ca bhavanti | dakṣiṇān uttarān
 uttarān adharān yadi prāg udagagrāḥ | uttare-
 nāgniṁ prāgagrān darbhān saṁstīrya teṣu
 dvandvaṁ nyan̄ci pātrāni saṁsādayati devasa-
 myuktāny ekaikaśaḥ pītrsaṁyuktāni sakṛd eva
 ity etasmād brāhmaṇāt | pavitre kṛtvā tūsnīṁ
 saṁskṛtābhir adbhir uttānāni pātrāni kṛtvā

iti | 'sakhe'ti saptame
 pade japati ||

prāg ghomāt pradakṣ-
 iṇam agniṁ kṛtvā | yathā-
 sthānam upaviśyānvārab-
 dhāyām uttarā āhutiḥ
 juhōti 'somāya janivide
 svāhā' ity etaiḥ pratima-
 ntram | athainām uttare-
 nāgniṁ dakṣiṇena padā-
 śmānam āsthāpayaty 'ā
 tiṣṭha' iti | athāsyā añja-
 lāv upastīrya dvir lājān
 opyābhīghārayati | tasyāḥ
 sodaryo lājān āvapaṭity
 eke | juhōti 'iyaṁ nārī'
 iti | uttarābhis tiṣṭbhiḥ
 pradakṣiṇam agniṁ kṛtvā-
 śmānam āsthāpayati ya-
 thā purastāt | homaś
 cottarayā | punaḥ pari-
 kramaṇam āsthāpanaṁ
 homaś cottarayā | punaḥ
 parikramaṇam | jayādi
 pratipadyate | pariṣecan-
 āntaṁ kṛtvottarābhyām
 yoktraṁ vimucya tām
 tataḥ pra vā vāhayet |
 samopyaitam agnim anu-
 haranti | nityo dhāryaḥ |
 anugato manthyaḥ | śro-
 triyāgārād vāhāryaḥ | upa-
 vāsaś cānyatarasya bhār-
 yāyāḥ patyur vānugate |
 api vottarayā juhuyān
 nopavaset uttarā ratha-
 syottambhaṇi vāhāv ut-
 tarābhyām yunakti | dak-
 ṣiṇam agre | ārohatim
 uttarābhir abhimantra-
 yate | sūtre vartmanor

prokṣya visrasyedhmaṃ triḥ sarvābhiḥ prokṣati |
darbheṣu dakṣiṇato brāhmaṇa upaviśati uttarata
udapātram | atha tiraḥpavitram ājyasthālyāṃ
ājyaṃ nirupyodico'ṅgārān nirūhya vyantān
kṛtvā teṣu adhiśrityābhidyotanēnābhidyotyā dve
darbhāgre prachidya prakṣālyā pratyasya punar
abhidyotyā triḥ paryagni kṛtvā vartma kurvann
udag udvāsyā pratyūhyāṅgārān barhir āstīrya
athainam udicīnāgrābhyāṃ pavitrābhyāṃ punar-
āhāraṃ trir utpūya visrasya pavitre dbhiḥ
saṃsprśyāgnāv anupraharati | atha darviṃ
niṣṭapya darbhaiḥ saṃmrjyādbhiḥ saṃsprśya
punar niṣṭapya prokṣya nidhāya darbhan adbhiḥ
saṃsprśyāgnāv anupraharati | atha śamyāḥ
paridadhāti 'khādirī darvi tejaskāmasyaudum-
bary annādyakāmasya pālāśī brahmavarcasa-
kāmasya' iti | atha haikēṣāṃ vijñāyate 'nirṭi-
grhītā vai darvi yad darvyā juhuyān nirṭyāsyā
yajñāṃ grāhayet tasmāt sruveṇaiva hotavyam'
iti | pālāśena sruveṇety Ātreyaḥ | khādireṇety
Āṅgīrasaḥ | tāmrāyaseṇety Ātharvaṇaḥ | kārṣṇā
yaseṇābhicarann iti sārvaṭrikam | anyo vāsyai-
tāvat kṛtvā gamanaṃ kākṣet | apareṇāgnim
udicīnapratīṣevanām erakāṃ sādhiṇāṃ āstīrya
tasyāṃ prāñcāv upaviśata uttarataḥ patir
dakṣiṇā patnī | athānvārabdhāyāṃ pradakṣiṇam
agniṃ pariśiṇcati | 'adite'numanyasva' iti dakṣi-
ṇataḥ prācīnam | 'anumate'nu manyasva' iti
paścād udicīnam | 'sarasvate'nu manyasva' ity
uttarataḥ prācīnam | 'deva savitaḥ pra suva' iti
samantaṃ pradakṣiṇaṃ samantam eva vā tūṣ-
ṇīm | athedhmaṃ abhyajya pari samidhaṃ
śinaṣṭi svāhākāreṇābhyādhāyāghārāv āghāraya-
ti | 'prajāpataye svāhā' iti manasottare paridhi-
samidhau saṃsprśyākṣṇayā saṃtatam | 'indrāya
svāhā' ity upāṃśu dakṣiṇe paridhisamidhau
saṃsprśyākṣṇayā saṃtatam | athājyabhāgau
juhoti | 'agnaye svāhā' ity uttarārdhapūrvārdhe |
athāgnimukhaṃ juhoti 'yukto vaha jātavedaḥ
purastād agne viddhi karma kriyamāṇaṃ yathe-
dam, tvam bhiṣag bheṣajasyāsi kartā tvayā gā
aśvān puruṣān sanema svāhā | catasra āśāḥ pra
carantv agnaya imaṃ no yajñāṃ nayatu
prajānan, gṛhaṃ pibann ajaraṃ suviraṃ brahma
samid bhavaty āhutināṃ svāhā | ā no bhadraḥ
kratavo yantu viśvato'dabdhāso aparitāsa
udbhidaḥ, devā no yathā sadam id vṛdhe' sann
aprāyuvo rakṣitāro dive-dive svāhā | virūpākṣa
mā vi bādhiṣṭhā mā vi bādha vi bādhiṭhāḥ, nirṭyai
tvā putram āhuḥ sa naḥ karmāṇi dhārāya svāhā |
virūpākṣam ahaṃ yaje nijaṅgham śabalodaram,
yo māyaṃ paribādhate śriyai puṣṭyai ca nityadā

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

nāvam uttarayānu-
mantrayate | n a c a
nāvyaṃ taratī vadhūḥ
paśyet | tirtvottaraṃ
japet | śmaśānādhivyati-
krame bhāṇḍe rathe vā
riṣṭe'gner upasamādhā-
nādy ājyabhāgānte'nvār-
abdhāyāṃ uttarā āhutiḥ
hutvā jayādī pratipadyate
pariṣecanāntaṃ karoti |
kṣīrīṇāṃ anyeṣāṃ vā lakṣ-
maṇyānāṃ vṛkṣāṇāṃ
nadināṃ dhanvanāṃ ca
vyatikrama uttare yathā-
līṅgaṃ japet | gṛhān
uttarayā saṃkāśayati |
v ā h ā v uttarābhyāṃ
vimuñcati dakṣiṇam agre |
lohitaṃ carmāṇaḥ
prācīnagrivam uttara-
loma madhye'gārasyottara-
yāstīrya gṛhān prapāday-
ann uttarāṃ vācayati dak-
ṣiṇena padā | na ca deha-
līṃ abhitiṣṭhati | uttara-
pūrvadeśe'gārasyāgner up-
asamādhānādyājyabhāgā-
nte'nvārabdhāyāṃ uttarā
āhutiḥ hutvā jayādī pratip-
adyate pariṣecanāntaṃ
kṛtvottarayā carmaṇy up-
aviśata uttaro varaḥ | athā-
syāḥ puṃsvor jivaputrā-

tasmai svāhā | yā tiraści nipadyase'ham
vidharanī iti, tāṇ tvā ghṛtasya dhārayāgnau
saṃrāadhanīṇ yaḥ svāhā | saṃrādhinyai devyai
svāhā | prasādhinyai devyai svāhā | bhūḥ svāhā |
bhuvāḥ svāhā | suvāḥ svāhā | bhūr bhuvāḥ
suvāḥ svāhā ity etāvat | sarvadarvihomānām
eṣa kalpaḥ ||

athāsya upotthāya dakṣiṇena hastena
dakṣiṇam aṃsaṃ pratibāhum anvavahṛtya
hṛdayadeśam abhimṛśati 'mama hṛdaye hṛdayaṃ
te astu mama citte cittam astu te | mama vācam
ekamanāḥ śṛṇu mām evānūvratā sahacaryā mayā
bhava' iti | athāsyaai dakṣiṇe karṇe japati 'māṇ
te manaḥ praviśatu māṇ cakṣur mām u te
bhagaḥ | mayi sarvāṇi bhūtāni mayi prajñānam
astu te || madhugē madhvagāhe jihvā me
madhuvādinī | mukhe me sārāghaṃ madhu datsu
saṃvananam kṛtam || cākṛavākam saṃ vananam
yan nadibhya udāhṛtam | tad vittau devagan-
dharvau tena saṃvaninau svāḥ || sprśāmi te'ham
aṅgāni vāyur āpaś ca mā paraḥ | māṇ caiva
paśya sūryaṃ ca mā cānyeṣu manaḥ kṛthāḥ ||
somaḥ prathamō vivide gandharvo vivida utta-
rah || tṛtiyo agniś te patis tūriyas te manuṣya-
jāḥ || somo'dadad gandharvāya gandharvo'
dadad agnaye | rayiṃ ca putrāṃś cādād agnir
mahyam atho imām || sarasvatī predam ava
subhage vājiniṇvati | tāṇ tvā viśvasya bhūtasya
pra gāyāmasy agrataḥ' ti | athāsyaai dakṣiṇena
nicā hastena dakṣiṇam uttānaṃ hastam sāngu-
ṣṭham abhiva lomāni grhṇāti 'grbhṇāmi te
suprajāstvēya hastāṃ mayā patyā jāradaṣṭir
yathāsaḥ | bhago aryamā savitā purāṇdhir
mahyaṃ tvādur gārhapatyāya devāḥ' iti | athai-
nām pradakṣiṇam agniṃ paryāṇayati 'pari tvāgne
puraṃ vayaṃ vipraṃ sahasya dhīmahi | dhṛṣ-
advārṇaṃ divedive bhettāraṃ bhāṅgurāvataḥ'
iti | atha tayopaviśyānvārabdhāyām upāyamanir
juhoti 'agne śardha mahate saubhagāya tava
dyumnāny uttamāni santu | saṃ jāsapatyaṃ
suyaman ā kṛṇusva śatrūyatām abhi tiṣṭhā
mahāṃsi svāhā || somāya janivide svāhā |
gandharvāya janivide svāhā | agnaye janivide
svāhā | kanyalā pitṛbhyo yati patilokam ava
dikṣām adāstha svāhā || preto muñcāti nāmutaḥ
subaddhām amutas karat | yathēyam indra midh-
vaḥ suputrā subhagā satī svāhā || agnir aitu
prathamō devatānām so'syai prajāṃ muñcatu
mṛtyupāsāt | tad ayaṃ rājā varuṇo' numanyatām
yathēyaṃ strī pautram aghaṃ na rodāt svāhā ||
imām agniś trāyatām gārhapatyāḥ prajāṃ asyai
nayatu dīrgham āyuh | aśūnyopasthā jivatām

yāḥ putram aṅka uttara-
yopaveśya tasmai phalāny
uttareṇa yajuṣā pradā-
yottare japitvā vācaṃ
yachaty ānakṣatrebhyāḥ |
uditeṣu nakṣatreṣu prācīṇ
udīcīṇ vā diśam upaniṣ-
kramyottarābhyāṃ yathā-
liṅgaṃ dhruvam arun-
dhatiṃ ca darśayati ||

astu mātā pautrm ānandam abhi pra budhyatām
 iyaṁ svāha || mā te gr̥he niśi ghoṣa utthād
 anyatra tvad rudatyah saṁ viśantu | mā tvaṁ
 vikeśy ura ā vadhiṣṭhā jīvapātñi patiloke vi rāja
 paśyanti prajāṁ sumanasyamānā svāhā ||
 aprajastāṁ pautramṛtyuṁ pāpmānam uta
 vāgham | śīrṣṇaḥ srajam ivonmucya dviṣad-
 bhyah prati muñcāmi pāśaṁ svāhā iti ||

athainām utthāpyottarenāgniṁ dakṣiṇena
 padāśmānam āsthāpayati 'ā tiṣṭhemam aśmānam
 aśmeva tvaṁ sthirā bhava | abhi tiṣṭha pṛtan-
 yataḥ sahasva pṛtanāyataḥ' iti | athāsyā añjalāv
 upastīrya tasyāḥ sodaryo dvir lājān āvapati |
 tān abhighārya juhōti 'iyaṁ nāry upabrūte' gnaū
 lājān āvapanti | dīrghāyur astu me patir jīvātu
 śaradaḥ śataṁ svāhā || athainām pradakṣiṇam
 agniṁ paryāṇayati 'tubhyaṁ agre paryavahan
 sūryāṁ vahatunā saha | punaḥ patibhyo jāyām
 dā agne prajayā saha' iti | tathā'sthāpayati
 tathā juhōti | athainām punaḥ pradakṣiṇam
 agniṁ paryāṇayati 'punaḥ patnīm agnir adād
 āyusā saha varcasā | dīrghāyur asyā yah patih
 sa etu śaradaḥ śataṁ' iti | tathaivāsthāpayati
 tathaiva juhōti | athainām punar eva paryāṇayati
 'viśvā uta tvayā vayaṁ dhārā udanyā iva |
 atigāhemahi dviṣaḥ' iti | atha tathopaviśyānvāra-
 bdhāyām jayān abhyātānān rāṣṭrabhṛta iti hutvā
 athāmātyahomān juhōti | atha prajāpatyān juhōti
 'prajāpate na tvad etāny anyah' iti | atha sauvi-
 ṣṭakṛtaṁ juhōti 'yad asya karmano' ty arīricaṁ
 yad vā nyūnam ihākaram | agnis tat sviṣṭakṛd
 vidvān sarvaṁ sviṣṭaṁ suhutaṁ karotu me |
 agnaye sviṣṭakṛte suhutahuta āhutinām kāmānām
 samardhavitre svāhā' iti | atha sruvena paridhīm
 anakti | atha paristarāt samullipyājyasthālyām
 prastaravad barhir aktvā tṛṇaṁ prachādyāgnāv
 anupraharati | atha śamyā apohya tathaiva
 pariśiñcati 'anv amamsthāḥ, prāsāvīḥ' iti
 mantrāntān samnamayati | atha praṇītādbhyo
 diśo vyunnīya 'brahmaṇe varaṁ dadāmi' iti gām
 brāhmaṇebhyaḥ | atha āghāravān darvihomaḥ |
 athāparaḥ:—parisamūhya paryukṣya paristīry-
 ājyaṁ vilāpyotpūya sruk sruvaṁ niṣṭapya
 sammṛjya sruči caturgr̥hitaṁ gr̥hītvā sarvān
 mantrān samanudrutya sakṛd evāhutiṁ juhōti |
 agniḥ sviṣṭakṛd dvitīyaḥ | dvir juhōti dvir
 nimārṣti dviḥ prāśnāty utsṛpyācāmati nirledhity
 eṣa āgnihotrikah | athāparaḥ:—parisamūhya
 paryukṣya paristīrya prākṛtena haviṣā yāvadā-
 mnātam āhūtir juhōty eṣa hy apūrvah | tatro-
 dāharanti:—

āghāraṃ prakṛtiṃ prāha darvihomasya
Bādariḥ |

āgnihotrikaṃ tathātreyah Kāsakṛtsnas tv
apūrvatām iti ||

tām na mithaḥ saṃsādayed anādeśāt |
anunayanty etam agnim | athaināṃ pitur aṅkā
udvapati, guror vā 'ye vadhvaś candraṃ vahatuṃ
yakṣmā yanti janāṃ anu | punas tām yajñiṃyā
devā nayantu yata āgataḥ' iti | athaināṃ dakṣiṇe
haste grhītvā svaratham āropya svān grhān
ānayati 'pūṣā tveto nayatu hastagrhyāśvinau
tvā pravahatām rathena | grhān gacha grhapatnī
yathāso vaśini tvaṃ vidatham ā vadāsi' iti |
panthānam anumantrayate 'sugaṃ panthānam
ārukṣam ariṣṭam svastivāhanam | yasmin viro
na riṣyaty anyeṣāṃ vindate vasu', iti | oṣadhi-
vanaspatayo nadyo vanāny anumantrayate 'yā
oṣadhayo ye vanaspatayo yā nadyo yāni dhanvān
ye vanā | te tvā vadhu prajāvatīṃ pra tve muñ-
cantv aṇhasaḥ' iti | atha jāyām āniya svān
grhān prapādayati 'bhadraṃ grhān sumanasah
prapadye' viraghnī viravataḥ suvirān | irāṃ
vahato ghṛtam ukṣamāṇā teṣv ahaṃ sumanāḥ
saṃ viśāni' iti | athaināṃ ānaḍuḥ carmany
upaveśayatiḥ gāvaḥ pra jāyadhvam ihaśva iha
pūruṣāḥ | iho sahasradakṣiṇo rāyaspoṣo niśidatu''
iti | atrābhyām amātyās stokmāny āropayante |
atha vācaṃ yachataḥ ānakṣatrāṇām udayāt
athāhorātrayoh saṃdhim anumantrayate
'nilalohite bhavataḥ kṛtyāsaktir vyajyate |
edhante'syā jñātayaḥ patir bandheṣu badhyatām'
iti | athoditeṣu nakṣatresūpaniṣkramya dhruvam
arundhatiṃ ca darśayati | 'dhruvo'si dhruvakṣitir
dhruvam asi dhruvataḥ sthitam | tvaṃ
nakṣatrāṇāṃ methy asi sa mā pāhi pṛtanyataḥ'
iti dhruvam | 'saptarṣayaḥ prathamāṃ kṛttikā-
nām arundhatiṃ yad dhruvatām ha ninyuḥ | śat
kṛttikā mukhyayogaṃ vahantiyam asmākam
edhatv aṣṭam arundhatī ity arundhatīm | atha
vivāhasyārundhaty upasthānāt kṛtvā vratam
upaiti 'agne vratapate upayamanam vratam
carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vāyo vratapate, āditya vratapate, vratānām
vratapate upayamanam vratam carīṣyāmi tac
chakeyaṃ tan me rādhyatām' iti | ubhau jāyā-
patī vratacārīṇau brahmacārīṇau bhavato' dhaḥ
śayāte)

pra su gmaṇtā dhiyasānasya sakṣani
ApMB. I, I, I; RV. X, 32, I with
one variant .
anṛkṣarā rjavaḥ santu panthāḥ cp. |

KGS. ApMB. I, I, 2.

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

sapam etc., six verses. TB. 2, 4, 6. 5.
 modah pramoda ānandah TB. 2, 4, 6, 5.
 manasaś cittam ākūtim TB. 2, 4, 6, 6.
 yathāham asyā atṛpam TB. 2, 4, 6, 6.
 dadāmīty agnir vadati TB. 2, 4, 6, 7.
 āpas tat-satyam ābharan TB. 2, 4, 6, 7.
 idā devahūḥ TS. 3, 3, 2, 1.
 nāndīmukhāḥ pitarah priyantām:
 nowhere.
 puṇyāhaṇ svasti ṛddhim: nowhere.
 abhrātṛghnīm varuṇāpatighnim ApMB. 1, 1, 3; cp. KGS.
 aghoracakṣur apatighny edhi ApMB. 1, 1, 4; cp. AGS., KGS.
 idam ahaṇ yā tvayi patighnī ApMB. 1, 1, 5.
 mitro'si TS. 1, 8, 16, 1.
 ekam iṣe viṣṇus tvānv etu ApMB. 1, 3, 7; TB. 4, 7, 7, 11; TS. 3, 2, 6, 1.
 dve ūrje vi- TB: 3, 7, 7, 11; ApMB. 1, 3, 8.
 triṇi vratāya—ApMB. 1, 3, 9; TB. 3, 7, 7, 11.
 catvāri māyobhavāya—ApMB. 1, 3, 10; TB. 3: 7, 7, 11.
 pañca paśubhyaḥ ApMB. 1, 3, 11; TB. 3: 7, 7, 11.
 ṣaḍ rāyaspoṣāya—TB. 3: 7, 7, 11.
 sapta saptabhyaḥ „
 sakhāyaḥ saptapadā „
 kūrcāḥ (laukika?) „
 sukūrcāḥ („)
 rāṣṭrabhṛd asy ācāryāsandi ApMB. 2, 4, 12; MG. 1, 6, 9: 12, 17.
 āpah pādāvanejanīḥ AB. 8, 27, 4; ApMB. 2, 9, 10.
 mayi mahaḥ ApMB. 2, 9, 11: order differs; so in GB. 1, 5, 15, 17.
 mayīndriyaṇ vīryam ApMB. 2, 9, 11.
 ā ma āgād varcasā ApMB. 2, 9, 12 with variants.
 virājo'si virājo doham...ApMB. 2, 9, 13 with variants.
 samudraṇ vaḥ pra hiṇomi AV. 10, 5, 23; var.; ApMR. 2, 9, 14. deletes our *akṣitāḥ*.
 amṛtopastaraṇam asi ApMB. 2, 10, 3.
 arghyaḥ (laukika?) MG. 1, 12, 8.
 madhuparkaḥ („) MG. 1, 13, 7;

adadhāt ĀpG. 5, 13, 10.
 trayyai vidyāyai yaśo'si ApMB. 2, 10, 1.
 devasya tvā savituḥ prasave TB. 2, 6, 8, 6; VS. 2, 11.
 neṣṭāvṛddhiṇ kṛtāmi: nowhere; cp. neṣṭāvṛddhiṇ kṛtāni LŚ 4, 9, 13.
 yan madhuno madhavyam ApMB. 2, 10, 5.
 apidhānīyā āpah (laukika?)
 amṛtāpidhānam asi ApMB. 2, 10, 4; TA. 10, 35, 1.
 gauḥ ApMB. 2, 10, 6.
 gāur asy apahatapāpmā ApMB. 2, 10, 6 has *jahi* for our *nuda*.
 agniḥ prathamah prāśnātu TB. 2, 4, 8, 7; ApMB. 2, 10, 6 slightly differs.
 gaur dhenubhavyā ApMB. 2, 10, 9.
 om utsṛjata „ 2, 10, 12.
 bhūtam „ 2, 10, 13.
 subhūtam „
 bhūtaṇ—ūrjaṇ dhāḥ ApMB. 2, 10, 13—18.
 virāḍ asi virāḍ annam: nowhere.
 bhūḥ svāhā „
 bhuvaḥ svāhā „
 svaḥ svāhā „
 juṣṭo damūnā atithiḥ TB. 2, 4, 1, 1: RV. V, 4, 5; AV. 7, 73, 9.
 adite'nu manyasva TS. 2, 3, 1, 2.
 anumate'numanyasva: in no Saṃhitā.
 sarasvate'numanyasva „
 deva savitaḥ pra suva yajñam TS. 1, 7, 7, 1; 4, 1, 1, 2.
 prajāpataye svāhā TS. 3, 4, 2, 1; 1, 3, 15, 1.
 indrāya svāhā TS. 1, 4, 18, 1 common.
 agnaye svāhā TS. 1, 8, 13, 3. „
 somāya svāhā TS. 7, 1, 14, 1. „
 yukto vaha jātavedaḥ purastāt: in no Saṃhitā.
 catasra āśāḥ pra carantv agnaye TS. 5, 7, 8, 2.
 ā no bhadrāḥ kratavaḥ RV. 1, 89, 1; VS. 25, 14; KS. 26, 11.
 virūpākṣa mā vi bādhiṣṭhāḥ; not recorded.
 virūpākṣam ahaṇ yaje; not recorded.
 yā tīraścī nipadyase ApMB. 2, 8, 5; cp. GGS.
 saṃrādhinyai devyai ApMB. 2, 8, 6.
 mama hṛdaye hṛdayaṇ te astu; nowhere in this form.

māṇi te manah praviśatu: nowhere
in this form.
madhuge madhvagāhe „
cākṛavākaṁ saṁvananam „
sprśāmi te'ham aṅgāni „
somaḥ prathamo vivide; cp. PGS.
ApMB. 1, 3, 1.
somo'dadad gandharvāya; cp. PGS.
ApMB. 1, 3, 2.
sarasvati predam ava subhage ApMB.
1, 3, 5.
grbhñāmi te suprajāstvēya; cp. ĀGS.
pari tvāgne purāṇi vayam TS. 1, 5, 6,
4; RV. X. 87, 22. d var.); AV.
7, 71, 1. varies.
agne śardha mahate saubhagāya TB.
2, 4, 1, 1; RV. V, 28, 3.
somāya janivide svāhā ApMB. 1, 4, 1.
gandharvāya janivide svāhā „ 1, 4, 2.
agnaye jani- 1, 4, 3.
kanyalā pitṛbhyo yatī 1, 4, 4; cp. GGS.
preto muñcāmi nāmutaḥ ApMB. 1,
4, 5; RV. X, 85, 25; var.; AV. 14,
1, 17; var.; SMB. 1, 2, 3, 4.
imāṇi tvam indra mīdhvaḥ ApMB. 1,
4, 6, cp. ĀGS.
agnir aitu prathamo devatānām
ApMB. 1, 4, 7; cp. PGS.
imām agnis trāyatām gārhapatyah
ApMB. 1, 4, 8; cp. PGS.
mā te gr̥he niśi ghoṣa utthāt ApMB.
1, 4, 9.
aprajastāṇi pautramṛtyum ApMB.
1, 4, 11; SMB. 1, 1, 14.
ā tiṣthemam aśmānam ApMB. 1, 5,
1. with sthiro.
iyaṇi nāry upabrūte ApMB. 1, 5, 2.
cp. PGS.
tubhyam agre pary avahan ApMB.
1, 5, 3.
punaḥ patnīm agnir adāt ApMB. 1, 5,
4; RV. X, 85: 39 sl. var.; AV.
14, 2, 2, sl. var.
viśvā uta tvayā vayam ApMB. 1, 5,
5; RV. II, 7, 3.
jaya; cp. PGS.
abhyātāna „

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

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

rāṣṭrabhṛt „
prajāpate na tvad TS. 1, 8, 14, 2;
RV. X, 121, 10; VS. 10, 20; AV.
7, 80, 3.
yad asya karmaṇah; nowhere in this
form.
anv amāṇisthāḥ; cp. adite'nu man-
yasva.
prāsāviḥ; cp. deva savitaḥ pra suva
etc.
varaṇi dadāmi (laukika) AB. 8, 9, 5.
ye vadhvaś candraṇi vahatum
ApMB. 1, 6, 9; RV. X, 85, 31;
sl. var.; AV. 14, 2, X. same.
pūṣā tveto nayatu hastagr̥hya ApMB.
1, 2, 8.
sugaṇi panthānam ārukṣam ApMB.
1, 6, 11.
yā oṣadhayo ye vanaspatayaḥ ApMB.
1, 7, 9; AV. 14, 2, 7; both with
variants.
bhadrān gr̥hān sumanasah prapadye
nowhere.
iha gāvāḥ prajāyadhvam ApMB. 1,
9, 1.
nīllohite bhavataḥ ApMB. 1, 6, 8;
sl. var.; RV. X, 85, 28; sl. var.:
= AV. 14, 1, 26.
dhruvo'si dhruvakṣitiḥ ApMB. 1, 9,
6; sl. var.; TS. 1, 4, 13, 1 differs.
sapta ṛṣayaḥ prathamām: nowhere.
agne vratapate upayamanam; no-
where in this form.
ūrjah pṛthivyāḥ TB. 1, 2, 1, 5.
prajāyā tvāṇi saṁsr̥jāmi; nowhere.
prajāvatī bhūyāsam (laukika?) „
prajāyā tvā paśubhiḥ saṁ sr̥ nowhere
prajāvān paśumān bhūyāsam „
agnir mūrdhā divaḥ, TS. 1, 5, 11, 4;
4, 4, 4, 1.
bhuvō yajñasya rajasaś ca TS.
4, 4, 4, 1.
maruto yad dha vo divaḥ TS. 1, 5,
11, 4.
sumaṅgalir iyaṇi vadhūḥ cp. PGS.
saṇi no manah saṇi hṛdayāni in no
Saṇhitā.

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

Practically all the verses are given in sakalapāṭha, so much so that having prescribed 'āghārāv āghārayati' (1. 3. 26) and 'ājyabhāgau juhoti' (1. 3. 29) the sūtra adds 'prajāpataye svāhā, indrāya svāhā, agnaye svāhā, somāya svāhā', in order to elucidate them.

The following may be noted with care:—

1. Out of 150 verses, 24 do not occur in any Vedic work.
2. Only 14 verses are found in TS.; and only 59 in the Mantrapāṭha, out of which 15 show variants.

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

The fact that Āpastamba¹ employs about 104 verses in contrast to 150 used by Baudhāyana would tend to put it earlier than that; but such a conclusion is negated by the following sūtra, in which it quotes from Baudhāyana:—

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

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

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

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

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

GGS. II. 2. 4—sakṛt saṃgrhītaṃ lājānām añjaliṃ bhrātā vadhvañjalāv ā vapati |

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

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

BhGS. I. 16—athāsyā bhrātāñjalīnāñjalāv upastīrṇābhighāritān lājān chūrpad añjalīnopaghātān añjalāv ā vapet|

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

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

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

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

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

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

yatharṣi śikhāṇi ni dadhyād ity eke (*i.e.*, “he may arrange the locks in the fashion of his ancestral ṛṣis”).

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

“apareṇāgniṇi prāñcam upaveśya trenyā śalalyā tribhir darbhapuñ-jilaiḥ śālāluglapseneti tūṣṇiṇi keśān viniya yatharṣi śikhā(m?) ni dadhāti.”

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

And it is exactly on this account that I differ from that part of Bühler's³ thesis on the posterity of ĀpGS. to BauGS., where he advances

¹ Details: Oldenberg, Gṛhyasūtras II. Intr. pp. XXXVII.

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

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

this type of reasoning, but agree with him in the rest of the work for placing the ĀpGS. later¹ than the BauGS.

BhGS.

catvāri vivāhakaraṇāni vittaṃ
rūpaṃ prajñā bāndhavam iti | tāni
cet sarvāni na śaknuyād vittaṃ ud-
asvet | tato rūpaṃ | prajñāyām (ca
tu?) bāndhave ca vivadante | bāndha-
vam udasyed ity eka āhur aprajñena
hi kaḥ saṃvāsah | athaitad aparāṇi
na khalv iyaṃ arthebhya ūhyate pra-
jānanārtho'syāṃ pradhānaḥ sa yo'
lāṃ saṃlakṣaṇāya syāt sa tām āva-
heta yasyāṃ praśastā jāyeraṇ | na
svapantim upagrñhita na carantim |
prathamam abhivāgachaiḥ s tām maṅ-
galyāni paripṛchet | caturo loṣṭān
āhared vediloṣṭāṃ gomayaloṣṭāṃ sītā-
loṣṭāṃ śmaśānaloṣṭāṃ iti | tām āhai-
sām ekam ādatsveti | sā ced vediloṣ-
ṭāṃ ādaditādhyāpakam yāyājñakaṃ
janayisyatīti vidyād yadi gomayaloṣ-
ṭāṃ bahupaśuṃ janayisyatīti vid-
vād yadi sītaloṣṭāṃ kṛstarādhikam
janayisyatīti vidyād yadi śmaśāna-
loṣṭāṃ ādahanāśikṣṇi parikhvāteti
vidyān nainām upagrñhītātha khalu
bahūni lakṣaṇāni bhavanti | ślokaṃ tu
lakṣaṇā udāharanti | yasyāṃ mano'nu-
ramate cakṣuś ca pratipadyate | tām
vidyāt puṇyalakṣmīkāṃ kiṃ jñānena
karisyatīti | udagayana upagrñhita
vijñāvata 'udagayanaṃ devānām'
iti | daivaṃ punar idaṃ karma ||

dakṣiṇāyana ity aparāṇi vijñāyate
dakṣiṇāyanam pitṛṇām iti | pitṛsaṃ-
yuktaṃ punar idaṃ karma | pūrva-
pakṣa upagrñhita vijñāyate pūrva-
pakṣo devānām iti | daivaṃ punar-
idaṃ karma | aparapakṣa ity aparāṇi
vijñāyate' parapakṣaḥ pitṛṇām iti |
pitṛsaṃyuktaṃ punar idaṃ karma |
madhyandina upagrñhita | vijñāyate
madhyandinaṃ ṛṣiṇām ity ṛṣisaṃyuk-
taṃ punar idaṃ karmāthāpi vijñāyate
tasmin madhyandine sarvāni puṇvāni
saṃnipatitāni bhavantīty aparāṇa
upagrñhita vijñāyate' parāṇaḥ pitṛ-

HKGS.

samāvṛtta ācāryakulān mātā-
pitarau bibhṛyāt | tābhyām anujñāto
bhāryām upayachet sajātām anujñāto
brahmacāriṇim asagotrām | ahaṇaḥ
pañcasu kāleṣu prātaḥ saṃgave
madhyandine'parāṇe sāyaṃ vaiṭeṣu
yatkāri syāt puṇyāha eva kurute | ag-
nim upasamādhāya (paridhi) paridhā-
nāntaṃ kṛtvā vadhūm āniyamānām
samikṣate | 'sumāṅgalir iyaṃ vadhūr
imāṃ sam eta paśyata | saubhāgyam
asyai dattvā yāthāstaṃ viparetana iti |
daksinataḥ patiṃ bhāryopaviśati |
ācāntasamanvārabdhāyām pariśiṅcati
vathā purastāt | vyāhṛtiparyantaṃ
kṛtvā juhōti | 'agnir aitu prathamo
devatānām so'syai prajāṃ muñcatu
mṛtyupāśāt | tad ayaṃ rājā varuṇo'-
nu manyatām | yatheyam strī pautram
aghaṃ na rodāt svāhā || imām agnis
trāyatām gārhapatyah prajāṃ asyai
nayatu dīrgham āyuh | aśūnyopasthā
jīvatām astu mātā pautram ānandam
abhi pra budhyatām iyaṃ svāhā ||
mā te grhe niśi ghoṣa utthād anyatra
tvad rudatyah sam viśantu | mā tvam
vikeśy ura ā vadhiṣṭhā jīvapatni
patiloke vi rāja prajāṃ paśyanti
sumanasyamānām svāhā || dyaus te
pṛṣṭham rakṣatu vāyur ūrū aśvinau
ca stanaṃ dhayatas te putrān savitā-
bhi rakṣatu | ā vāsasaḥ paridhānād
brhaspatir viśve devā abhi rakṣantu
paścāt svāhā || aprajastāṃ pautramṛ-
tyuṃ pāpmānam uta vāgham |
śiṛṣṇaḥ srajam ivonmucya dviṣad-
bhyah prati muñcāmi pāpaṃ svāhā ||
devakṛtām brāhmaṇam kalpamānam
tena hanmi yonisadaḥ piśācān |
kravyādo mṛtyūn adharān pādayāmi
dīrgham āyus tava jīvantu putrāḥ
svāhā iti | imāṃ me varuṇa | tat tvā
yāmi | tvam no agne | sa tvam no
agne | tvam agne ayāsi | prajāpate |
iti hutvāsmānam āsthāpayati | 'ā ti-

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

nām iti | pitṛsaṃyuktaṃ punar idaṃ
karmāthāpi vijñāyate bhagasyāparāh-
ṇa iti | bhagasaṃyuktaṃ punar idaṃ
karmāthāpi vijñāyate 'tasmād aparāh-
ṇe kumāryo bhagam ichamānās cara-
nti' ti | puṇyāha upagrñhītāpi vai khalu
loke puṇyāha eva karmāni cikīṣante |
tasmād aślilanāmanās citre navasyen
na yajeta | yathā pāpāhe kurute tādr̥g
eva tad iti paricaṣṭa eva pāpāham |
vijñāyate tu khalv ekeṣām 'invakā-
bhiḥ prasrjyante te varāḥ pratinandi-
tāḥ | maghābhir gāvo grhyante phal-
gunibhyām vyūhyata' iti | yāṃ kāmā-
yeta duhitaraṃ priyā syād iti tāṃ
niṣṭyāyāṃ dadyāt | priyaiva bhavati
naiva tu punar āgachati vijñāyate ||
tata āha snāpayatainām iti | snātāyai
vāsasī prayachati 'yā akrntann avayan
yā atanvata yās ca devir antān abhi-
to' dadanta | tās tvā devir jarase saṃ
vyayantv āyusmatidaṃ pari dhatsva
vāsa' ity athainām paridhāpayati
'pari dhatta dhatta vāsasainām śatā-
yusīm kṛṇuta dīrgham āyuh | brhas-
patiḥ prāyachad vāsa etat somāya
rājñe paridhātavā u || jarām gachāsi
pari dhatsva vāso bhavā kṛṣṭinām
abhisastipāvati | śataṃ ca jīva śara-
daḥ suvarcā rāvas ca poṣam upa saṃ
vyavasva' iti | parihitām abhiman-
trayate 'paridaṃ vāso adhidhāḥ svas-
tave' bhūr āpinām abhisastipāvati |
śataṃ ca jīva śaradaḥ purūcīr vasūni
cārvā vi bhajāsi jīvati' ty athāsvā
agrena jñātikulam agnim upasamā-
dhāvāghārāv āghārvāyabhāgau ju-
hotv 'agnave janivide svāhā' ity utta-
rārdhapūrvārdhe | 'somāya janivide
svāhā' iti daksinārdhapūrvārdhe |
tata etā āhutir juhoti 'bhūh svāhā,
bhuvah svāhā suvah svāhā bhūr bhu-
vah suvah svāhā || 'vā tiraścī yānūci,
saṃrādhanyai prasādhanyai, sadasas-
bhyātānān rāṣṭrabhr̥ta iti hutvaitā
āhutir juhoti ||

'agnir aitu prathamo devatānām
so'syai prajāṃ muñcatu mṛtyupāśāt |
tad ayaṃ rājā varuṇo' nu manyatām |
yatheyam stri pautram agham na
rodāt svāhā || imām agnis trāyatām

sthēmam aśmānam aśmeva tvaṃ
sthirā bhava | pra mṛṇihi durasyūn
sahasva pṛtanāyataḥ' iti | aparenā-
gniṃ dvayān darbhan pūrvāparān
udagagrān saṃstīrya teṣu pūrvāparāv
avatiṣṭhete ||

prāṇmukhaḥ pratyāṇmukhyā
hastāṃ grhṇīyāt pratyāṇmukhaḥ
prāṇmukhyā vā | yadi kāmāyeta
puṇiso janayeyam ity aṅguṣṭhāṃ
grhṇīyāt | yadi kāmāyeta strīr ity
aṅgulīḥ | yadi kāmāyetobhayaṃ janā-
yeyam ity abhīva lomāny aṅguṣṭhāṃ
sahāṅgulibhir grhṇīyāt | 'sarasvati
predam ava subhage vājīnīvati | tāṃ
tvā viśvasya bhūtasya prajāyām asy
agrataḥ || grhṇāmi te suprajāstvāya
hastāṃ mayā patyā jaradaṣṭir yathā-
sat | bhago aryamā savitā purāṇdhir
mahyaṃ tvādur gārhapatyāya devāḥ'
iti | tāṃ agreṇa dakṣiṇam aṃsaṃ
praticim abhyāvṛtyābhi mantrayate |
'aghoracakṣur apatighny edhi śivā
paśubhyaḥ sumanāḥ suvarcāḥ |
jīvasūr vīrasūḥ syonā saṃ na edhi
dvipade saṃ catuṣpade || tāṃ naḥ
pūṣaṇ chivatamām erayasva yasyāṃ
bijaṃ manuṣyā vapanti | yā na ūrū
uśatī visrayātai yasyām uśantaḥ
pra harema śepam || somaḥ prathamam
vivide gandharvo vivida uttarāḥ |
trītyo agnis te patis turīyo'ham
manuṣyaiḥ || somo' dadād gandharvā-
ya gandharvo' gñaye' dadāt | paśūṃś
ca mahyaṃ putrāṃś cāgnir dadāty
atho tvām || amūham asmi sā tvaṃ
dyaus ahaṃ prthivī tvaṃ sāmāham
ṛk tvaṃ tāv ehi saṃ bhavāva saha
reto dadhāvahai puṃse putrāya
vettavai rāyaspoṣāya suprajāstvāya
suvīryāya || imām tvam indra mīdh-
vah suputrām subhagām kuru |
daśāsyām putrām ā dhehi patim
ekādaśām kuru' iti || tāṃ yathāyata
nam upaveśyāthāsyā añjalāv āyeno-
pastīrya lājān dvir āvapati | 'imān lā-
jān ā vapāmi samṛddhikaraṇān mama!
tubhyaṃ ca saṃvnananām tad agnir
anu manyatām ayam' iti | abhighārya
'iyam nāry upabrūte' gñau lājān āva-
panti | dīrghāyur astu me patir
edhantām jñātayo mama svāhā' iti

gārhapatyah prajām asyai nayatu
dirgham āyuh | asūnyopasthā jivatām
astu mātā pautram ānandam abhi pra
budhyatām iyaṁ svāhā || mā te grhe
niśi ghoṣa utthād anyatra tvad ruda-
tyah saṁ viśantu | mā tvam vikeśy
ura ā vadhiṣṭhā jivapatnī patiloke vi-
rāja paśyanti prajāṁ sumanasyamā-
nāṁ svāhā || dyaus te prṣṭhaṁ rak-
ṣatu vāyur ūrū aśvinau ca stanam
dhayantaṁ savitābhi rakṣatu | ā
vāsasaḥ paridhānād bṛhaspatir viśve
devā abhi rakṣantu paścāt svāhā ||
aprajastāṁ pautramtyuṁ pāpmā-
nam uta vāgham | śirṣṇaḥ srajam
ivonmucya dviṣadbhyaḥ prati muñcā-
mi pāsaṁ svāhā” iti | pūrṇā paścāt,
imaṁ me varuṇa, tat tvā yāmi, tvam
no agne, tvam agne ayāsy, ayās cagne
'sy anabhiśastis ca, vad asya karma-
ṇo'ty ariricaṁ, prajāpata' ity utta-
māṁ hutvā gurave varaṁ dadāti ||

apareṇāgnim dvayān darbhān pūr-
vāparān udagagrān strṇāti | teṣu pūr-
vāparāv upatiṣṭhete | prānmukhaḥ
pratyaṇmukhyā hastam grhṇiyād ity
ekam | pratyaṇmukhaḥ prānmukhyā
ity aparam | athainayoḥ praiśakrd
aṅjali udakena pūrayaty athāsyā-
jalāv udakam ānayati 'saṁ no devir
abhiṣṭaya āpo bhavantu pitaye | saṁ
yor abhi sravantu na' ity athāsyā
dakṣiṇena hastena dakṣiṇaṁ hastam
abhivāṅguṣṭham abhiva lomāni grh-
ṇāti 'devasya tvā savituh prasave'
śvinor bāhubhyaṁ pūṣṇo hastā-
bhyām | hastena te hastam grhṇāmi
saubhagatvāya mayā patyā jaradaṣṭir
yathāsaḥ | bhago aryamā savitā pur-
aṇidhis te tvā devā adur mahyaṁ pat-
nīm | aghoracakṣur apatighny edhi
śivā paśubhyaḥ śaṁtamā prajāyai |
kṣurapavir jārebhyo jivasūr vifasūḥ
svonā mahyaṁ tvādur gārhapatyāya
devāḥ || tāṁ naḥ pūṣaṁ chivatamām
erayasva yasyām bijam manuṣyā
vapanti | yā na ūrū usāti visrayātai
yasyām usantaḥ praharāma śephām |

somaḥ prathamō vivide gandhar-
vas tato'parah | tṛtiyo agniḥ te patis
turiyas te manuṣyajāḥ || somo dadad
gandharvāya gandharvo'gnaye dadat |

tasyā aṅjalinaḥ juhōti | 'udāyusā' ity
utthāpya | 'viśvā uta tvayā vayam
dhārā udanyā iva | ati gāhemahi
dviṣaḥ' iti pradakṣiṇam agnim pari-
kramya tathaiva lājān āvapati |
tṛtiyaṁ parikramya sauviṣṭakṛtiṁ
juhōti | atraike jayābhyātānān rāṣṭra-
bhṛta ity upajuhvati yathā purastāt |
tān apareṇāgnim prācim udiciṁ vā
viṣṇukramān kramayati | athainam
saṁ śāsti dakṣiṇena prakramya
'savyenānuprakrāma mā savyena
dakṣiṇam atikrāmih' iti ||

'ekam iṣe viṣṇus tvānv etu | dve
ūrje viṣṇus tvānv etu | trīṇi vratāya
viṣṇus tvānv etu | catvāri māyo-
bhavāya viṣṇus tvānv etu | pañca
paśubhyo viṣṇus tvānv etu | ṣaḍ rāy-
aspoṣāya viṣṇus tvānv etu | sapta
saptabhyo hotrābhyo viṣṇus tvānv
etu' iti | saptamam padam avasthā-
pya japati | 'sakhāyau saptapadāv
abhūva sakhyaṁ te ga me ya ṁ
sakhyāt te mā yosaṁ sakhyān me
mā yoṣṭhā' iti | athāsyā dakṣiṇena
pādena dakṣiṇaṁ pādān avakramya
dakṣiṇena hastena dakṣiṇam aṁsam
uparyupary anvavamṛṣya hrdayade-
śam abhi mṛṣati yathā purastāt | 'prā-
ṇāṇam granthir asi sa mā visrasaḥ' iti
nābhideśam | tān apareṇāgnim prācim
upaveśya purastāt pratyaṇ tiṣṭhann
adbhiḥ prokṣati | 'āpo hi ṣṭhā mayo-
bhuvah' iti tisrbhiḥ | 'hiraṇyavarṇāḥ
śucayaḥ pāvakaḥ' iti catasrbhiḥ |
'pavamānaḥ suvarjana' iti caitenānu-
vākena | atha bijāny adhiśrayanti ||

tāṁ tataḥ pravāhayanti pra vā
hārayanti | samopyaitam agnim
anu haranti | nityo dhāryaḥ | anugato
mantṛyaḥ srotriyaḥ āgārād vāhāryaḥ |
upavāsaś cānugate bhāryāyāḥ patyur
vā | āgāraṁ prāpyāthaināṁ saṁ śāsti |
'dakṣiṇaṁ pādān agre'tihara dehalim
mādhi ṣṭhāḥ' iti | pūrvārdhe śālāyāṁ
nyupyopasamādadhāti | apareṇāgnim
lohitam ānaḍhaṁ carma prācinagri-
vam uttaralomāstrṇāti | tasmin prā-
nmukhāv udaṇmukhau vopaviśataḥ |
paścāt patim bhāryopaviśati | 'iha
gāvo niśidantv ihāśvā iha pūruṣāḥ |
iho sahasradakṣṇo'pi pūṣā ni śidatu'

rayiṇ ca putrāṇś cādād agnir mahyam
 atho imām || sarasvati predam ava
 subhage vājiniṇ ati | tāṇ tvā viśvasya
 bhūtasya pra gāyāmasya agrata iti |
 a t h a i n a u . brahmābhimantrayate
 “samitam sam kalpethāṇ sam vai
 srjāmi hrdaye | samīsrṣṭaṇ mano
 astu vāṇ samīsrṣṭaḥ prāṇo astu vām’
 ity athainām aśmānam āsthāpayaty
 ‘ā tiṣthemam aśmānam aśmeva tvaṇ
 sthīrā bhava | pra mīṇiḥi durasyūn
 sahasva pṛtanāyata’ iti | pradakṣiṇam
 agniṇ pari nayati ‘viśvā uta tvayā
 vavaṇ dhārā udanvā iva | ati
 gāhemahi dviṣa’ ity athāsyā bhrātāñ-
 jalināñjalāv upastīrñābhīghāritān
 lājān ā vapati ‘iyāṇ nāry upabrūte’
 gnau lājān āvapanti | dirghāyur astu
 me patir edhantāṇ jñātayo mama ||
 bhagena tvā sam srjāmi māsareṇa
 surām iva’ ity athainām vācayati
 ‘imān lājān ā vapāmi samṛddhikara-
 ṇān mama | tubhyaṇ ca samvana-
 nān tad agnir anu manvatām iyān
 svāhā ity evam eva trir ā sthāpayati
 triḥ pari nayati trir ā vapaty athai-
 nām prācīṇ vā ||

sapta padāni prakramayaty ‘ekam
 iṣe viṣṇus tvānv etu dve ūrje viṣṇus
 tvānv etu triṇi vratāya viṣṇus tvānv etu
 catvāri māyobhavāya viṣṇus tvānv
 etu pañca paśubhyo viṣṇus tvānv etu
 ṣaḍ rāyaspoṣāya viṣṇus tvānv etu
 sapta saptabhyo hotrābhyo viṣṇus
 tvānv etu’ iti | saptame pade samikṣa-
 māṇo japati ‘sakhā saptapadā bhava
 sakhāyau saptapadāv abhūva |
 sakhyaṇ te gameyaṇ sakhyāt te mā
 yoṣaṇ sakhyān me mā yoṣthāḥ’ ity
 athāsyā dakṣiṇam aṇṣaṇ prati
 bāhum anvavāhrtya hrdayadeśam
 abhi mṛṣati ‘maṇa hrdaye hrdayaṇ
 te astu mama citte cittam astu te |
 mama vācam ekamanā(h) śṇu mām
 evānuvratā bhava sahacaryā mayā
 bhava’ ity athāsyā dakṣiṇaṇ karṇam
 ā japati ‘māṇ te cittāṇ pra viśatu
 mām cakṣur mām u te manah | mayi
 sarvāṇi bhūtāni mayi prajñānam astu
 te || madhuhe madhvāgāhe jihvā
 me madhuvādinī | mukham me
 sāraghaṇ madhu datsu samvananaṇ

iti | vācamyamāv āsāte ānakṣatrā-
 ṇām udayāt | uditeṣu nakṣatreṣu
 prācīm udīcīṇ vā diśam upaniṣkranya
 ‘devīḥ ṣaḍ urvir’ iti diśa upatiṣṭhate |
 ‘mā hāsmahi prajayā’ iti nakṣatrāṇi |
 ‘mā radhāma dviṣate soma rājann’ iti
 candramasam | ‘saptarṣayaḥ pratha-
 māṇ kṛttikānām arundhatīṇ ye
 dhruvatāṇ ha ninyuḥ | ṣaṭ kṛttikā
 mukhyayogaṇ vahantiyam asmākāṇ
 bhrājatv aṣṭam’ iti saptarṣiṇ
 upasthāya dhruvam upa tiṣṭhate |
 ‘dhruvakṣitir dhruvayonir dhruvam
 asi dhruvata sthitam | tvaṇ nakṣatrā-
 ṇāṇ methy asi sa mā pāhi pṛtanyataḥ ||
 namo brahmaṇe dhruvāyācyutāyāstu
 namo brahmaṇaḥ putrāya prajāpataye
 namo brahmaṇaḥ putrebhyo deve-
 bhyas trayastriṇṣebhyo namo brah-
 maṇaḥ putrapautrebhyo’ngirobhyah |
 yas tvā dhruvam acyutaṇ saputraṇ
 sapautraṇ brahma veda dhruvā asmin
 putrāḥ pautrā bhavanti | preṣyānte-
 vāsino vasaṇaṇ kambalāni kāmṣaṇ
 hiraṇyaṇ striyo rājāno’nnam abhayam
 āyuh kīrtir varco yaśo balaṇ brahma-
 varcasam annādyam ity elāni mayi
 sarvāṇi dhruvāṇy acyutāni santu” ||

“dhruvaṇ tvā brahma veda
 dhruvo’ham asmin loka’smiṇś ca
 janapade bhūvāsam | acyutaṇ tvā
 brahma veda māham asmāl lokād
 asmāc ca janapadāc cyoṣi dviṣān me
 bhrātrvyo’smāl lokād asmāc ca jana-
 padāc cyava’ām | aceṣṭaṇ tvā brahm
 veda māham asmāl lokād asmāc ca
 janapadāc ceṣṭiṣi dviṣān me bhrātr-
 vyo’smāl lokād asmāc ca janapadāc
 ceṣṭatām | avyathamānaṇ tvā brahma
 veda māham asmāl lokād asmāc ca
 janapadād vyathiṣi dviṣān me bhrā-
 trvyo’smāl lokād asmāc ca janapadād
 vyathiṣi dviṣān me bhrātrvyo’smāl
 lokād asmāc ca janapadād vyathatām |
 nabhyaṇ tvā sarvasya veda nabhyam
 aham asya janapadasya bhūvāsam |
 madhyaṇ tvā sarvasya veda madhyam
 aham asya janapadasya bhūvāsam |
 tantiṇ tvā sarvasya veda tantir aham
 asya janapadasya bhūvāsam | methiṇ
 tvā sarvasya veda methy aham asya
 janapadasya bhūvāsam | nābhīṇ tvā

kṛtam || cākṛavākam saṁvananam
yan nadibhya udāhṛtam | yad deva-
gandharvo vittas tena saṁvanināu
svaḥ | māni caiva paśya sūryaṁ ca
mānyeṣu manah kṛtā' iti ||

athāsyaḥ svadhitiṁ mūrdhni
dhārayan hiranyaṁ vodakumbhenā-
siñcaty 'āpo hi śthā mayobhuva' iti
tiśrbhir 'hiranyavarṇāḥ śucayaḥ
pāvakā' iti catasṛbhiḥ 'pavamānaḥ
suvarjana' ity etenānuvākenāvasicya
yathārtham vahanty uhyamānam
anumantrayate 'ye vadhvaś candram
vahatuṁ yakṣmā yanti janām anu |
punas tām yajñīyā devā nayantu yata
āgatā' ity athaināṁ grhān uhyana-
ḍulhe rohite carmany upa veśayati 'iha
gāvo ni śidantv ihāśvā iha puruṣāḥ |
iho sahasradakṣiṇo' bhi pūṣā ni śi-
datv' ity athainām āgneyena sthāli-
pākena yājyaty athaitasya sthāli-
pākasyopahatyābhighārya juhoty
'agnaye svāhāgnaye' gnivate svāhā-
gnaye 'nnādāya svāhāgnaye sviṣṭakṛte
svāhā' iti | yāvajjivam etam agniṁ
vrihibhir yavair vā sāyam prātaḥ
pari caraty 'agnaye svāhā' iti sāyam
pūrvām āhutiṁ juhoti 'prajāpataye
svāhā' ity uttarām | sauriṁ pūrvām
prātar eke samāmananty aupāsano
nityo dhāryo 'nugato manthyaḥ
śrotriyaḥ āgārād vāhāryo' nyatarasya
caitad ahar upavāsaḥ ||

aṣṭamyah parvāni copavasaty
āgneyena sthālipākena parvasu yajate |
vāgyata āsta ānakṣatrāṇām udayāt |
uditeṣu nakṣatreṣu vatsam anvāra-
bhyyotthāpayaty 'ud āyuṣā svāyuṣā'
ity athaināṁ dhruvam arundhatim
anyāni ca nakṣatrāṇi 'namo brahmaṇe
dhruvāyācyutāyāstu' etenānuvākena |
dhruvam upatiṣṭhate 'dhruvakṣitir
dhruvayonir dhruvam asi dhruvata
sthitam | tvaṁ nakṣatrāṇām methy
asi sa mā pāhi pranyata' iti | saptar-
ṣayaḥ prathamāṁ kṛttikānām arun-
dhatim dhruvatāṁ ye ha ninyuḥ |
ṣaṭ kṛttikā mukhyayogaṁ vahanṭīyam
asmākam bhrājatv aṣṭamī'ty arun-
dhatim | trirātram akṣāralavaṇāśināu
adhaḥśayināu bhavataḥ ||

sarvasya veda nābhir aham asya
janapadasya bhūyāsam | y a t h ā
nābhiḥ prāṇānāṁ viśūvān evam aham
viśūvān | ekaśataṁ tam pāpmānam
ṛchatu yo'smān dveṣṭi yaṁ ca vayaṁ
• dviṣmo bhūyāṁsi mām ekaśatāt
puṇyāny āgachantu' iti | atra mano-
jñena saṁbhāṣyāgārāṁ prāpyāthai-
nām āgneyena sthālipākena yājyati ||

BhGS

snāpayata (laukika?)

yā akṛtān avayan ApMB. 2. 2. 5;
SMB. 1. 1. 5.pari dhatta dhatta vāsasainām ApMB.
2. 2. 6 with variant; SMB. 1. 1. 6.jarāṇ gachāsi pari dhatsva vāsaḥ Ap-
MB. 2. 2. 7; slight variant.paridam vāso adhi dhāḥ ApMB. 2. 2.
8; AV. 2. 13. 3 both with variants.

agnaye janivide svāhā cp. BGS.

somāya „ „ „

bhūḥ svāhā ApMB. 1. 10. 10-13

bhuvāḥ svāhā „ „ „

suvaḥ svāhā „ „ „

yā tiraścī yānūci: ApMB. 2. 8. 5 with
variants. •saṃ rādhanyai prasādhanyai ApMB.
2. 8. 6, 7.sadasaspatim adbhutam ApMB. 1. 9.
8; RV. 1. 18. 6; VS. 32. 13; SV.

1. 171.

yukto vaha jātavedaḥ HG. 1. 2. 18

jayāḥ cp. Intr. p. 60.

abhyātānāḥ „ „

rāṣṭrabhṛtaḥ „ „

agnir aitu prathamō devatānām
ApMB. 1. 4. 7.imām agnis trāyatāṃ gārhapatyāḥ
ApMB. 1. 4. 8.mā te grhe niśi ghoṣa utthāt ApMB.
1. 4. 9.dyaus te prṣṭhām rakṣatu ApMB.
1. 4. 10.aprajastām pautramṛtyum ApMB.
1. 4. 11.imaṃ me varuṇa śrudhi ApMB. 1. 4.
12; common.

tat tvā yāmi ApMB. 1. 4. 12; common

tvam no agne varuṇasya vidvān
ApMB. 1. 4. 14; common.sa tvam no agne ApMB. 1. 4. 15;
common.tvam agne ayāsi ApMB. 1. 4. 10;
common.ayāś cāgne'sy anabhiśastis ca ApMB.
1. 5. 18; common.yad asya karmaṇo'ty arīricam; in no
Saṃhitā, but cp. AG 1. 10. 23;

ApG. 1. 2. 7; MG. 1. 3. 7.

prajāpate na tvat ApMB. 2. 22. 19;
common.śaṃ no devīr abhiṣṭaye RV. X. 9. 4;
AV. 1. 6. 1; SV. 1. 33 not in
ApMB. or SMB.devasya tvā savituh prasave cp. BGS.
grbhṇāmi te ĀGS.hastena te hastaṃ grhṇāmi: nowhere;
but cp. grbhṇāmi te ĀGS.aghoracakṣur apatighny edhi. no-
where in this form; for variantscp. RV. X. 85. 44; AV. 14. 2.
17; ApMB. 1. 1. 4.tāṃ naḥ pūṣaṃ chivatāmām erayasva;
for variants cp. RV. X. 85. 37;AV. 14. 2. 38; ours agrees with
MG.somaḥ prathamō vivide, nowhere in
this form; for variants cp. RV.
X. 85. 40; ApMB. 1. 3. 1.somo'dadad gandharvāya RV. X. 85.
41; AV. 14. 2. 4; ApMB. 1. 3. 2,

with slight variant.

sarasvatī predam ava subhage ApMB.
1. 3. 5.śaṃ vāṃ srjāmi hṛdaye: nowhere
KS. 7. 12. TB. 1. 2. 1. 17 saṃ

vaḥ srjāmi hṛdayāni.

saṃ srṣṭām mano astu vām KS. 7.
12; TB. 1. 2. 1. 17 astu vaḥ.ā tiṣṭhemam aśmānam ApMB. 1. 5.
1., 6, 11 vary in c+d.viśvā uta tvayā vayam ApMB. 1. 5.
5; RV. II. 7. 3.iyaṃ nāry upabrūte ApMB. 1. 5. 2
with slight variant.bhagena tvā saṃ srjāmi: nowhere.
imān lājān ā vapāmi PG. 1. 6. 2; HG.

1. 20. 3.

ekam iṣe viṣṇus tvā cp. BGS.
dve ūrje „ „

trīṇi vratāya „ „

catvāri māyobhavāya „ „

pañca paśubhyaḥ „ „

ṣaḍ rāyaspoṣāya „ „

sapta saptabhyo hotrābhyaḥ „ „

sakhā saptapadā bhava „ „

mama hṛdaye hṛdayam te astu HG.
1. 5. 11; AV. 3. 8. 6 varies.mām te citām pra viśatu: nowhere.
madhuhe madhvagāhe cp. HG 1.24.6

and BGS. with variants.

cākṛavākam saṃvananam cp. BGS.
āpo hi śthā mayobhuvāḥ cp. MGS.
yo vaḥ śivatamo rasaḥ „ „

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

HkGS.

sumāṅgalir iyaṃ vadhūḥ cp. ĀGS.
 bhūḥ svāhā cp. BGS.
 bhuvāḥ svāhā „
 suvaḥ svāhā „
 agnir aitu prathamāḥ cp. BhGS.
 imām agnis trāyatām „ „
 mā te grhe niśi ghoṣa utthāt cp. BhGS.
 dyaus te prṣṭhāṃ rakṣatu „
 aprajastāṃ pautramṛtyum „
 devakṛtāṃ brāhmaṇāṃ kalpa: nowhere
 imaṃ me varuṇa śrudhi „
 tat tvā yāmi „
 tvam no agne „
 sa tvam no agne „
 tvam agne ayāsi „
 prajāpate „
 ā tiṣṭhemam aśmānam „
 sarasvatī predam ava „
 grhṇāmi te suprajāstvēya hastam
 ApMB. I, 3. 3.
 aghoracakṣur apatighny edhi BhGS.
 tāṃ naḥ pūṣaṇ chivatamām erayasva
 BhGS.
 somaḥ prathamō vivide „
 somo dadad gandharvāya BhGS. var.

amūham asmi sā tvam BhGS. var.
 imām tvam indra mīdhvaḥ ĀGS.
 imām lājān ā vapāmi BhGS.
 iyaṃ nāry upabrūte „
 viśvā uta tvayā vayam BhGS
 jayāḥ BGS.
 abhyātānāḥ BGS.
 rāṣṭrabhṛtaḥ „
 dakṣiṇena prakramya GG. 2, 2, 13.
 ekam iṣe BhGS,
 dve ūrje „
 triṇi vratāya BhGS.
 catvāri māyobhavāya BhGS.
 pañca paśubhyaḥ „
 ṣaḍ rāyasposāya „
 sapta saptabhyo hotrābhyaḥ BhGS.
 sakhāyau saptapadāv abhūva „
 prānānām granthir asi TA. 10, 37, 1;
 SMB. I, 6, 20.
 āpo hi śthā mayobhuvah MGS.
 yo vaḥ śīvatamo rasaḥ MGS.
 tasmā arañ gamāma vah „
 hiranyavarṇāḥ śucayaḥ BhGS.
 hiranyavarṇāḥ śucayaḥ pāvakāḥ
 BhGS.
 yāsāṃ devā divi kṛṇvanti bhakṣam
 BhGS.
 pavamānaḥ suvarjanaḥ TB. I, 4, 8, 1.
 cp. BhGS. with 20 more verses.
 iha gāvo ni śīdantu BhGS.
 devīḥ ṣaḍ urvīḥ TS. 4, 7, 14, 2; RV.
 X, 128, 5.
 saptarṣayaḥ prathamāṃ kṛttikānām
 ApMB. I, 9, 7.
 dhruvakṣitir dhruvayoniḥ ApMB.
 I, 9, 6.
 namo brahmaṇe dhruvāyācyutāyāstu:
 nowhere.
 yas tvā dhruvam acyutam „
 dhruvam tvā brahma veda „
 acyutaṃ tvā brahma veda „
 aceṣṭaṃ tvā brahma veda „
 avyathamānaṃ tvā brahma veda „
 nabhyaṃ tvā sarvasya veda „
 madhyaṃ tvā sarvasya veda „
 tantaṃ tvā sarvasya veda „
 methiṃ tvā „ „
 nābhiṃ tvā „ „
 yathā nābhiḥ „
 agnaye svāhā: common.
 prajāpataye svāhā „

The Gṛhyasūtra of Bharadvāja employs about 119 verses in the marriage

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

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

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

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

‘maghāsu hanyante gāvaḥ phalguṇiṣu vyūhyata iti’ |

The difference between the two is obvious.

Now compare ĀpGS. II. 2. 16-3. 5:—

‘invakābhiḥ pra sṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante phalgunibhyāṃ vyūhyate | yāṃ kāmāyeta duhitaraṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati ; naiva tu punar ā gachātīti brāhmaṇāvekeṣo vidhiḥ | invakāśabdo mṛgaśabdaḥ svātau ||

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

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

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

HkGS. I. 22. 1-5:—

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

ApGS. II. 5. 13-19:—

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

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

BhGS. I. 12:—

pūrvāhṇa upa gṛhṇīta | vijñāyate pūrvāhṇo devānām iti | daivaṃ punar idaṃ karma | madhyamaṃ dina upa gṛhṇīta | vijñāyate madhyamaṃ dinam ṛṣiṇām iti | ṛṣiṣaṃ yuktāṃ punar idaṃ karma | athāpi vijñāyate tasmān madhyamaṃ dine sarvāṇi

HkGS. I. 19. 3:—

ahnaḥ pañcasu kāleṣu prātaḥ saṃgave madhyamaṃ dine’parāhṇe sāyaṃ vaiteṣu yatkāri syāt

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

puṇyāni saṃnipatitāni bhavantīty
aparāhṇa upagṛhṇīta vijñāyate'pa-
rāhṇaḥ pitṛṇām iti pitṛsaṃyuktaṃ
punar idaṃ karmāthāpi vijñāyate
bhagasyāparālṇa iti bhagasaṃyuk-
taṃ punar idaṃ karmāthāpi vijñā-
yate tasmād aparāhṇe kumāryo
bhagam icchamānās carantīti
puṇyāha upagṛhṇītāthāpi vai khalu
loke puṇyāha eva karmāṇi cikīr-
sante ||

puṇyāha eva kurute |

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

BhGS. I. 15:—

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

HkGS:—

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

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

The marriage ceremony in the Āgniveśya Gṛhyasūtra covers the fifth and sixth adhyāyas of the first Praśna. It runs:—

Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareṇyam | sam
aryamā saṃ bhago no ninīyāt saṃ jāsapatyaṃ suyamam astu devāḥ || ayaṃ
kūrcaḥ | mayi gṛhṇāmy agre agniṃ rāyaspoṣāya suprajāstvāya suvīryāya |
mayi prajāṃ mayi varco dadhāmy ariṣṭāḥ syāma tanuvā suvīrāḥ || yo no
agniḥ pitaro hṛtsv antar amartyo martyān āviveśa | tam ātman pari-
gṛhṇīmahe vayaṃ mā so asmān avahāya parā gāt ||

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

'āpo hi śthā mayobhuva' iti tisṛbhiḥ 'hiraṇyavarṇāḥ śucayaḥ pāvakā'
iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena |

yā akṛntann avayan yā atanvata yāś ca devīr antān abhito'dadanta |
tās tvā devīr jarasā saṃ vyayantv āyusmatidaṃ pari dhatsva vāsaḥ || pari
dhatta dhatta vāsasaināṃ śatāyusṃ kṛṇuta dīrgham āyuh | bṛhaspatiḥ
prāyacchad vāsa etat somāya rājñe paridhātavā u || jarāṃ gacchāsi pari-
dhatsva vāso bhavā kṛṣṭinām abhiśastipāvati | śataṃ ca jīva śaradaḥ
suvarcā rāyaś ca poṣam upasaṃ vyayasva || paridaṃ vāso adhidhāḥ
svastaye 'bhūr āpīnām abhiśastipāvati | śataṃ ca jīva śaradaḥ purūcīr
vasūni cāryo vibhajāsu jīvati ||

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

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

ayaṃ ta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya
cāsmān prajāyā paśubhir brahmavarcasenānnādyena sam edhaya svāhā ||
prajāpataye svāhā || indrāya svāhā | agnaye svāhā | somāya svāhā | bhūḥ
svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā |

'yā tiraścī nipadyase'haṃ vidharaṇī' iti | tāṃ tvā ghṛtasya dhārayā
juhomī vaiśvakarmaṇi svāhā || yānūcī nipadyase'haṃ vidharaṇī iti | tāṃ
tvā ghṛtasya dhārayā agnau saṃrādhanyai devyai svāhā | prasādhanyai
devyai svāhā || | | |

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

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

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

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

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

ṛtāṣāḍ ṛtadhāmāgnir gandharvas tasyauṣadhayo 'psarasa ūrjo nāma | sa
idaḥ brahma kṣatraḥ pātu tā idaḥ brahma kṣatraḥ pātu tasmai svāhā |
tābhyaḥ svāhā | saṁhito viśvasāmā sūryo gandharvas tasya maricayo'psarasa
āyuvō nāma | sa idaḥ brahma kṣatraḥ pātu tā idaḥ brahma kṣatraḥ pātu
tasmai svāhā | tābhyaḥ svāhā | suṣumnaḥ sūryaraśmīs candramā gandharvas
tasya nakṣatrāṇy apsaraso bekurayo nāma | sa idaḥ brahma kṣatraḥ pātu
tā idaḥ brahma kṣatraḥ pātu tasmai svāhā | tābhyaḥ svāhā | bhujiyuh
suparṇo yajño gandharvas tasya dakṣiṇā apsarasaḥ stavā nāma | sa idaḥ
brahma kṣatraḥ pātu tā idaḥ brahma kṣatraḥ pātu tasmai svāhā | tābhyaḥ
svāhā || prajāpātir viśvakarmā mano gandharvas tasyarksāmāny apsaraso
vahnayo nāma | sa idaḥ brahma kṣatraḥ pātu tā idaḥ brahma kṣatraḥ
pātu tasmai svāhā || tābhyaḥ svāhā ||

agnir etu prathamo devatānāḥ so'syai prajāḥ muñcatu mṛtyupāśāt |
tad ayaḥ rājā varuṇo'nu manyatāḥ yatheyai stri pautram aghai na rodāt
svāhā || imām agnis trāyatāḥ gārhapatyah prajāḥ asyai nayatu dīrgham
āyuh | aśūnyopasthā jīvātām astu mātā pautram ānandam abhi pra budhyatām
īyaḥ svāhā || mā te gr̥he niśi ghoṣa utthād anyatra tvad rudatyah saṁ
viśantu | mā tvaḥ vikeśy ura ā vadhiṣṭhā jīvanpatnī patiloke vi rāja paśyanti
prajāḥ sumanasyamānāḥ svāhā || 2 ||

stanamdhayas te putrān savitābhirakṣatu | ā vāsasaḥ paridhānād
bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || aprajastāḥ pautramṛtyuḥ
pāpmānam uta vāgham | śirṣṇaḥ srajam ivonmucya dviṣḍbhyah pratimuñ-
cāmi pāsaḥ svāhā || brāhmaṇaḥ devakṛtaḥ kalpamānaḥ tena hanye
niṣadaḥ piśācāt (—cān?) | kravyādo mṛtyur adharān pātayāmi dīrgham
āyus tava jīvantu putrān (—trāḥ?) svāhā ||

śaṇi no devir abhiṣṭaya āpo bhavantu pītaye | śaṇi yor abhi sravantu

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

bhago aryamā savitā purāṇdhis te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ || yāṃ pūṣan śivatamām crayasva yasyām bijaṃ manuṣyā vapanti | yā ūrū uśatī visrayātai yasyām uśantaḥ praharema śephā || somo'dadād gandharvāya gandharvo'gnaye'dadāt | paśūṇīś ca mahyaṃ putrāṇīś ca dadāt | agnir atho tvā asāv aham || somaḥ prathamo vivide gandharvo vivida uttarāḥ | tṛtīyo agniś te patis turyo'haṃ manuṣyajāḥ || sarasvati predam ava subhage vājīnīvati | tāṃ tvā viśvasya bhūtasya pra gāyāmasy agrataḥ || ā tiṣṭhemam aśmānam aśmeva tvaṃ sthīrā bhava | pra mṛṇihi durasyūn sahasva pṛtanāyataḥ || viśvā uta tvayā vayaṃ dhārā udanya iva | ati gāhemahi dviṣaḥ || 3 ||

imān lājān ā vapāmi samṛddhikaraṇān mama | mama tubhyaṃ ca samvananāṃ tad agnir anu manyatām || bhagena tvā sam sṛjāmi māsareṇa surām iva || iyaṃ nāry upabrūte agnau lājān āvapanti dirghāyur astu me patir edhantām | jñātayo mama svāhā || imāṃ me varuṇa śrudhī havam adyā ca mṛdaya | tvām avasyur ā cake svāhā || tat tvā yāmi brahmaṇā vandamānas tad ā śāste yajamāno havirbhiḥ | aheḍamāno varuṇeha bodhy uruśāṃsa mā na āyuh pra moṣiḥ svāhā ||

tvam no agne varuṇasya vidvān devasya heḍo'va yāsisīṣṭhāḥ | yajīṣṭho vahnitamaḥ śośucāno viśvā dveṣāṃsi pra mumugdhy asmat svāhā || sa tvaṃ no agne'vamo bhavoti nediṣṭho asyā uṣaso vyuṣṭau | ava yakṣva no varuṇaṃ rarāṇo vīhi mṛdikaṃ suhavo na edhi svāhā || tvam agne ayāsy ayāsan manasā hitaḥ | ayāsan havyam ūhiṣe'yā no dhehi bheṣajaṃ svāhā || prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva | yat kāmās te juhūmas tan no astu vayaṃ syāma patayo rayīṇāṃ svāhā || yan ma ātmano mindābhūd agniś tat punar āhār jātavedā vicarṣaṇiḥ svāhā || punar agniś cakṣur adāt punar indro bṛhaspatiḥ | punar me aśvinā yuvaṃ cakṣur ā dhattam akṣyoḥ svāhā || anājñātāṃ yad ājñātāṃ yajñasya kriyate madhu | agne tad asya kalpaya tvaṃ hi vettha yathā-tathaṃ svāhā || puruṣasaṃmito yajño yajñaḥ puruṣasaṃmitaḥ | agne tad asya kalpaya tvaṃ hi vettha yathā-tathaṃ svāhā || yat pākatrā manasā dinadakṣā na yajñasya manvate martāsah | agniṣ tad dhotā kratuvid vijānan yajīṣṭho devūm ṛtuśo yajāti svāhā ||

pāhi no agna enase svāhā | pāhi no viśvavedase svāhā | yajñam pāhi vibhāvaso svāhā | sarvaṃ pāhi śatakrato svāhā | bhūr agnaye ca pṛthivyai ca mahate ca svāhā | bhuvo vāyave cāntarikṣāya ca mahate ca svāhā | suvar ādityāya ca dive ca mahate ca svāhā | bhūr bhuvaḥ svas candramase ca nakṣatrebhyaś ca digbhyaś ca mahate ca svāhā | namo devebhyaḥ svadhā pitṛbhyo bhūr bhuvaḥ svar mahar om svāhā | om svāhā | bhūḥ svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā | yad asya kaamaṇo'ty arīricaṃ yad vā nyūnam ihākaram | agniṣ tat

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

adite'nv amāṃsthāḥ | anumate'nv amāṃsthāḥ | deva savitaḥ prāsāvīḥ |

agne vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vāyo vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
āditya vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
vratānāṃvratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |
amūham asmi sā tvaṃ sā tvam asy amūham | ṛg' aham asmi sā(ma)
tvaṃ dyaus ahaṃ pṛthivī tvam | mama hṛdaye hṛdayaṃ te astu | mama
citte cittam astu te | mama vācam ekamanāḥ śṛṇu | māṃ evānuvratā
sahacaryā mayā bhava | cākṛavākāṃ saṃvananaṃ yan nadibhya
udāhṛtam | yad devagandharvo (—va) vittaḥ saṃvananaṃ tena
saṃvaninau svaḥ ||

ekam iṣe viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | trīṇi vratāya
viṣṇus tvānv etu | catvāri māyobhavāya viṣṇus tvānv etu | pañca paśubhyo
viṣṇus tvānv etu | ṣaḍ rāyaspoṣāya viṣṇus tvānv etu | sapta saptabhyo
hotrābhyo viṣṇus tvānv etu | sakhāyau saptapadāv abhūva sakhyāṃ te
gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣṭhāḥ || sapta ṛṣayaḥ
prathamāṃ kṛttikānām arundhatīṃ dhruvatāṃ ye ha ninyuḥ | ṣaṭ
kṛttikā mukhyayogaṃ vahantiyam asmākāṃ bhrājatv aṣṭamī || dhruvaṃ
namasyāmi manasā dhruveṇa dhruvaṃ no sakhyāṃ dirghaṃ āyus ca
bhūyāt | adrugdhāv asmiṇis ca pare ca loke dhruvaṃ praviṣṭau syāma
(—va) śaraṇaṃ sukhārtau || śaṃ na edhi dvipade śaṃ catuṣpade | iha
gāvo ni śidantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo adhi pūṣā
ni śidatu || 4 ||

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

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

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

atha samāvṛtte bhāryām upa yaccheta | 'prajātantuṃ mā vyavacchetsiḥ'
iti guruśāsanāt sarvāṅginīm manojñāṃ yaviyaśiṃ brahmacāriṇiṃ kanyām
asagotrāṃ mātūr asapiṇḍām anuktām agarhitāṃ nakṣatranadivṛkṣābhi-
dhānāsāṃyuktām |

atha dūtān pra hiṇoti 'anṛkṣarā ṛjava' iti | vadhūmantaṃ yācayati
'amuṣmai amukagotrāya amūm amukagotrīm dharmaprajārthaṃ vadhūm
dadātu' iti | 'tathe'ty ukte vadhūm | āpūryamāṇapakṣe punye nakṣatre
śobhanāny agārāṇi kalpayitvā baddhakautukaḥ kṛtamaṅgalasvastyayanaḥ
padātir vadhūgrhaṃ gatvā grhītamadhuparkaḥ uddhananādyasaṃbhāra-
saṃbharaṇān kṛtvā lājān āsmānam ahataṃ vāsaś ca saṃbhṛtya brahma-
praveśanādy āparidhānāntaṃ karoti | etasmin kāle vadhūm baddhakau-
tukāṃ kṛtapuṇyāhinīm yajño pavitinīm ācāntām agner uttaraṇa pareṇa ca
gatvā dakṣiṇataḥ prācīm tiṣṭhantīm var'gner uttaraṇa pūrveṇa ca gatvā
purastāt pratyak tiṣṭhan sapavitreṇa pāṇinā vyāhṛtibhiḥ 'prajāpatiḥ
striyām' iti ṣaḍbhir enām dakṣiṇata udaṇmukhas tiṣṭhan "amūm amuka-
gotrīm amuṣmai amukagotrāya tubhyaṃ prajāśahatvakarmabhyaḥ
prati pādāyāmi" iti vadhūmatādbhir dattāṃ prati grhṇāti stridhanaṃ ca |

'āpo hi ṣṭhā mayobhuva' iti tiṣṛbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā'
iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena mārjayitvā
yathāprapannam apareṇāgnim upaveśyāthainām ahataṃ vāsaḥ paridhā
payati pūrvaṃ nidhāya 'yā akṛtann avayan' iti tiṣṛbhiḥ | 'paridaṇi vāsa'
ity etayā abhi mantrayate | athainām ācāntāṃ dakṣiṇataḥ prācīm upaveśya
tasyām anvārabdhāyāṃ gandhādīnāgnim alāṃkṛtya pari ṣiṅcati 'adite'
nu manyasa' iti dakṣiṇataḥ prācīnam, 'anumate'nu manyasva' iti paścād
udicīnaṃ, 'sarasvate' nu manyasva' iti uttarataḥ prācīnaṃ, 'deva savitaḥ
prasuva' iti sarvataḥ pradakṣiṇam pariṣicya ūrdhve samidhāv anūyājārthaṃ
cādadhāti | idhmād evoddhṛtya dakṣiṇaṃ paridhim agniṃ cāntareṇa
uttaraṃ paridhiṃ cāgniṃ cāntareṇa praṇītāpraṇayane'nūyājārthaṃ
cā dadhāti | 'ayaṃ ta idhmam (—maḥ), aktvābhyādadhāti | apa upaspr̥śya,
idhmasya mūlam upasaṃspr̥śya darvyā juhōti 'prajāpataye svāhā' ity
udaṇcam, 'indrāya svāhā' iti prāṇcam āghārāv āghārya | ājyabhāgau
juhōti 'agnaye svāhā' iti uttarataḥ, 'somāya svāhā' iti dakṣiṇataḥ |
madhye vyāhṛtibhir hutvā 'yā tiraścī nipadyase'ham' iti trayodaśāhutir
juhōti || 1 ||

athāṣṭau samṛddh homān juhōti 'iṣṭebhyaḥ svāhā' iti | atha jayān
juhōti 'cittāṃ ca cittiś ca' ity evaṃ vā juhōti | nānāsrūvāhutīḥ 'cittāya
svāhā cittāye svāhā' ity evaṃ | athābhyātānān juhōti 'agnir bhūtānām
adhipatiḥ sa māvatu svāhā' iti | atha prācīnāvītaṃ kṛtvādhi vadate 'pitarāḥ
pitāmahā' iti | upavīti bhūyo bhavati | sa evaṃ etān saptadaśābhyātānān
sādhivādān juhōti |

atha svāhākṛtāḥ ṣaḍ rāṣṭrabhṛto juhōti 'ṛtāśād ṛtadhāmā' iti | 'agnir
etu prathama' iti ṣaṭ pradhānāhutir juhōti | 'śaṇi no devir abhiṣṭaya'

ity ubhau mārjayate| athāsyā dakṣiṇena hastena dakṣiṇaṃ hastam sāṅguṣṭham grhṇāty abhīva lomāni 'devasya tvā' iti| athopotthāpayati 'bhago aryamā' ity etābhiḥ pañcabhiḥ| atrāsauśabdapratthamayā nāma grhṇīyāt| uttareṇottarārdhaparidhisamdhim āsmānaṃ nidhāya dakṣiṇena pādeṇa vadhūm āsthāpayati 'ātiṣṭhemam āsmānam' iti| 'viśvā uta tvayā vayam' iti pradakṣiṇam agnim' parikrāmataḥ| athāsyā añjalāv upastārya dvir lājān āvapati| triḥ pañcāvattinām| 'imān lājān āvapāmi' iti| abhigḥārya darvyā saṃsṛjati 'bhagena tvā saṃ sṛjāmi' iti| atha juhōti 'iyam nārī' iti || 2 ||

evam dvitīyam āsthāpya parītya juhōti| tathā tṛtīyam yathāyatanam upaveśya anūyājasamidham ādāya darvyā vāruṇyau cāgnivāruṇyau bheṣajavanaspatiṃ prājāpatyaṃ sauviṣṭakṛtaṃ ca hutvā purastāt sviṣṭakṛtaṃ prāyaścittaṃ juhōti 'yan ma ātmana' iti pañca| 'pāhi no agna enasa' iti caiso' nuvākaḥ| atra mahāvyaḥṛtibhir hutvā 'bhūr agnaye ca pṛthivyai ca mahate ca svāhā' iti atraiva praṇavam juhuyād vyāḥṛtibhiḥ samastābhiḥ ca ||

atha madhyamaṃ paridhim aktvā dakṣiṇārdham ca apa upasṛśya uttarārdham ca paristaranebhyo'rdham ardhama ādāya darvyā agram anakti madhyam ca ājyasthālyam mūlam anakti| punar api darvyā agram madhyam ca ājyasthālyam mūlam anakti| punar api ājyasthālyam mūlam madhyam cāgram ca darvyā| athaikam tṛṇam nidhāyāpa upasṛśya śiṣṭam agnau praharet| 'nātyagram praharet yad atyagram praharet' iti brāhmaṇam| trir udyatya tṛṇam apy anupraharet| aṅgulim trir udyamya prāṇasthānaṃ cakṣvādi saṃmiśya paridhīm ādāya madhyamaṃ prathamam praharet| yugapad dakṣiṇam uttaram ca| ūrdhve samidhau praharati| uttarārdham aṅgāreṣūpohati| saṃsṛāveṇābhi juhuyāt| atha pariśiṅcati| yathā purastāt 'anvamaṃsthāḥ prāsāvīḥ' iti mantrāntān saṃnamati|

praṇītāpraṇayanam ādāyāgrenāgniṃ parihṛtya dakṣiṇenāgniṃ cāpareṇāgniṃ cāśmano deśe nidhāya yathāśakti dakṣiṇam brahmaṇe dattvā prāgādi pratidīśam tūṣṇim mārjayate| kiṃcid avasicya hastena mārjayet| 'āpo hi ṣṭhā mayobhuva' iti tiṣṭbhiḥ, 'hiraṇyavarṇaḥ śucayaḥ pāvaka' iti catasṛbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena 'kayā naś citra ā bhuvad' iti tiṣṭbhiḥ, 'prājājatyam pavitram' iti dvābhyām| etasmin kāle brahmā 'yathāprapannam upaniṣkrāmaṇam' iti| prāyaścittādi ā brahmaṇa upaniṣkrāmaṇāt sarvadarvīhomānam eṣa samānam| atra gurave varam dadāti|

atha devatām upatiṣṭhate 'agne vratapate vrataṃ carīṣyāmi' ity etaiḥ| 'amūham asmi' ity, athāsyā dakṣiṇe karṇe japati| athāsyā dakṣiṇena hastena dakṣiṇam aṃsam uparyupari avamṛśya hṛdayadeśam abhimṛśati 'mama hṛdaye hṛdayam te astu' iti dvābhyām| athāpareṇāgniṃ idam viṣṇukramāt prakrāmati 'ekam iṣe viṣṇus tvānv etu' iti| manāḥ dakṣiṇam

pūrvam pādam praharati | savyenānuniṣkrāmati | atraiva saptamam padam vikramate | nāgnim ati pracyavate | 'sakhāyau saptapadāv abhūva' iti saptame pade japati |

athāpareṇāgnim udañmukhas tiṣṭhan saptaṣṭin upatiṣṭhate 'saptaṣṭayaḥ prathamam kṛttikānām' iti | atha dhruvam upatiṣṭhate 'dhruvam nama-syāmi' iti | muhūrtam upaviśya aupāsanāgnim āhavanīyākāre kuṇḍe nidhāyātra sadasyā āśīrvādam kurvanti | atha vrajam prapadyate | athāsyā dakṣiṇena hastena dakṣiṇam pāṇim pariḡṛhya dakṣiṇām dvāreyīm abhimṛṣati 'śam na edhi dvipade śam catuṣpada' iti | evam uttarām | agāram praviśyānaḍuhe carmaṇy uttare lomny upaviśati 'iha gāvo niṣīdantu' iti | jñātisaṃbhāṣāv āsāte !

brahmacārīṇau alaṃkurvānau tryaḥam vrataṃ Careyātām akṣāralavaṇam aśamīdhānyam bhuñjānāv adhaḥśāyināv asaṃvartamānau saḥacaryātām | sāyamprātar aupāsane juhoti vṛhibhir yavair vā | sāyam prathamam agnim upasamādhāya paristīrya prakṣālyā sthālīm niṣṭapya saṃmṛjya ekamuṣṭim vṛhīn opya paryagni kṛtvā gandhapuṣpair agnim alaṃkṛtya 'indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāyeśānāyeti, prāgādi pratidiśam paścād ātmānam alaṃkṛtya apa upasṛjya sapavitrapāṇiḥ 'adite'numanyasva' iti pariṣicya samidham abhyādhāya prajvālayitvā hastena vṛhīn juhuyād 'agnaye svāhā, prajāpataye svāhā,' iti sāyam, 'sūryāya svāhā, prajāpataye svāhā' iti prātaḥ | 'adite'nv amamsthāḥ' iti pariṣicya 'kanīyas tasya pūrvam hutvottaram bhūyo juhuyād' iti brāhma-ṇam | evam aupāsane juhoti | athāparam patnīm bhojayet | tasmān nityo dhāryo'nugato manthyaḥ śrotriyaḥgārād vāhāryaḥ | prāyaścittaṃ juhoti 'ayās cāgner anabhiśastīś ca satyam iti tvam ayā asi | ayasā manasā dhṛto' yasā havyam ūhiṣe'yā no dhehi bheṣajam svāhā' iti |

tryahe paryapete niśy agnipratiṣṭhāpanādi prasiddham dārvihomikam ā rāṣṭrabhṛdbhyo vivāhaprakṛtiṃ nayel lājādisaṃbhāravaraṇam pratigraha-mārjanavāsahparidhānavarjam evam eṣa sarveṣāṃ vivāhaprakṛtiṣu | ākālam prāyaścittaṃ juhoti 'agne prāyaścitta' iti catasṛbhiḥ | vāruṇyādi samānam | vratavisargaḥ |

atha vrataṃ viśṛjate 'agne vratapate vrataṃ acāriṣam' ity etaiḥ | atha puṇyāham vācayitvā 'āvābhyāṃ daṃpatibhyāṃ svasti bhavanto bruvantu' iti | 'yuvābhyāṃ daṃpatibhyāṃ svasti' iti prativacanam | athāsyā abhimṛṣati 'śivena tvābhimṛśāmi' iti | pratisaṃviśati 'ṛṣabheṇa skandāmi' iti ratyantam kṛtvā japet 'ā te yoniṃ garbha etu' iti tisṛbhiḥ | evam eva māsi māsy ṛtuvelāyāṃ saṃtiṣṭhate bhāryopayamanam || 3 ||

atha samāvṛtte bhāryām upayaccheta athāṣṭau samṛddhihomāñ juhoti evam dvitīyam āsthāpya trīṇi |

“ity Āgniveśyagṛhyasūtre prathamaprasne
ṣaṣṭho'dhyāyaḥ ||

anrkṣarā rjavarṣaṇṣu panthāḥ
ApMB. 1.1.2; RV. X. 85-23;
AV. 14.1.34.

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

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

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

prajāpatiḥ striyāṃ yaśaḥ TB.
2.4.6.5.

modaḥ pramoda ānandaḥ TB.
2.4.6.5.

manasaś cittam ākūtim TB. 2.4.6.6.
yathāham asyā atṛpaṃ striyai
pumān TB. 2.4.6.6.

dadānīty agnir vadati TB. 2.4.6.7.

tisraḥ { āpo hi ṣṭhā mayobhuvāḥ T.S.
4.1.5.1; MS. 2.7.5: 79.16;
KS. 16.4.
yo vaḥ śivatamo rasaḥ MS.
2.7.5: 79.18.
tasmā araṃ gamāma vaḥ
MS. 2.7.5: 80.1.

catastraḥ { hiraṇyavarṇāḥ śucayaḥ pāva-
kāḥ TS. 5.6.1.1; MS. 1.2.1:
9.12; TB. 2.8.9.3; ApMB.
1.2.1; AV. 1.33.1.
yāsāṃ rājā varuṇo yāti
madhye TS. 5.6.1.1; MS.
2.13.10: 151.11; RV. VII.
49.3; AV. 1.33.2.
yāsāṃ devā divi kṛṇvanti
bhakṣam TS. 5.6.1.1; AV.
1.33.3; MS. 2.13.1: 152.1;
ApMB. 1.2.1.
śivena mā cakṣuṣā paśyatāpaḥ

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

anuvāka { pavamānaḥ suvarjanaḥ TB.
1.4.8.1; MS. 3.11.10:
155.11; KS. 38.2.
punantu mā devajanāḥ TB.
1.4.8.1; MS. 3.11.10:
155.13; KS. 38.2.
pavamānaḥ punātu mā AV.
6.19.1d; MS. 3.11.10:
155.15.
ubhābhyāṃ deva savitaḥ TB.
1.4.8.2; MS. 3.11.10:
155.17; 15 stanzas more in
this anuvāka in MS.

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

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

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

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

Not cited in the vivāhavidhi { indrāya namaḥ KSA. 11.1.
agnaye namaḥ KSA. 11.1.6;
MG. 2.12.3.
yamāya namaḥ GopālU. 4.2.
nowhere else.
nirṛtaye namaḥ GopālU. 4.2.
nowhere else.
varuṇāya namaḥ GopālU. 4.2.
nowhere else.
vāyave namaḥ KSA. 11.6;
GopālU. 4.2; nowhere else.
somāya namaḥ; nowhere.

īśānāya namaḥ GopālU. 4.2.
 nowhere else.
 adbhūyo namaḥ; nowhere.
 agnaye namaḥ KSA. 11.1.6.
 Repeated.
 ātmane namaḥ; nowhere.
 adite'nu manyasva TS. 2.3.1.2;
 MS. 2.2.1: 15.6; MG. 1.2.8.
 anumate'nu manyasva GG. 1.3.2;
 KhG. 1.2.18; MG. 1.2.9; APG.
 1.2.3; not found in TS., T.B.,
 MS., KS.
 sarasvate'nu manyasva KhG.
 1.2.19; ApG. 1.2.3; HG. 1.2.9.
 deva savitaḥ prasuva TS. 1.7.7.1;
 4.1.1.2; MS. 1.11.1: 161.7; KS.
 13.14 common in Gṛhyasūtras.
 ayaṃ ta idhma ātmā jātavedaḥ AG.
 1.10.12; HG. 1.2.11; not found
 in TS., TB., MS., KS.
 prajāpataye svāhā TS. 3.4.2.1;
 TB. 3.1.4.2. common.
 indrāya svāhā TS. 1.4.28.1; TB.
 3.1.5.2; common.
 agnaye svāhā TS. 1.8.13.3; TB.
 3.1.4.1; common.
 somāya svāhā TS. 7.1.14.1; TB.
 3.1.4.3; common.
 bhūḥ svāhā TB. 2.1.9.3; TA. 4.10.5;
 bhuvāḥ svāhā MS. 4.9.12; 134.3;
 ApMB. 1.10.10-13; does not occur
 in TS., TB.
 svaḥ svāhā MS. 4.9.12: 134.3;
 ApMB. (with suvaḥ) 1.10.10-13;
 does not occur in TS., TB.
 bhūr bhuvāḥ svaḥ svāhā TB.
 3.11.2.4; MS. 4.9.12: 134.4.
 yā tiraścī nipadyase SMB. 1.5.6;
 ApMB. 2.8.5; H.G. 1.2.18; ŚB.
 14.9.3.3; not found in TS., TB.,
 MS., KS.
 yānūcī nipadyase: nowhere.
 yukto vaha jātavedaḥ purastāt MG.
 1.2.18; nowhere else.

virūpākṣāya svāhā: nowhere.
 dantāñjaye (correct text accord-
 ingly; cp. virūpākṣo'si dantāñjih
 GG. 4.5.6.8) svāhā: nowhere.
 virūpākṣam ahaṃ yaje: nowhere.
 pari bādha mā vi bāhiṣṭhāḥ:
 nowhere.
 sadasaspatim adbhutam ApMB.
 1.9.8; RV. 1.18.6; SV. 1.17.1a;
 VS. 32.13; HG. 1.8.16; not found
 in TS., TB., MS., KS.
 yāvanto devās tvayi jātavedaḥ ŚB.
 14.9.3.2; BṛhU. 6.3.2; not found
 in TS., TB., MS., KS.
 ākūtyai tvā kāmāya tvā samṛdhe
 tvā TS. 3.4.2.1; TB. 2.5.3.2;
 KS. 13.11, 12.
 ākūtim asyāvase TB. 2.5.3.2.
 ākūtim devīm manasaḥ puro dadhe
 TB. 2.5.3.2.
 iṣṭebhyaḥ svāhā TB. 3.7.11.3.
 vaṣaḍ aniṣṭebhyaḥ svāhā TB.
 3.7.11.3; KS. 5.4; 32.4.
 bheṣajam durīṣṭyai svāhā TB.
 3.7.11.3.
 niṣkṛtyai svāhā TB. 3.7.11.3; VS.
 39.12.
 daurādhyai svāhā TB. 3.7.11.3.
 devībhyas tanūbhyāḥ svāhā: no-
 where.
 ṛddhyai svāhā APŚ. 3.11.2.
 samṛddhyai svāhā APŚ. 3.11.2;
 MG. 2.13.6.
 cittam ca cittis cākūtam ca TS.
 3.4.4.1; MS. 1.4.14: 64.1;
 ApMB. 1.10.9. jayas or cittam
 ca cittis ca, etc. are not found in
 Mantrapāṭha, but they are in-
 cluded in vivāhavidhi.
 cittāya svāhā ApS. 5.24.2; HG.
 1.3.9. Nowhere else.
 cittāye svāhā HG. 1.3.9.
 ākūtāya svāhā MG. 1.11.15; MŚ.
 1.5.6.20; nowhere else.

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

vijñātāya svāhā: nowhere.

vijñānāya svāhā: „

manase svāhā TS. 7.3.15.1; MS.

3.12.9; 163.8; VS. 22.23.

śakvaribhyaḥ svāhā: nowhere.

darśāya svāhā: nowhere.

pūrṇamāsāya svāhā: nowhere.

br̥hate svāhā: nowhere.

rathamtarāya svāhā: 11.

prajāpatir jayān indrāya vṛṣṇe

TS. 3.4.4.1; PG. 1.5.9.

Abhyātānāḥ; pitarah etc. is an intrusion.

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

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

indro jyēṣṭhānām adhipatiḥ TS. 3.4.5.1.

yamaḥ pṛthivyā adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

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

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

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

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

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

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

samudrah srotyānām adhi-

patiḥ TS. 3.4.5.1; PG. 1.5.10.

annaṃ sāmṛājyānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

soma oṣadhīnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

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

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

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

viṣṇuḥ parvatānām adhipatiḥ TS. 3.4.5.1.

maruto gaṇānām adhipatayaḥ TS. 3.4.5.1; PG. 1.5.10.

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

ṛtāśād ṛtadhāmāgnir gandharvaḥ TS. 3.4.7.1; MS. 2.12.2; 145.1; KS. 18.14; VS. 18.38.

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

suṣumnaḥ sūryaraśmiś candramā gandharvaḥ TS. 3.4.7.10; MS. 2.12.2; 145.4; KS. 18.14; VS. 18.40; ŚB. 9.4.1.9.

bhujyuḥ suparṇo yajño gandharvaḥ TS. 3.4.7.1; KS.

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

18.14; VS. 18.42; ŚB. 9.4.1.11.

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

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

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

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

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

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

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

śam no devīr abhiṣṭaye TB. 1.2.1.1;

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

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

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

gr̥bhñāmi te saubhagatvāya hās-
tam

māyā pātyā jarādaṣṭir yāthāsaḥ |
bhāgo ariyamā savitā pūram̐-
dhir

māhyam̐ tvādur gārhapatyāya
devāḥ ||

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

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

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

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

the intimacy between HkGS. and ĀgGS. quite clear.
 somah prathamō vivide RV. X. 85.40; PG. 1.4.16; HG. 1.20.2; ApMB. 1.3.1.
 sarasvati predam ava PG. 1.7.2; ApMB. 1.3.5; HG. 1.20.1; MG. 1.10.15.
 ā tiṣṭhemam āsmānam ApMB. 1.5.1; MG. 1.4.1. Readings occur elsewhere with etam āsmānam; ehy āsmānam; imam āsmānam and ā rohemam āsmānam.
 viśvā uta tvayā vayam RV. II. 7.3; HG. 1.20.5.
 imān lājān ā vapāmi PG. 1.6.2; HG. 1.20.3.
 bhagena tvā saṃ sṛjāmi: nowhere in this form; mark only A and B are given; c + d are missing.
 iyaṃ nāry upabrūte AV. 14.2.63; SMB. 1.2.2; GG. 2.2.6; PG. 1.6.2; ApMB. 1.5.2; HG. 1.20.4; MG. 1.11.2.
 imaṃ me varuṇa śrudhī RV. I. 25.19; SV. II. 935; VS. 21.1.; TS. 2.1.11.6. common.
 tat tvā yāmi brahmaṇā vandamānaḥ RV. I. 24.11; VS. 18.49; TS. 2.1.11; common.
 tvam no agne varuṇasya vīdvān RV. IV. 1.4; VS. 21.3; TS. 2.5.12.3; MS. 4.10.4: 153.12; KS. 34.19; common.
 sa tvam no agne'vamo bhavoti RV. IV. 1.5; VS. 21.4; TS. 2.5, 12.3; common.
 tvam agne ayāsi TB. 2.4.1.9; TA. 2.3.1; HG. 1.3.6; ApMB. 1.4.16.
 prajāpate na tvad etāny anyāḥ RV. X. 121.10; (MS. 4.14.1: nahi tvat tāny anyāḥ; KS. 15.8 nahi tvad anyā etāḥ); TB. 1.7.8.7; common.

yan ma ātmano mindābhūt TS. 3.2.5.4; HG. 1.26.9.
 punar agniś cakṣur adāt TS. 3.2.5.4; HG. 1.26.9.
 anājñātāṃ yad ājñātam TB. 3.7.11.5; nowhere else.
 puruṣasaṃmito yajñāḥ TB. 3.7.11.5; APS. 3.12.1.
 yat pākatrā manasā dinadaksāḥ RV. X. 2.5; KB. 26.6; TB. 3.7.11.5; separate in the text—kṣa na.
 pāhi no agna enase TA. 10.5.1; nowhere else.
 pāhi no viśvavedase svāhā TA. 10.5.1.
 yajñam pāhi vibhāvaso svāhā TA. 10.5.1.
 sarvaṃ pāhi śatakrato svāhā TA. 10.5.1.
 bhūr agnaye ca pṛthivyai ca mahate ca svāhā TA. 10.4.1.
 bhuvo vāyave cāntarikṣāya ca mahate ca svāhā TA. 10.4.1.
 suvar ādityāya ca dive ca mahate ca svāhā TA. 10.4.1.
 bhūr bhuvaḥ svaś candramase . . . svāhā TA. 10.4.1.
 namo devebhyāḥ svadhā pitṛbhyāḥ VS. 2.7; TS. 1.34.2; common.
 bhūr bhuvaḥ svar mahar om TA. 10.4.1.
 om svāhā TA. 10.61.1; ApMB. 1.10.10-12.
 bhūḥ svāhā TA. 4.10.5; ApMB. 1.10.10-13; common.
 bhuvaḥ svāhā ApMB. 1.10.10-13; common.
 svaḥ svāhā ApMB. 1.10.10-13; common.
 bhūr bhuvaḥ svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12: 34.4; KB. 6.12; ŚB. 14.9.3.7, 13.
 yad asya karmaṇo'ty ariricam MG.

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

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

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

dve {	dve	abhī ṣu ṇaḥ sakḥinām RV. IV. 31.3; AV. 20.124.3; SV. 2.34; VS. 27.41; TA. 4.42.3.
		prājāpatyaṃ pavitraṃ RVKh. IX. 67.4; TB. 1.4.8.6. indraḥ punīti saha mā punātu RVKh. 9.67.5; not recorded in Concord- ance.

agne vratapate vrataṃ carīṣyāmi
 TS. 1.5.10.3; VS. 1.5; MS.
 4.9.24; 137.8; TB. 3.7.4.7; TA.
 4.41.3.
 vāyo vratapate vrataṃ carīṣāmi
 MS. 4.9.24; 137.9; SMB. 1.6.10.
 āditya vratapate vrataṃ carīṣyāmi
 TB. 3.7.4.7; TA. 4.41.4, MG.
 1.7.8.
 vratānāṃ vratapate vrataṃ carīṣ-
 yāmi TB. 3.7.4.7; TA. 4.41.4;
 MS. 4.9.24; 137.12; SMB. 1.6.13.
 amūham asmi sā tvam TB. 3.7.1.9;
 ApMB. 1.3.14; HG. 1.20.2; for
 amo'ham asmi sā tvam cp.
 AV. 14.2.71; KS. 35.18; AB.
 8.27.4; SB. 14.9.4.19; AG. 1.7.6;
 ŚG. 1.13.4; KauśG. 79.10; PG.
 1.6.3; MG. 1.10.15.
 mama hṛdaye hṛdayaṃ te astu
 MG. 1.5.11; nowhere else.
 cākravākaṃ samvnanam HG.
 1.24.6; MG. 1.14.12.
 ekam iṣe viṣṇus tvānv etu: cp.
 under BGS.
 dve ūrje viṣṇus—
 triṇi vratāya viṣṇus—
 catvāri māyobhavāya viṣṇus—
 cp. under BGS.
 pañca paśubhyo viṣṇus—
 ṣaḍ rāyaspoṣāya viṣṇus—
 sapta saptabhyo hotrābhyah—
 cp. under BGS.

sakhāyau saptapadāv abhūva; cp.
under BGS.
saptarṣayaḥ prathamāṃ kṛttikā-
nām: with saptar—only here;
for saptarṣayaḥ etc. cp. ApMB.
1.9.7; HG. 1.22.14.
dhruvaṃ namasyāmi manasā dhru-
veṇa: nowhere.
śaṃ na edhi dvipade TS. 2.3.14.5;
TB. 3.1.1.3; ApMB. 1.11.5; HG.
1.20.2.
iha gāvo ni śīdantu PG. 1.8.10;
HG. 1.22.9.

Not mentioned by the Mantrapāṭha.

indrāyāgnaye yamāya nir-
ṛtyai varuṇāya vāyave
somāyeśānāya—cp. above;
here these are not cited in
the Mantrapāṭha.
adite'nu manyasva: cp.
above.
agnaye svāhā TS. 1.8.13.3;
common.
prajāpataye svāhā TS. 3.4.2.1;
common.
sūryāya svāhā TS. 1.8.13.3;
common.
adite'nv amaṇsthāḥ: cp.
above.
ayāś cāgne anabhiśastīś ca:
nowhere in this form; for

ayāś cāgne'sy anabhiśastīś
ca cp. MS. 1.4.3: 51.10;
KS. 5.4; Kauś 5.13; ApMB.
1.5.18; HG. 1.26.13 read—
śastīś ca.
agne prāyaścitte tvaṃ devānāṃ
prāyaścittir asi SMB. 1.4.1; PG.
1.11.2; ApMB. 1.10.3; HG.
1.24.1.
vāyo prāyaścitte SMB. 1.4.2; PG.
1.11.2; ApMB. 1.10.4; HG.
1.24.1.
āditya prāyaścitte ApMB. 1.10.5;
HG. 1.24.1.
sarva prāyaścitte; not recorded in
Concordance.
agne vratapate vratam acāriṣam
TS. 1.6.6.3; VS. 2.28; MS.
4.1.26; 138.5.
vāyo vratapate vratam acāriṣam
MS. 4.9.26: 138.6, nowhere else.
sūrya vratapate vratam acāriṣam
MS. 4.9.26: 138.7.
vratānāṃ vratapate vratam acāri-
ṣam MS. 4.9.26: 138.8.
śivena tvābhi mṛśāmi: nowhere.
ṛṣabhe (-bho?) ṇa skandāmī:
nowhere.
ā te yoniṃ garbha etu pumāṃsam,
AV. 3.23.2; ŚG. 1.19.6.

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

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

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

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

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

Cp. also III. 6.2:150:—

Śrutavatā tu vaktavyam evāsainnidhāne'pīti mataṃ Bodhāyanasya kalpe ||

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

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

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

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

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

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

atha prācīnāvītī dakṣiṇāṃ diśam anvikṣamāṇaḥ | Sumantu-Jaimini-Vaiśaṃpāyana-Pailasūtra-bhāṣya-Mahābhārata-Dharmācāryaḥ || 2:5:90.

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

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

athātaḥ pāṇigrahaṇam | aṣṭau vivāhā bhavanti brāhma daivaḥ prajāpatya āraśa āsuro gāndharvo rākṣasaḥ paśāca iti | yad abhirūpaṃ vṛttavayaḥsaṃpannam āhūyārhayitvā kanyālaṃkṛtā dāsyate sa brāhma iti giyate | yad ṛtvijo yajñasyātmano'laṃkṛtya kanyāṃ pratipādanyati sa daivaḥ | yugapad dharmānuvartinau syātām iti vācānumānyāgnikūryaṃ svayaṃ kṛtvā yat kanyāṃ arhayitvā dadyāt sa prajāpatyo bhavati | yad gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam āraśam ācakṣate | yat kanyāṃ ābharaṇam āropya śaktyā bandhubhyo dhanam dattvāharate tam āsuram āmananti | kāmayogo yad ubhayoḥ sa gāndharvaḥ | prasahya yat kanyāharaṇam sa rākṣasaḥ | suptam pramattam vā rahasi yad gachati sa paśāco bhavati | eteṣāṃ prathame catvāras toyapradānapūrvakāḥ śastā brāhmaṇasya netare jaghanyāḥ | yasmāt trīn pūrvāṃs trīn aparān āraśjātaḥ ṣaṭ pūrvān ṣaḍ aparān prajāpatyenodhāyā jātaḥ sapta pūrvān saptaparan daivisuto daśa pūrvān daśāparān ātmānam caikaviṃśatikam brāhmīputraḥ pāvayed iti || Praśna III. 1.

mātur asapiṇḍam pitur asamānaṣigotrajātām lakṣaṇasaṃpannam nagnikāṃ kanyāṃ varayitvā pañcāheṣu kulasya parisuddhyai sapiṇḍaiḥ śrotriyaḥ saha bhūtaṃ bhuñjita | yasmāt sa pūto bhavati vijñāyate | kanikṛādādinā kanyāgrhaṇam gatvā prā su gmanteti tām īkṣitvā bhrātṛghnīm iti tayekṣyamāṇo guruṇāgnimukhe kṛte kanyāprado varagotranāma śarmāntaṃ tathaitam asya sahadharmacāriṇī bhavati brāhme vivāhe dharmaprajāsaṃpattyarthaṃ yajñāpattyarthaṃ brahmadevarṣipitrīrptyarthaṃ

prajāśahatvakarmabhyo dadāmiṭy udakena tāṇ dadyāt | tāṇ prajāpatih striyām ity udakena harate | vastragandhābharaṇādīni saṁbhṛtya kani-kradādīnā kanyāgrhaṇi saha bāndhavair gatvā teja āyuh śriyam iti vastrā-dīnāṇi kṛtya prajāpatih somam iti tathābharaṇam āropyādaditety eke || 2 ||

tataḥ saha snātāyā vadhvā navavastrāṇi kārāyāḥ puṇyāhānte pāṇiṇi grhītvā sumāṅgalir iyaṇi vadhūr ity agnisālām āgatya prāṇmukham āsayitvā tasyai śuddhāmbaraveśaḥ kūrcāṇi dadāti | tataḥ paristīryāgnir aitv imām agnis trāyatāṇi mā te grhe dyas te pṛṣṭham aprajastāṇi devakṛtam iti pañca vāruṇāntaṇi pradhānāṇi juhuyāt | agner aparasyām āstirṇesu darbheṣv aśmānam ātiṣṭheti vadhvāḥ pādāṅguṣṭhena dakṣiṇena sparśayati pratyāṇmukha iti pāṇigrahaṇaṇi sarasvatīti visargam aghoracakṣur ity āsanaṇi ca kṛtvemān lājān ity abhighāiryeyaṇi nārīti tasyā lājāñjalīnā juhoty udāyūṣety uttiṣṭhati | pratyāṇmukha iti vadhūmukheṣaṇaṇi sarasvatīti pāṇigrahaṇam aghoracakṣur iti visargam imān lājān iti lājapūraṇam iyaṇi nārīti homam udāyūṣety agnipraṇāmaṇi kuryād ity eke || 3 ||

viśvā uta tvayety agniṇi pradakṣiṇaṇi kṛtvātigāhemahi dviṣa ity āsitvā tridhaivaṇi lājahomaṇi juhuyāt | tato mūlahomānte gniṇi patighnyantaṇi yaśoghnyantaṇi candraṇi putraghnyantaṇi hutvā vyāhṛtiḥ | prāsāvīr ity antaiś caturbhiḥ pravāhaṇaṇi kṛtvā punaḥ prastīrya sviṣṭkkṛṇ mindāhuti vicchinnaṁ rddhisaptasamidvyāhṛtiś ca juhuyāt | agner aparasyām āstīryod-agagrān sapta barhiso vadhvā saha dakṣiṇena pādenaikam iṣe viṣṇur iti dve ūrja iti trīṇi vratāyeti catvārīti pañca paśubhya iti ṣaḍ rāyaspoṣāyeti sapta saptabhya iti tān paryāyeṇākramya gatvā sakheti nivarteta | mama hṛdaya iti tasyā hṛdayadeśam abhimṛṣati | prokṣaṇaiḥ prokṣya puṇyāhaṇi svasti-ghoṣeṇ ārundhatīndrāṇyaditih śrīr iveti vadhvā manuḥ prajāpatih puru-ṣottamo mahendra iveti varasya ca catvāri stomāny āropayeyur iti pāṇi-grahaṇaṇi dhruvadarśanāntam ity eke | tataḥ prabhṛti gārhashtyaṇi dharmam anutiṣṭhatīti vijñāyate || 4 ||

atha caturthīvāsaḥ | vaivāhikam agniṇi vadhvā sahādāya saṁpravā-hārayanv ity vadhūṇi samaṇi vadhvety agniṇi saṁśāsti dakṣiṇaṇi pādām agre'tihara dehaliṇi mādhiṣṭhā ity āvasathe praviśya prācyām ardhe samā-dadhīta | agner aparasyām ānaḍuḥaṇi carma lohitaṇi kṛṣṇājinaṇi vā prācīna-grīvam uttaralomāstrṇāti | tatra prāṇmukham udaṇmukhaṇi vā vadhūm upaveśya patir iha gāvaḥ prajāyadhvam iti paścān niṣidetā jyotiṣāṇi darśanād vācaṇyamāv anyatarānupetāv āsātām | uditē nakṣatre prācīm uditūṇi vā devīḥ ṣaḍ urvīr iti diśam upasthāya mā hāsmahi prajāyeti candraṇi saptarṣaya iti saptarṣiṇ kṛttikā nakṣatrāṇy aruṇadhatīṇi ca dhruva-kṣitir iti dhruvaṇi ca dṛṣṭvopatiṣṭheyātāṇi manojñaṇi tayā saha saṁbhāṣya | athāgneyaḥ sthālīpākaḥ | prajā sthālīm iti sthālīm abhimṛśyāgnaye juṣṭam nirvapāmiti sthālyāṇi taṇḍulān nirvāpya vācaspataye pavasveti vadhvā caruṇi śrapayati | abhighāryodag udvāsyā paristīryāgnim upasamādhāya havyavāham iti sviṣṭakṛtā yajeta | hutaśeṣaṇa śrotīyaṇi brāhmaṇaṇi tarpayitvā tasmā ṛṣabhaṇi datvānṛṇo bhavatīti vijñāyate || 5 ||

ata ūrdhvaṃ parvaṇi sthālīpākena yajeta | nityaṃ yavair vrihibhir vā hastena sūryāya svāhā prajāpataye svāheti prātarāhuti agnaye svāhā prajāpataye svāheti sāyamāhuti jūhuyāt | agnyantarāsanaḥ sarge'nugate vā patni kṛcchraṃ carati | śrotiyāgārān mathitvā vāgnim ādāya punar aupāsanam ādadhītodakyāśucyādisanaḥ sarge ca vidhānaṃ yajñaprāyaścitte vakṣyāmo viyoge pakṣasyopāvaroheti samidhaṃ yāvat kṛṣṇaṃ tāvat taptvā samāropya gachet | aharahas tāṃ prajvālya hutvā athānyaṃ samidhaṃ nidadhāti || 6 ||

pacane vāvasathye carum abhighārya vaiśvadevaṃ yathāheti maṇḍalaṃ pradakṣiṇam upalipyā parimṛjyāgnaye svāhā somāya svāhety uttaradakṣiṇayor madhye vyāhṛtir viśvebhyo devebhyah svāhā dhanvantaraye svāhā kuhvai svāhānumatyai svāhā prajāpataye svāhā dyāvāpṛthivībhyāṃ svāhā vyāhṛtir imā me agna iti caruṃ sedhmaṃ juhuyād agnihotrāya svāhā vaiśvadevayajñāya svāhā brahmayajñāya svāhā devayajñāya svāhā bhutayajñāya svāhā manuṣyayajñāya svāhā pitṛyajñāya svadhā namaḥ svāhā pañcamahāyajñāya svāhā vyāhṛtiḥ sviṣṭakṛdvyāhṛtiḥ | atha gṛhadevatābhyo yathādiśaṃ baliharaṇaṃ brahmaṇe namo brahmapuruṣebhyo namo vāstoṣpataye nama iti gṛhamadhye | indrāya nama indrapuruṣebhyo namo yamāya namo yamapuruṣebhyo namaḥ somāya namaḥ somapuruṣebhyo namo'gnaye namo nirṛtaye namo vāyave nama iśānāya namaḥ iti | sarvaṃ dakṣiṇe pitṛbhyo jñātivargapatnyantebhyah | kṛtopavīti yāvanto'nnārthinas tāvadbhyo nirvapāmīti nirupyākāśe viśvebhyo devebhyo namo divācarebhyo namo bhūtebhyo namo naktaṃcarebhyo nama iti | ucchīrṣake śriyā iti | pādato bhadrakālyā iti | pratidvāraṃ pūrvāntam uttarāntaṃ vā bhuvamgayor marudbhya iti | culyāḥ pakṣayor agnaya ity udadhānyām adbhya iti | peṣaṇyor ubhayor dṛṣada ity ulūkhalamusalayor vanaspatibhya iti | sūrpa oṣadhībhya iti | vāstupṛṣṭhe śunāṃ ca patitānaṃ ca śvapacāṃ pāparogiṇām | vāyasāṃ ca krimiṇāṃ ca bhūmāv annaṃ vapāmy aham iti balīśeṣaṃ nirvapati | pūrvavat pravāhaṇaṃ kṛtvā bhūtiḥ smeti bhasmālipyāpo hi stheti prokṣya yat te agne tejas tenety agnim ud vāyam ity ādityam copatiṣṭheta | nityaṃ sāyaṃprātaḥ patnī vā puṣṭikāmā baliṃ hared | vaiśvadevakāle prāptam atithiṃ śaktyā tarpayed vaiśvānaro hy eṣa bhavati || 7 ||

tad evaṃ trirātraṃ haviṣyāśinau brahmacāriṇau dhautavastravratacāriṇau syātām | tato'parasyāṃ rātrau caturthyām alaṃkṛtyāgnim upasamādhyaṃ nava prāyaścittāni juhuyād agne vāyavādityāditya vāyavagne'gne vāyavāditya vyāhṛtir bhūr bhagam iti caturbhir vadhūmūrdhny ājyena juhuyāt | agniṃ pradakṣiṇaṃ kṛtvā prācyām udīcyāṃ vā tām upaveśyābhis tvā pañcaśākheneti yonim abhimṛśya saṃ nā mana ity upagachet | imāṃ anuvvatsaty āliṅgaṇaṃ | madhu he madhu idam iti maithunaṃ kurvīta | suprajāstvāyety upagamaṇaṃ saṃ nau mana ity āliṅgaṇam imāṃ anuvrateti vadhūmukhekṣaṇam ity re eke || 8 ||

atha trirātraṃ ṛtau malavadvāsāḥ snānāñjanādīni varjayet | ekabhaktā

syāt | akharveṇāñjalīnāyasena vā pibet | na śulbenāśnāti | na grahān iṅṣeta |
na divā svapet | yathoktaṃ vrataṃ kuryāt | caturthyāṃ dantadhāvanaṃ
gandhāmalakādibhiḥ snātvā śvetavastrānulepanā strīśūdrābhvām anabhi-
bhāṣyāparam adṛṣtvā bhartāraṃ paśyet | yasmād ṛtusnātā yādṛṣaṃ puruṣaṃ
paśyet tādṛṣī prajā bhavati | ṛturātrayo dvādaśa bhavanti ṣoḍaśeti
cācakṣate | prathamās tistro na gamyāḥ | pumān samāsu viśamāsu strī
jāyate | śālivrīhiyavānām annaṃ payasā prāśnīyāt | yasmād āhāramūlā
dhātavo bhavanti | lakṣmīvaṭsaśuṅgasahadevināṃ anyatamam abhiṣūya
prakṣiped dakṣiṇe nāsāpuṭe putrakāmāyā vāme strikāmāyāḥ | na niṣthi-
vanaṃ kuryāt | śokaroṣau varjayati | tata eñāṃ yan me garbhādibhiḥ
prokṣaṇaiḥ prokṣya viṣṇur yoniṃ kalpayatv iti tām upagachet | pariṣicya
vaiśvadevaṃ vaiṣṇavaṃ mūlahomāṅgahomau hutvā viṣṇur yoniṃ kalpa-
yatv ity eke || 9 ||

The stanzas cited may be analysed as follows:—

kanikradad anu panthām ṛtasya RV.
IX. 97.32a (This stanza is not
cited by any other Gṛhyasūtra;
cp. also kanikradaj januṣaṃ pra-
bruvāṇaḥ etc. RV. II.42.1; AG.
3.10.9).
pra su gmanā dhiyasānasya sak-
ṣaṇi RV. X.32.1; ApMB. I.1.1;
BGS. I.1.14.
abhrātrighnīm varuṇa ApMB. I.1.3;
AV. 14.1.62.
prajāpatiḥ striyām yaśaḥ TB.
2.4.6.5.
teja āyuh śriyam—nowhere.
prajāpatiḥ somam; nowhere; but cp.
prajāpatiḥ somo varuṇo yena
rājā TB. 3.7.14.2.
sumaṅgalīr iyaṃ vadhūḥ RV.
X.85.33; ApMB. I.9.5; AV.
14.2.28.
agnir aitu prathamō devatānām AG.
I.13.6; PG. 1.5.11; ApMB. 1.4.7.
imām agnis trāyatām gārhapatyah
SMB. I.1.11; PG. 1.5.11; ApMB.
1.4.8.
mā te grhe niśi ghoṣa utthāt SMB.
I.1.13; ApMB. 1.4.9; HG. 1.19.7.

dyaus te prṣṭhaṃ rakṣatu vāyur ūrū
SMB. I.1.12; HG. 1.19.7; ApMB.
1.4.10.

aprajastāṃ pautramṛtyum ApMB.
ApMB. 1.4.11; SMB. I.1.14; HG.
1.19.7.

devakṛtaṃ brāhmaṇaṃ kalpa-
mānam HG. 1.19.7; nowhere else.

imaṃ me varuṇa śrudhi cp.
RV. 1.25.19; TS. 2.1.11.6;
MS. 4.10.3:146.8; KS. 4.16;
ApMB. 1.4.12; imaṃ
me varuṇa by pratika
TS. 2.5.12.1; MS. 4.10.4:
153.5.

tat tvā yāmi brahmaṇā vanda-
mānaḥ RV. 1.24.11; TS.
2.1.11.6; MS. 3.4.8:56.7;
KS. 4.16. Cp. HKGS; tat
tvā yāmi by pratika in TS.
2.5.12.1; MS. 4.10.2:146.
10; KS. 11.13.

tvam no agne; by pratika in
TS. 4.2.11.3; MS. 4.11.2:
164.11; KS. 12.14; tvam
no agne varuṇasya vidvān
RV. IV.1.4; TS. 2.5.12.3;

pañca. varuṇam: Vaikh. 1.17.

pañca vāruṇam: Vaikh. 1.17. { MS. 4.10.4:153.12; KS. 34.19.
sa tvaṃ no agne; by pratika
in TS. 4.2.11.3; MS. 4.11.2:
164.11; KS. 12.14; for sa
tvaṃ no agne' vamo bha-
voti cp. RV. IV. 1.5; TS.
2.5.12.3; MS. 4.10.4:153.
14; KS. 34.19. See also
HKGS.
tvam agne ayāsy ayāsam
TB. 2.4.1.9; TA. 2.3.1;
HG. 1.3.6; ApMB. 1.4.16.

ā tiṣṭhemam aśmānam; does not
occur in Samhitās, but is cited
by ApMB. 1.5.1; HG. 1.4.1.

sarasvati predam ava; not found in
Samhitās, but occurs in PG.
1.7.2; ApMB. 1.3.5; HG. 1.20.1;
MG. 1.10.15.

aghoracakṣur apatighny edhi RV.
X.85.44; AV. 14.2.17; SMB.
1.2.17; PG. 1.4.16; ApMB. 1.1.4;
does not occur in TS., TB., MS.
or KS.

imān lājān ā vapāmi PG. 1.6.2;
HG. 1.20.3; not in any Samhitā.
iyaṃ nāry upabrūte AV. 14.2.63;
SMB. 1.2.2; GG. 2.2.6; PG.
1.6.2; ApMB. 1.5.2; HG. 1.20.4;
MG. 1.11.12, not found in TS.,
TB., MS. or KS.

ud āyuṣā svāyuṣā TS. 1.2.8.1; MS.
1.2.6:15.4; KS. 2.6; AV. 3.31.10;
VS.4.28; PG. 3.2.14; ApMB.
2.5.11; HG. 1.7.10.

pratyaṇmukhas tiṣṭhati viśvatomu-
khaḥ TA. 10.1.3d; MahānāmnyU.
2.1d; but this, being the end of
the Mantra could not have been
meant; perhaps the Sūtra is

referring to its own Mantrapāṭha,
where the mantra began with
pratyaṇ.

viśvā uta tvayā vayaṃ dhārā
udanyā iva| ati gāhemahi
dviṣaḥ. RV. II. 7-3; HG. 1.20.5;
ApMB. 1.5.5; why should our
sūtra quote both the beginning
as well as the end (ati gāhe-) of
the stanza, if it were referring to
its own Mantrapāṭha?

agniṃ patighnyantam—mantra un-
traced; cp. Cintāmaṇi Bhaṭṭā-
cārya Gobhila-Grhya p. 336 et
seq.

vāyuṃ ninditāntam—mantra un-
traced.

ādityaṃ ghorāntam—mantra un-
traced.

gandharvaṃ yaśoghnyantam
mantra untraced.

candraṃ putraghnyantam: mantra
untraced.

bhūr bhuvaḥ svaḥ common.

catvāraḥ cp. { adite'nv amamsthāḥ
Vaikh. 1.19. { cp. Agles.
anumate'nv amamsthāḥ
sarasvaty anv amamsthāḥ
deva savitaḥ

yad asyāgnaye sviṣṭakṛte'gnaye'-
nnādāyāgnaye Vaikh. 1.19; not
recorded in Ved. Con.; for yad
asya karmaṇo'ty ariricam cp.
AG. 1.10.23; ApG. 1.2.7; HG.
1.3.7.

dve mindāhuti. { yan ma ātmano mindābhūt
cp. Vaikh. 1.19. { TS. 3.2.5.4; HG. 1.26.9;
BhGS. 3.5; Vaikh. 1.19.
punar agniś cakṣur adāt
TS. 3.2.54; HG. 1.26.9;
BhGS. 3.5; Vaikh. 1.19.

Rddhayaḥ cp. ĀgGS. 1.5.2; Vaikh. 1.19.	iṣṭebhyaḥ svāhā TB. 3.7. 11.3; cp. AgGS. 1.5.2.27; vaṣaḍ aniṣṭebhyaḥ svāhā TB. 3.7.11.3, AgGS. 1.5.2:27. KS. 5.4. reads:—svāhā svāheṣṭi-bhyo vaṣaḍ aniṣṭebhyo bhiṣajau sviṣṭyai svāhā niṣkṛtir duriṣṭyai svāhā devebhyas tanūbhyaḥ svāhā bheṣajam duriṣṭyai svāhā cp. above. niṣkṛtyai svāhā cp. above. daurādhyai svāhā „ devībhyas tanūbhyaḥ svāhā „ ṛddhyai svāhā „ samṛddhyai svāhā „	sapta samidhah.	edho'sy edhiṣimahi svāhā bail-vam Vaikh. 1.19; TS. 1.4. 45.3; MS. 1.3.39:46.11; KS. 4.13; ApMB. 2.6.3; MG. 1.1.16. samid asi tejo'si tejo mayi dhehi svāhā pālāsam VS. 20.23; 38.25 read: edho'sy edhiṣimahi samid asi tejo'si tejo mayi dhehi yamasya dhīmahi mṛtyor me pāhi svāhā naiyagrodham VaikhG. 1.19; nowhere sūryasya dhīmahi cakṣur me pāhi svāhā āśvattham Vaikh. 1.19; nowhere else. somasya dhīmahi cittam me pāhi svāhā audumbaram Vaikh. 1.19;
Vicchinnaṃ cp. Vaikh. 1.19.	yat pramattaḥ; not traced; repeated at Vaikh. 1.19. mano jyotir juṣatām ājyasya TS. 1.5.3.2; MS. 1.7.1:109.4; KS. 34.19; ayās cāgne'sy anabhiṣastis ca MS. 1.4.3:51.10; KS. 5.4; ApMB. 1.5.18; HG. 1.26.13. yad asmin yajñe'ntar agāma ApŚ. 3.11.2; un-certain. svasti no' mimītām aśvinā bhagaḥ RV. V.51.11; MG. 2.15.6; yata indra bhayāmahe RV. VIII. 61.13; AV. 19.15.1; SV. 1.274; TB. 3.7.11.4; TA. 10.1.9; ŚG. 1.4.2.	vyāhṛtayaḥ.	vāyor dhīmahi prāṇān me pāhi svāhā śamim Vaikh. 1.19; brahmaṇo dhīmahi buddhiṃ me pāhi svāhā khādiram Vaikh. 1.19; nowhere else. om bhūḥ svāhā common. om bhuvaḥ svāhā „ om suvaḥ svāhā „ om bhūr bhuvaḥ suvaḥ svāhā. ekam iṣe viṣṇus tvānvetu cp. AgGS. dve ūrje „ trīṇi vratāya „ catvāri „ pañca paśubhyaḥ „ saḍ rāyaśpoṣāya „ sapta saptabhyaḥ „ sakhā saptapadī bhava AG. 1.7.19; ŚG. 1.14.6; SMB. 1.2.13; ApMB. 1.3.14; MG. 11.18. etc. mama hrdaye hṛdayaṃ te astu HG. 1.5.11; nowhere else.

arundhatīndrāṇy aditih śrīr iva—
nowhere.

manuḥ prajāpatiḥ puruṣottamo
mahendra iva—not traced.

saṁ pravāhārayantu—laukika?

samanīṁ vadhvā—laukika?

dakṣiṇaṁ pādama agre'tihara—
laukika?

iha gāvaḥ prajāyadhvam ApMB.
1.9.1; SMB. 1.3.12; GG. 2.4.6;
KS. 35.3. does not occur in TS.,
TB., TA. or MS.

devīḥ ṣaḍ urvīr uru naḥ kṛṇota RV.
X.128.5; TS. 4.7.14.2; ApMB.
2.9.6.

mā hāsmahi prajāyā mā tanūbhiḥ
RV. X.128.5; ApMB. 1.29.6;
HG. 1.22.12.

saptarṣayaḥ prathamāṁ kṛttikānām
ApMB. 1.9.7; HG. 1.22.14; not
in TS., TB., TA.

dhruvakṣitir dhruvayoniḥ ApMB.
1.9.6; HG. 1.22. 14.

prajā sthālīm—nowhere.

agnaye juṣṭaṁ nīrvapāmi cp.
devasya tvā saviṭuḥ TS. 1.1.4.2;
HkGS. 1.7:p. 42.

vācaspataye pavasva TS. 1.4.2.1;
VS. 7.1; MS. 1.3.4:31.7; KS. 4.1.

havyavāham ajaraṁ purupriyam
TB. 2.6.16.2; cp. also havya-
vāham purupriyam TS. 4.3.13.8c.

sūryāya svāhā TS. 1.8.13.3.

common.

prajāpataye svāhā ..

agnaye svāhā— ..

somāya svāhā— ..

viśvebhyo devebhyā svāhā VS.
22.28; TB. 3.1.5.5; TAA. 10.67.1;
PG. 1.12.3; MG. 1.7.18.

dhanvantarayē svāhā—cp. dhanvan-
tarayē namaḥ MG. 3.12.3.19.

kuhvai svāhā—nowhere; cp. how-

ever kuhvai trayo'ruṇaitāḥ TS.
5.6.18.1.

anumatyai svāhā TB. 3.12.2.2-8.

prajāpataye svāhā—common.

dyāvāpṛthivībhyāṁ svāhā ApMB.
2.6.10; common.

imā me agna iṣṭakā dhenavaḥ
santu TS. 4.4.11.3, 4; MS. 2.8.
14:118.14, 16; KS. 17.10.

agnihotrāya svāhā—nowhere.

vaiśvadevayajñāya svāhā—no-
where.

brahmajajñāya svāhā—nowhere.

devayajñāya svāhā ..

bhūtayajñāya svāhā ..

manuṣyayajñāya svāhā— ..

pitryajñāya svadhā— ..

namaḥ svāhā— ..

pañca mahāyajñāya svāhā— ..

bhūr bhuvaḥ svaḥ—common.

yad asya karmaṇo'ty arīcam. cp.
above.

brahmaṇe namaḥ KS. 26.12.

brahmapuruṣebhyo namaḥ MG.
2.12.16.

vāstospataye namaḥ—untraced.

indrāya namaḥ KSA. 11.1.

indrapuruṣebhyo namaḥ MG. 2.12.
12.

yamāya namaḥ GopālU. 2.

yamapuruṣebhyo namaḥ MG. 2.12.
13.

varuṇāya namaḥ GopālU. 2.

varuṇapuruṣebhyo namaḥ MG.
2.12.14.

somāya namaḥ MG. 2.12.3; GG.
4.7.11; KhG. 2.1.17.

somapuruṣebhyo namaḥ MG. 2.12.
15.

agnaye namaḥ—common.

nīrṛtaye namaḥ—GopālU. 2.

vāyave namaḥ KSA. 11.6; GopālU.
2.

īśānāya namaḥ GopālU. 2.
yāvanto'nnārthinaḥ tāvadbhyo nir-
vapāmi—nowhere.
viśvebhyo devebhyo namaḥ KSA.
11.4.
divācarebhyo namaḥ MG. 2.12.18.
bhūtebhyo namaḥ TAA. 10.67.2;
MahānU. 19.2.
naktamcarebhyo namaḥ ŚG. 2.14.
16.
śriyā mā pari pātaya ?
bhadrakālyai (namaḥ) ŚG. 2.14.14.
marudbhyo namaḥ KSA. 11.3.
agnaye namaḥ—common.
adbhyo namaḥ cp. ĀgGS. 1.5:
p. 26.
dṛṣade namaḥ—not traced.
vanaspatibhyo namaḥ MG. 2.12.6.
ośadhībhyo namaḥ ŚG. 2.14.12.
śunām ca patitānām ca—not
found.
bhūtiḥ sma—not traced.
āpo his ṣṭhā mayobhuvah—cp.
ĀgGS.
yat te agne tejas tenāhaṁ tejasvī
bhūyāsam TS. 3.5.3.2; AG.
1.21.4.
ud vayam tamasaḥ pari RV. I.
50.10; common.

nava prāyaścittāni.	{	agne prāyaścitte	
		cp. KGS. 28.4.	
		vāyo prāyaścitte	„
		āditya prāyaścitte	„
		āditya prāyaścite	„
		vāyo prāyaścitte	„
		agne prāyaścitte	„
		agne prāyaścitte	„
		vāyo prāyaścitte	„
		āditya prāyaścitte	„
		om bhūh.	
		om bhuvah.	
		om svah.	

bhagam dhiyam vājayantah
puraṇdhim MS. 4.14.6:224.2; TB.
2.8.6.3; RV. II.38.10.

ābhiḥ tvā pañcaśākhena—not
found; but cp. śivena tva pañ-
caśākhena hastenāvidviṣāvatā |
sāhasreṇa yaśasvinābhi mṛśāmi
suprajāstvēya BhGS. 1.20:20.

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

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

madhu he madhv idaṁ madhu
HG. 1.24.6.

suprajāstvēya tvā gṛhṇāmi TS.
1.6.1.3.

yan me garbhādhīḥ prokṣya	{	yan me garbhe vasataḥ	
		pāpam ugram RVKh. IX	
		67.7.	
		mātāpitror yan na kṛtaṁ	
		vaco me RVKh. IX.67.8.	
		goghnāt taskaratvāt RVKh.	
		9.67.9.	
		brahmavadhāt surāpānāt	
		RVKh. 9.67.10.	
		bālaghnān mātṛpitṛvadhāt	
		RVKh. IX.67.11.	
		krayavikrayād yonidoṣāt	
		RVKh. IX.67.12.	
		duryaṣṭam duradhītam RVKh.	
		IX.67.13.	
		amantram annaṁ yat kiṁcit	
		RVKh. IX.67.14.	
ṛtasya yonayo'mṛtasya dhāma			
RVKh. IX.67.15.			
pāvamāniḥ svastyayaniḥ			
RVKh. IX.67.16.			
pāvamāniḥ pitṛn devān			
IX.67.17.			

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

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

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

. . . agneḥ pūrvasyāṃ darbhāsaneṣu keśavam nārāyaṇaṃ mādhaveṇ
govindaṃ viṣṇuṃ madhusūdanaṃ trivikramaṃ vāmanaṃ śrīdharaṃ
bhṛṣikeśaṃ padmanābhaṃ dāmodaram iti nāmabhir devaṃ viṣṇuṃ āhūya
. . . |

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

Vaikh. 9.1.36

athātaḥ pāṇigrahaṇam | aṣṭau vivāhā
bhavanti brāmo daivaḥ prajāpatya āṛṣa
āsuro gāndharvo rākṣasaḥ paśāca iti | yad
abhirūpaṃ vṛttavayaḥsaṃpannam āhū-
yārhayitvā kanyālaṃkṛtā dāsyate sa
brāhmaḥ iti gīyate | yad ṛtvijo yajñasyāt-
mano'laṃkṛtya kanyāṃ pratipādayanti sa
daivaḥ | yugapad dharmānuvartinau
syātām iti vācānumānyāgnikāryaṃ svayaṃ
kṛtvā yat kanyāṃ arhayitvā dadyāt sa
prajāpatyo bhavati | yad gomithunenaikena
dvābhyāṃ vā kanyāṃ dadāti tam āṛṣam
ācakṣate | yat kanyāṃ ābharaṇam āropya
śaktyā bandhubhyo dhanam dattvārhate
tam āsuram āmananti | kāmayogo yad
ubhayoḥ sa gāndharvaḥ | prasahya yat
kanyāharaṇam sa rākṣasaḥ | suptam pra-

AśGS. 1.4.21-32.

alaṃkṛtya kanyāṃ uda-
kapūrvam dadyād eṣa
brāhma vivāhaḥ | tasyāṃ
jāto dvādaśāvarān dvādaśā
parān punātīty ubhayataḥ |
ṛtvje vitate karmaṇi dad-
yād alaṃkṛtya sa daivaḥ |
daśāvarān daśa parān
pūnātīty ubhayataḥ | saha
dharmaṃ caratam iti prajā-
patyaḥ | aṣṭāvarān aṣṭa
parān punātīty ubhayataḥ |
gomithunaṃ dattvopaya-
cheta sa āṛṣaḥ | sapta-
varān sapta parān punātīty
ubhayataḥ | mithaḥ sama-

¹ cp. Vaikh 6.12: 97 See also 6.13: 97.

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

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

A definite improvement on the Vaikhānasa is unmistakable in the ĀśGS. from the point of view of the sūtra style. In case it is not admitted that the two sūtras derive from the same common source, the Vaikhānasa repeating the original in its original or loose form and the ĀśGS. effecting an improvement upon it; even in the first alternative the compilation of old and new readings in one treatise should suggest that the extant Gṛhya-sūtras draw from a floating mass of the Gṛhya literature; and it is therefore hazardous to dogmatise about the age of any of these; even the proportionate number of mantras used by each in the marriage ceremony may serve merely as an indication of their age—for there may have been other mantras too that were used by a given Gṛhyasūtra in the marriage ceremony, but not recorded as is so often hinted by Devapāla in his commentary on Laugākṣi-Gṛhya and by Haradatta on ApGS. 1.2.15:43:—

“mantrarahitāḥ kriyā āvṛta ity ucyante | yathā nāgabalir yakṣabalir
indrāṇīmaha iti | yasmin janapade grāme kule vā yā āvṛtaḥ prasiddhās tās
tathaiva vyavasthitā yathā pratiyeran na sarvatraivaṃ ity arthaḥ | āvṛtaḥ
kriyā vaivāhikyaḥ aviśeṣāt samantrakā amantrakās ca | tāḥ sarvā āstri-
bhyaḥ sarvavarṇebhyaḥ sakāśād avagamyā pratiyeran vivoḍhāraḥ | tatra
samantrakā gṛhapūjāṅkurāropanapratīsarabandhādya ācārasiddhāḥ | aman-
trakā nāgabaliyakṣabalīndrāṇīgaurīpūjādayaḥ | tās ca yathājanapadaṃ
yathāvarṇaṃ yathākulaṃ yathāstri yathāpuṃsaṃ yathākālaṃ vyavasthitā
eva na tu sarvāḥ sarvatra samuccitāḥ” ||

This is confirmed by ĀśGS. 1.5.1.2:—

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

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

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

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

anyakeśāya vājasancyāya yājñavalkyāya bharadvājyāgniveśyācāryebhyaḥ.

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

. bodhāyanam tarpayāmi | āpastambam tarpayāmi | sūtrakāram tarpayāmi | satyāśādhnam tarpayāmi | hiraṇyakeśinam tarpayāmi | vyāsam tarpayāmi |

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

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

. . . vaiśampāyanāya phaliṅgave tittiraye ukhāyātreyaḥ padakārāya kauṇḍīnyāya vṛttikārāya kaṇvāya bodhāyanāya bharadvājāya sūtrakārāya āpastambāya sarvebhyaḥ sūtrakārebhya ācāryebhya ṛṣibhyo vānaprasthebhyaḥ |

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

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

Sumantu-jaimini-vaiśampāyana-paila-sūtrabhāṣyamahābhārata-d h a r m ā-cāryā jñanti-bāhavi-gārgya-gautama-śākalya-bābhavya-māṇḍavya-māṇḍūkeyā gargī vācakanvī vaḍavā prāthitheyī sulabhā maitreyī kaholaṃ kauṣītakaṃ mahākauṣītakaṃ paiṅgyaṃ mahāpaiṅgyaṃ suyajñam śāṅkhyāyanam aitareyaṃ mahaitareyaṃ śākalam bāṣkalam sujātavaktram audavāhim mahaudavāhim saujamīm śaunakam āśvalāyanam ye cānye ācāryās te sarve tṛpyantu.

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

Sumantu-jaiminivaiśampāyanapailasūtrabhāṣyamahābhārata-dharmācāryāḥ | jñantibāhavigārgyagautamaśākalyabābhavyamāṇḍavyamāṇḍūkeyāḥ | suya-jñāśāṅkhāyanajātūkarnyāḥ | paiṅgaśāmbavyaitareyāḥ | gargī vācakanvī | vaḍavā prāthitheyī | sulabhā maitreyī | kaholaṃ kauṣītakaṃ || mahākauṣītakaṃ | suyajñam | śāṅkhāyanam | aitareyam | mahaitareyam | paiṅgyam | mahāpaiṅgyam | śāmbavakam | mahāśāmbavakam | vāṣkalam | śākalam | gārgyam | mahājapatram | sujātavaktram | audavāhim | saujamīm || bābhavyaṃ somaśarmāṇam | pāñcālāṃ vedamitram | ācāryaṃ śaunakam | ye cānye ācāryā te cāpi tṛpyantu ||

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

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

Sumautuḥ | jaimini-vaśaṁ pāyana-paila-sūtrabhāṣya-gārgya-babhrū-bābh-ravya-maṇḍu-māṇḍavyā gārgī | vācakanvī | vaḍavā | prātitheyī | sulabhā | maitreyī | kaholam | kauṣītakim | mahākauṣītakim | suyajñam | śāṅkhāya-nam | āśvalāyanam | aitareyam | mahaitareyam | bhāradvāja | jātū-māṇḍūkeyam | mahādamantram | audavāhim | mahaudavāhim | sauyāmim | śaunakim | śākapūṇim | gautamim | ye cānye ācāryās te sarve tṛpyantu |

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

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

pūrvābhiḥ ṣaḍbhiḥ pūrvaṃ tarpayed ācāryam ācāryāṃś ca jaiminiḥ | talavakāraṃ sātyamugraṃ rāṇāyaniḥ durvāsasaṃ ca bhāgurim gauruṇḍim gaurgulviḥ bhagavantam aupamānyavaṃ kārāḍiḥ sāvarṇiḥ gārgyavārṣa-gaṇyaṃ daivantyam ity etāṃś trayodaśa |

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

tatrādhvaryavaḥ kecid adhīyate-madhyamaṃ piṇḍaṃ patnī prāśnīyāt prajākāmasya (II.3).

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

(a) Bodhāyaniya Gṛhyasūtra (V.6) which reads:—

atha madhyamapiṇḍaṃ patnyai prayachati-viraṃ me datta pitarau iti |

(b) Vaikhānasa Gṛhya IV.6:—

apāṃ tvauṣadhīnām iti madhyamaṃ piṇḍaṃ datvādhatta pitarau iti patnīṃ prāśayet eṣā pumāṃsaṃ janayati |

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

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

KGS. 54.6-18.

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

Laugākṣi-Gr̥hya 54.8-20.

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

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

॥ कौथुमगृह्यम् ॥

श्रोरस्तु

॥ कौथुमगृह्यमारभ्यते ॥

अथातः प्रायश्चित्तानि । अथातः क्रमाणां वक्ष्ये^१ गृहस्थो वा ब्रह्मचारी वा^२ गृहस्थो गृह्याग्नौ^३ ब्रह्मचारी लौकिकाग्नौ^४ गृहस्थेऽध्वितिचरणेन^५ परिचरणे वा^६ ब्रह्मचर्यविच्छिन्ने^७ लौकिकेऽग्नौ प्रातराहुतिपूर्वकं नैमित्तिकं कार्यम् । पुनराधाने वर्जयेत्^८ सायमुपक्रम्य तात्कालिकप्रायश्चित्तापत्तौ चेत्ताभ्यां तत्र कार्यम् । पौर्णम्याहुत्यामतीतं चेत्ताभ्यां तत्तत्कुर्युः^९ पर्वणा चेत्संकल्प्य कार्यम्^{१०} तदभावे सदाः कुर्याद्^{११} अपरेण दर्शं त्वे^{१२} प्रायश्चित्तिः^{१३} त्रिरात्रं पञ्चरात्रं वा दशरात्रा^{१४} त्ताः प्रायश्चित्तपूर्वयज्ञं^{१५} यजेते^{१६} तावुभौ पर्व^{१७} संकल्प्य तीतौ तामिष्टौ तद्रत्^{१८} तत्र यदि लोपं वा तं^{१९} मामासादतीतं वा पुनराधानं कुर्युः । प्रायश्चित्तार्थं प्राजापत्यं वा^{२०} तदूर्ध्वं विशेषश्च गृह्याग्नौ गृह्याग्निं यदि स्पर्शेत्तत्र^{२१} त^{२२} मेको वा कार्यो^{२३} मन्त्राणां तावुभौ ब्रूयात्तन्त्री

१ कर्मणां

२ अतिचरणे (न)

३ ब्रह्मचर्ये विच्छिन्ने

४ पौर्णमास्याहु-

५ तु^१ एषा

६ वादशरात्रात् (=वा+भाद-)

७ प्रायश्चित्तपूर्वं यज्ञं

८ पर्वणि

९ यजेताम् (for तीतौताम्)

१० तन् (=तत्) मासाद्

११ स्पृशेत् or पर्व ?

१२ तन्त्रान्तम्^१ ए-

तत्समिधौ संयुक्तं गृह्णन् नवरोहणं^१ ततः कर्म^२ प्राणायामं
 कुर्युः । तूष्णीं^३ परिब्रिय मन्त्रेणाभ्यर्च्य^४ हुत्वा मनर्थं स्तरस्^५
 तावुभौ द्वौ समिधमाधाय भषत्कर्म^६ मन्त्रं ब्रूयात् । अत्र
 पुनस्तूष्णीं^७ कार्यं पत्नी वा^८ इति^९ समानं समारोपणं कुर्युः^{१०}
 कर्तव्या इति वैतदु भवति^{११} स्वयं स्वयं प्रायश्चित्ती^{१२} तत ऊर्ध्वं विशेषं^{१३}
 स्याद्^{१४} अन्याग्नौ स्वयममस्तद्भावि^{१५} तथाचि यज्ञियन्नेवरोहणं कुर्यात्^{१६}
 आदिसमारोपणं प्रज्ञातस्तदर्मन्निमुत्सृज्य भूर्भुवः स्वरिति ब्रूयात् ।
 तूष्णीं^{१७} तिष्ठन् न गच्छेत् तदग्निपत्यं^{१८} त प्राग्नौ^{१९} कर्मभ्रष्टा^{२०}
 स्वगृह्याग्नौ स्वयं स्वयं प्रायश्चित्तिर्^{२१} अत ऊर्ध्वं विशेषं^{२२} स्याद्^{२३}
 आज्यतन्त्रैरनारोपणं चेत्समारोपणं^{२४} प्रज्ञातः पुनरारभ्य
 प्रातराहुत्यादि प्रपदान्तपर्यन्तं यत्किञ्चित्कर्म^{२५} यदि लोपं स्यात्
 प्रातराहुतिश्चेत्प्रायश्चित्तमित्येके^{२६} न्यूनकर्मादि^{२७} पुनराहुतिः^{२८}
 प्रधानादूर्ध्वं प्रायश्चित्तिर्^{२९} अत ऊर्ध्वं विशेषश्चरुतन्त्रेण ततो
 व्याख्याता प्रागुदक्प्रवणे देशे तत्र स्थंडिलमुपलि यात् ॥१॥

अथातः प्राङ्मुखो भूत्वोदगग्रेषु दर्भेषु ओमित्युच्चैरुपविश्य
 गृह्याग्नौ निरीक्षमाणौल्लेखनं ततः वारयेत् । तत्प्रातराहुतिं

१ समिधा.....अवरोहणम् ।

२ अनर्थः स्तरः

३ द्वौ समिधाम्

४ पुनः जपः ?

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

६ May be omitted.

७ विशेषः ?

८ अस्मद्भावि (?) तथा च (चेत् ?) यज्ञान्तेऽवरोहणं कुर्यात् ? स्वयममुष्मै भावितेऽथ च ?

९ Delete द reading तमग्निम्.

१० ब्रूयात् तूष्णीं तिष्ठन्

११ तदग्निपत्यन्तं ?

१२ कर्मभ्रष्टः स्व—

१३ विशेषः

१४ -कर्मादौ

१५ व्याख्यातः ?

१६ निरीक्षमाणः Sandhi irregular.

हृत्वा वेदविद्ब्राह्मणं लभेत्^१ तदलाभे खादिरन्यायः^२ छत्रमुत्त-
रांसं चेति खादिरं न्या इत्येके^३ ब्राह्मणं प्रार्थयेत् । ब्राह्मणं
भूर्भुवः स्वः बृहस्पतिर्ब्रह्माहं मानुष इति ब्रूयात्^४ आचार्यो द्वे
दर्भाग्रं^५ दद्यात् ब्राह्मणो निरस्तः परावसुरिति दक्षिणास्तृणं^६
निरस्यासनार्थं प्रागग्रान्दर्भानास्तीर्थी^७ वसोः सद्ने सीदामी-
त्युदङ्मुख ओमित्युपांशुरुपविशेद्^८ आचार्यो ब्राह्मणमर्चयित्वा
ततः कांस्यपात्रमादाय मृन्मयपात्रं वाऽभिधम्^९ ताम्रवर्जं रजत
इति^{१०} शालितण्डुलान्नवर्षणादायोदगुद्रास्यो^{११} निर्वापार्थेन
सकृत्पात्रं पूरयेत् । द्विस्तृष्णीं^{१२} कार्यमो प्रोदयामीति ब्रूयाद्
आपः प्रावयन्त्युदगुद्रास्य ततः समूहनाद्याज्यतन्त्रेषु गृह्योक्ते
नवपर्वणं^{१३} कार्यं^{१४} तत्पात्रमुत्थाप्याग्निमध्ये स्थाप्यो निर्वाप इति
ब्रूयात्^{१५} तदा जीवतण्डुलान् श्रपयेत् । सुवेणाभिघार्याग्ने-
र्बहिस्तरणादन्तयोरुदगुद्रास्य पुनः प्रोक्षणं कुर्यात् । तत इध्म-
मादाय^{१६} तत्र विशेषः समिधमुच्यते । बहुचाः खादिरेण
बोधायनाः पलाशैश्छन्दोगाः उदुम्बरेण यजन्ते । प्रादेशमात्राः^{१७}

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

२ दर्भाग्रं ?

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

४ आस्तीर्थं

५ गुद्रास्य

६ प्रावयन्तीत्युद-

७ गृह्योक्तेन वा पार्वणं कार्यम्

८ सुवेणाभिघार्याग्नेर्बहि स्तरणादन्तयोरुद-
गुद्रास्य Cp. अग्नेः पश्चाद्बहिस्तास्तरणाद्
Gobhila Grhyaprakāśikā P. 154.

९ इध्ममाधा cp. समिध आघाय Khādira.
G. S. 1. 2. 21

१० समिधामु-

११ बौधा-

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

कुशष्टाः समागतो गुंष्ठपर्वष्टतद्युमात्रीः प्रज्ञाताग्राः कारयित्वा^१
 तदभावे दम्भैर्वा सप्तदशैः आदाय^२ अनष्टार्थमेकं प्रपदार्थमेक-
 मिधमार्थं पंचदशम्^३ एतानि सप्तदश गृह्णन् सुवेणाभिघार्य
 अग्रमध्यमूलोन्यनुयाजार्थमुत्तरतो निधाय^४ पंचदशमग्नौ
 प्रक्षिप्य शेषेण प्रपदं जपे^५ यावचीरिति शठान्तानि तावत्स्वा-
 प्रसौ धारयन् रुपाहनग्नौ हुत्वा शेषाक्षतानभ्यर्च्य ततो व्याहृ-
 तिभिः तिसृभिः हुत्वा ततो कामजव्याहती^६ च हुत्वा चक्षुषी^७
 चतुर्गृहीतं सुवेण जुहुयात् । एतेषां चरुतन्त्रे^८ एतेषां यथार्थं
 स्यात्^९ तत्र विशेषस्तु वरदानप्रयोगोच्यते । खादिरन्यायेन च^{१०}
 गृह्योक्तेः कुथुमस्य मर्थादित्युक्त्वा कौथुमो कुथुमस्य मार्ग-
 माचरति ॥२॥

अथातः चरुपात्रं निरीक्ष्य संमुखे स्थापनं कार्यम्^१ उद-
 गुद्रास्य इत्येके^२ संमुखे कार्यः^३ चरोर्द्विभागं कार्यं^४ सुवपात्रमा-
 साद्य च्छिद्रानाद्रि^५ तदभावे कांस्यपात्रं वा^६ तन्मध्येऽभिघार्य
 चरोः पूर्वदेशे सरुदवदाय द्वितीय्ये^७ मध्यमे ह्यवदानं^८ शेषे
 सुवपात्रे पुनश्चाभिघार्य अग्निमध्ये जुहुयात्^९ त्वद्वितीयं चेच्चरोः

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

२ शेषेण प्रपदं जपन् (=जपन्) व्याहतीरिति शठान्तानि (=स्वाहान्तानि) भूर्भुवः स्वरो ध्यायन्नुपाहितेऽग्नौः cp. शेषेण प्रपदं जपन् व्याहति भूर्भुवः स्वरो ध्यायन्नुपाहितेऽग्नौ KMGs. 1. 2. 12.

३ ?

४ cp. चक्षुषी वा एते यज्ञस्य यदाज्यभागौ Āśva GS.I. 10. 15.

५ वरदानप्रयोगे उच्यते Samdhi irregular ; the viśeṣa has nowhere been told, showing that some portion is missing.

६ Read गृह्योक्ते कुथुमस्य मताद् इत्युक्त्या कौथुमः कु—

७ छित्त्वा वानाद्रम्

८ द्वितीये

९ मध्यमे ह्यवदानं । शेषं सु—

१० जुहुयाद् द्वितीयं

पश्चिमदेशे स्यात्सकृदवदाय द्विरभिघार्या प्रागुददेशे
 जुहुयाज् जामदग्न्याश्चेन्मध्यात् पश्चात् पुरस्तात् सकृदवदाय
 भृगुणा मध्यमे काष्मर्यस्तत्र चह्णामुष्माणं क्रियते¹ अपलन-
 येद्ययोरोजसेति² द्विस्तूष्णीं कुर्यात्कर्माग्न्यानुपहतिश्चेत्प्रा-
 जापत्यं वा प्रायश्चित्तं जुहुयात्। अतीतविच्छिन्ने तत्क्षणे
 षष्टिर्देवता हुत्वा च तद्³ अहोरात्रामतीतं⁴ द्रमसौर्येषु⁵ इत्येतेषु
 पर्वाद्यै⁶ स्वामिमध्यमे⁷ चेत्कर्तव्यं स्यात् प्रायश्चित्तिर् गृह्याग्नौ
 कर्म कर्तुमपि पाणिचतुर्थे⁸ रजश्चांडालाननुगते⁹ वा संवत्स-
 रादूर्ध्वं यथाकृच्छ्रं वपनं च¹⁰ तथा प्रायश्चित्तिं प्रायश्चित्तिः ॥९॥

अथ पर्वप्रायश्चित्तिर्¹¹ उदगयनं वा¹² दक्षिणायनं वा¹³
 वसन्ताद्यादिषष्ठे चतुर्णां चान्द्रमससौर्य¹⁴ इत्येतेषु पर्वाद्यैश्चा-
 मिष्टमध्यै¹⁵ चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्¹⁶ गृह्याग्नौ कर्मा
 कर्तुमपि पाणिचतुर्थेऽहनि त्वंदारभ्य तन्मा गादन्त उदयनं
 दक्षिणाग्नौ चेष्टात्कर्तव्यं तन्मासादिसंकल्पैः कर्तव्यं स्यात्प्रा-
 यश्चित्तिर्¹⁷ विवाहे यदि पूर्वपक्षे चेदपरे पौर्णमास्यैदारभ्य

1 -घार्य; lengthening of final quite common in the ms.

2 भृगूणां मध्यमे¹ काष्मर्यः, cp. पालाशः काष्मर्यमयाः BhāSS. 1. 5. 6 ; काष्म-
 र्यमय्यौ ĀśvaGSṭikā on 1. 9. 8.

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

4 कर्माग्नौ उपहति-or अन्युपह-

5 अहोरात्रमतीतं चान्द्रमससौर्य इत्येतेषु

6 पर्वाद्यौ

7 पाणिचतुर्थे

8 -लानुगते-

9 -श्चित्तिः

10 चतुर्णां

11 Not clear

12 कर्म

13 तदा-

14 उदगयने

15 चेत्कर्तव्यं

16 विवाहो

17 पौर्णमास्यैतदारभ्य

कर्तव्यः स्यात्^१ संकल्पैर्दशपूर्णमासाभ्यां द्वाविष्टर इत्युक्तौ तत्र
 द्वितीया विष्टेदिना व्यादा यज्ञेऽनर्थः तस्मात्ताभ्यां द्वाविष्टौरोपं
 विघ्नं कर्तव्यं स्यात्प्रायश्चित्ति^२ नि तिसृभिश्चावमास्थानि तां स्वधा
 मे विष्टिमध्या चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्^३ अनयोराधानमध्ये
 राहुपर्वणि चन्द्रमाह इति । आद्यपैङ्क्तौ^४ द्वितीया गायत्र्या^५
 उभयोर्देवता चन्द्र इत्युक्ता प्रायश्चित्तिः । सूर्यः^६ पर्वणि चेच्चित्रं
 देवानामुदु त्यामित्याद्यैः^७ त्रिष्टुप् तं द्वितीये गायत्री^८ वा उभ-
 योर्देवता सूर्य इत्युक्ता प्रायश्चित्तिः^९ प्रायश्चित्तं विना पुनश्चारम्भणिं
 चेत् कर्तव्यं स्यात्प्रायश्चित्तिस्^{१०} तां संकल्प्य मध्ये श्राद्धकर्माणि^{११}
 तत्राग्नौ करणं कपाणौ^{१२} हुतं वा तद्वद् भुञ्जानैः कर्तव्यं स्यात्प्रा-
 यश्चित्तिर्^{१३} अथ विशेषश्च^{१४} नियमैर्दम्पत्योर्मध्ये रजश्चाण्डालगमने
 वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{१५} तयोराधानमध्ये राशौ मध्ये स्पर्शक्षयं
 वा वृद्धि^{१६} वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{१७} तयोराधानमध्येऽन्यग्रामं
 प्रविश्य पथो गत्वा कर्तव्यं स्यात्प्रायश्चित्तिस्^{१८} तयोर्मध्ये उभावन्त्य-
 गमने वा दिवा मैथुने वा कर्तव्यं स्यात्प्रायश्चित्तिः^{१९} पुरुषो भोजन-
 मध्ये तथा कर्म^{२०} मैथुनं च प्रवानमार्जालौ संस्पृष्ट्वा कर्तव्यं

१ स्यात् प्रायश्चित्तिस् तिसृभि—

२ चन्द्रमाह इति

३ आद्या पंक्तौ

४ गायत्र्याम्

५ सूर्यः

६ उदु त्यामित्याद्यैः

७ आद्ये त्रिष्टुप्

८ Delete व

९ Delete वा

१० -रम्भणां चेत्

११ पाणौ हुतं by deleting क

१२ तद् भुञ्जानः

१३ रात्रौ ?

१४ स्पर्शःक्षयं ?

१५ वृद्धिर्वा

१६ कर्ममध्ये ?

स्यात्प्रायश्चित्तिर^१ अथ विशेषश्च गृह्यावनम्रिकानां च विधवां
 स्पष्टा कर्तव्यं स्यात्प्रायश्चित्तिर^२ अश्लीयी^३ शूद्रान्नभोगो चार्वाकी
 परदारभगमनी स्वकर्मत्यागो नित्यं परान्नभोजी तथानग्राहो^४
 गोब्राह्मणवधो वेश्याकुटुम्बी^५ राजान्नभोजी अध्यापनग्रन्थत्यागो
 विद्यादूष्यगुरुवादौ^६ प्राणसंहारी मार्जालोच्छिष्टभोजी वेदविक्रयो
 कन्यापतिव्रतादूषी स्वकुटुम्बत्यागी उपाध्यायगुरोर्दूषी गुरोः
 पत्न्यभगमनी मांसभक्षी श्राद्धकालत्यागी तथा श्राद्धभोजी
 तठाकसंहारी वर्षवर्धी^७ सदारीगो ब्राह्मणताडो मृत्तिकापाषाण-
 दाहो सदोच्छिष्टो विप्रदूषी इति ते चंडालसमाः^८ गृह्याग्नौ स्पष्टा
 दंपत्योर्वासचेलं कार्यं कर्तव्यं स्यात्प्रायश्चित्ति^९ प्रायश्चित्तार्थं
 षष्टिदेवता उक्ता । कैत्याहूतीनि व्याहृतिभिस्तिसृभिः आहृतिः
 पुनश्च तिसृभिर्द्वादशगुणं कार्यं प्राजापत्यं न पञ्चकसमस्तान्तं
 चत्वारि पाहि नो अग्नयेनसे^{१०} इति तिसृभिः प्राजापत्यमेकं
 यत्कुसीदं च समस्तान्तं चतुर्थीं स्विष्टकृद्वा इत्येषां^{११} प्रायश्चित्तिर^{१२}
 एवं ब्राह्मणेयो^{१३} यासाः प्रायश्चित्तां विकृतं^{१४} जानन्त्यः शरीराद्वि-
 मुच्यते यः शरीराद्विमुच्यते ॥४॥

अथातः प्रायश्चित्तविपर्यासः^१ सर्वत्र जलाभ्यासः^२ प्राजापत्यं

१ गृह्यामनम्रिकां च, Correct Kirste
 सजातां नम्रिकां inte सजातामनम्रिकां
 in HirGS. 1. 19. 2.

२ अस्नायी

३ वृथान्नग्राही or तथान्न-

४ वेश्याकुटुम्बी

५ विद्यादूष्यगुरुवादी

६ तठाक - वर्षवर्धी

७ स्यात्प्रायश्चित्तिः ।

८ उक्ताः

९ काः ? व्याहृतीनि (?)

१० च

११ TA. X. 5. 1. अग्न एनसे-

१२ इत्येषा प्रा-

१३ एवं ब्राह्मणो योऽसौ प्रायश्चित्तं विहितं

जानन् यः—

यत्कुसीदं च संपूत्यर्ध्याशंबलिं हुत्वा यदि पुरस्तात् विपर्यसो^१
 यत्कुसीदं जुहुयात्^२ यत्सर्वत्र^३ न संस्काराज्यमपि यजमानं^४
 हुत्वा ततनोषं भवति^५ अदक्षिणब्राह्मणं तद्यज्ञो^६ राक्षसं भवति^७
 दूधं विना यजते पतति नरके^८ उभौ यजमानो ब्रह्मणौ^९ सर्वत्रा-
 हुत्यां कालमनुपेषेक्षया विप्रो यज्ञघातकः^{१०} तिसृभिर्ब्रह्मघातकः^{११}
 तिसृभिः संध्याकालानपेक्षया विप्रो ज्योतिर्घातकः^{१२} सर्वत्र
 प्रदोषेष्वध्यायो वेदघातकः^{१३} अन्यावर्णो^{१४} विद्यादानो^{१५} गुरुघातकः
 सर्वत्र स्वेच्छयात्यागी पितृघातकः^{१६} इत्येते इत्येतत्प्रखापातिकना^{१७}
 मात्रं भाषणं^{१८} नाभिवाद्यमंत्रं^{१९} पथेन शार्शनप्रेक्ष इति^{२०} यदि^{२१}
 प्रमादाकृत्वा गायत्र्याष्ट जपेत् ॥५॥

द्विभार्याग्निसंयोगः । अथातः सर्ववर्णेषु ब्राह्मणानां पुनराधि-
 पत्यं चेत् पूर्वं गृह्याग्नेरधं प्रणीय तयोः संयोजनार्थं चतुर्थस्त्याह्वः^{२२}
 सायमुपक्रम्य यजमानः पूर्वाग्निमवरोहणं कृत्वा तत्र स्थंडिलं कुर्वन्
 अग्निं वो वृधन्तमिति वृचेन प्रतिष्ठाप्यानन्तरभार्या^{२३} नवाग्नौ
 पात्रेणादायेमं स्तोममिति वृचेन संयोज्य प्रवृचामन्ते^{२४} चतुर-

१ संहृत्यर्ध्याशंबलिं

२ -स्तात्तद्विपर्यसो ?

३ जुहुयात् तत्सर्वत्र

४ संस्काराज्यमयजमानं हुत्वा

५ तद्यज्ञे राक्षसं भवति

६ उभौ यजमानब्रह्मणौ

७ -त्राहुत्याः कालानपेक्षया

८ प्रदोषेष्वध्यायी वेदघातको

अन्यावर्णिविद्यादानी (=अन्य+अवर्णि-
 अन्यावर्णि-)

९ One इत्येते can be omitted.

१० इत्येते षट् पातकिनो नात्र

११ नाभिवाद्यम् अत्र पथे न स्पर्शनप्रेक्षे

१२ यदि can be omitted.

१३ प्रमादात् कृत्वा गायत्र्या अष्ट
 जपेत् ।

१४ चतुर्थस्त्याह्वः

१५ प्रतिष्ठाप्यानन्तरं भार्या

१६ प्रत्यृचम्, अन्ते

क्षरसुपांशु ततो अग्निरैत्विति षड्भिराज्यम्^१ हुते यजमानं
 वाचयेत्प्राणायामं^२ परिषिच्याग्नये स्वाहा प्रजापतये स्वाहा^३ पुनः
 परिषिच्यागौब्रूकं^४ समारोपणं^५ वामदेव्यं गीत्वा यदि देशान्तरे^६
 तत्र लौकिकाग्नौ कुर्यात्पूर्ववत् संयोज्या^७ऽप्रियाधिपत्यं चेद्वि-
 शेषोऽस्ति^८ तत्र तद्व्याख्यास्यामो^९ ब्राह्मणानामन्व्य^{१०} शतापूपमा-
 शयतकं वाष्टौ^{११} स्नात्वालंकृत्य कमण्डलुनोदकं गृहीत्वा वनान्तरे
 गत्वा तस्मिन्देसे अशुष्कां कोमलीं शुभपर्णीं^{१२} फलवतीं विस्तार-
 युक्तं^{१३} प्रापन्हीं^{१४} सहितां^{१५} एतैर्गुणवानर्कशाखामवलोक्य^{१६} तत्पि-
 त्तार्थं^{१७} वेदविद्ब्राह्मणं विचार्य स्नापयित्वा^{१८}र्कशाखा न हरेत्^{१९}
 नवाससाच्छादयित्वा^{२०} तं ब्राह्मणो देवस्य त्वेत्यर्ककन्यादानं वरं
 प्रतिगृह्णामीति पुरतः स्थण्डिलं^{२१} कुर्वन्नर्कस्य उत्तरत उपविश्य
 तामष्टौ ब्राह्मणार्कशाखां^{२२} परिवेष्ट्य सर्वे^{२३} प्राङ्मुखोदङ्मुखो
 वा ब्राह्मणस्^{२४} ततो ब्राह्मणमभ्यर्च्य प्रत्येकं दशदशापूपं दद्यात्^{२५}
 शेषमुत्तरतो निधाय लौकिकाग्निं प्रतिष्ठाप्य ततः समूहनादि
 प्रपदान्तं कृत्वेध्माङ्गं^{२६} हुत्वा ततो व्याहृतिभिस्तिसृभिः हुत्वा
 अग्निरैत्विति षड्भिः पुनस्तिसृभिः^{२७} ततो यजमानः तिष्ठन्नग्निं^{२८}

१ अगीष्कं (=मौनं)

२ -संयोज्य। तृतीयाधिपत्यं चेद्

३ शतापूपम् आशितकं वाष्टौ

४ -युक्तं

५ प्ररोहसहितां or प्रपर्णीसहितां ? cp.

सप्ररोहां BauGS. III. 2. 10.

६ एतैर्गुणैर्वानर्कशाखामवलोक्य ?

७ तत्पित्तार्थं

८ -र्कशाखामाहरेत्

९ नववाससा छादयित्वा

१० पुरतः स्थ-

११ ब्राह्मणार्क-Saṃdhi irregular

१२ इध्माङ्गं

१३ अग्निं प्रदक्षिणं गृह्य

प्रदक्षिण गृह्य^१ अग्निरादित्य^२ सर्वे ब्राह्मणानामन्तर्भावः दिद्वा-
काशयोर्बहिर्भावः^३ तूष्णीं त्रिः प्रदक्षिणं कुर्यात्^४ स्वस्थानमुप-
विश्य दक्षिणेन सहितारं^५ गृह्णीयात् तद् गृह्णामि त इत्युपांशु^६
ततोपरिष्ठाद्धोमं^७ समाप्य शिष्टानपूपं^८ दशकं ब्रह्मणे दद्यात्^९ दशकं
स्वयं प्राश्नीयात्^{१०} तत्राग्नौ परिषिच्य अश्वच्यं व्याहृतिभिश्च
तिसृभिः आज्यं जुहुयात्^{११} तद्विसृज्य^{१२} ततो वामदेव्यं^{१३} विप्राणा-
माशिषो वचः^{१४} कन्या गृहं गच्छेत्^{१५} ततः पुनराधिपत्यं पुनराधि-
पत्यम् ॥ ६ ॥

अथ ऋतुकालपरोक्षणम्^१ प्रथमार्तवादतैः शुद्धः स्नात्वा स्वस्ति-
वाचनं शय्यागृहमलंकृत्य पुष्पफलान्विकीर्य^२ प्रतिदिशं दोषैरलं-
कृत्य सुगन्धपङ्केन दोर्ध्वचतुरस्रं स्थण्डिलं कुर्वन् उपर्युक्षपत्रमुदग-
ग्रमास्तोर्याथोपरि नववासस प्रागग्रामास्तोर्यं प्राक्सिरः^३ पत्नीं
शयित्वोर्ध्वमुखीनथां जानुभ्यां पादै वसुमत्याक्रम्य^४ तत्समीपे
पतिस्र^५ तत्राभिमुखो भूत्वोपस्थे सजस्तैतयो निमालभ्यं^६ विष्णुर्योनिं

१ गृह्य। अग्निरादित्याः सर्वे, ब्राह्मणानामन्त-
र्भावः दिद्वाकाशयोर्बहिर्भावः ; all this
seems to have come from the
margin ; connect गृह्य तूष्णीं त्रिः etc.

२ सवितारं

३ तत उपरिष्ठाद् ; sandhi irregular.

४ समाप्य शिष्टानाम्^१ or समाप्य ; शिष्टान्
अपूपं with something dropped out.

५ ऋतुशुद्धः

६ -फलानि विकीर्य

७ उपर्यर्कपत्रम् or अक्षतपत्रम्

८ प्रागग्रमा-

९ प्राक्सिराः

१० ऊर्ध्वमुखीमथ note irregular lengthen-
ing.

११ वसुमत्या आक्रम्य or वसुमिति आक्रम्य ?

१२ भूत्वोपस्थं सजन् हस्तेन योनिमालभ्य or
भूत्योपस्थे सजन् etc. or भूत्योर्वश्यसीति
हस्तेन etc. ; cp. दक्षिणेन पाणिनोपस्थमाल-
भेत् KhāGS.

कल्पयत्विति अष्टवारं जपित्वाऽष्टपुत्रो भवति स्ककाले^१ पतिर-
लभ्यः चेदन्यपुरुषो न कर्तव्यं स्यात्^२ षड्रात्रो^३ ऋतुकालः ॥७॥

अथातो गर्भसंस्कारो^४ मैथुनषष्ठे^५ प्रतिदिनप्रभृति^६ युग्मे दिने^७
युग्मासु पुत्रो जायेरन् युग्मासु पुत्रो^८ जायेरन् अयुग्मासु रात्रिषु
स्त्रियो जायेरन् इति ज्ञात्वा यदा वध्वाः प्रथमगर्भो भवति तदोदर-
संस्कारद्वारेणोत्पत्त्यमानापत्यसंस्कारार्थं पुंसवनसोमन्तोन्नयनं
कुर्याद् या^९ कुत्रचिदिने गर्भसंभवस्तन्मासमेकं गणयित्वा तृतीय-
मासांस्त्ववशोभनं^{१०} ततः पुंसवनं^१ नान्दीमुखं पूर्वेऽहनि ततः परेऽ-
हन्युषसि ज्ञात्वा चतुरस्रं स्थण्डिलमुपलिप्योदगग्रेषु दर्भेषूपविश्य
दक्षिणतः पत्नीं चोत्तरतो यजमानोदङ्मुखो^२ ब्राह्मणस् ततोऽग्नेः
प्रणयनं वा विना प्रातराहुतिं हुत्वा समूहनादिप्रपदान्तं हुत्वा
दूधमाङ्गं हुत्वा ततो व्याहृतिभिः तिसृभिर्हुत्वा ततो यजमानः
पत्न्या^३ पृष्ठतस्तिष्ठन् दक्षिणकोर्यरादि नाभ्यन्तं ममिमृशेत्^४ पुमां-

१ ऋतुकाले

२ पतिरलभ्यश्चेदन्यपुरुषेण कर्तव्यं स्यात् ?

a reference to niyoga ?

३ षड्रात्र ऋतुकालः

४ प्रथमदिनात्प्रभृति ?

५ पुत्राः ; युग्मासु पुत्रा जायेरन् repeated

६ यावत् कुत्र—

तृतीयमासान्तेवशोभनम् or better

न्तेऽनवलोभनम् ; cp. उपनिषदि गर्भ-

लम्भनं पुंसवनम् अनवलोभनम् ĀsGS

I. 11. 1.

७ Samdhi irregular.

८ विधाय or प्रणयनादिना

९ पत्न्याः

१० दक्षिणकरेण नाभ्यन्तममिमृशेत् ; cp.,

पश्चात्पतिरवस्थाय दक्षिणेन पाणिना...

नाभिदेशममिमृशेत् पुमांसौ मित्रावरुणा-

वित्येतयर्चा GoGS, II. 6. 3.

साविति ब्रूयात्^१ स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य वध्वां^२
 पुनः स्नात्वा यजमानः पुष्पाक्षतानैकविंशतिवयान्नवशूर्पे^३ निधाय
 गृहीत्वा ग्रामान्निष्क्रम्य वटराजसमीपं गत्वा तत्र वासिनीमुप-
 स्थायोत्साहव्यापिनीत्यद्रमे^४ नित्यगस्थितेरापित्सतं मे श्रियं
 देहि^५ तस्मान्नमाभीष्टं^६ कुर्वन्त्विति पुष्पाक्षतैरभ्यर्च्य तस्योपरि
 यवैरवकीर्योदग्यां शाखां परशुना च्छेदयित्वा तमोषधीभूमौ^७
 नवान्तरिक्षे वा गृह्णीयाद्^८ ऊर्ध्वाग्यां गृह्णानीय कोष्ठमध्ये
 मणिकदेशे वा स्वासने प्रतिष्ठाप्य ततश्चतुरस्रं स्थण्डिलमुपलिप्य
 ब्रुयवेत्किमार्गणां प्रपदान्तं कृत्वा दूधमाङ्गं^९ हुत्वा पुनश्च व्याह-
 तिभिस्तिष्ठभिर्हुत्वा तमोषधेस्सप्रभिर्मुखलकन्यां भ्रातृमतो प्राङ्-
 मुखी पेप्रयित्वा प्रत्याहरन्तीं^{१०} तं प्रतिष्टं^{११} नववो सन्निनक्षिं^{१२}
 जपेत्^{१३} गृहीत्वा यजमानः ततोऽग्नेः पश्चात्पत्नीं प्राक्शिरोर्ध्व-
 मुखीं^{१४} शयित्वा वध्वाग्न्योर्मध्ये^{१५} यजमानः प्रत्यङ्मुखः सायोतं^{१६}

1 Samdhi irregular

2 वधू? after वधू something is missing, there being absolutely no connection between this and the succeeding.

3 व्यापिनिभद्रं मे। नित्यमस्मि ते। आपृच्छते मे- or -व्यापिनि इति अत्र मे.....

4 तस्मान्नमाभीष्टं कुर्वन्त्विति

5 तामोषधीभूमौ (=बह्वौषधीके देशे or better बह्वौषधिके देशे)

6 -धीभूमावन्तरिक्षे वा cp. -आह्वय वेहा-यसीं कुर्यात् DrGS. II. 21.

7 -ष्टाप्य

8 ब्रुहियवैः कृतमार्गणः ?

9 तामोषधिसप्तभिर्मुषलेन कन्या ; cp. कुमारी-वाऽप्रत्याहरन्ती GoGS. II. 6. 8 ; DrGS. II. 23. ब्रीहयः शालयो मुद्रा गोधूमाः सर्षपास्तिलाः। यवाश्चौषधयः सप्त विपदो घ्नन्ति धारिताः ॥ Bhaṭṭa Nārāyaṇā on GoGS. III. 8. 6.

10 अप्रत्याहरन्ती ; cp. above.

11 तां प्रपिष्टां

12 नववाससि नक्षत्रं जपेत् cp. तदुदकं वस्त्र-पावितं etc. Gadādhra on PGS I. 14, 3.

13 प्राक्शिरो ऊर्ध्व.

14 वध्वाग्न्योर्मध्ये

15 शयीत

पुनानग्निरिति^१ मन्त्रेण दक्षिणनासिकापुटे पिष्टरसं पोडयित्वा निष्पोड्य पिष्टं सलिले निधाय वस्त्रं ब्रह्मणे दद्यात्^२ तद्रसमुदरे कुर्यात् तयोः^३ स्वस्थानमुपविश्य ततोपरिष्ठादि^४ समाप्य ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥८—६॥

अथ चतुर्थे मासि सीमन्तोन्नयनं कर्तव्यम्^५ नान्दीमुखं पूर्वोऽहनि ततः परेऽहन्युषसि स्नात्वा यजमानः पुंसवनं^६ क्रमेणौदुम्बरशाखां गृह्मानीय त्रिश्वेतया च शलल्या^७ तण्डुलान् तिलमिश्रान् श्रपयित्वा लौकिकेऽग्नौ स्थण्डिलस्योत्तरतो निधाय पूर्ववत्प्रदान्तं कृत्वा इध्माङ्गं^८ हुत्वा पुनश्च व्याहृतिभिस्तिसृभिर्हुत्वा^९ ततो यजमानः पृष्ठतस्तिष्ठन् तं^{१०} गृहोत्वा औदुम्बरशाखामयमूर्जेति^{११} वा जपित्वा नासाग्रमेति^{१२} दिध्यन्निस्नारनात् मुनयतदन्तिमयो येनादितेति प्रतिप्य पुनः शलल्या गृहोत्वा राका^{१३} इत्येके^{१४} इति^{१५} प्रतिष्ठाप्य तूष्णीं^{१६} त्रिः प्रोक्षणं कृत्वा

1 Cp. GoGS. II. 6. 10 ; Mantrabr. I. 4. 9.

2 उपरिष्ठाद्धोमं

3 पुंसवनक्रमेण—

4 Obviously incomplete, all the Gṛhya-sūtras give something about hair-growing here; cp. JaiGS. त्रिशुक्लया शलल्या प्राणसंमिंतं कुर्यात्; काठके त्रिश्वेतया शलल्या शमीशाखया सपलाशया वा सीमन्तं विचिनोति, ĀsvGS. त्रेण्या च शलल्या त्रिभिश्च कुशपिञ्जलैरुर्ध्वं सीमन्तं व्यूहति; ĀpGS. त्रेण्या शलल्या ऊर्ध्वं सीमन्तमुन्नयति etc.

5 तां,

6 for अयं etc., cp Mantra. I. 5. 1.

7 After इति read ऊर्ध्वं सीमन्तमुन्नयति अथो or दध्यङ्निः स्नातामुन्नयेदन्तम् अथो?

8 येनादितेति (=तेरिति Mantra. I. 5. 2.) प्रतिष्ठाप्य cp. येनादितेरित्येतयर्चा GoGS. II. 7. 6.

9 राकामहमित्येतया यास्ते राके सुमतय इति icp. GoGS. II. 7. 7-8, Mantrabr. I. 5. 3-4, a clear case of injudicious abbreviation.

स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमान्समाप्य वध धृतपात्रौ किं पश्यसीति^१ वाचयित्वा वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥६॥

अथ पुत्रस्य जननकाले सोष्यन्तीहोमारंभे एकदेशप्रणयनं^२ स्नात्वा स्थण्डिलमुपलिप्य समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं^३ हुत्वा ततः शिरोजननकाले यातिरश्नीति^४ द्वाभ्यामाज्यं हुत्वासौ^५ शब्दे नाम ब्रूयात्^६ पुत्रो वारभमवेन्मुनिश्च^७ ष्ठं^८ पृच्छामि त्वा मित्वा^९त्प्रिवास^{१०} तदेनामग्रहणं^{११} करणात्पूर्वं कृतकानि नामानि^{१२} तत्कथं^{१३} विस्तरेण तथ्यं मे ब्रूह्य^{१४} अशेषं तु व्याख्यास्यामो^{१५} नो कर्णणा द्वाभिममच्चकं ना पश्चान्पूत्रकं^{१६} कुर्याद् यदि^{१७} विपर्यासो-
न्मायेनाकृतं चेत् हुतंममर्घतस्माज्जनवदुन्ते^{१८} यत्राभावः त्यस्या प्रायश्चित्तं जुहुयाद् अव वा जननं^{१९} दूष्वांते सौशब्दे^{२०} विष्णुप्रदेव-
शर्मन्निति मनसा कल्पयन् मनसं^{२१} प्रविशयासौशब्दे विवादवीथं^{२२}

1 Samdhi irregular.

2 धृतपात्रः cp. GoGS. II. 7. 9. or धृतपात्रां ?

3 GoGS. II. 7. 10 has किं पश्य-
सीत्युक्ता प्रजामिति वाचयित्वा ; our
Sūtra has deleted प्रजामिति thus
rendering the text unintelligible ;
for किं पश्यसि cp. Mantrabr. I. 5. 5.

4 यातिरश्नी (निपद्यते अहं विधरणी इति
etc.) and विपश्चित्पुच्छमभरत्तद्धाता
पुनराहरत् etc. Mantrabr. I. 5. 6-7.

5 Mantrabr. I. 5. 7 has असौ word
as final.

6 पुत्रो वारम्भे भवेत् मुनिश्चेष्ट ?

7 One मित्वा may be omitted, giving
पृच्छामि त्वत्प्रियस् तदा नामग्रहणम्

8 नामकरणात् पूर्व

9 Not clear ; may be नामकरणादर्वागिदं
पञ्चकं न पश्चात् । पुत्रकं । by पञ्चकं may
be meant कोऽसि कतमोऽसि एषोऽस्य-
मृतोऽसि । आहस्पत्यं मासं प्रविशासौ
Mantrabr. I. 5. 14.

10 Not clear ; may be यदि विपर्यासः,
न्यायेनाकृतं चेत् or उन्मादेनाकृतं चेत् ?

11 Not clear ; तस्य प्रायश्चित्तं जुहुयाद्
यदेवा देवहेडनमिति (cp. T.A. II. 3. 1.)

12 मन्त्रान्तेऽसौ शब्दे विष्णु...cp. note 8.

13 मनः संप्रविश्य

14 विवादनीयं ब्रूयात्

ब्रूयात्^१ को नामास्य^२ असौ शब्दे नक्षत्राश्रयं नाम कर्तव्यम्^३
मघं^४ वा पुत्रयोरेकत्र याननाद्^५ यदि जातकर्मादि^६ नापतं
संस्कारमेव कर्तव्यं^७ नामकरणादूर्ध्वं^८ एथक् संस्कारं स्वयं कुर्यात्^९

जातकर्म वक्ष्यामि^{१०} दशयनाप्रै इति प्रयित्वां त्रयस्त्रिंशद्बीहीति
मधुसर्पिभ्यामेकैकं पलमादाय उभयत्र यशसो^{११} यशोऽसीति
संयोज्य हिरण्यशकलेन सममङ्गुष्ठाभ्यां अनामिकाभ्यां वा
संगृह्य तदभावे कुशथेवां यवपिष्टमाज्यद्रवमाक्षेति^{१२} शिशुं प्रतय^{१३}
तद्वसर्पिभ्यां^{१४} मेधां त^{१५} इति^{१६} ततो ब्राह्मणदक्षिणा ॥१०॥

ततश्चन्द्रदर्शम्^{१७} । जननादि दशरात्रात्परे^{१८} द्वे वा^{१९} तस्मि-
न्नक्षत्रे तं कुमारं स्थातितातं^{२०} वैतदूर्ध्वकिमांशुशुदर्शनं तदभावे^{२१}
दर्शनं कृत्वा चाम^{२२} कुर्यात्^{२३} कथं वक्ष्यामि^{२४} नान्दोमुखं पूर्वेऽहनि
ततः परेऽहन्युषसि स्नात्वा यजमानश्चतुरस्रं स्थंडिलमुपलिप्य

1 समं वा पुत्रपुत्रयोरेकत्राभ्यपाननात् or
-रेकाभ्य-

2 जातकर्मादिनोपेतं or जातकर्मादि नापितं
(=नापितसंबन्धि)?

3 दशमास्याय इति cp. दशमास्याय सूतवै
HG. I; 25. 1, ApMB. I. 12. 3;
II. 15 or दशमे मासि सूतवे ApMB.
I. 12. 3, MG. II. 18. 2.

4 पेषयित्वा, object is missing for which
cp. ब्रीहियवौ पेषयेत् तयैयावृता etc.
GoGS. II. 7. 17. Note the hope-
less condition of the work.

5 -सर्पिभ्याम्

6 Mantrabr. II. 8. 11,

7 कुशेन वा

8 इममाक्षेति cp. GoGS. II. 7. 18.

9 प्राशयेत् cp. GoGS. II. 7. 19. or a
reference to प्र ते यच्छामि मधुमन्मखाय
SG. I. 24. 4. also occurring in
Kausītaki Gṛhyasūtra in this
prakaraṇa.

10 मधुसर्पिभ्याम्

11 Cp. GoGS. II. 7. 19; Mantrabr.
I. 5. 9.

12 For this cp. GoGS. II. 8.

13 जननादशरात्रात्परेऽह्नि; delete वा

14 कुमारं स्नापितं वैतदूर्ध्वं हिमांशुदर्शनम् ।

15 तदभावेऽदर्शनं कृत्वा कर्म...

गृह्याग्नेरेकदेशाग्निं विभज्य समूहनादि प्रपदान्तं कृत्वा
 इध्माङ्गं हुत्वा^१ ततो माता स्वकुमारमादायाऽहतेन वासां^२
 परिधाय दक्षिणतः प्रत्यङ्मुखः^३ उपविश्य तत्कारयित्वा पति-
 हस्ते प्रदाय पृष्ठतो गत्वोत्तरतो^४ उपविश्य यजमानस्त्वं कुमारं
 अवलोक्य व्याहृतिभिस्तिसृभिर्हुत्वा पुनः प्रदाय यजमानो पञ्चां^५
 मध्येन कोऽसीति द्वाभ्यामरक्षणां^६ प्रतिनेत्रमभिमृशेत्^७ कतमोऽ-
 सीति चतुरक्षरेण श्रोत्राभ्यां^८ एषोऽसीति त्र्यक्षरेण नासाग्रं
 मध्यमूलमभिमृशेद्^८ अमृतोसीति चतुरक्षरेण पाणिबाहुभ्यां
 प्रत्येकमभिमृश्य शेषेण मस्तकं गृहीत्वा^९ ततो माता च वाम-
 हस्तेन कुमारयवकं^{१०} गृहीत्वा पूर्वोक्तमाख्यानं दक्षिणे श्रवणे
 उपांशु ब्रूयात्^१ ततो यजमानो दक्षिणं गृहीयात्^१ तत उपांशु
 सर्वानहेत्यतिवादनीयं नाम ब्रूयात्^१ तत उपरिष्ठाद्धोमं समाप्य
 यथा वामदेव्यं गीत्वा पतिव्रताशिषो वाचयित्वा तथा ब्राह्मण-
 भोजनम् ॥११॥

३

अथातश्चन्द्रोपस्थानम्^१ शुक्लपक्षवृत्तीयापञ्चम्यां सप्तम्यां षष्ठे

१ वाससा

२ -मुल्युपविश्य

३ Samdhi irregular ; see GoGS. II.
८. ३.४ पञ्चानां cp. कोऽसि कतमोऽसि एषोऽस्य-
मृतोऽसि । आहस्पत्यं मासं प्रविशासौ
Mantrabr. I. 5. 14.५ -मक्षराभ्याम् or better द्व्यक्षरेण like
चतुरक्षरेण

६ Better नासाग्रमध्यमूलमभि-

७ कुमारमस्तकं ?

८ स त्वाह्नेत्यभिवादनीयं (cp. स त्वाह्ने
परिददात्वहस्त्वा etc. Mantrabr. I.
5. 15).

वाष्टमे वा^१ नुवक्ष्यादिनां कर्तव्यं स्यात्^२ तृतोये मासि षष्ठे मासि
 कार्यं पञ्चाङ्गशोधिते दिने । छन्दोगं वेदविद्ब्राह्मणं नियक्षां
 सद्ब्राह्मण उदयादूर्वाक् ग्रामान्निष्क्रम्य सशिरतं^३ स्थापयित्वा^४
 शकेता^५ स्वर्णकलशमादाय कांश्यं^६ वा मृन्मयवर्जं^७ जानुमात्र-
 मवगाह्याऽपो हि ष्ठेति^८ तृचेन पूरयित्वा शन्नो^९ देवोरिति
 मन्त्रेणोद्धृत्यमिति शिरसि विनिधाय यः पावमानोरिति जलं
 निष्क्रम्य वामदेव्येन ग्रामं प्रविशेत्^{१०} सर्वत्र न संभाषणं^{११}
 नोपह्यस्थं^{१२} सुमनसो भूत्वा^{१३} यजमानगृहे देवसभासमीपे गोष्ठ-
 मध्ये वा तामुदपात्रां^{१४} चासने निधायोपरि कुशैः छादयित्वा
 तं ब्राह्मणयजमानादिवावभुज्जन् यान्ती वा^{१५} इत्येते आस्तमयाद्^{१६}
 अतस्सहसिरसं^{१७} स्थापयित्वा^{१८} तत्र यजमानः निष्क्रम्य गृहाद्बहिः
 शुचौ देशे चतुरस्रं स्थण्डिलमुपलिप्य दक्षिणाभिमुखो भूत्वा

- | | |
|---|---|
| १ वानुवीक्ष्य दिने | ११ नोपहासः |
| २ नियुज्य सद्- | १२ Probably a reference to ओषधयः
सुमनसो भूत्वा etc KhāGS. II. 2. 20. |
| ३ सशिरस्कं | १३ गोष्ठ- |
| ४ स्थापयित्वा ; confusion of थ् and न्
common. | १४ उदपात्रम् |
| ५ अरिक्तस्वर्ण-? राजतं ? | १५ ब्राह्मणो यजमानो दिवा न भुज्जन् or
ब्राह्मणयजमानौ ? |
| ६ कांश्यं | १६ यां देवा इत्येतया आस्तमयाद् (आ+
अस्त-) cp. Mantrabr. II. 2. 17. |
| ७ RV. X. 9. 1. | १७ सहसिरसं |
| ८ RV. X. 9. 4. | १८ स्थापयित्वा |
| ९ उद्धृत्य+ओम् इति | |
| १० RV. IX. 67. 31. | |

हा उ चन्द्रेति मण्डलं प्रविश्य प्राङ्मुखोपविश्य स्वस्तिवाचनं कृत्वा यजमानं^१ पुष्पाञ्जलिं पूरयित्वा चन्द्राभिमुखस्तिष्ठन्^२ ततो माता च कुमारमुद्धृत्य दक्षिणतः प्रत्यङ्मुखोभूत्वा तं कुमारं पतिहस्ते प्रदाय पृष्ठतो गत्वोत्तरतः तिष्ठेद्^३ यजमानः पुष्पाञ्जल्युपरिकुमारं धारयत्यते^४ सुखोमंत इति तिसृभिरुपस्थायोदञ्चं^५ मात्रे प्रदाय कराभ्यामञ्जलिं^६ कुर्यात्^७ तमञ्जलिं ब्रह्मप्रणवेन पूरयित्वा पदश्चेदपाञ्जलिं अवसिंचेत्^८ पुनस्तूष्णीं पूरयित्वा तथा द्विस्तूष्णीमुत्सृज्य प्रत्यङ्मुखोपविश्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१२॥

षष्ठे मास्यन्नप्राशनम्^१ आभ्युदयिकं पूर्वोऽहनि परेऽहन्युषसि स्नात्वा यजमानो यवपिष्टं^२ वा पायसं श्रपयित्वा क्रियामक्रियाम-तण्डुलां^३ स्वरूपत्वं^४ पिता^५ तत्ये^६ माता च कुमारमादायोपविश्य जातकर्मवत् कर्मारम्भे पायसं प्राश्नीयात्^७ ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ।

तृतीये वर्षे वपनं कार्यम्^१ आभ्युदयिकं पूर्वोऽहनि ततः परेऽ-

1. Some Sāman is meant

2 यजमानः

3 पुष्पाञ्जलिम्

4 -यति यते सुसीम इति cp. GoGS. II.

8. 4; Mantrabr. I. 5. 10-12.

5 Cp. GoGS. II. 8.5.

6. GoGS. II. 8. 6.

7 यददश्चन्द्रमित्यपामञ्जलिम् cp. यदद-
श्चन्द्रमसीति सकृद् यजुषा द्विस्तूष्णी-
मुत्सृज्य GoGS. II. 8. 7 ; KhāGS.
II 3. 4.

8 Irregular Samdhi common.

9 Not clear ; चरुं पक्वं ?

10 Cp. GoGS. II, 9. 1. ततो

हन्त्युषसि स्नात्वा यजमानः चतुरस्रं स्थण्डिलमुपलिष्य मण्डला-
 द्रहिर्दक्षिणेनाऽऽज्याग्नेयादि स्थापयित्वा नापितः प्राङ्मुखोपविश्य
 ततोष्णोपयात्रमादशो तदन्वन्तरं भात्कचं तत् पश्चिमेन दभं
 पिञ्जली^१ स्थण्डिलस्योत्तरे वायव्यादि^२ स्थापयित्वा रक्तानडु-
 गोमयं^३ लौकिकत्वं कृसरस्थालीपाको वृथापक इति^४ होमं मां
 नामनशान्वदेशे^५ ततो गृह्याग्निं प्रतिष्ठाप्य प्रातराहुतिं हुत्वा
 वान्यगोत्रे^६ सर्वएकदेशे कृसंलीकारयेत्^७ केचित्त्रिशिखाः केचि-
 त्पञ्चशिखाः^८ यथागोत्रकुलकल्पमरण्ये केशानिखंनेयुः^९ तंविनिद-
 धत्येके माणवकैः^{१०} पुनः स्नात्वा यजमानः स्वस्थानमुपविश्य
 अथोपरिष्ठाद्धोमं समाप्य वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं
 ततो ब्राह्मणभोजनम् ॥१४॥

अष्टमे वर्षे ब्रह्मचर्यम्^१ द्वादशसंवत्सरादर्वागां^२ तत्राष्टमे वर्षे

1 Note frequency of irregular sandhi

2 तत उष्णोदकपात्रम् cp. GoGS. II.

9. उष्णोदककंसः.

3 -नन्तरं

4 भात्कचं ?

5 दभं पिञ्जलीः

6 ब्रीहियवादि cp. GoGS. II. 9. 6.

7 स्थापयित्वा

8 रक्तानडुहयोमयं कृसरः स्थालीपाको वृथा-

पक इति cp. GoGS. II. 9. 5.

लौकिकत्वं is obviously an intrusion

from the comment. After इति supply उत्तरतः which is found in other Grhyasūtras.

9 माता केशानादत्ते ?

10 वान्यगोत्रे; before this स्वगोत्रे may be supplied; thus स्वगोत्रे वान्यगोत्रे वा, for which cp. text p. 19.

11 कुशली कारयेत् (=वपनं कारयेत्) cp KhāGS. II. 3. 30.

12 केशान् निख-

13 -चकाः

14 -दर्वाक्

कुर्यात् स्मृत्युक्ते शुभनक्षत्रे^१ तस्मिन्नहनि पूर्वाह्ने उपक्रम्य पूर्व
नान्दीमुखं कृत्वा ततः पुण्याहे पूर्वाह्ने आचार्यः सहसिरसं^२
स्नापयित्वा वटोः सर्वपत्रं^३ कारयित्वा स्नात्वा लंकृत्याहतेन वाससा
परिधाय चतुरस्रं स्थण्डिलमुपलिप्य प्राङ्मुखोपविश्य पादौ क्षौलं^४
नीमाक्रम्य दक्षिणे शिष्यस्तद्वदाचार्यं स्वयं^५ दारोर्वा दद्यात्क्षणीं
नवोपतं^६ व्रतिमुचे^७ तद्वद्विरण्ये लोम्ना चर्मणि उपवीतीभूत्वा
तयोः पुनराचम्य गृह्याग्निं प्रतिष्ठाय विस्मृतं सगोत्रेऽर्धं^८
चौलोपनयनगोदानेषु^९ ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं^{१०}
ह्रुत्वा ततोऽन्वारब्धायां व्याहृतिभिः तिसृभिः ह्रुत्वा उभाभ्यां
हस्ताभ्यां माणवकं गृहीत्वा यममा दभ वाचयित्वा^{११} प्रेक्षेत्स-
वितारं ध्यायन् नृष्णेनेत्युष्णोदकं प्रोक्षेद्वायुं ध्यायन्^{१२} दक्षिणेन
अञ्जलिं माणवकः पूरयित्वा दक्षिणतः केशान्वापयित्वाऽप उन्दन्तु^{१३}
इति वापयित्वा विष्णोर्दंष्ट्रोऽसि^{१४} इत्यादर्शं प्रेक्षेद् ओषधे त्राय-
स्वैनैमिति दभं पिञ्जली^{१५} प्रक्षाल्य स्थाने प्रतिष्ठाप्य स्वधिते नैनं

१ सहशि-

२ सर्वपत्रं

३ क्षोणीम् ?

४ Something has dropped out before
दारोः ; आचार्यः स्वयं

५ नवोपेतं ?

६ व्रतयुजे or व्रतमुचे ?

७ स्वगोत्रे ? after अर्धं there is blank.

८ After वाचयित्वा there is a blank ;
यम मा दभ is not found ; may beआयमगात् सविता क्षुरेण etc. (Man-
trabr. I, 6. 1); this is supported
by सवितारं ध्यायन् etc.९ उष्णेन वाय उदकेनेधि Mantrabr.
I. 6. 2.

१० Mantrabr. I. 6. 3.

११ Mantrabr. I. 6. 4.

१२ Ibid. I. 6. 5.

१३ दर्भपिञ्जलीः ८

हिंसीः^१ इत्यादर्श^२ ओषधीरिति^३ संजो ज्य येन पूषेति विप्रास्तं
 प्रोक्षेयुः^४ अन्यपुरुषः सकृदायसेन प्रच्छिद्यौ सप्तभिः केशाग्रान् दर्भा-
 ग्रयुक्तान् तूष्णीं अनडुहे^५ प्रक्षिप्य पुनश्च उन्दनादि^६ प्रभृत्य^७ एवं
 पश्चादुत्तरतश्च त्रियायुर्वमिति मूर्धानं परिगृह्य जपे^८ तदुपसृप्य
 कुर्येति ब्राह्मणं ब्रूयात्^९ को नामेति^{१०} एच्छेदाचार्यः^{११} शिष्यो नक्षत्र-
 स्वयं^{१२} नाम ब्रूयात् तूष्णीं^{१३} शिष्याञ्जलौ निलीय^{१४} तथा भूमौ शिष्यः^{१५}
 ततः आचार्यो ब्रूयात्^{१६} ताभ्यां हस्ताभ्यां माणवकाञ्जलिं गृह्णीयात्^{१७}
 देवस्य^{१८} त्वेत्याचार्यो मन्त्री^{१९} सूर्यस्येव दुकृदात्वानावर्त्यः^{२०} प्राङ्-
 मुखस्तिष्ठन् आचार्यः^{२१} पृष्ठतः^{२२} प्राङ्मुखः स्थित्वा उभौ करतलेन
 शिष्यस्य नाभिदेशं स्पृष्ट्वा प्राणानामित्य^{२३} अन्तं^{२४} क इत्युदर

1 स्वधिते मेनं हिंसी: Mantrabr. I. 6. 6.

2 प्रोक्षेत् may be supplied; cp. Sāma-
 śramin's comment on Mantrabr.
 I. 6. 6.

3 ओषधीः संजो ज्य? Any mantra be-
 ginning with ओषधीः does not occur
 in the Mantrabr. between स्वधिते
 मेनं हिंसीः and येन पूषा etc.

4 Mantrabr. I. 6. 7.

5 -द्य

6 आन- (= चर्मणि गोमये)

7 उन्दनप्रभृति cp. GoGS. II. 9. 19.

8 Mantrabr. I. 6. 8.

9 जपेत् तदु-

10 Mantrabr. I. 6. 17.

11 नक्षत्राश्रयं

12 देवस्य ते सवितुः Mantrabr. I. 6. 18;
 so is GoGS. II. 10. 22.

13 Cp. अथैनं प्रदक्षिणमावर्तयति सूर्यस्या-
 वृतमन्वावर्तस्वा इति GoGS. II, 10.
 23; for the mantra cp. Mantrabr.
 I. 6. 19. Note the injudicious
 abbreviation of our work,

14 आचार्यः पृ-?

15 Mantrabr. I. 6. 20; after प्राणाना-
 मिति; something is missing; for the
 viniyoga cp. Sāmaśramin.

16 अन्तक इति उदरे; for अन्तक cp.
 Mantrabr. I. 6. 20.

अहुर^१ इत्युरसि कसर^२ इति कण्ठे सं^३सव्येन सव्यं देवाय त्वेत्यपसव्ये वा सव्यं प्रजापतये त्वेति^४ । पुनश्च वटुः प्राङ्मुखो भूत्वा चार्यो ब्रह्मचार्यस्यसौ समिधमा धेहि आपोऽशान^५ कर्म कुत मा दिवा स्वाप्सोः^६ इति^७ त्वं ब्रह्मचारोत्यर्थः^८ । स्वमग्नि कार्यं कुरुत स्वावमनं प्राणाग्निहोत्रोदिति^९ वा जठरत्वामित्य^{१०} एवं कर्तव्यमित्याचार्यो ब्रूयात्^{११} तथास्त्विति तान् प्रतिप्यं प्रातराहुतिं हुत्वा स्वसूक्तं गीत्वा प्राणायामं कुर्यात् स्वगोत्रे वान्यगोत्रे वा स्वगोत्रे वेदार्धभागं दद्यादन्यगोत्रे वेत्पादं विभस्य^{१२} स्वगोत्रे पुरस्ताद्देशे^{१३} एकदेशे शाउदमित्युक्त्वा प्रणयनं विदुस्^{१४} तमग्निं बर्हिषि सद्यो निधाय ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततोन्वारब्धे व्याहृतिभिस्तिसृभिः हुत्वा पुनश्च समस्ताभिश्च हुत्वाग्ने व्रतपते इत्यादिभिः माणवको हुत्वा तत्राग्निगुर्वोर्मध्ये

1 Mantrabr. I. 6. 21.

2 कृशन इति. Cp. कृशन इदं ते etc. Mantrabr. I. 6. 22.

3 संस्पृश्य ; after this there is blank.

4 सव्येन सव्यं देवाय त्वेत्यपसव्येनापसव्यं प्रजापतये त्वेति...cp. दक्षिणेन पाणिना दक्षिणमंसमन्वालय्य प्रजापतये त्वा परिदाम्यसाविति । सव्येन सव्यं देवाय त्वा सवित्रे परिदाम्यसाविति GoGS. II. 10, 20-28. For the mantras cp. Mantrabr. I. 6. 23-24.

5 अपोऽशान ; Mantras : Mantrabr. I 6. 25-26.

6 Obviously an intrusion from the comment.

7 स्नानाचमनप्राणायामाग्निहोत्रैरिति

8 आ जरठत्वम्

9 ब्रूयात्

10 प्रतिज्ञाप्य

11 स्वगोत्रे चेदार्धभागं दद्यादन्यगोत्रे चेत्पादं विभज्य

12 देशे पदए-?

13 Cp. Mantrabr. I. 6. 9-13.

14 तत्राग्निगुर्वोर्मध्ये नमेत् ?

नयेद्^१ उत्क्रम्य तथा मत्वा ब्राह्मण आचार्यं^२ तिष्ठस्वेदुः प्राङ्-
मुखो भूत्वा प्रागगान्दर्भान् ब्राह्मणं स्थित्वा पूरयित्वोदकजशं^३
गृह्णीयात् शिष्याञ्जलिं कारयित्वा आचार्यं^४ पर्यञ्जलिं ब्राह्मणं
पूरयित्वा मन्त्रेत्याचार्यं^५ जपित्वा शिष्याञ्जलिं प्रेक्षयेत् ब्रह्मचार्यतः
प्राणायामं कृत्वा परिषिच्याभ्यर्च्य अग्नये^६ समिधमित्येकां समि-
धमादद्यात्^७ प्रजापतिं मनसा द्वितीयेन ह्रुत्वा श्रद्धा मे^८ धेत्यग्नि-
मुपस्थायामात्मानमभिवाद्य त्रियार्युषमिति भस्म गृहीत्वा मध्य-
मे^९लं चानामिकाङ्गुष्ठेन संयूय ब्रह्मा बिन्दुरसीति भाले आयुः
बिन्दुरसीति शिरसि श्रीर्बिन्दुरसीति उरसि श्रद्धा बिन्दुरसीति
गले मेधा बिन्दुरसीति नाभौ तेजो बिन्दुरसीति दक्षिणबाहुमूले
कामबिन्दुरसीति सव्ये वासुं^{१०}ष्ठे सर्वकामेति सर्वाङ्गे वा^{११} ततो
भैक्षं याचेत्^{१२} तत् भैक्षं ब्रह्मणे दद्यात्^{१३} आचार्याधीनः तूष्णीं
तिष्ठेत्^{१४} ततो मध्याह्ने यथोक्तमार्जनं कुर्यात्^{१५} सायमग्निकार्यं^{१६}
ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१५॥

अथ गोदानप्रभृत्यं^{१७} ब्रूयाद् आचार्यस्वस्थानमुपविश्य तथा
ब्राह्मणो ब्रह्माग्न्योर्मध्ये माणवकोदयेषु च दर्भेष्वचार्यानुगो

१ -र्यः

२ तिष्ठन्स्वयं

३ -णः ; samdhi.

४ -त्वोदककलशं

५ आचार्योपपर्य- = -र्यः + उप-

६ आ गन्त्रेत्याचार्यो ; cp. आ गन्त्रा समग-

न्महि etc. Mantrabr. I, 7. 14.

७ Mantrabr. I. 6. 32.

८ श्रद्धामेधे प्रजाः संददात् TAA. X. 63

९ Delete मा or - अपामात्मान-

१० Mantrabr. I.6. 8.

११ मध्यमेनामिका ?

१२ बाहुपृष्ठे

१३ प्रभृत्यो (=ति+ओम्)

१४ Delete र्

१५ Samdhi irregular.

भूत्वा दक्षिणजान्वक्तमुपविश्याचार्यो मेखलां त्रिरावृत्तां बंध्वा
माणवको मन्त्रं वाचयित्वा द्वयं दुरुक्तादित्याचार्यः पुनराचम्य
ततो माणवकः सुपर्णवसुभासलो भूत्वा शोभने सुहूर्तेन्वावीहनं^१
परस्परमुपनयनं^२ आचार्यप^३ असौ माणवको^४ उपविश्य ततो-
परिष्ठाद्धोमं समाप्य ततस्सावित्रीप्रदानं^५ मध्यैः^६ प्रणवमुच्चार्य ततः
पादे पादेऽवसाय तथा द्वितीयेऽवसाय मुख्यं तृतीये^७ ततः प्रणवपूर्वं
व्याहृतीः प्रत्येकमवधार्य ओमित्युच्चैः^८ ततः पालाशदण्डं दद्यात्^९
सुश्रवः^{१०} सुश्रवसं मेत्याचार्योजपित्वा एकमहे^{११} सुश्रवः सुश्रवस-
मिति माणवकं प्रतिग्राह्य ततो दक्षिणकरे द्वे समिधौ गृह्णीयात्^{१२}
धर्मा^{१३} भवति धर्मा भवति ॥१६॥

अथातः प्रायश्चित्तानां^१ गृहस्थो ब्रह्मचारो सुरापानचण्डाला-
भिगमनं गुरुतल्पकब्रह्महत्यागोवधं सुवर्णस्तेयं दुष्टप्रतिग्रहं परान्नं
वैनलघुत्वार्थं^२ ब्राह्मणस्य हितार्थं^३ प्रायश्चित्तं वक्ष्यामीति^४ त्रिरात्र-
मुपवासः समिधः श्रपयित्वा ततो वपनं कारयित्वा कमण्डलुनोदकं
गृहीत्वा सरितः स्नापयित्वा कृष्णगोमयं गृहीत्वा गोहृदये जातं^५
स्थिता भुवनं^६ पावनोक्ते तस्मात्पावनीभूतः सर्वपापक्षयं कुर्वित्यनेन

१ वदूध्वा

२ Mantrabr. I. 6. 27.

३ अन्वावाहनं

४ -नयनम् or -ने ?

५ आचार्यपृष्ठे

६ -वक

७ प्रदानं

८ मध्ये

९ -मवसाय cp. GoGS. II. 10. 36.

१० Mantrabr. I. 6. 31.

११ राकामहं cp. Mantrabr. I. 5. 3.

१२ धर्मो

१३ वैतल्लघुत्वार्थं=वा+एत-

१४ हितार्थं or हि तीर्थं (=तारकं)

१५ Vocative ; स्थितो ?

१६ भुवने

गोमयं गृह्येत्वा अग्निः संयूय पालाशपर्णं गृह्येत्वा द्वादशगृह्येत्
 पूरयित्वा प्रणवशतेनाभिमन्त्र्य मस्तकेऽनुलिप्य ब्रह्मसाग्निपर्यन्तं
 होमत्रयं सर्वत्राभ्यस्ततदुपहृतपावन पूर्ववत् पुनरभ्यास इति वा
 ब्रह्मचार्यमद्यपानमधुप्राशनम् प्रत्यरात्रं मुक्त्यहीन इति नोपवीती
 दिग्गम्बरं द्वारपालनं क्रमुक्षणं दिवामैथुनं दिवा पुनर्भोजनं
 चण्डालसंभाषणमन्यकृतमन्योच्छिष्टभोजनं पार्वणप्राशनं सपि-
 ण्डीर्महैकोद्दिष्टं तेषु पुनर्ब्रह्मचार्यं कृत्स्नत्वात् प्रमादालघुत्वमिति
 ज्ञायते धर्माक्तेन कुर्यात् तदभाश्वमाश्रयङ्कम् वितथो भवति
 तस्माद्धर्मपरो नित्यकुसुमग्रन्थाभ्यासं तथा भूत्वा तयोः
 पुनराचम्य प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततोऽन्वारब्धायां
 व्याहृतिभिस्तिसृभिः हुत्वाग्ने व्रतादि पंचभिराचार्यो जुहुयात्
 शिष्यो मन्त्रं वाचयित्वाचार्यः स्वस्थाने तिष्ठन् युवा शिष्यः
 प्राङ्मुख उद्भावं जलं कारयित्वा पिताञ्जलिं ब्रह्म पूरयित्वा
 आचार्य आ गन्त्रे मन्त्रमुक्त्वा शिष्याञ्जलिं प्रेक्षेत् को नामेत्या-
 चार्यो मनसा पृच्छेत् शिष्यो नक्षत्राश्रयं नाम इत्युपांशु तयोः
 स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य सावित्रीप्रदानार्थं
 तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचो-

1 ब्रह्मचार्यग्नि-

2 सर्वत्राभ्यस्य तदुपहृतपावकः ?

3 प्रतिरात्रं or त्रिरात्रं

4 भुक्तिहीनः

5 ?

6 सपिण्डीमथैको-

7 प्रमादालघु-

8 धर्मोक्तेन

9 तदभावे

10 -कुथुमग्रन्था-

11 Cp. Mantrabr. I. 6. 9. 13.

12 Mantrabr. I. 6. 14.

13 -नाथं

14 Cp. Mantrabr. I. 6. 29.

दद्यात् इति तूष्णीं पालाशदण्डं दद्यात्^१ ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१७॥

अभिभात्मानः^१ सर्वाङ्गैः प्रत्येकसहस्रं^२ स्थण्डिलमुपलिप्य इक्षुदण्डशकं^३ कृत्वोदगग्रमास्तोर्योपरि शिष्योपवेशनम्^४ नवशूर्पं शिरसि निधाय कुशैः छादयित्वाऽचार्यो घटेनाञ्जलिं पूरयित्वा दक्षिणपादेनाक्रम्य येन देवेति^५ नमन्त्रियं^६ एतो न्विन्द्रेत्यभिषिच्य पुनश्च वाससा परिधाय चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रवणं^७ कृत्वा ब्रीहीन् वा यवान् वा यथाच्छकं स्थण्डिलं पूरयित्वा तं शूर्पं तदुपरि निधाय तथा शिष्योपवेशनं पूर्वोक्तमन्त्रेण पयसादि^८ शिष्यमस्तकेऽभिषिञ्चेत्^९ चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रणयनं कृत्वाचार्यो मेखलां त्रिराष्ट्रं बद्ध्वा तूष्णीं शिष्यो मन्त्रं वाचयित्वा यथोक्तमन्त्रेण यज्ञोपवीतो शरावं मार्जयित्वा शन्नो^{१०} देवीरिति पञ्चशतं यः^{११} पावमानोरिति त्रिः शतं एतो न्विन्द्रमष्टचत्वारि समां^{१२} यत्र शतं वा शतवारप्रणवं^{१३} शतमष्टोत्तरं एभिर्मार्जयित्वा पुनश्च यथोक्तमार्जनं कृत्वा शुचौ देशे स्थण्डिलं वर्तयित्वा वा कुशाग्रान् सहस्रमादाय त्रिशताधिकं वा शतं विभज्य शताग्रं शिरसि निधाय शतं पादतले निधायाक्रम्य पार्श्वयोः शतं शतं बध्नीयात्^{१४} उरसि

१ Not clear

२ -शतं or शकलं ?

३ TB. I. 4. 8. 3.

४ निमन्त्र्य

५ SV. I. 350.

६ प्रणयनं

७ ?

८ पाय-

९ SV. I. 33.

१० SV. II. 648

११ SV. I. 350.

१२ -चत्वारि, गायत्रं शतवारं, प्रणवं शतमष्टो-

आपो' हि ष्ठेति सहस्रं जपित्वा शन्नो देवोरिति द्विगुणमेतो
न्विन्द्रं चत्वारिंशद् गायत्रं पञ्चसहस्रं प्रणवमयुतं कृत्वा ॥१८॥

अथो ओपासनविधिं व्याख्यास्यामः । कालोऽनादेशे^१ साय-
माहुत्युपक्रम्य^२ प्रातः प्राप्ते^३ तेजः प्राप्तिसायमाहुर^४ यदि समस्य
कृतत्वात् अप्राप्तित्वात् प्रातर्दाहुः^५ सोऽयं यामत्रयादवाक् यथा-
प्राप्तिरिति^६ तस्मात्सकालप्राप्तिर्भवति^७ दिवा यामादद्वाग्यथोक्तमिति
दातिस्तेस्मादप्राप्तिर्भवति^८ प्रलप्य माणवकमन्त्रं^९ पुनर्गृह्यते
सरुत्प्रणवेनाभिमन्त्र्य पीत्वाचम्याङ्गुलमात्रं जलमवगाह्य प्राणायामं
सहस्रं कृत्वाऽपो^{१०} हि ष्ठेति शतं जपित्वा शन्नो देवोरिति
द्विशतं यः^{११} पावमानोरिति त्रिशतं एतो न्विन्द्रं^{१२} चतुर्दश गायत्रं
पञ्चदश प्रणवसहस्रं इत्यष्ट^{१३} तेषां सुमनसो जपन्^{१४} पुनर्नाभिमात्रं
जले स्थिता प्राणायामशतं कृत्वाऽपो हि ष्ठेति शतम् ॥१९॥

अथ पुनर्ब्रह्मचर्यविधिं व्याख्यास्यामः । षण्मासान् पयोभक्षः
समुद्रमवगाह्य पूर्ववन्नान्दोमुखं कृत्वा ततो वपनं कारयित्वा अष्टौ
ब्राह्मणान्नियोज्य अष्टौ मृन्मयेषु दधिमध्वाज्यपयः शर्करोदकं
नालिकेरजलं पुरोषं गंगातोयं एतान्पूरयित्वाऽहतेन वाससा

1 SV. II. 1187.

2 Cp. सायामहुत्युपक्रम एव etc. GoGS.
I. 23.

3 प्रातः प्राप्ते तेजःप्राप्तिः साय-

4 प्रातराहुः

5 यामादवाङ्

6 प्राप्तिः

7 माणवको

8 SV. II. 1187.

9 SV. I. 33.

10 SV. II. 648.

11 SV. I. 350.

12 जपेत् or जपन् ?

परिवेश्य आ प्यायस्वेति^१ क्षोरपात्रमभिमन्त्र्य दधिक्राविणेति^२
 दधिपात्रं शुक्रमसीति^३ दधपात्रं मधुश्चु^४ न्निधनमिति मधुपात्रम्
 आपो हि ष्ठेति^५ शर्कराम् कया नश्चित्रं^६ इति नालिकेरम्
 गायत्रे गोमूत्रं एवं^७ देवेति अर्णोदपात्रमिति ॥२०॥

इत्येते^८ वा वामित्युच्चैः ब्रूयात्^९ प्रदक्षिणेन जलं वोक्ष्यादि-
 त्यमादित्यमंशक्तश्चेत् प्रतियामे सकृत् घटिकावसानं वातास्तमयाद्
 भवति^{१०} ततः साय मूर्जयित्वा कमण्डलुनोदकं गृहीत्वा मढं
 प्रविशेत् । प्राङ्मुखोऽपविश्य तत उदकं पोत्वा नेत्रयोः प्रक्षाल्या-
 चम्य ततः प्राणापानौ द्वौ तवश्चावीयौ^{११} द्वौ राजनशाशाहिणाभ्यां
 गवां व्रते द्वे इदं विष्णुः^{१२} षडृचं देवव्रतानि^{१३} एतेषां पुनः

1 RV. I. 91. 17.

2 SV. I. 358. (with दधिक्राव्णः)

3 VS. I. 31.

4 A particular Sāman

5 SV. II. 1187.

6 SV. I. 169.

7 Untraced.

8 चरणोद-

9 Beginning is missing, this is shown
 by इति. Note injudicious abbre-
 viation of the work. Cp. सिद्धे सायं-

प्रातर्भूतमित्युक्ते ओमित्युच्चैर्ब्रूयात् Khā-
 GS. I. 5. 19.

10 One आदित्यं can be omitted.

11 Delete ता

12 सायं

13 -ख उप-; Samdhi irregular.

14 अर्क इत्यादि हि वं इत्यन्तं तवश्चावीय-
 मिति केचित् । इलान्दं पश्चानुगानमिति
 केचित् । शाखान्तरस्थमित्यन्ये Com-
 ment on KhāGS. II. 5. 34.

15 राजनरौहिशाकौ cp. Lātyānaśrauta-
 sūtra. I. 6. 35.

16 SV. I. 222.

पुनरभ्यासो^१ न तिष्ठं^२ वावसानं न निद्रं^३ द्राचं इति^४ द्वादशरात्र-
मुपवासो^१ ह्यापरेवाद्भूतं^२ न याचते । द्वादशरात्रं नाश्रोयात्
इत्य^१ एवं द्वादशरात्रमुपवासः^२ कृत्वातिकृत्स्न इति स्मृतम् ।
यावद्ब्रह्मर्षिर्ब्रह्मा तावत्स्वर्गे लोके महीयते^१ न च पुनरावर्तते
न च पुनरावर्तते ॥२१॥

॥ कौथुमगृह्यं समाप्तम् ॥

१ तिष्ठन्

२ ?

३ निद्राणः

४ द्वादशरात्रं

,

,

Index to the mantras occurring in the Text

[Figures within brackets refer to
page and line of the Text]

- agnaye samidham āhārṣam (25.5) SMB. 1.6.32; common in Gṛhya-sūtras.
- agnaye svāhā (11.2) AV. 19.4.1; VS. 10.5; TS. 1.8.13.3; MS. 2.6.11; 70.7; KS. 15.7; does not occur in SV. and SMB.
- antaka (23.10) SMB. 1.6.20 (last word in B); GG. 2.10.24; KhG. 2.4.15.
- amṛto'si (18.8) SMB. 1.5.14.
- ayam ūrjāvato vṛkṣaḥ (15.11) SMB. 1.5.1; S'G. 1.22.10; GG. 2.7.4; PG. 1.15.6; KhG. 2.2.25.
- asu (16.6) SMB. 1.5.7.
- ahura (24.1) SMB. 1.6.21; GG. 2.10.25; KhG. 2.4.16. with Rudraskanda: antaka idam te pari dadāmyudaram, ityudaram, ahura idam te pari dadāmyura ity uraḥ, kṛṣṇa idam te pari dadāmi kaṇṭham iti kaṇṭham.
- āgantrā sam aganmahī (25.4.27.14) SMB. 1.6.14; GG. 2.10.20, MG. 1.5.1; HG. 1.22.2.
- āpa undantu jīvase (22.12) SMB. 1.6.3; GG. 2.9.12; ApMB. 2.1.2; HG. 1.9.12; MG. 1.21.3.
- ā pyāyasva sam etu te (30.1) not found in SV or SMB; cp RV. 1.91.16, 97.17.
- āyam agāt (?) (22.10) SMB. 1.6.1; KhG. 2.3.20.
- āyuh bindur asi (25.8) Text doubtful. idam viṣṇur vi cakrame (30.10) SV. 1.22.3; cp RV. 1.22.17-21 five stanzas.
- iyam ājñedam annam (?) (17.7) SMB. 1.5.8; GG. 2.7.18; KhG. 2.2.34 our text has māksā for which also see mā kṣā namas te KhG. 1.5.20.
- iyam duruktāt (26.2) SMB. 1.6.27; GG. 2.10.37; PG. 2.2.8; ApMB. 2.2.9.
- ud u tyam (8.7) SV. 1.31; RV I. 5.1. AV. 13.2.16; VS. 7.41.
- uṣṇena vāya udakenaidhi (22.11) SMB. 1.6.2; GG. 2.9.11; PG. 2.1.6; ApMB. 2.1.1.
- cto nv indraim stavāma (28.6.14: 29.2, 10) SV. 1.350; 2.752; RV. 8.95.7.
- eṣo'si (18.7) SMB. 1.5.14.
- evam deva, ? (30.4) untraced, cp evam tvā veda yo veda SMB. 2.4.13.
- Om (4.15; 5.6; 19.6) common.
- Om prokṣyāmi (5.9), untraced.
- oṣṭhe trāyasvaimam (22.13) SMB. 1.6.5.
- katamo'si (18.6) SMB. 1.5.14; GG. 2.8.13; VS. 7.29; KS. 37-13.14; TB. 2.6.5.3.
- kayā naś citra ā bhuvat (30.3) SV. 1.169; RV. 4.31.1.
- kartavyā iti (4.4) untraced.
- kāma bindur asi (25.11) untraced.
- kiṁ paśyasi (16.2) SMB. 1.5.5; GG. 2.7.10; KhG. 2.2.6.
- kuryāḥ (23.5) untraced.
- kṛṣṇa iti (24.1) cp. under ahura.
- ko nāmāsi (23.5); SMB. 1.6.17.
- ko'si (18.6) SMB. 1.5.14; SG. 3.2.21 GG. 2.8.13; KhG. 2.3.9.
- gāyatrī (= bhūr bhuvah svaḥ tat savitur vareṇyam etc.) 10.10; common.
- grhṇāmi te (12.3) SMB. 1.2.10; AV. 14.1.50; HG. 1.20.1.
- candramā ha iti (?) (8.5), untraced.
- citraṁ devānām (8.7) RV. I 115-1; AV. 13.2.35; Ars. 5.3; not found in SV. or SMB.
- tat savitur vṛṇīmahe (27.17) RV. 5.82.1; AB. 4.30.3; AG. 1.20.4; SG. 6.4.8.
- tathāstu (24.6) untraced.
- tavaśyāviya (30.9) CP. KhGS. II. 5.34 with comment.
- tejo bindur asi (25.10) untraced.
- tryāyuṣaṁ jamadagneḥ (23.4) SMB. 1.68; GG. 2.9.20; (25.7).
- dadhikrāvno akāriṣam (30.1) SV. 1.358; RV. 4.39.6; not found in VS.
- devasya te savituḥ (23.8) SMB. 1.6.18; GG. 2.10.22;
- devasya tvā (11.10) SMB. 1.6.18.
- devāya tvā savitre (24.2) SMB. 1.6.14; GG. 2.10.28; KhG. 2.4.17.
- nirastah parāvasuḥ (5.4) SB. 1.5.1. 23; GG. 1.6.14; Not found in SV. or SMB.
- patnī vā (4.4).
- pāhi no agnay enase (9.13) TA. 10.5.1; SG. 5.1.8 gives the three verses as:
- pāhi no agna enase svāhā
pāhi no viśvavedhase svāhā
yajñam pāhi vibhāvaso svāhā
sarvaṁ pāhi śatakṛato svāhā||
- pumān agniḥ pumān indraḥ (15.1.) SMB. 1.4.9; GG. 2.6.11; KhG. 2.2.23.

- pumāmsau mitrāvaruṇau (14.1) SMB. 1.4.8; SG. 1.17.9; GG. 2.6.3; PG. 1.9.5; KhG. 2.2.19.
- prajāpataye tvā pari dadāmi (24.2) SMB. 1.6.23; GG. 2.10.28; KhG. 2.4.17.
- prajāpataye svāhā (11.2; 3.11.9.13;) common.
- prānānām granthir asi (23.10) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
- brahmacārya asy asau (24.3) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.
- brahmā bindur asi (25.9) untraced.
- bṛhaspatir brahmāham mānuṣaḥ (5.3) LS 2.4.6. nowhere else.
- bhūr bhuvah svaḥ (4.7; 5.3) common.
- madhuścun nidhana (30.2). Grām. IX. 2.17 composed on SV. 1.305.
- medhām te mitrāvaruṇau (17.8) SMB. 1.5.9; GG. 2.7.19; KhG. 2.2.34.
- medha bindur asi (25.10) untraced.
- yad adaś candram (20.7) SMB. 1.5.13; GG. 2.8.7.
- yayor ojasā skabhitā rajāmsi (7.3) AV. 7.25.1; not found in SV. or SMB.
- yaśaso yaśo'si (17.5) SMB. 2.8.11; GG. 4.10.14; KhG. 4.4.14; ApMB. 2.10.1.
- yām devāḥ pratipaśyanti (?) 19.10) SMB. 2.2.15.
- yena pūṣā bṛhaspateḥ (23.1) SMB. 1.6.7; GG. 2.9.16.
- yenāditeḥ simānam nayanti (15.12) SMB. 1.5.2; GG. 2.7.6.
- rākām ahām suhavam suṣṭutī huve (15.13.26.8) SMB. 1.5.3; RV. II. 32.4; AV. 7.48.1. common.
- rajanasāśahina (30.9) may be rājanarauhitaḥ for which cp. Lātyāyana śrauta 1.6.35. Rājana (Ār.G. 4.2.19) is composed on SV. 1.318.
- varam pratigrhṇāmi (11.11) untraced.
- vasoḥ sadane sidāmi (5.5) untraced.
- viṣṇur yonim kalpayatu (12.14) SMB. 1.4.6. RV. X. 184.1; AV. 5.25.5. common.
- viṣṇu or daṁṣtro'si (22.13) SMB 1.6.4; GG. 2.9.13.
- vyāhrti (6, 9.11; 11.15; 12.5; 13.12; 14.9; 15.9; 18.5; 22.9; 24.10; 26.7; 27.11;) they are:
om bhūḥ svāhā |
om bhuvah svāhā |
om svaḥ svāhā |
om bhūr bhuvah svaḥ svāhā |
- śam no devir abhiṣṭaye (19.5; 28.13; 29.1; 9;) SV. 1. 33. common.
- Sukram asi (30.2) VS. 1.31; VS.1.1. 10.3; not found in SV or SMB.
- Śraddhā bindur asi (25.9) untraced.
- Śraddhāmedhe (25.6) not found in SMB; cp. SG. 2.7.11; 17. TAA. 10.63.
- śrīr bindur asi (25.9) untraced.
- sa tvāhne pari dadātu (18.12) SMB. 1.5.15.
- samidham ā dhehi (24.4) SMB. 1.6.26; GG. 2.10.30.
- sarvakāma ? (25.11) untraced.
- sarvapāpakṣayam kuru (26.16) untraced.
- sāvitri=gāyatrī (26.5; 27.16) cp. Gobhiliya Gṛhyakarmaprakāśika Upanayanaprayoga 258.
- sūryasyāvṛtam anvāvastasvāsau (23.8) SMB. 1.6.19; GG. 2.10.23.
- suśravaḥ suśravasam mā kuru (26.8) SMB. 1.6.31.
- sthāpyo nirvāpaḥ (5.11) untraced.
- svadhite nānam (mainam; 22.14) SMB. 1.6.6.
- svam agnikāryam kuruta (24.5) untraced.
- sviṣṭakṛte svāhā (9.14) common.
- hā u candra (20.1) untraced.

Index to mantra-gānas

agnim vo vṛdhanam (10.14) RV.
VIII. 102.7; SV. 946; the tṛca in
SV is:—

agnim vo vṛdhanam adhvārā-
nām purūtamam |
achā naptre sahasvate || 946.
ayam yathā na ābhuvat tvaṣṭā
rūpeva takṣyā |
asya kratvā yaśasvataḥ || 947 ||
āyam viśvā abhi śriyo'gnir
deveṣu patyate |
ā vājair upa no gamat || 948 ||
agnir aitu (11.1, 16) SMB. 1.1.9 has
etu and our own text at 11.16
reads etu; the mantra with aitu
occurs in APMB. 1.4.7; AG.
1.13.6; PG. 1.5.11; HG. 1.19.7.
the mantras referred to here
are:—

agnir etu prathamō devatānām
yah so'syai prajān muñcatu
mṛtyupāśāt |
tad ayam rājā varuṇo'nu man-
yatām yatheyam strī pautram
agham na rodāt svāhā || 9 ||
imām agnis trāyatām gārha-
patyah prajān asyai jarad-
aṣṭim kṛnotu |
asūnyopasthā jīvātām astu
mātā pautram ānandam abhi
vi budhyatām iyam svāhā
|| 10 ||
dyaus te pṛṣṭham rakṣatu vāyur
ūrū aśvinoau ca |
stanamdhayas te putrānt savi-
tābhi rakṣatu ā vāsasaḥ pari-
dhānād brhaspatir viśvedevā
abhi rakṣantu paścāt svāhā ||
|| 11 ||
mā te grheṣu niśi ghoṣa utthād
anyatra tvad rudatyah saṁ
viśantu | mā tvam rudat yura
ā vadhiṣṭhā jivapatnī pati-
loke vi rāja paśyantī prajān
sumanasyamānām svāhā
|| 12 ||
aprajasyam pautramatyam
(magham) pāpmānam uta vā
agham |
śiṛṣṇaḥ srajam ivonmucya
dviṣadbhyah prati muñcāmi
pāśam svāhā || 13 ||
paraitu mṛtyur amṛtam na
āgād vaivasvato no abhayam
kṛnotu |
param mṛtyo anu parehi pan-
thām yatra no anya itaro
devayānāt ||

cakṣuṣmate śṛṇvate te bravimi
mā naḥ prajān rīriṣo mota
virānt svāhā || 14 ||

agne vratapate (24.12; 27.11). The
mantras in SMB. are:—

agne vratapate vrataṁ cariṣya-
mi tat te pra bramīmi tac
chakeyam |
tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā
11.1.6.9 ||

vāyo vratapate vrataṁ cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 10 ||

sūrya vratapate vrataṁ cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 11 ||

candra vratapate vrataṁ cari-
ṣyāmi tat te pra bravimi tac
chakeyam |

tenerdhyāsam idam aham anṛtāt
satyam upaimi, svāhā || 12 ||

vratānām vratapate vrataṁ
cariṣyāmi tat te pra bravimi
tac chakeyam |

tenardhyāsam idam aham anṛtāt
satyam upaimi svāhā || 13 ||

Cp. also VS. 1.5; TS. 1.5.10.3; MS.
4.9.24; 137.8; ŚB. 1.1.1.2; TB.
3.7.4.7; TA. 4.41.3; HG. 1.7.8;
GG. 2.10.16; KhG. 2.4.7.

āpo hi ṣṭhā mayobhuvah (19.5; 29.1;
9; 12; 30.3) SV. 1837; the three
mantras are:—

āpo hi ṣṭhā mayobhuvah tā na
ūrje dadhātana |

mahe raṇāya cakṣase || 1837 ||

yo vah śivatamo rasas tasya
bhājayateha naḥ |

uśatir iva mātaraḥ || 1838 ||

tasmā aram gamāma vo yasya
kṣayāya jinvatha |

āpo janayathā ca naḥ || 1839 ||

Common in Saṁhitās and Sūtras.
imam stomam (10.15) RV. I. 94.1;
SV. 1.66; MS. 2.7.3.: 78.1; SMB.

2.4.2—4 are:—

imam stomam arhate jātavedase
ratham iva saṁ mahemā mani-
ṣayā |

bhadrā hi naḥ pramatir asya
samsady

agne sakhye mā riṣāmā vayan
tava ||

bharāmedhman kṛṇavāmā ha-
vīṁsi te
citayantaḥ parvaṇā parvaṇā
vayam |
jīvātave pratarāṁ sādhayā
dhiyo
'gne sakhye mā riṣāmā vayam
tava ||
śakema tvā samidham sādhayā
dhiyas
te devā havir adanty āhutam |
tvam ādityām ā vaha tām hy
us'masy
agne sakhye mā riṣāmā vayam
tava ||
pañcakam (—mam) samastāntam
(9.12) SMB. 1.4.1—5:—
agne prāyaścittre tvam devānām
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apajahi
svāhā || 1 ||
vāya prāyaścittre tvam devānām
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apajahi
svāhā || 2 ||
candra prāyaścittre tvam devānām
prāyaścittir asi | brāhmaṇas tvā
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apajahi
svāhā || 4 ||
Agni, Vāyu, Candra and Sūrya all
four combined (samasta) make up
the fifth:—
agnivāyucandrasūryāḥ prāyaściti-
tayo yūyam devānām prāyaściti-
tayaḥ stha | brāhmaṇo vo
nāthakāma upadhāvāmi yāsyāḥ
pāpī lakṣmī tām asyā apa hata
svāhā || 5 ||
This is the first set; in the second
set of these very mantras 'pāpī
lakṣmī' is replaced by 'patighnī
tanūḥ'; in the third set 'pāpī laks-
mī' is replaced by 'aputryā tanūḥ'
in the fourth set 'pāpī lakṣmī' is
replaced by 'apaśavyā tanūḥ'. Thus
the original four mantras become
five; again the five mantras become
twenty: For details cp. Bhaṭṭa
Nārāyaṇa and Cintāmaṇi Bhaṭṭa-
cārya on Gobhilaḥgrhya 2.5.4.
(samasya pañcamīm bahuvad ūha)
see also Rudraskanda on Khādīra
Grhya 1.5.12. Our text may be
read pañcakam samastāntam | cat-
prapada (4.11; 11.5; 13.11; 14.9;
15.9; 16.5; 18.1; 22.8; 27.10.)
SMB. 2.4.5-6 constitute Pra-
pada:—
tapaś ca tejaś ca śraddhā ca hrīś
ca satyam ca krodhaś ca tyāgaś ca

dhṛtiś ca dharmas ca sattvam ca
vāk ca manas cātmā ca brahma ca
tāni prapadye tāni mām avantu
bhūr bhuvah svar om mahāntam
ātmānam prapadye || 5 ||

virūpākṣo'si dantāñjis tasya te
śyā parṇe grhā antarikṣe vimitāḥ
hiraṇmayam tad devānām hṛdayāny
ayasimaye kumbha antaḥ saṁnihi-
tāni tāni balabhṛc ca balasāc ca
rakṣato, pramaṇī animiṣataḥ satyam
yat te dvādaśa putrās te tvā saṁ-
vatsare saṁvatsare kāmāpreṇa yaj-
ñena yājyitvā punar brahmacāryam
upayanti tvam deveṣu brāhmaṇo'sy
aham manuṣyeṣu brāhmaṇo vai
brāhmaṇam upa dhāvaty upa tvā
dhāvāmi jantam mā mā pratijāpī
juhvantam mā mā pratihaṣṭiḥ kur-
vantam mā mā pratikāṛiṣ tvam
prapadye tvayā prasūta idam karma
karīṣyāmi tan me rādhyatām tan
me sam rādhyatām tan ma upa-
dyatām samudro mā viśvavyacā
brahmānujānātu tutho mā viśvavedā
brahmaṇaḥ putro'nu jānātu śvātro
mā pracetā maitrāvaruṇo' nu jānātu
tasmai virūpākṣāya dantāñjaye
samudrāya viśvavyacase tuthāya viś-
vavedase śvātrāya pracetase sahasrā-
kṣāya brahmaṇaḥ putrāya namaḥ
|| 6 ||

This is Prapada according to
Rudraskanda on Khādīra Grhya
1.2.22; cp. also Bhaṭṭa Nārāyaṇa
and Cintāmaṇi Bhaṭṭācārya on
Gobhila Grhya 4.5.8.

yaḥ pāvamāniḥ (19.6; 28.14; 29.10)
SV. 1298; the mantras in the
SV are:—

yaḥ pāvamānīr adhyety ṛṣibhiḥ
saṁbhṛtaṁ rasam |
sarvam sa pūtam aśnāti svaditam
mātariśvanā || 1298
pāvamānīr yo adhyety ṛṣibhiḥ
saṁbhṛtaṁ rasam |
tasmai sarasvatī duhe kṣīraṁ
sarpir madhūdakam || 1299
pāvamāniḥ svastyayanīḥ sudughā
hi ghṛtaścutaḥ |
ṛṣibhiḥ saṁbhṛto raso brāhmaṇeṣv
amṛtaṁ hitam || 1300
pāvamānīr dadhantu na imam
lokaṁ atho amum |
kāmaṁ samardhayantu no devīr
devaiḥ samāhṛtāḥ || 1301
yena devāḥ pavitreṇātmānam
punate sadā |
tena sahasradhāreṇa pāvamāniḥ
punantu naḥ || 1302
pāvamāniḥ svastyayanīḥ tābhīr
gachati nāndanam |

puṇyāṁś ca bhakṣāṁ bhakṣayaty
 amṛtatvaṁ ca gachati || 1303 ||
 yat te suśīme (20.5) SMB. 1.5.10;
 the three mantras are:—
 yat te suśīme hr̥dayaṁ hitam
 antaḥ prajāpatau |
 vedāhaṁ manye tad brahma
 māhaṁ pautram aghaṁ nī gāṁ
 || 10 ||
 yat pr̥thir̥yā anābhṛtaṁ divi can-
 dramasi śṛitam |
 vedāmṛtasyāhaṁ nāma māhaṁ
 pautram aghaṁ riṣam || 11 ||
 indrāgnī śarma yachataṁ prajā-
 pati (yathāyaṁ na pramīyeta putro
 janitry adhi || 12 ||
 yā tiraścī (16.6) the two mantras in
 SMB are 1.5.6-7:—
 yā tiraścī nipadyate ahaṁ vidhar-
 aṇī iti |
 tāṁ tvā ghṛtasya dhārayā yaje
 saṁdhāraṇīm aham ||
 saṁrādhanī devyai deṣṭryai
 svāhā || 6 ||
 vipacit puccham abharat tad
 dhātā punar āharat |
 parehi tvāṁ vipaścīt pumān ayaṁ
 janīsyate'sau nāma || 7 ||
 yat kuśīdam (9.14; 10.1,2) SMB
 2.3.18. The mantras in
 SMB. are:—
 yat kuśīdam apradattaṁ mayeha
 yena yamasya nidhinā carāṇi |
 idaṁ tad agne auṛṇo bhavāmi,
 jīvanne eva pratihaste dadāni
 || 18 ||
 ekāṣṭakā tapasā tapyamānā
 jajāna garbhaṁ mahimānam
 indram |

tena devā asahanta śatrūn
 hantāsuraṇāṁ abhavac chacibhiḥ
 || 9 ||
 In MS. 4.4.17: 245.9 three mantras
 occur:—
 yat kuśīdam apratitaṁ mayeha
 yena yamasya nidhinā carāvah |
 etat tad agne auṛṇo bhavāmi,
 jīvanne eva pratihastānṛṇāni ||
 yad dhaṣṭābhyāṁ cakara kilbiṣāṇy
 akṣāṇāṁ vagmum avajighram
 āpaḥ |
 ubraṁ paśyāc ca rāṣṭrabhṛc ca
 tāny apsarasām anudattānṛṇāni ||
 ugraṁ paśyed rāṣṭrabhṛt kilbiṣāni
 yad akṣavṛttam anu dattam etat |
 nem na (-nna?) ṛṇān ṛṇavān īpsa-
 māno
 yamasya loke nidhir ajarāya ||
 After this Varuṇa mantras begin.
 The readings may be checked in the
 light of my Kāṭhaka-Brāhmaṇa-
 saṁkalana pp. 126-27.
 vāmadevyam (11.3; 12.6; 16.2;
 18.13; 19.7; 21.10) SV. 682-
 684 are:—
 kayā naś citra abhuvad ūti
 sadāvṛdhaḥ sakhā |
 kayā śaciṣṭhayaḥ vṛtā || 682 ||
 kas tvā satyo madānāṁ manhiṣṭho
 matsad andhasaḥ |
 dr̥dhā cid āruje vasu || 683 ||
 abhī śu ṇaḥ sakhīnām avitā
 jāritṛṇām |
 śataṁ bhavāsy ūtaye || 684 || (
 svasti na indro vṛddhaśravāḥ
 svasti naḥ pūṣā viśvavedāḥ
 svasti nas tārksyo ariṣṭanemih
 svasti no br̥haspatir dadhātu ||
 See Cintāmaṇi Bhaṭṭācārya on
 GGS. 1.9.5: 274, 275, 812.



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