

STUDIES IN THE GRHYA PRAYOGAS OF THE JAIMINĪYA SĀMAVEDA: 2. STHĀLĪPĀKA

Klaus Karttunen
Helsinki

Long ago, in 1983, I decided to put aside my customary Graeco-Indian studies for a while and devote my time solely to Sanskrit in order to improve my skills as an Indologist. I mentioned this plan to Professor Parpola, and he gave me photographs of a South Indian Grantha manuscript containing the text of the unpublished Jaimunisāmaprayoga. After labouring hard to master the difficult handwriting, I prepared a critical edition with a Finnish translation and commentary on the text, and the work was accepted as my Licentiate thesis at the University of Helsinki in 1985 (Karttunen 1985). Earlier in the same year I had also the opportunity to participate in fieldwork conducted by Professor Parpola in the few remaining Jaiminīya villages of Tamil Nadu and Kerala.

In 1990 I again worked on this material, planning to publish the thesis in revised form in English. But as Professor Parpola conducted new fieldtrips, bringing new manuscripts relevant for this study, its completion had to be postponed further and further. Since the summer 1991, I have been fully engaged in other kinds of research and the only published result of my work in Vedic ritual can be seen in two articles (Karttunen 1990; 1998). But all the time I have felt that I owe to Asko Parpola the debt of publishing my Prayoga studies, and as I still have no time to make the complete revision of the material at my disposal, I have decided to do that in a series of articles entitled *Studies in the Gṛhya Prayogas of the Jaiminīya Sāmaveda*. The earlier article (Karttunen 1990), where I described the texts and manuscripts, can now be taken as the first in this series, and therefore I do not repeat what was stated there (see also Parpola 1973 and 1986). It seems very pertinent to start this revived project in the Festschrift of Asko Parpola.

JAIMUNISĀMAPRAYOGAPUSTAKA

5. Sthālīpākam

*om kariṣyamāṅasya karmaṅaḥ aviḅhnaḥ parisamāptyarthaṃ viṣvakṣeṇārādha-
naṃ kariṣye | saṃ<ka>lpya |*

yasya dviradavaktrādyāḥ pāriṣadyāḥ paraḥ śataṃ |

vighnaṃ vighnanti satataṃ viṣvakṣeṇaṃ tam āśraye ||

iti viṣvakṣeṇaṃ āvāhya ṣoḍaśopacārān kṛtvā vartamānasthālīpākādisaṅkalpaṃ kṛtvā |
yasya dviradavaktrādyāḥ... ity udvāsya | bhūmiṃ trir uddhṛtyāvokṣya¹ sikatābhiś
catu<ra>sraṃ kṛtvā | prācīm udicīm prācīś ca kramāt pañcarekhāḥ pratyaṅmukha-
śūlākāreṇa² likhitvā | *bhūr bhuvāḥ suva* ity agniṃ pratiṣṭhāpya |
dakṣiṇato 'gneḥ pūrṇapātram udakapūrṇasruvaṃ³ ca nyasya | uttarato 'gner idhmā-
barhiṣī⁴ nyasya⁵ | jalagandhapuṣpāindhanapraṇītājyājyapātrahavīṃṣī paścimata
uttarataś cāgne<r> yathāyathaṃ nyasya | sarvāṇi yugapat | *devasya tvā savituḥ
prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ prokṣyāmīti*⁶ triḥ prokṣet | tris
tantre sarvatra sakṛṇ mantreṇa dvi<s> tūṣṇīṃ |

1 GT uddhṛtyāvokṣya

2 GT pratyū-

3 GT sraṃ

4 GT gneḥ idhmābarhiṣī

5 GT nyasyā

6 GT prokṣyāmīti

JAIMINĪYAGRHYASŪTRA 1–4

athāto 'gñiṃ praṇeṣyan prāg udakpravaṇam abhyukṣya sthaṇḍilaṃ lakṣaṇaṃ kuryān madhye | prācīm rekhām ullikhyodīcīm ca saṃhitām paścāt tisro madhye prācyo | 'bhyukṣyāgñiṃ pratiṣṭhāpayed *bhūr bhuvaḥ svar* iti | lakṣaṇāvṛd eṣā sarvatra | athātaḥ pākayajñān *vyākhyāsyāmo huto 'hutaḥ prāsita* iti | teṣām ekāgnau homo | nitye yajñopavitodakācamane darśapūrṇamāsatāntrāḥ | svatantrā vā | dakṣiṇato 'gneḥ pūrṇapātram upanidadhāti | sruvaṃ cāṣāṃ pūrṇaṃ uttarato 'gner idhmābarhir *devasya tvā savituḥ prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ prokṣāmīti* prokṣitam upaklptaṃ bhavati | sakṛd yajuṣā dvis tūṣṇīm | khādiraḥ pālāśo vedhyas | tadālābhe vibhītakatīlvakabādhakanimbarājāvṛkṣaśalmalyaraludadhithakovidāraśleṣmātakavarjaṃ sarvavanaspatīnām idhmaḥ | kuśālābhe śūkatṛṇaśaraśīrya-balbajamutavanalaśuṅṭhavarjaṃ sarvatṛṇāni | śuklāḥ sumanasas tāsām alābhe japā-rūpakākutthābhaṇḍīkuraṇḍakavarjaṃ gandhavatyo vā sarvavarṇāś | catasra ājya-prakṛtayo bhavanty ūdhanyaṃ vā vāhyaṃ vā dadhi vā payo vā |

ANUKRAMANĪKĀ

1. <atha sthālīpākaṃ>

viṣvakṣeṇaṃ (mahāgaṇapatiṃ vā) saṃpūjya (|) saṃkalpya¹ (|) bhūmiṃ trir uddhṛtya² (|) prokṣya (|) sikatābhiś caturasraṃ kṛtvā (|) prācīm udīcīm prācīs³ ca kramāt pañcarekhāḥ pratyānmukhaśūlakāreṇa⁴ likhitvā (|) *bhūr bhuva<ḥ> svar* ity⁵ agniṃ pratiṣṭhāpya (|) dakṣiṇato 'gneḥ pūrṇapātram udakapūrṇasruvaṃ⁶ ca nyasya⁷ uttarato 'gner idhmābarhīṃṣi nyasya⁸ (|) jalagandhapuṣpendhanapraṇītājyājya-pātrahavīṃṣi paścimata uttaratāś cāgner⁹ yathāyathaṃ nyasya¹⁰ (|) sarvaṃ yugapat *devasya tveti*¹¹ triḥ prokṣet | sakṛṇ mantraḥ dviḥ satāntraṃ sarvatra¹² |

1 GP gaṇapatiṃ saṃpūjya | saṃkalpya | The GP often has an additional daṇḍa, while MK has long periods. Those of GP only are given in brackets. In some cases GP has a point instead of daṇḍa, but these are not separated here. The losing of sandhi before these additional periods as well as some peculiarities of sandhi typical to Grantha MSS. are left unmentioned.

2 GP ūddhṛtya |

3 GP prācīm

4 GP śūlakāreṇa

5 GP iti

6 GP udakpūrṇa ...

7 MK vinyasya

8 MK vinyasya, GP uttarato 'gne idhmābarhīṃṣi nyasya

9 GP ca | agner

10 MK vinyasya

11 GP gives the mantra śakalapāṭhena

12 GP omits sakṛṇ ... sarvatra

*idaṃ bhūmer bhajāmahā idaṃ bhadraṃ sumanḡalaṃ parā sapatnān bādhasvā-
nyeṣāṃ vinda te dhanam iti bhūmim ālabhya japet | rātrīs ced vāsv iti⁷ | imaṃ
stomam iti⁸ ṛktrayenāgniṃ parisamūhet |*

imaṃ stomām arhāte jātāvedase rādhām īvā saṃ māhemā

mānīṣāya bhādrā hī naḥ prāmātir asya saṃsāty agne

sakhye mā riṣāmā vāyaṃ tāvā || 1 ||

bhārāmeddhvaṃ kṛṇāvāmā hāvīṃṣī te citāyantāḥ parvāṇāparvaṇā

vāyaṃ jīvātāve prādārāṃ sādhyā dhīyo 'gne

sakhye mā riṣāmā vāyaṃ tāvā || 2 ||

śākhemā tvā sāmīdhaṃ sādhyā dhīyās tve devāhaṃvīr

ādanty āhūtaṃ tvām ādityam āvāhā tān hy uśmāsy agne

sakhye mā riṣāmā vāyaṃ tāvā || 3 ||

iti parisamūhya atha⁹ virūpākṣāt prastarapāni<ḥ> syāt | prastaram upasaṃgrhya
pratidīśaṃ paristṛṇāti | sarvatra prāgagraiḥ dakṣiṇottarayor aratnimātrair¹⁰ anyatra
prādeśamātraiḥ kuśair¹¹ mūlāgrayoge 'graṃ uparikurvann uttarāpavargaṃ paristīrya
| *om bhūr idaṃ paristaraṃ om bhuvan idaṃ paristaraṃ om suvar idaṃ
paristaraṃ om bhūr bhuvah suvar idaṃ paristaraṃ* |

prastarād da<ṛ>bhau¹² prādeśamātrau aṅguṣṭhānāmikābhyām anakhena¹³ pavitre
st<h>o¹⁴ vaiṣṇavyāv iti cchitvā | viṣṇor manasā pūte stha iti trir ūrdhvam¹⁵
adbhir¹⁶ un<m>ṛjya granthim¹⁷ kṛtvā | purataḥ prāgagrapavitre prāpayan¹⁸ | ājya-
sthālyām ājyam

⁷ So JGS etc., GT vāsv iti

⁸ I have kept the lengthened vowels and other peculiarities of GT as they seem to be at least partly intentional. The mantra is taken from the JS 1,7,4 = 3,32,4–6 (= RV 1,94,1.4.3), where it runs:

imaṃ stomam arhate jātāvedase ratham iva saṃ mahemā mānīṣayā |

bhadrā hī naḥ pramatir asya saṃsady agne sakhye mā riṣāmā vāyaṃ tava || 4 ||

bhārāmedhmam kṛṇāvāmā hāvīṃṣī te citayantaḥ parvaṇāparvaṇā vāyaṃ |

jīvātāve pratarāṃ sādhyā dhīyo 'gne sakhye mā riṣāmā vāyaṃ tava || 5 ||

śakema tvā samīdhaṃ sādhyā dhīyas tve devā havir adanty āhutam |

tvam ādityam ā vaha tān hy uśmāsy agne sakhye mā riṣāmā vāyaṃ tava || 6 ||

The vowels are partly justified by the JG 1,7,5, where the same begins as: *imaṃ stomām*

arhātejā | tāvedase hoye ratham īvā saṃ māhemā mānīṣayā hoye bhadrāhīnāḥ pramātīrā | syā

saṃsady hoye agnāi śakhyāimārāiṣāmā | vāyantavāhoī ...

⁹ GT atha, correction suggested by Asko Parpola

¹⁰ GT -ottarayor agnimātrēr, corrected acc. to A and Sub

¹¹ GT kuśaiḥ

¹² So A, GT has prastarādabhau

¹³ GT ānakhena; cf. JPV p. 36 prastarāt pavitre grṇṇāti prādeśamātre ... aṅguṣṭhenopakaniṣṭhi-

¹⁴ kayā ca dhārayan na nakhena chinatti

¹⁵ sto also in JPV

¹⁶ GT ūddhmam

¹⁷ GT atbhir

¹⁸ GT grādhim

¹⁸ GT prāvayan, JGS dhārayan, correction suggested by Asko Parpola. Note that the A has plāvayan.

paścād agner ācamaṇam | trir ācāmed | dviḥ parimṛjet | sakṛd upaspr̥set pādāv
 abhyukṣya śirāś ca śirṣaṇyān prāṇān upaspr̥sed | apa upaspr̥śya paścād agner
 upasamāhitasyopaviśya dakṣiṇena pāṇinā bhūmim ārabhya japatīdaṃ bhūmer
 bhajāmaha idaṃ bhadraṃ sumaṅgalaṃ parā sapatnān bādhasvānyeṣāṃ vinda te
 dhanam iti | vasvantaṃ rātriś ced |

imaṃ stomyena tṛcenaḅgnim̐ parisamūhed | ādyayā vā triḥ | prastaram upasamgrhya
 pratidīśam̐ paristṛṇāti dakṣiṇapurastād upakramyāgner mūlāni chādayan | paścād
 vopastīryolaparājibhyām upahared | dakṣiṇottaraḥ sandhiḥ || 1 ||

prastarāt pavitre grhṇāti prādeśamātre same apraśīrṇāgre anantargarbhe | aṅgu-
 ṣṭhenopakaniṣṭhikayā ca dhārayann anakhena chinatti pavitre stho vaiṣṇavyāv iti |
 trir ūrdhvam adbhir anumārjayed viṣṇor manasā pūte stha iti sakṛd yajuṣā dvis
 tūṣṇim̐ | pātrasyopariṣṭāt pavitre dhārayann

idaṃ bhūme + dhanam iti¹³ (|) dakṣiṇena pāṇinā¹⁴ bhūmim ārabhya japet | rātriś
 ced *dhanam* iti vinā *vasv* iti¹⁵ | *imaṃ stomam* iti¹⁶ r̥ktrayenaḅgnim̐¹⁷ parisamūhet |
 atha virūpakṣajapaḥ¹⁸ | prastarapāṇiḥ syāt | sarvatra prāgagrair (|) dakṣiṇottarayor
 aratnimātrair anyatra prādeśamātraiḥ¹⁹ kuśair mūlāgrayoge agram²⁰ uparikurvann
 uttarāvavargaṃ²¹ paristīrya prastarād darbhau prādeśamātrāv²² aṅguṣṭhānamikā-
 bhyām anakhena²³ (|) *pavitre stho vaiṣṇavyāv* iti cchitvā (|) *viṣṇor manasā pūte stha*
 iti trir ūrdhvam²⁴ adbhir anumārjya (|) pavitre plāvayann (|) ājyam āsicya (|)

-
- 13 GP gives the mantra śakalapāṭhena. Cf. JSP
 14 MK and JSP omit dakṣiṇena pāṇinā, so perhaps it is a gloss in GP
 15 GP omits rātriś ... vasviti
 16 GP gives the mantra śakalapāṭhena
 17 GP without sandhi: r̥ktrayena agnim̐
 18 GP japaṃ
 19 GP omits anyatra prādeśamātraiḥ
 20 GP mūlenagram̐
 21 GP uttarāvavagā
 22 MK without sandhi: mātrau aṅg...
 23 MK omits anakhena
 24 MK omits ūrdhvam

āsicya | udīcyo 'ngārān nirūhya viyatān¹⁹ kṛtvā | teṣv adhiśritya | tṛṇēnāvadyotyā²⁰ |
 dve darbhāgre pracchīdya prakṣālyā pratyasya triḥ paryagni kṛtvā udag udvāsyā |
 pāvakān pratyūhya utpūtaṃ nyasyā²¹ | ājyaṃ ca haviḥ <ca> praṇītā<ś ca> sruvaṃ
 ca devas tvā savitotpunātv acchidreṇa²² pavitreṇa vaso<ḥ> sūryasyā²³ raśmibhir
 iti trir utpūnīyāt | punar āhārya²⁴ ājyaṃ devo vā²⁵ iti utpūta<n> nyasya | dakṣiṇato
 'gneḥ prastaram²⁶ nidhāya | tadupari pavitre ca n<y>asya |
 virūpākṣeṇāñjalim²⁷ kṛtvā |²⁸

*om tapaś ca tejaś ca satyaṃ cātmā ca dhṛtiś²⁹ ca dharmaś ca satyaṃ ca
 tyāgaś ca*

brahmā ca brahma ca

tāni prapadhye tāni mām avantu |

om bhūr bhuvaḥ su<va>r om mahāntam ātmānam adhyārohāmi |

virūpākṣo 'si dantāñjis tasya³⁰ te śayyā parṇe gṛhāntarikṣe³¹

te vimītaṃ hiraṇmayam

tad devānāṃ hṛdayam nyāsaḥ he kumbhe asmin³² saṃnihitāni

tāni balabhūś ca baladhā ca lakṣa ṇo³³ mā pramadaḥ |

satyaṃ te dvādaśa putrās te tvā saṃvatsare saṃvatsare kāmāpreṇa yajñena

yājyitvā³⁴ |

punaḥ brahmacaryam upayanti |

tvam devānāṃ brāhmaṇo 'sy ahaṃ manuṣyānāṃ brāhmaṇo vai brāhmaṇam

upadhāvati |

19 GT nirūhyāviyantān, correction suggested by Asko Parpola

20 GT avajyotyā

21 GT udvāsyā ... pratyūhyā ... nyasyā

22 GT acchitreṇa

23 GT sūryaś ca

24 GT āhāram, correction suggested by Asko Parpola. See also A.

25 These two words indicate the mantra also in JGS and it is not identified by Caland (and not mentioned in his index of mantras). The key is provided in JPV, p. 37, where the mantra is given in a fuller form: devo vas savitā utpunātv acchidreṇa + raśmibhiḥ *enru mantirattai munpōl uccarittu*. It is thus an ūha to the preceding mantra and found in this form in several Vedic texts (Bloomfield).

26 GT prastharam

27 GT partly illegible (virūpākṣ, ... āñjalim)

28 The Virūpākṣa Litany is well known, in addition to the JGS and JPV, p. 38, from MB 2,4,2-3, and many other texts. Here only the peculiar readings of GT are mentioned.

29 GT dhri[ścadha]diś ca

30 It is a good example of the uncertain sandhi in GT that while JGS etc. have dantāñjis tasya and the JPV dantāñjih tasya, our manuscript reads dantāñciḥ stasya

31 Of the two variants of JGS, gṛha and graha, JPV has gṛha (thus also MB), but in the handwriting of GT it is impossible to tell the difference.

32 This is hopelessly corrupt. JGS and JPV both have hṛdayāny ayasmaye kumbhe antaḥ

33 So both GT and Caland in JGS (where the manuscript variants also include rakṣaṇo and rakṣano), JPV rakṣa ṇo, MB has rakṣato, but differs completely from our texts

34 GT yācayitvā

ājyaṃ āsicyottareṅgnim aṅgārān nirūhya teṣv adhiśrityāvadyotyā darbhataruṅā-
 bhyāṃ pratyasya triḥ paryagni kṛtvodag udvāsya pratyūhyāṅgārān udagagrābhyāṃ
 pavitrābhyāṃ trir utpunāty ājyaṃ ca haviś ca praṇītās ca sruvaṃ ca *devas tvā
 savitotpunātv acchidreṇa pavitreṇa vasoḥ sūryasya raśmibhir* iti | *devo va* iti
 praṇītāḥ | punarāhāram ājyasya | sakṛd yajuṣā dvis tūṣṇīm | uttarato 'gneḥ praṇītāḥ
 praṇīya darbhaiḥ pracchādya dakṣiṇato 'gneḥ prastaraṃ nidhāya prastarasopariṣṭāt
 pavitre nidhāya virūpākṣaṃ japaty
*om tapaś ca tejaś ca satyaṃ cātmā ca dhṛtiś ca dharmas ca sattvaṃ ca tyāgaś ca
 brahmā ca brahma ca tāni prapadye tāni mām avantu bhūr bhuvaḥ svar om
 mahāntam ātmānam adhyārohāmi virūpākṣo 'si dantāñjis tasya te śayyā parṇe
 gṛhā antarikṣe te vimitaṃ hiraṇmayāṃ tad devānāṃ hṛdayāny ayasmaye kumbhe
 antaḥ saṃnihitāni tāni balabhūś ca baladhā ca rakṣa ṇo mā pramadaḥ satyaṃ te
 dvādaśa putrās te tvā saṃvatsare saṃvatsare kāmāpreṇa yajñena yājayitvā
 punarbrahmacaryam upayanti tvaṃ devānāṃ brāhmaṇo 'sy ahaṃ manuṣyāṅām
 brāhmaṇo vai brāhmaṇam upadhāvati*

uttareṅgnim aṅgārān nirūhya (|) teṣv adhiśritya tṛṇēnāvadyotyā (|) darbhāgra-
 dvayaṃ kṣiptvā (|) triḥ paryagniṃ kṛtvā²⁵ (|) udag udvāsya pratyūhyāṅgārān (|)
 ājyaṃ haviḥ (|) praṇītāḥ sruvaṃ ca *devas tveti*²⁶ trir utpūnīyāt²⁷ | punarāhāram
 ājyasya²⁸ | *devo va* iti praṇītāḥ | uttarato 'gneḥ (|) praṇītā utpūtā<n> nyasya |
 darbhaiḥ pracchādya | dakṣiṇato 'gneḥ²⁹ prastaraṃ nidhāya tadupari pavitre
 nidhāya³⁰ *om tapaś ca + karmādhipataye nama iti*³¹ japitvā (|)

25 MK paryagnikṛtvā

26 GP gives the mantra śakalapāṭhena

27 GP utpūnīyāt

28 GP ājyaṃ

29 MK omits praṇītā utpūtā ... 'gneḥ

30 Instead of tadupari pavitre nidhāya GP has virūpākṣaṃ japet | yathā

31 GP om tapaś ca ityādi + rudrāya namaḥ iti

*taṃ tvopadhāvāmi japantaṃ mā mā pratijāpsīḥ juhvantam³⁵ mā mā pratihauṣīḥ |
kurvantaṃ mā mā pratikārsīḥ |
tvām³⁶ prapadye tvayā prasūtā idam karma kariṣyāmi |
tan me samṛdhyatām |
virūpākṣāya dantāñjaye brahmaṇa<ḥ> putrāya jyeṣṭhāya śreṣṭhāyāmoghāya
karmādhapataye³⁷ nmaḥ || iti japitvā |*

akṣatān samarpya | apa upaspr̥śya | sruvajalaṃ praṇītāsv āsicya | sruvaṃ niṣṭapya |
darbhāi<ḥ> sammr̥jya | tān prokṣya³⁸ | agnau nidhāya | dakṣiṇajānvāñcanena³⁹
ghṛtaṃ parīkṣya⁴⁰ | paścimadakṣiṇottarāsu paridhī<n> nyasya⁴¹ | agniṃ alaṃ-
kṛtya⁴² | agnaye nmaḥ indrāya nmaḥ yamāya nmaḥ | varuṇāya nmaḥ somāya
nmaḥ agnaye nmaḥ ni<r>ṛtyai nmaḥ vāyave nmaḥ īśānāya nmaḥ agnaye nmaḥ
sarvebhyo śrīvaiṣṇavebhyo nmaḥ |⁴³ iti gandhapuṣpākṣatair agni<m a>laṃkṛtya |
adite 'numanyasva anumate 'numanyasva | sarasvate 'numanyasva⁴⁴ | deva savi-
ta<ḥ> prasuva yajñam prasuva yajñapatiṃ⁴⁵ bhagāya divyo gandharva<ḥ>⁴⁶
ketavo⁴⁷ ketaṃ naḥ punātu⁴⁸ vācaspatir vācaṃ na<ḥ> s<v>adatv iti triḥ pra-
dakṣiṇam⁴⁹ agniṃ pariṣiñcet | ekonaviṃśatīdhmadārūṇi⁵⁰ sruveṇā<jya>ṃ <gr̥hī-
tvā> abhighārya⁵¹ | tata<ḥ> sami<t>trayaṃ gr̥hītvā⁵² praṇītādeṣe nidhāya | svāhety
ekasamidham idhmād dhutvā⁵³ | asmin nu⁵⁴ sthālīpākahomakarmanī⁵⁵ ajñāta-
do<ṣa>prāyaścittārtham⁵⁶ vyāhṛtyājyāhuti<r> hoṣye | iti saṃkalpya⁵⁷ | bhūḥ
svāheti vyāhṛtyājyāhuti<m> hutvā |

35 GT juhvantam

36 GT with the peculiar confused sandhi -kārsīḥ | stvām

37 JPV inserts rudrāya here

38 GT ā[nca]sicyā ... niṣṭhaya ... sammr̥jya ... prokṣyā

39 GT dakṣiṇajānvāñjanena, correction suggested by Asko Parpola

40 GT parīkṣyā

41 GT parithīnyasya

42 GT agnir alaṃkṛtyā

43 With some differences also given in JPV, p. 39

44 GT has anumanyasvā each time

45 GT yajñampatiṃ

46 Note that gandharvaḥ (but not savitaḥ) is written correctly with visarga in the ūha given below

47 As GT has ketavo also in the ūha, the reading seems intentional. JGS and JPOV, however, have ketapūḥ as also MB 1,1,1 and other Vedic sources

48 GT punātur

49 GT pradakṣaṇam

50 A dārūṇi

51 GT sruveṇābhighārya, corrected according to JGS, but see also A

52 GT gr̥hya, A pragr̥hya

53 Thus A, GT difficult to read, but seems to have idhmān dhṛtvā

54 GT tu, but several parallels elsewhere in JSP show the error here. JPV leaves the word nu/tu out.

55 GT karmanī

56 ajñātadoṣa in JPV, p. 39

57 GT saṃkalpyā

*taṃ tvopadhāvāmi japantaṃ mā mā pratijñāpsīr juhvantaṃ mā mā pratihauṣiḥ
kurvantaṃ mā mā pratikārṣis tvāṃ prapadye tvayā prasūta idaṃ karma kariṣyāmi
tan me samṛdhyatāṃ virūpākṣāya dantāñjaye brahmaṇaḥ putrāya jyeṣṭhāya
śreṣṭhāyāmoghāya karmādhipataye nama iti || 2 ||*

sruvaṃ praṇītāsu praṇīya niṣṭāpya darbhaiḥ saṃmṛjya saṃmārgān abhyukṣyāgnāv
ādḥāya dakṣiṇaṃ jānvācyāmedhyaṃ cet kiṃcid ājye 'vapadyeta ghuṇas tryambukā
makṣikā pipīlikety ā pañcabhya uddhṛtyābhyukṣotpūya juhuyāt | paridhīn pari-
dadhāti madhyamaṃ sthavīyasaṃ paścād dīrghaṃ [madhyamaṃ] dakṣiṇataḥ kañi-
yasam uttarataḥ saṃsprṣṭān | dakṣiṇato 'gner apāṃ koṣaṃ ninayaty *adite* 'nu-
manyasveti | *anumate* 'numanyasveti paścāt | *sarasvate* 'numanyasvety uttarato |
deva savitaḥ prasuveti triḥ pradakṣiṇam agniṃ pariṣiñced *deva savitaḥ prasuva
yajñaṃ prasuva yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketaṃ naḥ punātu
vācaspatir vācaṃ naḥ svadatv* iti sakṛd yajuṣā dvis tūṣṇīm | athedhmam ādāya
sruveṇājyaṃ grhītvābhighāryāgnāv abhyādadhāt

apa upaspr̥śya (|) sruvasthajalam³² praṇītāsu praṇīya³³ (|) niṣṭāpya (|) darbhaiḥ
saṃmṛjya (|) tān prokṣyāgnau nidhāya (|) dakṣiṇajānvāñcanena³⁴ (|) ghṛtaṃ
parīkṣya³⁵ (|) paścimadakṣiṇottarāsu (|) paridhīn nyasya³⁶ (|) puṣpair agniṃ alaṃ-
kṛtya | *adite* 'numanyasveti dakṣiṇataḥ | *anumate* 'numanyasveti paścimataḥ | *saras-
vate* 'numanyasvety uttarataḥ cāgniṃ³⁷ pariṣicya (|) *deva savitaḥ* + *svadatv* iti³⁸ (|)
triḥ pradakṣiṇam (|) agniṃ pariṣiñcet | ekonaviṃśatīdhmadārūṇi (|) sruveṇābhi-
ghārya, tataḥ samitrayaṃ pragr̥hya³⁹ *svāhety* ekasamidham⁴⁰ idhmād dhutvā⁴¹ (|)
tadupari vyāhṛtyājyaṃ hutvā⁴² | tadupari⁴³

-
- 32 MK sruvajalam
33 GP praṇītāsv āsicya
34 GP dakṣiṇaṃ jānvā añcanena
35 GP nirīkṣya
36 MK vinyasya
37 GP 'numanyasveti | agniṃ
38 GP gives the mantra śakalapāṭhena
39 GP trayaṃ gr̥hya
40 GP ekāṃ samidham
41 GP dhuktva
42 GP ājyāhutīḥ kṛtvā
43 GP omits tadupari

*ayaṃ ta idhma ātmā jātavedas tena vardhasva cedhyasva cendhi vardhaya
 cāsmā<n> prajayā paśubhir⁵⁸ brahmavarcasenānnādyena samedhaya⁵⁹ svāhā |
 iti idhmān hutvā | agnāv e<va>⁶⁰ vāyavyād agnikoṇāntaṃ prajāpataye svāheti
 manasā | nai<r>ṛtyād īsakoṇāntaṃ indrāya svāheti vācā | āghārāv āghārya | agneś
 cakṣuṣī uttarato 'gn<ay>e svāheti | dakṣiṇataḥ somāya svāheti cājyabhāgau hutvā |
 vyāhṛticatuṣṭayaṃ juhuyāt | ity⁶¹ agnimukhaṃ |-----
 agnaye svāhā | agnisomābhyāṃ svāhety āhutidvayaṃ paurṇamāsyāṃ pradhānaṃ⁶² |
 agnaye svāhā indrāgnibhyāṃ svāhety āhutidvayaṃ amāvāsyāṃ pradhānaṃ | agna-
 ye sviṣṭakṛte svāheti⁶³ ājyalājapradhānahomād anyatra⁶⁴ sarvatra sarvapradhāna-
 tantrānantaraṃ⁶⁵ sviṣṭakṛt <|> sarvatra pradhānahomaprakāra ucyate | tarjanya
 sruve⁶⁶ sakṛd upastaraṇaṃ aṅguṣṭ<h>ādyaṅgulitrayeṇa dvir haviravadānaṃ |
 sruvasthahaviṣi sakṛd abhighāraṇaṃ | pātrasthahaviṣi sakṛt pratyabhighāraṇaṃ |
 bhārgavānāṃ sruvasthahaviṣi dvitīyaṃ abhighāraṇaṃ | viśeṣa iti <|> atha sarvatra
 sviṣṭakṛddhomaprakāraḥ | sruve⁶⁷ sakṛd upastaraṇaṃ | sakṛd haviravadānaṃ |
 sruvasthahaviṣi dvir abhighāraṇaṃ | pātrasthahaviṣi⁶⁸ pratyabhighāraṇaṃ nāsti |
 bhārgavānāṃ <e>va sviṣṭakṛti | sruve dvitīyaṃ haviravadānaṃ | viśeṣa iti sarvatra
 pradhānahomaḥ | prāgapavarga<ḥ> sviṣṭakṛtīśānadiśi sati | sviṣṭakṛty anantaraṃ apa
 upasṛṣet | [iti] athottaratantraḥ |*

58 GT ce[nddha]ddhyasva cenddhīḥ varddhayaca cātmā (JGS & JPV cāsmān) prajayā paśubhiḥ

59 JPV adds dhanena before samedhaya

60 The correction was first suggested by Asko Parpola and then confirmed by A

61 GT juhuyāt | dity

62 In this and in the following GT reads prathāna

63 GT svāheti | iti

64 GT anvatra

65 GT prathānatantra

66 GT sruve (this is exceptional, normally it has sruva instead of sruva)

67 GT sraveṇa

68 GT haviṣi

ayaṃ ta idhma ātmā jātavedas tena vardhasva cedhyasva cenddhi vardhaya cāsmān prajayā paśubhir brahmavarcasenānnādyena samedhaya svāheti | manasāghārau juhōti samtatam akṣṇayā *prajāpataye svāhety* uttaram paridhisandhim anvavahṛtya sruvam *indrāya svāheti* dakṣiṇam paridhisandhim anvavahṛtya | āghārau hutvājyabhāgau juhōty *agnaye svāhety* uttarataḥ *somāya svāheti* dakṣiṇatas tāv antareṇāhutiloko *bhūḥ svāhā bhuvah svāhā svaḥ svāhā bhūr bhuvah svaḥ svāheti* |

agnaye 'gnīṣomābhyām iti paurṇamāsyām | *agnaya indrāgnibhyām* ity amāvāsyāyām | uttarapūrvām uttarapūrvām āhutiṃ juhōty anabhijuhvad āhutyāhutiṃ pratyak sauviṣṭhakṛtasthānān | nityo 'gniḥ purastāt sviṣṭakṛd ante 'nyatra vapāhomājyahomābhyām | na sviṣṭakṛtam pratyabhighārayati | sruve sakṛd ājyam upastṛṇāti dvir haviṣo 'vadyati sakṛd ājyenābhighārya pratyabhighārayaty aṅguṣṭhenāṅgulibhyām ca māmsasamhitābhyām | dvir haviṣo 'vadyati dvir ājyenābhighārya pratyabhighārayati jāmadagnyānām taddhi pañcāvattam bhavaty | aṅgulyā ṛṇakūrcena vā | eṣā homāvṛt sarvatra || 3 ||

ayaṃ ta + samedhaya svāheti dhmān⁴⁴ (|) hutvā (|) agnāv eva vāyavyād⁴⁵ agnikoṅāntam *prajāpataye svāheti* manasā, nairṛtād īsakoṅāntam (|) *indrāya svāheti* vācā (|) cāghārāv⁴⁶ āghārya | agneś cakṣuṣī iva | uttarataḥ *agnaye svāheti* | dakṣiṇataḥ *somāya svāheti* cājyabhāgau⁴⁷ hutvā (|) madhye vyāhṛticatuṣṭayam juhuyāt || ity agnimukham ||

*agnaye svāhā, agnisomābhyām svāheti*⁴⁸ (|) āhutidvayam (|) paurṇamāsyām pradhānām⁴⁹ | *agnaye svāhā* (|) *indrāgnibhyām svāheti* (|) amāvāsyām ca āhutidvayam⁵⁰ pradhānam | *agnaye sviṣṭakṛte svāhety* (|) ājyalājapradhānahomād anyatra (|) sarvapradhānatantrānantaram⁵¹ sviṣṭakṛt | sarvatra pradhānahomaprakāra⁵² ucyate | tarjanyā sruve sakṛd upastaraṇam | aṅguṣṭhāṅgulitrayeṇa⁵³ (|) ca⁵⁴ haviravadānam sruvasthahaviṣi sakṛd abhighāraṇam | (pātrasthahaviṣi sakṛt pratyabhighāraṇam | bhārgavānām sruvasthahaviṣi dvitīyam abhighāraṇam | sakṛd dhaviravadānam (|) sruvasthahaviṣi (|) dvir abhighāraṇam | pātrasthahaviṣi pratyabhighāraṇam nāsti | bhārgavānām sviṣṭakṛti sruve dvir⁵⁶ haviravadānam viśeṣaḥ | iti⁵⁷ (|) sarvatra pradhānahomāḥ prāgapavargah⁵⁸ |

44 GP gives the mantra śakalapāthēna

45 GP vāyavyādi

46 GP vācā | āghārāv

47 GP uttarato 'gnaye svāheti ājyabhāgau

48 GP agnīṣomābhyām svāhā | iti

49 Instead of āhuti ... pradhānam MK has pṛṇimāyām

50 GP āhutidvayam | amāvāsyām

51 GP sarvatra sarvapradhānahomānantaram

52 MK omits pradhāna

53 GP aṅguṣṭhāṅgulyatrayeṇa

54 GP dvir

55 MK omits the words here given in brackets

56 GP dvitīyam

57 GP viśeṣa iti

58 GP -homāḥ prāgapavargāḥ

sapavitraṃ prastaram ādāya tasyāgrāṇi⁶⁹ divy anikṣveti sruve madhyam antarikṣe
 'nikṣveti ājye mūlāni pṛthivyām anikṣveti haviṣi ca sparśayitvā | āyuse tveti tasmāt
 ṛṇaṃ ekaṃ saṃgrhya | agnaye hanumate⁷⁰ svāhā | prastaram hutvā | dviṣantaṃ me
 'bhi[dhe]hi⁷¹ taṃ caiva pradaha svāheti tasmāt saṃgrhīta<ṃ> ṛṇaṃ hutvā | jalaṃ
 sprṣtvā | samṛddhyai svāhetīdhmataḥ saṃgrhīta<ḥ> samidho hutvā |
 bhūmicakṣuḥśrotṇāsā<n>⁷² sprṣtvā jalaṃ sprṣtvā | jñātājñātavidhyaparādha-
 śāntyartham ākūtyādidvādaśāhutī⁷³ hoṣye⁷⁴ | iti saṃkalpya⁷⁵ | dvādaśa-
 prāyaścittāhutī<r> juhuyāt | yathā | ākūtyai svāhā | kāmāya svāhā | samṛddh<y>ai
 svāhā | ṛcā stomaṃ samardhaya gāyatreṇa rathantaraṃ bṛhadgāyatravartani⁷⁶
 svāhā |

udityaṃ⁷⁷ jātavedasaṃ devaṃ vahanti ketavaḥ dṛṣe viśvāya sūryaṃ svāhā |
 citraṃ devānām udakād⁷⁸ anīkaṃ cakṣur mitrasya varuṇasyāgneḥ |
 ā prā dyāvāpṛthivī antarikṣaṃ sūrya ātmā jagatas tasthuṣas ca svāhā |
 ud vayaṃ tamasah pari svaḥ paśyanto jyotir⁷⁹ uttaraṃ devaṃ
 devatrā sūryam aganma⁸⁰ jyotir uttamaṃ svāhā |
 prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva |
 yatkāmās te juhomas tan no astu vayaṃ syāma patayo rayīṇāṃ svāhā |
 om bhū<ḥ> svāhā | om bhuva<ḥ> svāhā | om suva<ḥ> svāhā |
 om bhūr bhuva<ḥ> s<u>vaḥ svāhā |
 iti dvādaśāhutīḥ hutvā | paraṃ śiṣṭācāritam ābhyudayikaṃ vaiṣṇavāhutijātaṃ kṛtvā |

69 GT tasyāgrāṇi

70 JGS anumate, JPV, p. 48 anumataye

71 The middle akṣara is given as dhe according to JGS. In GT it is difficult to decide (perhaps bhiddhihi?), but dhe is definitely impossible. JPV has me abhiyehi (a confusion of dha and ya occurs very easily in Grantha)

72 GT bhūmiścakṣuśrotṇāsā

73 GT āhutir

74 JPV, p. 48 has a different version

75 GT saṃkalpyā

76 GT radhantaraṃ bṛhatgāyatra-

77 Vedic ud u tyam (so also JPV), but udityaṃ both in GT and A.

78 Correct Vedic is udagād

79 GT myotir with a common confusion between Grantha letters

80 GT sūryamaḡalma

sapavitram prastaram ādatte tasyāgrāṇi sruve 'nakti divy anikṣveti | madhyam ājye 'ntarikṣe 'nikṣveti | mūlāni haviṣi pṛthivyām anikṣveti | prastarāt tṛṇam nirasyaty āyuṣe tveti | prastaram agnāv anupraharaty agnaye 'numataye svāheti | paścāt tṛṇam anupraharati dviśantaṃ me 'bhidhehi taṃ caiva pradaha svāheti | ghrtenāktāḥ samidha ādadhāti samṛddhyai svāheti | bhūmim ārabhya śīrṣaṇyān prāṇān upasprśed | apa upasprśya dvādaśa prāyaścittāhutīr juhoty ākūtyai svāhā || kāmāya svāhā || samṛddhyai svāhā || ṛcā stomaṃ samardhaya gāyatrena rathaṃtaraṃ bṛhadgāyatravartani svāhā ||
ud u tyam jātavedasaṃ devaṃ vahanti ketavaḥ | dṛṣe viśvāya sūryaṃ svāhā || citraṃ devānām ud agād anikaṃ cakṣur mitrasya varuṇasyāgneḥ | ā prā dyāvāpṛthivī antarikṣaṃ sūrya ātmā jagatas tasthuṣaś ca svāhā || ud vayaṃ tamasaḥ pari svaḥ paśyanto jyotir uttaram | devaṃ devatrā sūryam aganma jyotir uttamaṃ svāhā || prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva | yatkāmas te juhomas tan no 'stu vayaṃ syāma patayo rayiṇām svāhā || bhūḥ svāhā || bhuvah svāhā || svaḥ svāhā || bhūr bhuvah svaḥ svāheti |

prāgapavargah⁵⁹ | sviṣṭakṛdīśānadiśi sati sviṣṭakṛti⁶⁰ apa upasprśet | athottaratantraḥ || sapavitram prastaram ādāya (|) tasyāgrāṇi divy anikṣveti sruve | madhyam antarikṣe 'nikṣvety ājye | mūlāni⁶¹ pṛthivyām anikṣveti (|) haviṣi ca | havirabhāve ājye eva⁶² sparśayitvā | āyuṣe tveti (|) tasmāt tṛṇam⁶³ ekaṃ saṃgrhya | agnaye 'numataye svāheti prastaraṃ hutvā | dviśantaṃ + pradaha svāheti⁶⁴ tasmāt saṃgrhītaṃ tṛṇam api⁶⁵ hutvā jalaṃ sprśtvā (|) samṛddhyai svāheti | idhmataḥ⁶⁶ saṃgrhītāḥ samidho hutvā (|) bhūmicakṣurnāsāsrotṛāṇi⁶⁷ (|) sprśtvā jalaṃ sprśtvā⁶⁸ jñātājñātavidhya-parādhaśāntaye iti⁶⁹ saṃkalpya (|)⁷⁰ ākūtyai svāhā, kāmāya svāhā, samṛddhyai svāhā, ṛcā + vartani svāhā, udityam + sūryaṃ svāhā, citraṃ + stasthuṣaś ca svāhā, ud vayaṃ + ruttamaṃ svāhā, prajāpate + rayiṇām svāhā | iti⁷¹ vyāhrṭyāhuticaṣṭayaṃ ceti dvādaśa⁷² hutvā, avaśiṣṭaṃ⁷³ śiṣṭācāritam⁷⁴ ābhyudayikaṃ vaiṣṇavāhutijātaṃ⁷⁵ kṛtvā⁷⁶

59 GP -homāḥ prāgapavargāḥ

60 Instead of sviṣṭa ... sviṣṭakṛti GP has only sviṣṭakṛtyanantaram

61 GP anikṣveti | ājye mūlāni

62 GP omits the daṇḍa and the words following it (h. ājye eva)

63 GP tasmāt tṛṇam

64 GP gives the mantra śakalapāṭhena

65 GP saṃgrhītātṛṇam | (omitting api)

66 MK svāhetidhmarāśītaḥ

67 GP bhūmicakṣusrotṛnāsikā

68 MK omits jalaṃ sprśtvā

69 GP omits iti

70 GP adds here dvādaśaprāyaścittāhutīr juhuyāt | yathā

71 While MK omits iti, GP give the mantra abbreviated only as ākūtyaityādi svāhā

72 Omitting vyāhrṭyāhuticaṣṭayaṃ GP reads ca | dvādaśājyāhutīr

73 GP param

74 GP śiṣṭācāraṃtām

75 GP -āhutijātaṃ

76 GP kṛtvā vā | akṛtvā vā ādāt (?)

kramāt paristarāny ādāya | sruve nidhāya | praṇītoparikṛtvā | *sad asi san me bhūyāḥ sarvam asi sarvaṃ me bhūyāḥ pūrṇaṃ asi pūrṇaṃ me bhūyā*⁸¹ *akṣitam asi mā me kṣeṣṭhā* iti apa<ḥ> srāvayan | praṇītāḥ saṃpūrya prāgdakṣiṇapaścimottarordhva-dikṣu kramād apa⁸² utsiñcet | pañcamantraiḥ | *prācyāṃ diśi devāḥ ṛtvijo mārjayantām* <iti> | prācīnāvīti | *dakṣiṇāyāṃ*⁸³ *diśi māsāḥ pitaro mārjayantām* <iti> | apa upasprśya | yajñopavīti bhūtvā | *prācyāṃ*⁸⁴ *diśi gṛhāḥ*⁸⁵ *paśavo mārjayantām* | *udīcyāṃ diśi āpa*⁸⁶ *oṣadhayo vanaspatayo mārjayantām* | *ūrdhvāyāṃ diśi yajña*<ḥ> *saṃvatsaro yajñapatir mārjayantām* <iti> | *atha samudraṃ*⁸⁷ *vaḥ prahiṇomīty apo niniyāt*⁸⁸ | *samudraṃ* <vaḥ> *prahiṇomy akṣitā*<ḥ> *svām yoniṃ abhigacchatāriṣṭāsmākaṃ*⁸⁹ *vīrāḥ santu mā parāseci naḥ svam* iti śeṣaṃ bhūmau niṣicya | *yad apsu*⁹⁰ *te sarasvati goṣv aśveṣu yan madhu tena me vājīnīvatī*⁹¹ *mukham andhi*⁹² *sarasvati* iti praṇītā<r>drānguṣṭhānāmikābhyām⁹³ akṣiṇī sprśtvā | kramāt paridhīn ādāya⁹⁴ | darbhān paridhīmś cāgnāv ādhāya | vāmadevyena śāntiṃ kṛtvā | mantrapadāni loḍantāni luṅantāni uktvā saha viśā pari-ṣecanaparyukṣaṇe kuryāt | yathā | *adite 'nvamaṃsthāḥ*⁹⁵ *anumate 'nvamaṃsthāḥ sarasvate 'nvamaṃsthāḥ* | *deva savita*<ḥ> *prāsāvīr yajñam prāsāvīr yajñapatim*⁹⁶ *bhagāya divyo gandharvaḥ ketavo*⁹⁷ *ketam naḥ pāvī*⁹⁸ *vācaspatir vācam no 'svādīt* <ity> *athāgniṃ praṇamyā*⁹⁹ *pūrṇapātrādi dakṣiṇā*<ḥ> *śrotr<iy>ebhyo*¹⁰⁰ *dadyāt* | *ity uttaratantraḥ* | *iti sthālīpākaṃ* ||-----||

- 81 GT bhūyāt
82 GT kramāt | dapa
83 Thus GT, JPV and a variant in JGS, though Caland reads dakṣiṇasyāṃ
84 GT pradīcyāṃ
85 JGS gṛhāḥ
86 GT diśyāṃmāpa
87 GT samrudraṃ, but correctly in next line
88 JGS niniya, but see Caland's variants
89 JGS apī gacchata | ariṣṭā, JPV, p. 50 apigaccha tāriṣṭā
90 GT aspu
91 Thus JGS, GT vājīnīvatī, JPV vājīnīmati
92 GT anddhi, JGS andhi, JPV inddhi
93 ā<r>drā suggested by Asko Parpola, cf. A
94 GT parithīm[ñca]ścā
95 GT every time namaṃsthāḥ
96 GT yajñapatim
97 Correct Vedic ketapūḥ (cf. above)
98 JPV punātu
99 GT praṇamyā
100 Correctly in JPV

athāstīrṇān darbhān ānīya praṇītānāṃ ca sruvasya copariṣṭāt kṛtvāpasrāvayaṅ jāpati
sad asi san me bhūyāḥ sarvam asi sarvaṃ me bhūyāḥ pūrṇam asi pūrṇaṃ me
bhūyā akṣitam asi mā me kṣeṣṭhā iti | pratidiśam apa utsiñcati prācyāṃ diśi *devā*
ṛtvijo mārjayantām iti prācīnāvītī dakṣiṇasyāṃ diśi *māsāḥ pitaro mārjayantām* iti
 yajñopavītī bhūtṛpa upaspr̥śya pratīcyāṃ diśi *gr̥hāḥ paśavo mārjayantām* iti
 udīcyāṃ diśy *āpa oṣadhayo vanaspatayo mārjayantām* ity ūrdhvāyāṃ diśi *yajñah*
saṃvatsaro yajñapatir mārjayantām iti | *samudraṃ vaḥ prahīṇomīty* apo ninīya
samudraṃ vaḥ prahīṇomy akṣitāḥ svām yonim api gacchata | *ariṣṭā asmākaṃ*
vīrāḥ santu mā parāseci naḥ svam iti | *yad apsu te sarasvatīty* aṅguṣṭhenopa-
 kaniṣṭhikayā cākṣiṇī vimṛjed *yad apsu te sarasvatī goṣv aśveṣu yan madhu* | *tena*
me vājīnīvati mukham āndhi sarasvatīti | darbhān paridhīṃś cāgnāv ādhāya vāmA-
 devyena śāntiṃ kṛtvā triḥ paryukṣet sahaṇiṣkaṃ pradakṣiṇam | *anvamamsthāḥ*
prāsāvīr iti mantrān saṃnamayet | pūrṇapātram upanihitam sā dakṣiṇā | yathā-
 śradhdadakṣiṇāḥ pākayaḥ | pūrṇapātram vā || 4 ||

paristarāṅyā ādāya yathāstīrṇaṃ sruvopari nidhāya⁷⁷ | praṇītopari kṛtvā | *sad asi +*
*kṣeṣṭhā*⁷⁸ ity apaḥ srāvayan praṇītāḥ saṃpūrya (|) tābhyaḥ⁷⁹ prāgdakṣiṇa-
 paścimottarordhvadikṣu kramād apa utsiñcet (|) pañcabhir mantraiḥ⁸⁰ | *prācyāṃ*
devā + mārjayantām, prācīnāvītī *dakṣiṇāyāṃ māsāḥ pitaro mārjayantām*,
 yajñopavītī apa upaspr̥śya *pratīcyāṃ gr̥hāḥ + mārjayantām*, *udīcyāṃ āpaḥ +*
mārjayantām, *ūrdhvāyāṃ diśi yajñah + mārjayantām* | atha *samudram + parāseci*
naḥ svam iti śeṣaṃ bhūmau niṣicya *yad apsu + sarasvatīti*⁸¹ praṇītājālārdrāṅgu-
 sthānāmikābhyām⁸² akṣiṇī spr̥ṣtvā kramāt paridhīn ādāya (|) darbhān paridhīṃś
 cāgnāv ādhāya (|) vāmadevyena śāntiṃ kṛtvā (|) mantrapadāni loḍantāni luṅantāni
 uktvā sahaṇiṣā⁸³ pariṣecanaparyukṣaṇe kuryāt | yathā | *adite 'nvamamsthāḥ + no*
svāheti | athāgniṃ⁸⁴ praṇamya (|) pūrṇapātrādi dakṣiṇāḥ śrotriyebhyo dadyāt ||
 || ity uttaratantraḥ <iti sthālīpākaṃ> ||

77 GP paristarāṅyāni | atha sruve nidhāya

78 GP abbreviates differently: *sad asi san me bhūyāḥ + ṣṭhāḥ*, MK reads *kṣeṣṭhā*

79 GP omits tābhyaḥ

80 GP pañcamantrataḥ

81 Leaving out most of the mantra GP has only *prācyāṃ diśi devā ṛtvijo mārjayantām ityādi +*
sīti

82 GP praṇītānāṃ aṅguṣṭha 'nāmikābhyām

83 GP sahaṇiṣā

84 GP kuryāt | yathā | *adite 'nvamamsthāḥ + no svāheti* | iti athā 'gniṃ, MK only kṛtvāgniṃ

GR̥HYAKARMAKRIYĀKRAMAM

1. Sthālīpākam

Hariḥ om¹

suvyaktaṃ saṃpravakṣyāmi gr̥hyakarmakriyākramaṃ |
 bālānām alpamedhānām apy anugrahakāraṇāt || 1 ||
 gomayenopaliptāṃ tu bhūmim abhyukṣya² saikataṃ |
 sthaṇḍīlaṃ lekhitāṃ prokṣya vyāhṛtyāgniṃ nidhāpayet || 2 ||³
 aupāsane cen naitat syāt pūrvam eva kṛtaṃ hi tat |
 pūrṇapātrasruvājyasthālyājyedhmābarhiṣāñ caroh || 3 ||
 gandhapuṣpapraṇītānām parvanor⁴ upakalpanaṃ |⁵
 ācāmya vidhivat paścād upaviśya hi virbhujah || 4 ||
 prokṣya sarvaṃ *idaṃ bhūmer imaṃ stomaṃ* paristaraṃ |⁶
 chitvā pavitre unmārṣṭim⁷ ghṛtāsekam adhiśrayet || 5 ||
 avadyotyā tṛṇe kṣiptvā paryagnyudvāsya pāvakān⁸ |
 pratyūhyotp<ū>n<i>yād⁹ proktā praṇītā prastarasthite¹⁰ || 6 ||
 virūpākṣam apaḥsparśah¹¹ praṇītāsu nayet sruvaṃ |
 niṣṭavya¹² darbhaiḥ saṃmṛjya tān agnau prokṣya nikṣipet || 7 ||
 dakṣiṇaṃ jānum anvācyā ghṛtaśuddhyavalokanaṃ |
 paridhīn agnyalaṃkārah¹³ pariṣekaḥ samitgrahaḥ¹⁴ || 8 ||
 āghārāv ājyabhāgau ca vyāhṛtīr āhutidvayaṃ |
 sviṣṭakṛtpāṇyapaḥsparśah prastarādānam añjanaṃ || 9 ||
 tṛṇaṃ nirasya taṃ dagdhvā tato apa upaspr̥śet¹⁵ |
*samiddhyai*¹⁶ bhūprāṇasparśah prāyaścittaṃ paristaraṃ || 10 ||
sad asy utsecanaṃ dikṣu *samudraṃ vo yad apsu te*¹⁷ |
 tṛṇāni paridhīm¹⁸ śāntiṃ sahaviḥ pariṣecanaṃ || 11 ||
 yaduktaṃ pārvaṇaṃ tantraṃ vinā mukhyāhutidvayaṃ |
 tat sarvaṃ sarvahomānām apramādena kalpayet || 12 ||

1 Thus GT, MT has just hariḥ, and MP adds śrīgaṇapataye namaḥ avighnam astu

2 GT has līpāntu and atbhukṣya, but correct reading is even here given in chapter 12

3 Verse 2 is given again in GT at the end of chapter 12 (Jātakarma)

4 So MP, MT, JC; GT gandhapuṣpahiḥ praṇītānām parvanor

5 3cd–4ab also quoted in the JC

6 For 4cd–5ab in GT only one line ācāmya prokṣyadaṃ bhūmir imaṃ stomaḥ paristaraṃ, but the longer version is identical in MP and MT and also quoted in the JC

7 One would like to write unmṛṣṭim, but all manuscripts (GT, MP & MT) agree on unm(r)āṣṭim

8 GT kṣi<p>tvā and paryagnir udvāsya (against the metre); MP & MT pāvakāt

9 GT seems to intend p<ū>n<i>yād uktāt, MP & MT pavanaṃ proktaṃ

10 GT prastharasthite; MP prastarasthiteḥ; MT prastarasthitiḥ

11 All MSS. apasparśah (MT too?)

12 MP niṣṭavya, MT niṣṭabhya

13 GT paridhīnnyagnilamkārah

14 GT pariṣekāhutīn(-h?) samit

15 MP & MT dagdhvā dagdhvā tṛṇam apa spr̥śet

16 MP & MT samiddhyai

17 GT sadasūtsecanaṃ dakṣu samudraṃ vo yad apstate

18 GT tṛṇāni paridhīm, MP tṛṇāni paridhīm, MT tṛṇāni paridhīm

JAIMINISĀMAPRAYOGA

5. Sthālīpāka

Translation:

“Om! In order to be able to conclude the intended ritual without obstacles I shall perform the worship of Viṣvaksena.”¹ Having thus declared his intention² (he should recite):

“Whose elephant-face and other, more than one hundred (attributes) always slay the obstacles – to him, Viṣvaksena, I am resorting.”

Having thus brought Viṣvaksena (to the ceremony), having performed the sixteen parts of worship and having made the declaration (*saṅkalpa*) of the Sthālīpāka or the other (ritual to be performed, he recites again): “Whose elephant-face and other etc.” Having thus sent (Viṣvaksena) away. Having raised earth three times, having scattered (it and) having made a square with sand. Having drawn five lines – to the east, to the north and (three times) to the east – in the form of a trident opening to the west. Having placed the fire (with the words): “Bhūr bhuvaḥ svaḥ!” Having put the full vessel³ and the sruva spoon filled with water south of the fire. Having put firewood and sacrificial grass north of the fire. Having put water, perfume, flowers,⁴ kindling sticks, the Praṇītā vessel, ghee, and the ghee vessel west and north of the fire in due order. He should sprinkle (all these) three times simultaneously, (reciting): “On the instigation of god Savitṛ I sprinkle thee with the arms of the Aśvins with the hands of Pūṣan”.⁵ During the ceremony ‘three times’ (means) always once with the mantra and twice silently. “Here we partake of the earth; here the prosperous, here the auspicious. Repel the adversaries, obtain thee another one’s wealth”⁶ – he should mutter (these words, when) touching the earth.

¹ *Viṣvaksenārādhana*, the Śrīvaiṣṇava equivalent of the *Gaṇapatīpūjā* is explained in chapter 2 of the JSP and will be published in the future. On Viṣvaksena, see Gupta 1976.

² The *Saṅkalpa*, see Kane 1941: 212–213, and Gonda 1980: 312.

³ *Pūrṇapātra*, ‘the full vessel’ of rice given to Brahmins at the end of the ceremony. Among the Jaiminīyas of Tamil Nadu, however, the vessel is filled with water and put on a cushion of rice. The whole is decorated with the *kūrca*, flowers, mango leaves, and a coconut.

⁴ In Tamil Nadu, the water was in a metal vessel, the perfume was sandal paste, and flowers consisted of one third of white jasmin flowers and two thirds of basil leaves, but it was explained to us that other colours and combinations may also be used.

⁵ JGS 1,1. It is a well known mantra, of which Bloomfield lists no fewer than forty occasions, none of which, however, is perfectly identical with our version. When a mantra is given fully in the JGS, I have adopted Caland’s translation. This is the *Prokṣaṇa*, the preliminary sprinkling, where the ritual implements are consecrated.

⁶ The *Bhūmigrahaṇamantra*, JGS 1,1; JPV, p. 35; MB 2,4,1, etc. (see Bloomfield).

If it is night, (he should say) “(another one’s) riches”. “Let us prepare this song ...” – thus he should perform the Parisamūhana⁷ with the three ṛk stanzas:

“Let us prepare this song like a chariot for Jātavedas who deserves it, with our prayer. For his foresight in the assembly is a bliss to us. Agni! Dwelling in thy friendship may we not suffer harm.”

“We are willing to bring firewood, to prepare sacrificial food for you, paying attention to the full moon and the new moon and other days. Bring our intentions to completion so that we may live longer. Agni! Dwelling in thy friendship may we not suffer harm.”

“Let us be capable of kindling you. Bring our intentions to completion! In you the gods eat the offered sacrificial food. You, bring the Ādityas here, for we want them. Agni! Dwelling in thy friendship may we not suffer harm.”⁸

Having thus performed the Parisamūhana he should hold the Prastara bundle in his hand until the Virūpākṣa litany. Having grasped the Prastara bundle he scatters it in every direction around (the fire). The scattering with kuśa grasses is done so that the tips are always to the east, the length on the south and north sides is a cubit and on other sides a span, making the tips above where the tips and butts meet, and ending (the scattering) on the north side.⁹ (This is done with the words:) “Om bhūr on this scattering around! Om bhuvaḥ on this scattering around! Om svaḥ on this scattering around! Om bhūr bhuvaḥ svaḥ on this scattering around!”¹⁰

Having cut two darbha grasses taken from the Prastara bundle with his thumb and ring finger without nails into the measure of a span¹¹ (reciting): “You two are purifiers, sacred to Viṣṇu”. Having wiped three times upwards with water and having made a knot¹² (reciting): “Through the mind of Viṣṇu you are purified”. Reaching out (these) two purifiers with tips to the east. Having poured ghee (on them, and through them) to the ghee vessel. Having moved the coals to the north and placed them separate (from each others). Having put (the ghee vessel) on them. Having lighted (it) with a (burning) grass stalk. Having cut the tips of two (new) darbha grasses, having wiped and put (them) together, having moved (them) three

⁷ Sub *parisamūhana nāma ādreṇa pāṇinā paritaḥ saṃmārjanaṃ tac ca pratyrcaṃ ante sakṛtsakṛd bhavati.*

⁸ JS 1,7,4 = 3,32,4–6 (= RV 1,94,1.4.3).

⁹ The details of the *Paristaraṇa* vary in different traditions. See also Sub ad 1.

¹⁰ The mantra is not given in the JGS (and the JC), but is given in the JPV, too.

¹¹ The *Pavitraccheda* is done either against the rim of the metal vessel (Tamil informants) or with a knife (Nambudiris). For not using nails, see Gonda 1980: 95.

¹² The grasses are bound into a *kūrca*, also called a purifier (*pavitra*, or two purifiers for two grasses).

times around the fire and having laid (them) on the north side.¹³ Having put the purifiers back and having put down the purified ghee. He should three times purify the ghee, the sacrificial food, the Praṇītā water and the sruva spoon (reciting): “May the god Savitṛ purify thee with unimpaired purifier, with the rays of the good Sun”.¹⁴ Having brought the ghee back (he should say), “May the god Savitṛ purify you”, when he has put the purified (ghee) down. Having put the prastara bundle to the south of the fire. Having put the purifiers, too, on it.

Having made an añjali with the Virūpākṣa litany:

“Om! heat, lustre, truth, all-soul, firmness, righteousness, vitality, renunciation, Brahmā, Brahman; to these I resort, may these favour me.

Bhūḥ, bhuvah, svaḥ om! The great all-soul I ascend.

Thou art the one with deformed eyes, of shining teeth (?). Thy couch is on the leaf, thy dwelling is in the atmosphere, golden is thy shed. There those hearts of the Gods are deposited inside an iron jar. Strong (art thou) and bestowing strength. Protect us, do not neglect us.

In truth, thou hast twelve sons; these, performing for thee year after year a desire-granting sacrifice, again practise chastity.

Thou art the Brahmin of the Gods, I am the brahmin of men: the brahmin resorts to the brahmin.

To thee I resort. When I mutter the formula, do not obstruct my muttering, when I offer, do not obstruct my offering, when I perform a sacrificial action, do not obstruct my action.

To thee I resort. Instigated by thee I will perform a sacrificial action.

May this thrive for me.

Obeisance to the God of the deformed eyes, to the one of shining teeth, to the son of Brahman, to the Highest, the Best, the unfailing, the Lord of sacrificial action”.¹⁵

Having muttered this.

Having offered grains. Having touched water. Having poured the water in the sruva spoon into the Praṇītā waters. Having wiped (the spoon) with darbha grasses. Having put them into the fire. Having examined the ghee, bending his right knee. Having put the Paridhi sticks to the west, south and north of the fire. Having decorated the fire: “Homage to Agni, homage to Indra, homage to Yama! Homage

¹³ This is a difficult phase, where both written sources (see also Sub) and actual ritual traditions observed in Tamil Nadu and Kerala differ in details. Thus, for example, the two grasses are either laid down a few centimetres to the north or thrown far outside the ritual area.

¹⁴ JGS 1,2; JPV, p. 37, a common mantra, cf. Bloomfield.

¹⁵ The *Virūpākṣa* litany, also in JGS 1,2; JPV, p. 38; MB 2,4,2-3, and other texts (see Bloomfield), often with variants.

to Varuṇa, homage to Soma, homage to Agni, homage to Nirṛti, homage to Vāyu, homage to Īśāna, homage to Agni, homage to all Śrīvaiṣṇavas!”, (with these words) having decorated the fire by perfume, flowers and grains.¹⁶

“Aditi, give thy consent. Anumati, give thy consent. Sarasvatī, give thy consent. God Savitṛ speed the sacrifice, speed the lord of the sacrifice unto good fortune. May the heavenly, thought-cleansing Gandharva cleanse our thought. May the Lord of speech render our voice palatable”¹⁷ – (with these words) he should three times sprinkle around the fire from left to right. Having taken ghee with the sruva spoon and anointed (with it) nineteen fire sticks. Having then taken three fire sticks (and) put them nearby the praṇītā water. Having sacrificed one stick from the fire sticks (with) “Svāhā!” “Now it is my intention to perform ghee oblations together with the Vyāhṛtis in order to atone for the errors unintentionally made during this Sthālīpākahoma ceremony”, having thus declared his intention. “Bhūh svāhā!” – having thus offered the ghee oblation with the Vyāhṛti.

“This fuel is thy self, Jātavedas! Thereby thou shalt grow and be inflamed. In flame us and make us grow; through offspring, cattle, holy lustre, and through the enjoyment of food make us increase. Svāhā!”¹⁸ – (with these words) having put the fire sticks (in the fire). In the very fire(place) from Vāyu’s (corner) to the end of Agni’s corner (reciting silently) in his mind, “To Prajāpati svāhā!”, and from Nirṛti’s (corner) to the end of Īśāna’s corner (reciting aloud) with speech, “To Indra svāhā!” – having thus made the (both) pourings of ghee. Having offered two ghee oblations for the eyes of Agni, in the north (reciting) “To Agni svāhā!” and in the south (reciting) “To Soma svāhā!”, he should offer four oblations with the Vyāhṛtis. Thus the Agnimukha¹⁹ (is concluded).

“To Agni svāhā! To Agni and Soma svāhā!”, a pair of oblations (with these invocations) is the main rite on the full moon days. “To Agni svāhā! To Indra and Agni svāhā!”, a pair of oblations (with these invocations) is the main rite on the new moon days. “To Agni Sviṣṭakṛt svāhā!”, (with this invocation follows) always, after every main oblation, except those (made with) ghee and lāja rice, the Sviṣṭakṛt oblation. The procedure of the main oblation is always explained (as following): Spreading under once with finger in the sruva spoon, cutting twice the sacrificial food with three fingers beginning with the thumb. Pouring once ghee on the sac-

¹⁶ *Gandhapuṣpākṣatālaṃkāra* made on fire (*agnyalāṃkāra*), on *kumbha* vessel etc. is a small rite often mentioned in the JSP.

¹⁷ JGS 1,3; JPV, p. 39, other texts in Bloomfield.

¹⁸ JGS 1,3; JPV, p. 40, other texts in Bloomfield.

¹⁹ The northern and southern oblations form the eyes of Agni and the four *vyāhṛti* oblations his mouth, thus making the face of Agni, Agnimukha. According to the JC the four mouth oblations are made in the middle of the fire-place (*naṭuve vyāhṛtikaḷ ceyvū*).

rificial food in the sruva spoon.²⁰ Pouring once ghee also on the sacrificial food in the vessel. The descendants of Bhṛgu (have in addition) another pouring on the sacrificial food in the sruva spoon. This is a special case. Then (follows) the general way of the Sviṣṭakṛt oblation. Spreading under once in the sruva spoon. Cutting the sacrificial food once. Pouring twice on the sacrificial food in the sruva spoon. There is no counterpouring on the sacrificial food in the vessel. But in the Sviṣṭakṛt of the descendants of Bhṛgu there is a second cutting of the sacrificial food in the sruva spoon. This is a special case. The main oblation ends always in the east, while the Sviṣṭakṛt is in the north-east. In the Sviṣṭakṛt he should touch water immediately after (the oblation). Thus (the main rite), then the concluding ceremony.²¹

Having taken the Prastara bundle together with a purifier. Having put it so that the tips touch the sruva spoon (saying), “Anoint thee in the sky!”; so that the middle (touches) ghee (saying), “Anoint thee in the atmosphere!”; and so that the butts (touch) the sacrificial food (saying), “Anoint thee on the earth!”. “For the long life thee!”, (with these words) having pulled one grass from it. “To Agni Hanumat svāhā!”, (with these words) having put the Prastara bundle in fire. “Fetter my enemy and burn him! Svāhā!”, (with these words) having put the grass pulled from it in fire. Having touched water. “For prosperity svāhā!”, (with these words) having put the sticks pulled from among the fire sticks in fire. Having touched the earth, eyes, ears and nose. Having touched water. “In order to placate (the influence of any) conscious or unconscious slip from the rules I shall offer twelve oblations ‘For intuition’ etc.”. Having thus declared his intention. He should offer twelve oblations of atonement. Like:

“For intuition, svāhā! For desire, svāhā! For prospering, svāhā! By the verse make the chaunt to prosper, by the gāyatra the rathantara, the bṛhat that has the gāyatra as its track. Svāhā!”²²

“This god Jātavedas is borne upwards by the rays; the sun, for all to see. Svāhā!”²³

²⁰ Thus ghee is first spread on the empty *sruva* (*upastaraṇa*), the two portions of sacrificial food are cut off and put on *sruva* (*avadāna*) and finally more ghee is besprinkled on it (*abhighāraṇa*).

²¹ It is somewhat unclear, where the *Uttaratantra*, also called the *Sapavitra*, really begins. Here the touching of water (as ritual washing) is at the end of the main rite; according to Nambudiri tradition it starts the *Uttaratantra*. One Tamil informant claimed that the whole *Sviṣṭakṛt* belongs to the *Uttaratantra*.

²² JGS 1,4 and an extended version in JP p. 48. There are some similar mantras in Bloomfield, but no identical.

²³ JGS 1,4; JPV, p. 48, from JS 1,3,11 = 4,1,10 = RV 1,115 (and other instances in Bloomfield).

“The radiant splendour of the gods has arisen, the eye of Mitra, Varuṇa and Agni; it has filled the earth, the sky, the atmosphere: the sun, the soul of all that moves and stands. Svāhā!”²⁴

“Out of the darkness, gazing on the higher light, we have come to the god among the gods, to Sūrya, the highest light. Svāhā!”²⁵

“Prajāpati, none other than thou has encompassed all these beings; for what we sacrifice unto thee, be that ours; may we be the lords of wealth. Svāhā!”²⁶

“Bhūḥ svāhā! Bhuvaḥ svāhā! Svaḥ svāhā! Bhūr bhuvaḥ svaḥ svāhā!”

Having thus offered twelve oblations. Having performed another auspicious rite, taught by the wise and consisting of oblations to Viṣṇu.²⁷ Having taken out the Paristarāṇa straws in order. Having put them down on the sruva spoon. Having put (them with the sruva) on the Praṇītā vessel. When pouring water (through the straws and the sruva to the vessel he should recite): “Thou art the real, be real for me. Thou art the all, be all for me. Thou art full, be full for me. Thou art imperishable, perish not for me”.²⁸ Having filled the Praṇītā vessel he should sprinkle water to the east, south, west, north and up, following the points of compass, together with the five mantras: “In the easterly direction – may the gods, the priests, cleanse themselves”. With the sacred cord turned around the right shoulder: “In the southern direction – may the months, the Fathers, cleanse themselves”. With the sacred cord again around the left shoulder: “In the western direction – may the house, the cattle cleanse themselves. In the northern direction – may the waters, the plants, the trees cleanse themselves. In the upward direction – may the sacrifice, the year, the lord of sacrifice cleanse himself”. Then with, “To the ocean I send you”, he should pour down the waters. “To the ocean I send you, the imperishable (waters); go back to your source. May I not suffer loss in my offspring, may my sap not be shed”,²⁹ (with these words) having sprinkled (poured?) down the rest on the earth. “The sweet of thee, Sarasvatī, that is in the waters, in the cows, in the horses, therewith, O Sarasvatī with your swift horses, anoint my face!”³⁰ (with these words) having touched his eyes with his thumb and ring finger moistened with Praṇītā water.

²⁴ JGS 1,4; JPV, p. 48, from JS 2,4,6 = RV 1,115,1 (and other instances in Bloomfield).

²⁵ JGS 1,4; JPV, pp. 48–49, neither in JS nor MB, but found in RV 1,50,10 (and many other instances in Bloomfield).

²⁶ JGS 1,4; JPV, p. 49, further MB 2,5,8 = RV 10,121,10 (and many other instances in Bloomfield). Not in JS.

²⁷ This is explained in the JPV, p. 49. The rest of the ghee is poured onto the fire with a mantra to Viṣṇu.

²⁸ JGS 1,4; JPV, p. 49; other texts in Bloomfield.

²⁹ JGS 1,4, JPV, p. 49; other texts in Bloomfield.

³⁰ JGS 1,4; JPV, p. 49; other texts in Bloomfield.

Having taken out the Paridhi sticks in order. Having put the darbha grasses and the Paridhi sticks in the fire.

Having performed the Śānti rite with the Vāmadevyā Sāman. Pronouncing the mantra verses ending in an imperative as ending in an aorist he should perform the two sprinklings around³¹ with the (rest) of the sacrificial food. Like “Aditi, thou hast given thy consent. Anumati, thou hast given thy consent. Sarasvatī, thou hast given thy consent. God Savitṛ, thou hast sped the sacrifice, sped the lord of the sacrifice unto good fortune. The heavenly, thought-cleansing Gandharva has cleansed our thoughts. The Lord of speech has rendered our voice palatable”. Having then made obeisance to the fire. He should give the full vessel and other presents to Brahmans. Thus the concluding ceremony. Thus Sthālīpāka.

ACKNOWLEDGEMENTS

It remains for me to express a few thanks. First and foremost comes Asko Parpola himself, who introduced me to this study, examined my thesis, gave copies of new manuscripts he had found, and patiently awaited for the publication of any further results of my work. I must also thank several friends and helpers in South India. As some of them prefer to remain anonymous, it is perhaps fair to omit all their names. Watching the living rites has taught me much that the texts cannot transmit. The performers of these rites were willing to answer questions about various details, and often the simple answers grew into entire lectures, sometimes lasting hours. I have incorporated some of this information into the notes of the translation.

The work for the Licentiate thesis was financed by two Finnish foundations, by a half-year scholarship given by the Finnish Cultural Foundation and by two one-year scholarships awarded by the Emil Aaltonen Foundation. The latter foundation also awarded me a one-year scholarship in 1990, thus enabling me to complete additional work. The fieldwork in 1985 was financed by the Academy of Finland. My thanks are due to all of these institutions.

³¹ The two kinds of sprinkling around: *Parīṣecana* is done with the mantras put into aorist form, *Paryukṣaṇa* silently.

ABBREVIATIONS AND REFERENCES

Texts and Manuscripts (see also Karttunen 1990)

- A = *Anukramaṅikā*.
- GP = Grantha paper manuscript in private ownership in Tamil Nadu. A large notebook, where the A is found on pages 127–193. The rest contains other Jaiminīya texts and the notebook is dated 1933.
- MK = Malayālam paper manuscript of Ayyar Brahmins, Kerala. A notebook in which the A contains the first 42 pages.
- GKKK = *Gṛhyakarmakriyākrama*.
- GT = Grantha palm-leaf manuscript of Tiṭṭakkuṭi (Vasiṣṭhakuṭi) Village, Tamil Nadu, containing GKKK and JSP interspersed. See further under JSP.
- MP = Malayālam palm-leaf manuscript of Perumañṅātu Mana, Panyal Village, Kerala. Its beginning is missing, the manuscript begins from leaf 15 with the beginning of the GKKK.
- MT = Malayālam palm-leaf manuscript of Tōṭṭam Mana, Panyal Village, Kerala. It begins with the first chapter of the GKKK, but the rest, though going on as a Kārikā on Jaiminīya gṛhya ritual, is an entirely different text.
- JGS = *Jaiminīyagr̥hyasūtra* – The text of W. Caland’s edition: a) *Sāmaveda en het Jaiminīyagr̥hyasūtra*. (Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeling Letterkunde, Nieuwe reeks, deel VI, No. 2.) Amsterdam 1905. (Contains introduction and edition.) b) *The Jaiminīyagr̥hyasūtra Belonging to the Sāmaveda with Extracts from the Commentary*. Edited with an introduction and translation for the first time into English. (Punjab Sanskrit Series, 2.) Lahore 1922.
- JSP = *Jaimunisāmaprayoga*.
- GT = Grantha palm-leaf manuscript of Tiṭṭakkuṭi (Vasiṣṭhakuṭi) Village, Tamil Nadu, photographed by Asko Parpola in 1971. Its 103 leaves contain the GKKK and JSP interspersed, with a few leaves missing at the end.

Other Texts Mentioned in Notes

- JC = *Jaiminīyacaḍaṅṅū* – Unpublished preliminary text prepared by Asko Parpola. (In Malayālam.)
- JG = *Jaiminīyagāna*, i.e. *Jaiminīyagr̥amegeyagāna* – Vibhūtibhūṣana Bhaṭṭācārya (ed.), *Jaiminīyam Sāmaganam*. (Sarasvatī-Bhavana-Granthamālā, 109.) Vārāṅasī 1976.
- JPV = *Jaiminīyaprayogavivaraṇa* – U. A. Raṅgasvāmi Ayyaṅgār (ed.), *Jaiminīyaprayogavivaraṇam*, I–VIII. Kumpakōṅam 1923. (in Tamil and Sanskrit.)
- JS = *Jaiminīyasaṃhitā* – Raghu Vira (ed.), *Sāmaveda of the Jaiminīyas*. (Sarasvatī Vihara Series, 3.) Lahore 1938.
- MB = *Mantrabrāhmaṇa* – Durgamohan Bhattacharya (ed.), *Chāndogyabrāhmaṇa with the Commentaries of Guṇaviṣṇu and Sāyaṇa*. (Calcutta Sanskrit College Research Series, 1.) Calcutta 1958.
- RV = *Ṛgvedasaṃhitā* – F. Max Müller (ed.), *The Hymns of the R̥g-Veda in the Samhita and Pada texts*. 3rd edition (= reprint of the 2nd ed. of 1877). (Kashi Sanskrit Series, 167.) Varanasi 1965.
- Sub = Śrīnivāsa’s *Subodhinī* on JGS – Extracts published in Caland’s edition of the JGS.

Secondary Literature

- Bloomfield = Maurice Bloomfield, *Vedic Concordance*. (Harvard Oriental Series, 10.) Cambridge Mass. 1906. (Reprint: Delhi 1996.)
- GONDA, Jan 1980. *Vedic Ritual. The Non-solemn Rites*. (Handbuch der Orientalistik, 2.4.1.) Leiden.
- GUPTA, S. 1976. Viṣvaksena the divine protector. *Wiener Zeitschrift für die Kunde Südasiens* 20: 75–89.
- KANE, P. V. 1951. *History of Dharmasāstra*, II.1. (Government Oriental Series, B 6.) Poona.
- KARTTUNEN, Klaus 1985. Jaiminisāmaprayoga – eteläntialainen veda-rituaalin käsikirja. Johdanto, kriittinen editio, käänös ja kommentaari. 1–4. 8+75, 2+96, 2+159 & 2+91 pp. [‘Jaiminisāmaprayoga – South Indian manual of Vedic ritual. Introduction, critical edition, translation and commentary’]. Unpublished Licentiate thesis in Finnish, University of Helsinki.
- 1990. Medieval texts on the Gṛhya ritual of the Jaiminīya Śākhā. *Bulletin des études indiennes* 7–8 (1989–90): 141–156.
- 1998. Orality vs. written text: mediaeval developments in Vedic ritual literature. *Folklore. Electronic Journal of Folklore* (<http://haldjas.folklore.ee/folklore>). Printed version 8: 114–126.
- PARPOLA, Asko 1973. *The Literature and Study of the Jaiminīya Sāmaveda in Retrospect and Prospect*. (Studia Orientalia, 43:6.) Helsinki.
- 1986. Jaiminīya texts and the first feeding of solid food. In: A. Parpola & B. Smidt Hansen (eds.), *South Asian Religion and Society* (Studies on Asian Topics, 11): 68–96. London.

