

Part IV

THE TEXTS



Introduction

The edition of the following texts – written in old Nevārī interspersed with Sanskrit *mantras* – is based on the manuscripts used during the respective rituals.³⁰ The Sanskrit part is often corrupt. Considering the fact that they were written for the personal use of the priests and certainly not meant for publication or translation, we have not “corrected” them. We also did not aim at a literal translation, which would mirror all “mistakes”, inconsistencies and lacunae therein. We rather tried to present a readable and practicable translation as this is what the texts have been written for. Thus, we often translated the gerund by finite verb forms in the imperative or optative mood in order to underline the prescriptive character of certain statements.

All manuscripts edited here are still used by the priests during the performance of the respective rituals – a phenomenon we pointed out in the detailed descriptions of those rituals in Part II. This, in fact, was one of the most important factors in the selection of these manuscripts for edition. We wanted to analyse when, why and how manuscripts are used within a ritual context. We have not looked for an especially rare, old or interesting text, but for the “notebooks” which priests take into consideration when they prepare or perform the life-cycle rituals.

The ritual handbooks are not only read and studied, but are used. They are usually placed on the ritual material and paraphernalia or, during the ritual on the lap of the priest. Full of red or yellow powder, oil or ghee, their pages are often besmeared and script sometimes faded away. Occasionally, these are even burnt at the edges from the sacrificial fire.

In order to avoid the material loss of the texts, the priests frequently copy and re-write them afresh, nowadays mostly in school or copy books that are available in the market.

It also became fashionable to make photocopies, and in Patan some Vajrācārya priests nowadays get these copies even laminated so that the texts become washable. The tradition of learning the texts by heart from the teacher or father is not prevalent any more in Bhaktapur, but the tradition of copying texts is still active. Manuscripts are therefore still produced as well as adopted and altered to the ritual requirements and changes.

The priests use the handbooks differently. In some cases, such as the *homa* in the Ihi ritual, it is almost impossible to perform it without looking at them for reciting the proper *mantras*. In other cases such as the rice-feeding ceremony, where only very few and common *mantras* are to be recited, a priest could do without looking into the books. However, he rarely would come without a handbook, even though carrying it serves only to demonstrate his major ritual device. In a complex ritual it is also sometimes necessary to look at several handbooks simultaneously for it might happen that in a priest’s collection of handbooks a certain ritual element or sequence is better preserved in some other book than the one he is using currently or predominantly. Likewise, it might happen that in a certain ritual a priest looks more often in the handbook than in another. This, however, does not indicate how well versed a priest is to perform a particular ritual, but seems more to be an expression of his mood, or perhaps even nervousness, if, for instance, many ritual participants are involved and the ritual place is not within the privacy of a familiar worshipper.

Editorial Principles

Spelling peculiarities and variants – e.g. *s* for *ś* and *ṣ*, *m̐* for nasals, *yy* for *y* etc. – have not been emended. However, if *kh* stands for the retroflex sibilant it has been changed into *ṣ*. The nasalisation has been transcribed as follows *m̐* = *anusvāra*, *m̄* = nasalation in *o*, *m̄*,

³⁰ For an analysis of the texts see Chapter III.

m̃ and *m̄* = Vedic *gum̄*, a nasal sound used in *mantras* before sibilants or *h*.

yathākarmatvam: time (*sāit*) for the main ritual act fixed by the Jośī.

yathāvāṇa (v.l. *yathābāṇ*): abbreviation for a formula (*kavaca*) for protecting the ritual: *siddhir astu kriyārambhe vṛdhīr astu dhanāgame puṣṭir astu śarīreṣu śāntir astu gr̥he*³¹ *tava sarvaviḡhnaprasamaṅnaṃ sarvaśāntikaraṃ paraṃ, āyu putraṃ ca kāmāṃ ca | lakṣmī saṃtānavardhanaṃ, yathā bāṇa(pra)hārāṇāṃ kavacam bhavati vāraṇam.* “May the beginning of the rite be well! May there be an increase in gaining wealth! May there be vigor in the bodies! May there be peace in your house! (May) all the obstacles be calmed down, (may) there be all embracing highest peace, (may you attain) long life, (many) son(s), (fulfilment of) desires, increase in wealth and progeny. Like a shield protects from the blows of arrows (similarly this ritual will be a protective shield against the blows of all sorrows).” The formula is mostly spoken while handing over the *pūjā* plate of offering water (*sūryārghya*). See Dkv₁ fol. 12^v or Rāj p. 20 and Kropf 2005: 247f.

śāntika-puṣṭikasūkta or *-mantra* (Skt.): mostly recitation of RV 2.42.1ff. or 7.35.1-15, VS 36.8-12 or AV 19.9-11 together with verses from VS; cp. Kropf 2005: 217-233.

siddhir astu...: see *yathāvāṇa*.

Mantras: In the editions the *mantras* have been verified but not “corrected” in order to present them as they are written in the manuscripts. In the translations, however, the *mantras* have been spelled as in the standard editions of the Vedic *saṃhitās*, mainly the Vājasaneyisaṃhitā. For the sake of avoiding redundancy they have mostly been abbreviated (marked by three dots). A full list of the used *mantras* and their translations is given in Appendices.

Bold text: Mostly Sanskrit *mantras*, in the Buddhist texts mostly invocations or quotations from canonical sriptures.

In the translations, singular forms of certain nouns (e.g. *puṣpam*) have often been translated in plural for they mostly denote a group of such items.

Sigla and abbreviations (for further abbreviations see References, Part I):

,	/ or // (<i>daṇḍa</i>)
.	// // (two double <i>daṇḍa</i>)
...	Abbreviation of fully quoted <i>mantras</i> which are listed in App. 1; <i>mantras</i> without such dots are abbreviated in the manuscript itself.
°	Abbreviation of <i>mantras</i> etc. as used in the manuscripts
	End of line
’	Sign in the manuscripts indicating a <i>sandhi</i> (partly also <i>avagraha</i>) (Underlining:) Nevārī
—	Meaning or verification unclear
x, y, z	Unreadable <i>akṣara</i>
[]	Emendations; titles of texts or chapters in square brackets are not in the original manuscripts but have been given by us.
< >	Refers to parallels in other texts.
2	if part of the Sanskrit or Nevārī text = <i>namaḥ</i> (with dative)
3	if part of the Sanskrit or Nevārī text = repetition (three times)
BaudhGS	Baudhāyanagṛhyasūtra
BuSto	Gururatnatrayastotram, in: Baudhastotrasaṃgraha
DCN	<i>A Dictionary of Classical Newari</i> (Malla 2000)
Dkv	Daśakarmavidhi
fol.	folio (plural: fols.)
Ipv	Ihipūjāvidhi
KS	Kāṇvasaṃhitā
KMb	Kaytābīya-Mekhalābandhana[-vidhi]
l.	line
ms.	manuscript (plural mss.)
Nev.	Nevārī

³¹ Rāj p. 20: *grahādiṣu*.

Nep.	Nepālī
PG	Pāraskaraḡrhyasūtra
Pgv	Pāṅigrahaṅavidhi
RV	Ṛgvedasamhitā
RVKh	Ṛgveda-Khilāni
Skv	Suvarṅakumāravivāhavidhi
s.v.	<i>sub voce</i> (referring to a lemma in dictionaries or indices)
VbP	Vratibandhapaddhati
VS	Vājasaneyisamhitā
VSKh	Vājasaneyi-Khilāni

1a. Daśakarmavidhi₁ (Dkv₁)

Anonymous author, Nevārī, personal handbook of the priest Mahendra Raj Sharma, Bhaktapur, dated [*vikrama*] *saṃvat* 2005, on Tuesday, the 23rd day of Caitra, i.e. 1948 A.D. (see the colophon at the end of fol. 11^r). The *mekhalābandhana* section (fols. 12^off.) following the colophon seems to be added later; this is also supported by the more elaborate form of quoting the *mantras* in this part of the manuscript. The scribe is mentioned in the colophon: astrologer Śyāma Kṛṣṇa Jośi from Ḍokachē at Khaumātvāḡ in Bhaktapur. Nepālī paper, 23 fols., c. 20 x 12 cm, 17-18 lines per folio, Devanāgarī script, black ink, occasional underlining of the *mantras* with yellow (*haridrā*) and red (*kumkuma*) colour, some additional remarks on the margins.

Front page:

śrībhārgavikāntasv aṡha,
daśakarmavidhi,
oṃ,
śrī xxxdhyāya

[cūḍākarṅaṅa]

1^v
śrī gaṅeśāya nama. aṡha cūḍākarṅavidhi,
l yajamāna ācamana 3, puṡpabhājana,
adyāḡḡdi, amuka gotrotpannasya jaja-
māṅasya almukasya cūḍākarṅa kalaśārcana
karṅabhedakamāṅgasambhūta kalaśārcana
pūjā kartuṅ kamaṅḡalu l puṡpabhājanam
*samarpayāmī nama, **siddhir astu...** [Rāj p.*
*20], **yathāvāna...** [Rāj p. 20], *brāhmaṅana*
vidhithyam kalaśārcana yāya. thanā kāsab-
hūsa ṡoḡasa candra pūljā, oṃ indrave nama,
oṃ candrāya nama, oṃ nīlsānāthāya 2, oṃ
śītāṅsave 2, oṃ sasalāṅchalāmāya 2, oṃ vi-
dhave 2, oṃ tārādhipataye 2, oṃ l śāsine 2,
oṃ ajvāya 2, oṃ vhadhāya 2 oṃ l kṡāya 2,
*oṃ pūrṅimāya 2, oṃ dvijarājāya 2, l veda,**

Ihi. The priest Narendra Sharma reading in the Ihipūjāvidhi during the homa ritual.



om̐ iman devā asapanam̐ [VS 10.18], *thanā yathākarma, nāyakana macā lā sālālāhaya, svastih̐kāsanaṣ taye, ikāpalkāna gāle, rakṣoḥhanam̐* [VS 5.23], *jāki lamkhana pīye taya, adhy avoca* 2 [VS 16.5] | *matā taya, tejo 'si* [VS 22.1], *arghapātrayā lamkhana hāye, devasya tvā* [VS 1.10], *kalasa pūjā yācake, saṃpūlṛṇakalaśāya idam āsanaṃ na[mah̐], puṣpaṃ 2, candana | siṃdhūra yajñopavitaka puṣpaṃ 2, dhūpaṃ, dīpa*

1^r

, *atra gandhādi, matā phāḥ tālacā pūjā, algni mūrddhā* [VS 3.12], *trātārav idra* [VS 20.50], *matā phā tādacāna tvā|ya, suchā, mivicota*³² *tvāya, asuraghna* [RVKh 2.4.1b], *suchā|ya, kapālasa lāhātasa tutisa hāye, om̐ | kāṇḍātkāṇḍā* [VS 13.20], *yajamānanam̐ cusāpāna sālkhinā bothaya, dīrghāyus tvā* [KS 3.9.6], *siṃghāya, vaḥavṛkṣa bhavet pūrve dakṣiṇe udumbaras tathā, alsvastha*

ca bhaved vāmeḥ paścime plakṣam eva cal, si(m̐)ghyāya maṃtra, oṣadha trāyasva svadhite | maibham̐ hiṃsī [VS 4.1]. *thvate dhuñāva pājuyā, lāhātasa svastika coyā pūjā yāya, dakṣiṇā, lumulu vahamulu khocāḥ ohakhocā lalva lhāya, babunan kāka lamkhaḥ khvāuṃ lamkhasa tayā, valuya, om̐ uṣṇena vāyur udakena hṛdiyake | śānayaṣa* [PG 2.1.6]. *iti maṃtrenā mikhiścāpa, pūlṛvasa babuna lamkha hāye, pājuna suvelāsalsā dhene, om̐ savitā prasuta divyā 'āpau | dantutena nu dīrghāyustvāya valāya varttaseḥ* [PG 2.1.9]], *dakṣiṇe, om̐ oṣadhetrāyasva svadhimate, | mainam̐ hirgum̐sī, [VS 4.1] uttare, om̐ śivo nāmām̐si* [VS 3.63], *paścima, om̐ ya bhūr iscarā-divaṃjyo | kapūścāt adhisūyam, te ca te ca pāmi brahma*

2^y

ṇā jīvāta ce jīvanāya suślokyāya svastaye [PG 2.1.16] |, *kapālachagolana khānā*

³² Read *mimicā*.

bhāva yāya, om̐ yalṭkṣureṇa majjayatra supeśasā caṣma kipayalti keśāsñ chimdhiḥ śiro māskāyu mukhani|śi [PG 2.1.19], *om̐ mūrdhanan divo aratim pṛthivyād vai|śvānaram ṛta' ā jātam agnim, kavim̐ sam̐|rājam atithiñ janānām āsann ā pātrañ janayati devā* [VS 7.24], *nepota pvā khane, javasa lumululna khavasa vahayā muluna khane, om̐ bhradran̐ karṇelbhiḥ śṛṇuyāma devā bhadram paśyemākṣabhir yaljatṛā, sthirair aṅgais tuṣṭu vāmsas tanūbhir vyālsemahi devahitaṃ yad āyu* [VS 25.21], *candanādi salgona biya, siphāna luye, yā phalanī* [VS 12.89] 3, | *matā kene, tejo 'si* [VS 22.1], *tāya hole, mano | jūti* [VS 2.13], *nauya lhāhāta pūjā yāye, lukholcā ohakhocā dakṣiṇā tayā biya. suchāli | vicā viye, dhvate dhunañāva, nāyakana, | macā lā sālāyāva yane, svastikāsanasa | taye, sā khātake, ninīna sā phaya, laduna | kayake, balīna snāna yācake, vastra tolave | thvate dhunañāva nāyakana*³³ *lāsā lāva halye svastikāsanasa taye, ikā palkāna gā-*

2^r

le. rakṣohanam̐ [VS 5.23] *valaga, jāki lamkha pīyālva jāpicāsa taye, adhyavoca* [VS 16.5], *matā kelne, tejo si* [VS 22.1], *arghapātrayā lamkhana hāye |, devasy tvā* [VS 1.10], *kalaśa pūjā yācake, sampūlṛṇa kalaśāya idam āsanam̐ nama, puṣpaṃ namaḥ | evam̐ canadana sindūra yajñopavitaka dhūlpa dīpānam̐, atra gandhādi, matā phā tādalcā pūjā, agni mūrdhā* [VS 3.12], *trā-tārav indra* [VS 20.50], *maltā phā tādacā sagona tvāya, asurghnaḥ* [RVKh 2.4.1b)], (³⁴*kumārayā kapālasaḥ candanam̐ svastika | coya kapāla chagolana pāye, gandha-dvārām̐* [Śrīsūkta, RVKh. 2.6.9] |, *bhūi mola hāye, kuṃhmalakāna hine |, rakṣohanam̐* [VS 5.23], *pākāna hine, pavitrestho* [VS 1.12], | *cosāpāna chuke, dāḥ kākī cāna chuke. | kuśa buna chuke, pavitrestho* [VS 1.12], *kuśabuyā, brahmanaspate* [VS 34.58], *ājana uyake, yuñjati brabhra mal-*

ruśaś carantam̐ paritasthuśaḥ rocamnte rocanāḥ|di [VS 23.5], *cākalaphanī ghāye, tava vāyu bṛhaspalti tvastūr jāpātat adbhuva, apāmsyā vṛṇīmahe* [VS 27.34], *candramaṇḍala bhūna luye,* *sagvana bilye, devasta tāne, macāyāta candana ticake*

[Foll. 3^v - 5^r, l. 6, deal with marriage: from gāndharvavivāha until caturthūkarma or keśa-bandhana; foll. 5^r, l. 7–6r concern the ritual insemination (garbhādhāna)]

[*śaṣṭhijāgaraṇa, Nev. chaithī*]

7^v

atha śaṣṭhī jāga vidhi. kumāra snāna yācalke, viṣṇusthāpanā yāñāthāsa visarjana yālye, balī choya lakhusa, nārāyanatvaṃ snāna yācalke, marjā-tāthyam̐ vasalapye, kumāra aṃgulī bilye, dvārāsa khaḍga jonakamsam̐ taya, thāyasa pulṣpa bhājana yātacake, mar-jātāthyam̐ pūjā yāya |, dhūpa, dīpa, japa, stotra, brāhmaṇa pūjā, | śāntika-puṣṭika, om̐ svastī no mimitā [RV 5.51.11], | *om̐ kanikrada* [RV 2.42.1], *om̐ āsuḥ śiśāno* [VS 17.33], *om̐ yaj jālgrato* [VS 34.1], *om̐ sahaḥsra śiṛṣā* [VS 31.1], *om̐ agnes tanū* [VS 1.15], *om̐ | vayam̐ soma* [VS 3.56], *jātasthāne śaṣṭi maṇḍira pūjā | marjātāthyam̐, lohamacā taya, śaṣṭhi matā,biya, 6, atra gandhādi, japa, stotra, om̐ | śivā sabhūti nāmā ca priti samta-ti eva caḥ | anusuyā kṣemā caiva ṣaḍ ete śaṣṭhidevatā*³⁵, | *atra gandhādi, śāntika-svāna biye, annalsam̐kalpaḥ, dakṣiṇā, vācanam̐, deva āsīrvāda | visarjanam̐, balī choya, abhisekha, candanādi, āsīrvāda, jātaḥ lāhāye, iti śaṣṭhijāgārcana vidhi samāpta, śubham,*

[*nāmakarāṇa*]

7^r

(a) *tha nāmakarṇavidhi, vidhivat kalaśā calnam̐, amukagoṭrā amukasya nāmakarānāma bhūlta kalaśārcanam̐ kattum̐ kamam̐ṇ-ḍalu puṣpabhājanam̐ | samarppayāmi*

³³ The following is an almost identical repetition of foll. 1^v-2^r.

³⁴ The bracket – written as such in the ms. – closes at the end of fol. 2^r.

³⁵ This sentence is repeated on the margin with slight alterations: *śivā sambhūti nāmā ca priti sanatir eva ca. anusuyā kṣamā caiva ṣaḍ ete śaṣṭhidevatā*. Unidentified verse, read: *śivāsambhūti nāmā ca priti santati eva ca, anusuyā kṣemaṃ caiva ṣaḍ ete śaṣṭhidevatā*.

nama, *siddhirastu, yathābānaḥ* |, *luyāpiuta pūjā, veda, askannam adya delvebhyāḥ ājyaṃ sastriyāṃ amam aṃghriṇā viṣṇo* | *mā tvāca kramiṣaṃ vasumatim agne te chāyām ulpa stheṣṭam viṣṇo sthānam asi ta 'indrovīryam a |kravṇod ūddhed dhira 'āsthāt* [VS 2.8], *om sam akhya delvyā dhiyā san dakṣiṇayor ucakṣaṇa, mā ma | āyuh pra moṣir mo ahan tava cīram videva ta | devih sandraśi* [VS 4.23], *āvāhanādi, yathākarmāsa machalā sālāva haya, om asuraghnim indra|sakham samṛtsubrḥadyaso nāmavivāsahema, | aṃho mucamāṃ girisaṃjayn tasvastyā-treyamaḥ | nasā ca tārkṣam prayatapāni, saraṇam prapadye |, svasti samvādeṣubhayaṃ nnostu* [RVKh 2.4.1b], *ikāpalkā|na gāle misalīsa taye, rakṣohanaṃ* [VS 5.23], *lamkha | kego pīyāva taye, om adhy avoca* [VS 16.5], *matā talya, om tejo si* [VS 22.1], *pikhālakhu choya, arghapāltrayā lamkhana hāye, om devasya tvā* [VS 1.10], *svām chuya, | matā phā tādacā pūjā, om agni mūrddhā* [VS 3.12], *om trā|tāram indra* [VS 20.50], *matā phā tādacāna tvāyaḥ, om a-*

8^v

suraghna [RVKh 2.4.1b], *sagonana tvāya, kalaśapūjā, salmpūrṇa kalaśāya idam āsanam nama, puṣpaṃ 2, caṃ|ndrana siṃdhura puṣpa dhūpa dīpa naivedyādi, stoltra, ratnośadhi, atra gandhādi, sagona biya |, candana yad adya ka* [VS 33.35], *sindūra, tvam javiṣṭa dāḥ* [VS 13.52], *sagona, dādhi krāvṇo* [VS 23.32], *michālaṇa goca svā|na tayāva kāsabatāsa jāki cikaṃ āṃguicā | āṃjasalā tayāva macāyāta biye, om vasoh | pavitra* [VS 1.3], *gvālana tvāya, asuraghna* [RVKh 2.4.1b], *bālakhalyāta nāma kane, macāyāta ghṛtaprāsana yāke |, megu gvālana bali biya, prāsana yācake, | gvāpā 2 macā buvathāsa āṃgalasa puṃke, | om svasti no mimitā* [RV 5.51.11], *bālakha nosike, kalam|kha choya, siphā āratih, yāḥ phalanī* [VS 12.89], *āralti, om tejo si* [VS 22.1],

sakalasena tāya hole, ma|nojuti [VS 2.13], *pratisthā, brāhmaṇa amnnasamkalpa | kalaśadakṣiṇā, kalaśa-visarjana, uchalya, kalaśāabhisekha, candana, āsirvālda, pū(rṇa) candra, sāksi thāya, vākya, purvavat, | sarvamāṅgala māṅgalye*³⁶ *iti nāmakarṇavidhi sal(mā)pta śubham.*

[annaprāsana]

8^r

śrīgaṇeśāya nama. atha annaprāsana viḥ|dhi, yajamāna ācamana, puṣpabhājana adyatyādi, amuka gotrotpannasya yajamā|nasya amukasya annaprāsana kalaśārcana | pūjā nimityartham kamaṃṇḍalu puspa-bhājanam salmarpayāmi namaḥ, siddhir astu... [Rāj p. 20], yathābāna... [Rāj p. 20], | vidhiyam kalaśārcana yāye, bhelukhvāla|pūjā, askannam adye devebhya 'bhājyaṃ | sastriyāḥ mam aghinnā viṣṇo mā tvāva kramiṣam caḥ, sumatim agne te chāyām upa stheṣa viṣṇo | sthān namaḥ sīta indro vīryam akṛnom ūrddhād dhva|ra āsthāt [VS 2.8], *sam akhya devyā dhiyā samn dakṣiṇāyōr ucakṣasā, māna āyu pra moṣir mo | ahantava vīram videya va decindṛśi* [VS 4.23], *āvāhanādi, kanika taila, vijayābija jīrṇalvastra aśvatthamālā kuḍave sthāpyaḥ ciptāḥ|nnena bhairavi mūrti kalamākha netram kṛtvā |. grahamālā kalaśe sthāpya. grahamālāyā|thāḥ siddhārtham vakapuṣpaṃ ca priyaṃ nāgakeśaram |, durvākṣata-samāyuktaṃ madhya kuṃṇḍalī pūrakam |, suvarṇa rūpya tāmrāni trideveti prakirtita, ādityādikrameṇaiva sthāne sthāne pra-*

9^v

*dāpayeṭ, ādityo rakta pākhāṇam vacaḥ sol mastathaiva ca, kūta maṅgārakoḥ|jneyam śrīparṇa | budham eva ca, paṃcajātī guruṃ vidyātdajam gaṃdham | ca bhargavam, loham 'sanāiscaram phani rāhus tathaiva ca, māsi kretu samāyuktaṃ mitelā grahamālīkā,*³⁷

³⁶ *sarvamaṅgalamāṅgalye śive sarvārthasādḥike, śaraṇye tryambake gauri nārāyaṇi namo 'stu te* (Mārkaṇḍeyapurāṇa 91.9, cp. maṅgalaprārthanā in VbP, p. 33).

³⁷ The verse is partly found in a Grahamālīkā manuscript of Giridra Śarmā Rājopādhyāya, quoted by Kropf (2005: 210). Read: *ādityo raktapāśāṇam vacam somam tathaiva ca, kūṣṭhamaṅgārakam jñeyam śrīpūrṇabudham eva ca; putram jīviṃ guruṃ vidyād ajaṅgamdham ca bhārgavam loham śanāiscaram phanī rāhus tathaiva ca, māsi(mikam ca tathā) ketum samāyuktam iteṭā grahamālīkā.*

[diagram of *grahamālā*]

kalaśācanam, yathākammatvaṃ, mātrā saha bālaka jyaṣṭhena jala dhārayāḥ svasṭikāsane sthālpya, nṛpaṃchanādi, dīpaloharakṣā, arghapālrodakena abhyu-kṣaṇam, kalaśa-pūjā, bhairavī | vastreṇa saha sagonaḥ, mṛṭikā bhānde phalādi samsthāpya śira-si bāho jānvo kṣipet, | 3, phala śakalpa, sampūrṇa kalaśāya brāhmanaḥebhyo phala saṃkalpa, sarvebhyo phala bhā-

9^r

ṇḍam dadyāt. phalaprāsanam, tāmbūle phallamūleṇa paṃcābali, raṃbhāyāṃ nārī-kela | pūgīvica kararpūram sthāpya. paṃca-grāsa, | om̐ yāḥ phalini [VS 12.89], om̐ svasti no mimih̥tā [RV 5.51.11], | phalaśeṣa anyetra sthāpya, kalamke uchīṣṭham prasārayet. āsirvāda, om̐ yāḥ phalini [VS 12.89], bhūmi mṛṭikā gr̥ha mṛṭikā dhāṃṇya śāstra pustaka, alamkāra valstra vālakena sa gr̥hyāṭha, om̐ hiraṇyavāṛṇā haraṇim̐ suvarṇa rajatayetāṃ candrāhīḥ|raṃma yim̐ lalakṣmī jātavedo mamāvāhā tāṃ | āvaha jātavedo lakṣmī manayagāminiḥ [RVKh 2.6.1-2], puna saguṇa vastram̐ dadyāt. śirasih̥ | dhānya sthātavyam̐, bālakāye anna-prāsane | sparśa, phala, dhānye gr̥he tathā cāne kavindro pustakam̐ gr̥het, sālā-kāreṇa saubhāgyam̐ | lekhanīyam̐ ca māṃnyakām̐, mṛṭikā kṣatram̐ āḥ|pnoti tathā bālakam̐ gr̥hyate, munayo vadat ti śrīmān annaprāsanakarmiṇi. annasthālyā tr̥ṣu kṣipeth, om̐ asuraghna [RVKh 2.4.1b].

10^v

svetahaṃsa pūjā, haṃsamukhena bālakhesya | mukhe kṣipet, haṃsāgni grahaṇāṃ bhāva, om̐ īrmyonāsaḥ, stelikamadhye māsaḥ saṃ bhuraśāmo divyāso ‘atpā, haṃsā ’iva śreṇiśo yatante ṣaḍākṣiṣur ddivyam̐ ayāmbhyam̐ [VS 29.21], paṃcābali. sūryabhāga, paṃcamgrāsa, om̐ |svasti no mimih̥tā [RV 5.51.11], vīrāgrāsa 3 dhā. | annasthāli anyatra sthātavyam̐, ka-

lamke ulcchiṣṭha bhāga, om̐ annapate [VS 11.83], annasaṃkalpa | dakṣiṇā, vācanam̐, nyāsa, kalaśa vilrsajanam̐, abhiṣeka, candanādi, āsilvārda, pūrṇacandra sūryya sāchi, kaumārīlvisarjanam̐, sūryadarśanam̐, iti phalla annaprāsanavidhi samāpta śubham.

200

23 5 12

3

10^{r38}

iti samvat 2005 sāla caitra 23 gate roja 3 śubham

200

23 5 12

3

2005, 12, 23, 3 mā

11^v

lekhaka bhaktarpū khaumāṭola ḍokakṣe vaṣṇe | daivajña Śyāma Kṛṣṇa Jośi

11^r (empty page)

[mekhalābandhana]

12^{v39}

om̐ nama śrīgaṇeśāya nama, atha kalarśāḥ|rcanam, yajamānena trir ācamya 3, puṣpam̐ bhāljan, adyatyādi, amuka gotrotpannasya ya|jamānasya amukasya mikhalābandhana kalalśārcana pūjā kattum̐ kamam̐ḍalu puṣpa bhājanam̐ |samarpayāmi, siddhir astu kriyārambhe vṛdhīr astu dhanāgame puṣṭir astu śarīreṣu śāntir astu gr̥he⁴⁰ tave, sarvavighnaprasama|nam̐ sarvasāntikaram̐ param̐, āyu putram̐ ca kāmam̐ ca | lakṣmī saṃtānavardhanam̐, yathā bāna(prahārāṇam̐) kavacam̐ bhavati vāraṇam [Rāj p. 20]. trir ācamya 3, adyatyādi, amukagotrotpannasya yaja-mānasya amukasya mekhalābandhana | kalaśārcana

³⁸ It follows as a page filler the *kapotasūkta* which is not related to the rituals described here.

³⁹ The following text is written on the back of the *thyāsaphu*.

⁴⁰ Rāj p. 20: *grahādiṣu*.

pūjānimīterthaṃ karttuṃ, śrī sūlryāya arghaṃ na(maḥ), **om ākṛṣṇe** [VS 33.43 = RV 1.35.2], puṣpaṃ nama, | gurunamaskāra, trir ācaṃmya, argḥa-pātrapū|jā, ātmapūjā, tato devasnāna, **om svaḥ|sti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedā | svasti nas tānyarkṣo ariṣṭamemiḥ sva|sti no bṛhaspatir da-dhātu** [VS 25.19], pañcāmṛta snānaṃ | **om payaḥ pṛthivyāpayāḥ** [VS 18.36], **dadhi krāpno** [VS 23.32,], **madhu vāl|tā** [VS 13.27], **ghṛtaṃ ghṛtaṃ** [VS 6.19], **nama sambhavāya ca** [VS 16.24], **om de-**

12^r

vasya tvā savitu [VS 1.10], candana, **yad adya ka** [VS 33.35], **sindū|ra ra, tva javiṣṭha dā** [VS 13.52], **akṣata, om akṣannamī** [VS 2.8] | **yajñopavitam, puṣpaṃ, om yāḥ phalanī** [VS 12.89], **tato | dvārārcanaṃ, om tatvāyā-mi brahmaṇā bandamā|na tadā sāste ya-jamāno varuṇo haṃvirbhiḥ, | ahevamāno varuno haṃvo-dhyurusguṃ samānaḥ | āyupramoṣī** [VS 18.49], **om devasya tvā savituh pra-sa|veśvino bāhubhyāṃ puṣṇo hastābhyāṃ** [VS 1.10], **gaṇānā |tvā ga-napatguṃi havāmahe, nidhināṃtvā nidhī|patiguṃ havāmahe vaśo mama 'āham ajāni, | garbhadham ātvamajāsi garbhadvam** [VS 23.19], **om bṛhaspatite ati yad aryayo arhādyumad vibhāti kratuma | janeṣu, yaddidayachavasa ṛtaprajāta tasyaḥ sudravinaṃ dhehi citraṃm** [VS 26.3], **om catvāri śrīm|ṅgā trayo asya pādā dve śīrṣe sapta hastā so | 'asya, tridhā vad-dho vṛṣabho roravīti maho | devo martyāṃ āviveśa** [VS 17.91], **om dvāro devī raṃnyasya | viśve vratā dadante 'agne urūvyacaso dhāḥ|mnā patyamānā** [VS 27.16], **om hiraṇyagarbhaḥ sam avarṭta|tāgre bhūtasya jātaḥ patir eka āsīt sa dā|dhāra pṛthivim dyām utemān kasmai devāya havi|śā vidhema** [VS 13.4], **om sapta ṛṣayaḥ prati-hitāḥ sa[ri]-**

13^v

re sapta rakṣanti sadam apramādam, sap-tāyaḥ svapato lokam iṃyus tatra jāgrto 'āsvaptajau satrama|dau ca devau [VS 34.55], **om brahma yajñānaṃ** [VS 13.3], **om viṣṇor arāyṭa |si** [VS 5.21], **om namaḥ sambhavāyaca** [VS 16.24], **āvāhanādi. | dvārārcana vidhe tatsarvaṃ vidhi pūrṇam astu. | ādhāra śakti kamalāsanāya nama, anantāsa|nāya nama, kandāstāya nama, na-lāstāya nama, |padmāsnāya nama, patrās-tāya nama, keśārāstāya nama, karṇikāstāya nama, veda, om ājī|ghrakalaśaṃ mahyā tvā viśaṃtvindava, punar urj|jā | nivartta-svasānaḥ sahasraṃ dhukṣorudhārā-paya-svalti punarmā visatādrayī** [VS 8.42], **ādityādinava|grahebhyaḥ idam āsanaṃ nama, puṣpaṃ 2, om ādī|tyā-yanama, somāya nama, aṃgārāya nama, buldhāya nama, bṛhaspataye nama, śukrāya nama, |śaniś-carāya nama, rāhuve nama, ketave nama, |janmane nama. om ākṛṣṇe** [VS 33.43], **iman devāḥ | sapatnaguṃ suvadhvaṃ ma-hate jyeṣṭhyāya mahate jā|nrājyāyendra-seṃdrayāya, imam apuṣpaṃ putram aspai viśa'eṣa vo mi rājā somo smākaṃ brā|hmaṇānāguṃ rājā** [VS 10.18], **om agni mūrddhā** [VS 3.12], **om udbuldhyaśvāgne prati jāgrhi tvam iṣṭāpūtte saguṃ**

13^r

srjethām ayaṃca. asmin saṃdhasthe adhy ultarasmī viśve devā yajamānaś ca sīdata [VS 15.54], | **om bṛhaspate adi yadaryo'arhād yumad viḥ|bhāti katuma janeṣu, yachīdaya chavasa' |ṛtaprajā-tataḥ dasmāsu dravinaṃ dhehi citra|m** [VS 26.3], **om annāt pariśruto rsam brahyaṇā vy a|pivat kṣatraṃ paya, somaṃ prajā-patiḥ ṛtena | satyam indriyaṃ vipānaguṃ śukram andha-sa|'indrasyendriyam idaṃ payo mṛtaṃ madhu** [VS 19.75], **om śan no | devir abhiṣṭaya' āpo bhavantu pītaye śayyolr abhiś cavantu na** [VS 36.12], **om kayā naś citra 'ā bhu|vad ūti sadāvṛdha**

sakhā, kayā saciṣṭayā vṛttā [VS 27.39], *om ketuṃ kṛṣṇvamn aketave momyyāl 'ape-sase, sam uṣadbhir ajāyathā* [VS 29.37], *om tā 'asya sūdadohasaḥ somaḥguṃ śrīṇanti pṛśṇalya, janman devānām viśas triṣv ā rocane diva* [VS 12.55], *navagrahārcana vidhe tatsarvavidhi paripūḥ|rṇam astu, indrādi daśa-lokapālebhyo idam ālsanaṃ nama, puṣpaṃ 2, indrāya nama, agnaye nalma, yamāya nama, nairṭyāya nama, varūnālyana, vāyave nama, kuberāya nama, iśānālyana, anamntāya nama, brahmaṇe nama.*

14^v

om trātāram indram avitārav indraguṃ have have sū|havaguṃ śuram idram, rūyāmi śakraṃ purahūta|m indraguṃ svasti no mayavātv indra [VS 20.50], *om agniṃ mūrddhā* [VS 3.12], *om yamena dattaṃ trita eham āyunag |indra 'ena prathamoadyetiṣṭhat gandharvo 'lsya rasanām agrbhṇosurād aśvasavo ni|r atastha* [VS 29.13], *om yat te devi nirṛtir ābandha pā|ṅikasv avivṛtpam uttante, viṣyām āyuso na | maḥdhyād athaim pitum adhi prasūta namo bhūtyai ye|dañ cakāra* [VS 12.65], *om imaṃ me varuṇa* [VS 21.1], *om tava vāyu | bṛhaspate tvaṣṭu jāmānad adbhuta, avāḥguṃ|sy ā vṛṇimahe* [VS 27.34], *om kuvid aṅga javamanti ya |traścīn athā dāty anupūrva viyūya, ihehai|ṣān kṛṇuhi bhojanāni ṣe barhi nama 'ukti | yatti* [VS 10.32], *om abhi tvā sūra ṇomumo dugdhā'iva dhenava, iśān asya jagata svardaśamī | sātam indra tasthuṣa* [VS 27.35], *trīṇi padā ni cakrame | vidmogopā 'ṣṇa-dābhya, ato dharmāṇi dhārayet* [VS 34.43], *om brahmaṇaspate tvam asya jantā sū|ktasya bodhi tana.yaṅc ca jinva, viśvaṃ tada bha|draṃ yad avanni devā bṛhad vadema vidathe supirā* [VS 34.58].

14^r

indrādidaśalokapālārcanavidhe tatsarva | vidhi paripūrṇam astu, asvasthāmādi aṣṭa-

ciraṃñjīvibhyo idam āsanaṃ nama, puṣpaṃ 2 |, asvasthāmāne nama, balaye nama, vyāsālyana nama, hanumate nama, vibhīṣanāye nama |, kṛpācāryyāya nama, mārkeṇḍeyāya nama, | om asvasthe vo nidaṣam parṇo vorvvasati|ṣ kṛtā, go-bhāja it kilāsatha ya yatvāna | vatha pūrūṣam [VS 12.79], *om mahi dyauḥ pṛthivī vana 'lsma yajña mimikṣatān, pipṛtā no bharīmalī* [VS 13.32], *om yasya kurmmo grhe havis tam agre vardhuyā | tvaṃ, tasmai devā 'adhi bravan annyaś ca brahmaṇalspati* [VS 17.52], *om tivrān yoṣān kṛṇvate vṛṣa pāl|nayo śvā rathebhīḥ, saha bhājayatta, avakrāḥ|matta prapader amiḥtrān kṣṇātti śatruṃ anayavyayaṃ|tta* [VS 29.44], *om rakṣasā bhāgosī nirastaguṃ rakṣa 'idalm ahaguṃ rakṣo dhan tamo nayāmi gṛtena dyāvāpṛthi|vi prorṇāvāthām voyo ve stokānām agnir ājya|sya ketu svāhā svāhā kṛtte urddhanabhasam mārū|taṃ gacchatam* [VS 6.16], *om ayaṃ sahasram ṛṣibhiḥ sahaḥkṛtaḥ samudra iva pravrathe, satya soḥ a-*

15^v

sya mahimā grṇe śavo yajñeṣu viprarājye [VS 33.83], *om praljāpatatyen anvadetāṃ nyanno viśvārūpāṇi palrijā vabhūva yatkāmās te juhumas tan no 'astu | vayaguṃ syāma yatayo rayinām* [VS 10.20], *om saptaṛṣalyaḥ pratihitāḥ sarīre sapta rakṣamti sadam apramānaṃ | saptāyaḥ svapata lokam iyus tatra jāgrato asvalpnajau satrasadau ca devau* [VS 34.55]. *atragamdhādi, asvalsthāmādi astaciraṃñjīvārcanavidhetat sarvavi|vidhi paripūrṇam astu, māsādipakṣebhyo idam ālsanaṃ nama, puṣpa nama, om arddhamāsāḥ parūgūṃ|ṣi te māsā'adyattu saṃpada, ahorātrāṇi malruto viliṣṭam sūdayattur ta* [VS 23.41], *om agne-pakṣa|ti cāyo nipakṣatir indrasya tṛtīyā somasya | caturthy adityai pañcam indrārāṇyai ṣaṣṭhī marutoguṃ | saptamī bṛhaspater aṣṭamippamsepa navamī dhātu | daśamindrasyaikādaśī*

varuṇasya dvādaśī yamasya | trayodaśī
[VS 25.4], om̐ indrāgnyo pakṣasarsvatyai
nilrya-kṣati mitrasya ṛtīyāpāñcaturthī
nīṛtyai | pañcamy agniṣomayo ṣaṣṭhi sapā-
ṇām gūṁ sapta|mī vidmor askṛmi pūṣṇo
navamī tvaṣur daśa|mīndrasyaikādaśī ya-
myai trayodaśī varuṇasya dvādaśī dyāvā-
pṛthivyo dakṣiṇaspārśva-

15^r

m viśveṣāṃn devānāṃn uttaram [VS
25.5], om̐ nakṣetrebhya | svāhā nakṣa-
triyebhya svāhā horātrebhyaḥ svā|hār-
dvamāsebhy svāhā, māsebhya-svāhā, ṛtu-
bhya svāhārttavebhya svāhā, samvat-
sarāya svāhā, dyāvāpṛthivībhyāṃ gūṁ
svāhā, candrāya svāhā, sūryyāya svāhā,
rāmmebhya svāhā, vasubhya | svāhā, ru-
drebhya svāhā, dityabhya svāhā, marud-
bhya | svāhā, viśvebhya svāhā, devebhya
svāhā, mūlebhya |svāhā, śāśābhya svāhā,
vanaspatebhya svāhā, | puṣpebhya svāhā,
phalebhya svāhā, auśadhībhya |svāhā [VS
22.28], om̐ suvarṇa pārjanya'ānivahiso
da|rvīdā ttedhāyave bṛhaspataye vvacas
pataye paiṅga|rājo laja ātparitpakṣaḥ
plavo maṅgurm matsyas ta | nadīpataye
dyāvā-pṛthivīyaḥ kūryaḥ [VS 24.34], om̐
krāṇā | sīsun pahimāṃ ḡṛhīd ivaṃ, viśvā
pari plū|morasadvivam̐ [RV 9. 102.1], om̐
yoge yoge savastaram vājedvā|je havāma-
he sakhāya indram ūtteye [VS 11.14], om̐
ṛtaval|te yajñam vi tatvattu māsā rakṣattu
te havi [VS 26.14], samvaltasaro si parivat-
saro śīdāvatsaro sīvatsa|ro si, uṣamas te
kalpatām ahorātrās te kalpatām ad-
dhamāsās te kalpatrām māsās te kalpatā-

16^v

tamvas te kalpatā, gūṃ samvatsaras
tekalpatām | pretyā 'etyai satyai saśvāñca
pu ca sārāya supa|rṇacid asi tayā deva-
tayāṅgirasva dhruvaḥ sīda [VS 27.45],
om̐ asvas tūparo gomṛgas te prājāpatyāḥ
kṛṣṇa|grīva'agneyo rarāṭe purastāḥ

sārasvati me|ṣy adhastād bhṛtyor ādhināv
adhoraṃ bāho, saulmāpo-maḥ śyāmo
nābhya sauryya-yāmau śvetaś ca | kṛṣṇaś
ca pāśvayos tvāṣdau lomasakyosaka|tho
sakathyo vāyavya, śvetapucha indrāyas-
vaḥ | paś-pāya vead vaiṣṇvon vāmana [VS
24.1], om̐ ayaṃ puro ha|rikeśaḥ sūryya-
rasmis tasya rathagṛhas ca rathau|jātaś ca
senānigrāmaṇyo, iñjikasyalpa ca | kratu-
sthalā cāpsarasau dakṣaṇava [VS 15.15a],
om̐ paśavo heliṭṭiḥ poruṣoyo vadhaḥ prahe-
tis tebhyo namo 'astu | te no vantu te no
mṛdayatu teyenhaṣyo yaś ca no | dvesti
tam eṣāṃjamme dadhma [VS 15.15b], om̐
brāhmaṇāsaḥ pītaraḥ saumyāsaḥ śive no
dyāvāpṛthivī 'anelha-sā, pūṣā naḥ pātu
duritārd kṛtā-dūtāvṛddho ra|thā mākirṇe,
adya saguṃsa 'īsata [VS 29.47], om̐ alśvinā
tejasā cakṣu prāṇena sarasvatīyam |, ṣā-
cendro bale-neyavāṃya dadhar indriyam
[VS 20.80].

16^r

om̐ ā mindrair indri haribhi yāhi mayūro-
mabhi |, mā tvā ke cin niṃ trayāsino ti
ddhamnve tāguṃ ili [VS 20.53], om̐ yatra
vāṇaḥ sampataṃti kumārā visil|khā śva ta-
tra 'indro bṛhaspatir aditiḥ sarmma | yac-
chatu visvāhā sarmma yacchatu [VS 17.48],
om̐ u dutyaṃ | tāta vedasaṃ [VS 7.41], om̐
pañca nadyaḥ sarasvatim ayi | yanti suśro-
tasa, sarasvati tu paṃñcadhā so | deśe bha-
vat sarit [VS 34.11], om̐ upahvre girirṇāṃ
| saṃgame ca nadinām, dhiyo vipro
'ajāya|ta [VS 26.15] om̐ viṣṇo karmmāṇi
pasyata yato vratāni | pasyase, indrasya
yujya sakhā [VS 6.4], om̐ namaḥ svabhyaḥ
svapatibhyaś ca vo namo namo bhavāya ca
rudrā|ya ca nama sarvāya ca paśupataye
namo nama, | nilagrīvāya ca śītikaṃcarāya
ca namo [VS 16.28], | om̐ ājighrakalaśaṃ
mahyā-tvāvisaṃtviṃdavya | punar urjā-
ni-varttasvasāna, sahaśradhukṣo | rudhā-
rāyayasvatīpunarmāvisatādrayi [VS 8.42],
| om̐ catvāri śṛṅgā trayo asya pādā dhe

śirṣe |sapta hastāso asya, tridhā badho vṛṣabho rora|bhiti maho devo matyām ā virvaśa [VS 17.91], *atra gaṃ|dhādi, māsādi pakṣārcanavidhe tat sarvaṃ vi-*

17^v

dhiṃ parīpurṇām astu. sagona pūjā, dadhi umā|pataya idam āsanam nama, puṣpaṃ 2, om dadhikrāl vṇo ‘akāriṣaṇ jīṣṇor asvasya vājina, su|bhi no mukhā karat pra ṇa āy-amūṃṣi tāriṣa|t [VS 23.32], *om vasoḥ pavitram asi sahasradhāraṃm, | devas tvā savitā punātu vaso pavitreṇa sa|tadhāreṇa supvā kām adhuḥṣa* [VS 1.3], *om dīrghāyuls tvāya valāyavarcase suprajāst vāyasuravilryāya, sahasāthojīva saradaḥ-satam* [KS 3.9.6], *om |tvaṃ javiṣṭhadā* [VS 13.52], *om yā phalanī* [VS 12.89], *om parṇāya | ca parṇasadāya ca nama, udgumānāya cāvīlghnate ca nama ‘ādhidade ca nama, iṣukṛdbhyo | dhanukṛhyaś ca vo namo nama vaḥ kirikebhyo | devānām hrdayebhyo namo vikṣinatkebhyo | namo vikṣmitke-bhyonama ānirhatebhya* [VS 16.46], *| tato pañcabalipūjā, om gaṇānām tvā* [VS 23.19], *om | jātavedase sunavāma soma maṇatīyato | nijahāni veda, sanaḥ-parṣatidugāṇivi | śvanāveda-sindhvum duritāty agni* [RV 1.99.1], *om imā |rudrāya tapase kapardinai kṣayadvārāya pra bha|rāmahe mati, yathā sam asa dvi-padi catu-*

17^r

ṣpade viśvaṃ puṣṭam grāme asminn anāturam [VS 16.48] *| om ghṛtam ghṛtapāvāna pibata vasāpāvāna, | pibatātārikṣa havir asi vāhā, disaḥ praldisa ‘ādīśo vidisaḥ udiso digbhyaḥ | svāhā* [VS 6.19], *namo vabhrūsāya vyādhine nānām pata|ya namo namo bhavasya hetyai jagatām pataye |namo, namo rudrāyātātā yine kṣetrāṇā | pataye namo namaḥ sūtāyāhaṃ-tyaivanānām pataye namonama* [VS 16.18], *om asaṃkhyātā* [VS 16.54], *om*

a|ambe ambike ambālike na mā nayati kaṃñ ca|naḥ samusty aścaka subhadrikām kāpālivāśi|naṃ [VS 23.18], *om sam akhye devyā dhiyā san dakṣiṇayoro|cakṣasā, mā ma āyuh pra moṣir mmo ahaṃ ttava dvīraṃm videya tava devi sandṛśi* [VS 4.23], *āvāhanādi, | gaṇa gogrāsa kaumārī pūjā, om gaṇānāmtvā* [VS 23.19], *om gaṇebhyo, gaṇapatibhaś ca vo namo namo |vrātebhyo vṛātapatibhyaś ca vo namo namo grtsebhyo grtsapati bhyaś cavo namo namo virūpelbhyo viśvarūpabhyaś ca vo namo namo* [VS 16.25], *om āḥ | gauḥ pṛṣṇrir aktamīd asadan mātaram pura, pitaram |ca prayantya* [VS 3.6], *om jātavedase sunavāma soma-*

18^v

m arātī yato nidahāti veda, sanaḥ parṣadati | durgāni viśvānādeva siṃdhunduritāty- agvi [cp. RV 1.99.1], *| āvāhanādi, dukepūjā, om dīrghāyustvāya |varāyavaccasesu prajārucāya suvīryāya saha|sāḥ athojivasaradaḥsatam* [KS 3.9.6], *śrī sūryādipūljā, om śrī sūryāya nama, nārāyaṇāya, śaldāśiya 2, grhalmī 2, iṣṭadevatābhyo 2, | nārāyaṇāya 2, nāgarājāya 2, om ākṛṣṇe* [VS 33.43], *om viṣṇo rarāta* [VS 5.21], *om namaḥ sambhavāya ca* [VS 16.24], *om śrīś ca te lakṣmīś ca patnyāv ahorātre |, pāpārśve nakṣatrāṇi rupam aśvinau vyāptam | iṣṭann iṣṇāmum ma’iṣṇa sarvalokaṃm maḥ iṣṇa* [VS 31.22], *om bṛhaspatya ‘ati ‘adaryyo alrhā dyumad ibhāti kratumaj janeṣu, yad dīda | ya chavasa ṛtaprajāta tad asmāsu dūvinaṃ dhe|hi citram* [VS 26.3], *āvāhanādi, darpaṇa siṃdūra|bhāṇḍapūjā, om śriyai 2, om lakṣmyai 2, | om samitam sakalpethām sapriyo rāji |ṣṇu sumanasyamānau* [VS 12.57], *om sam vām rāṃsi sam | vratā sam ū cimtāny ākaram, agnepurikṣā-*

18^r

dhipā bhavas tvan na ‘iṣam ūrja yajamānā|ya dhehi [VS 12.58], *om śrīś ca*

te [VS 31.22], om catuḥ svasti payaḥ pa-
caśadvi-modvādasa devatā, aṣṭo śāmltī
prakurvītaḥ mahāpātaka-nāśanam⁴¹, om
svalstī na indrau payaḥprthivyaṃ paya'
ośadhī | su payo divy aṃtarikṣe payo dhā,
payasvatīḥ | pradiśaḥ samtu mahyaṃ [VS
18.36], om viṣṇo rarāṭa [VS 5.21], om |
agnir devatā vāto devatā sūryo devatā
caṅdramā devatā vvasavo devatā rudrā
devatādītyā devatā maruto devatā viśve-
devā devatā | bṛhaspati devatā indro de-
vatā varuṇo devatā [VS 14.20], om dyauḥ
śāntir aṃtarikṣaṃ śāntiḥ | prthivī śānti-
tir āpa śāntir ośadhayaḥ śānti vana-
stayāḥ śāntiḥ visve devā śāntiḥ | brahma
śānti sarva śāntiḥ śāntir eva śānti sā | mā
śāntir edhi [VS 36.17], āvāhanādi, vedār-
caṅnavidhi tatsarva vidhiparipūrṇam astu. |
dhūpa, om dhūr asi dhūryva dhūrvaṃtṭam
dhūrva ta yo | smān dhūrvati taṃn dhūrvva
śasva yaṃ dhūrv vāma [VS 1.8]. | dīpaṃ,
om tejo 'si śukram asy aṃrtam asi | dhā-
ma nāmasi, priyaṃ devānām anādhṛṣṭān
devāyajanam asi [VS 22.1], om agnir jyoti
jyo-

19^v
rtir agniḥ svāhāḥ sūryyo jyoti sūryyas vāha
| agni varcco jyotir varcaḥ svāhāḥ sūryo
varcco | jyotiv varccaḥ svāhāḥ jyotiḥ sūr-
yaḥ sūryo jyoti svāhāḥ [VS 3.9], naivadya,
om annapate nasyaḥ | no dehy anamīmasya
sūṣmaṇa, pra-pra dāttāraṃ | tarikṣa ūrja
no dhehi ddipade śaṃḥ catuspaḥ | dhe [VS
11.83]. phala, om yāḥ phalāni [VS 12.89],
pratiṣṭhā |, lājākṣepanaṃ, om mano jūti
juṣatām ājyasya bṛhaspatir yajam imaṃ
tanotv arikṣa | yajñahguṃ sam imaṃ
dadhātu, viśve devāsa iha mādayatām om
pra tiṣṭhām upratiṣṭhāv arā | dā bhavaṃtu
[VS 2.13], maṅḍala, japa, stotra, ratnolyadhī
sakalatīrthajalena pūrṇāsva chatrapa | tra
va śobhita puṣpamālā, yajñeṣu yāja-viṣṭaye
munibhiḥ praśastaṃ nvām-kumbhamūrti
śiva | śakti yutaṃ namāmī. iṣṭadeva nama-

stubhyaṃ kulladeva namo nama. sthāna
deva namastubhyaṃ | pūjāgrhaṃ namo tu
te⁴² atra gaṃdha puṣpa dhū | pa dīpa naivadya-
ādyarcana vidhi tatsarve vidhiparipūrṇam
astu, brāhmaṇapūjā, yaja-

19^r
mānena trir ācammya, sūryyārgha, adyatyā-
di | vākya purvavataḥ brāhmaṇa pūjā kattum
śrī | sūryāya arghyaṃ nama, puṣpaṃ nama,
mohām | dhakāram agnānām janānām
jñānarasmibhi. kṛtam ud-vara-ṇam yena
tannomi śivabhāskaram⁴³, sapūrṇakala-
śāya svasthānakṣatrapālā | ya idam āśanam
nama, puṣpaṃ nama, evaṃ pādārgha |
hastārgha candanākṣata puṣ-paṃ nama,
yajurvedā | ya bhāradvāja gotrāya brahma-
daivatāya triṣṭulpaḥ-dase pādārghaṃ 2,
evaṃ hastārghaṃ candanākṣata puṣpaṃ
nama, naḍi-keśvarācāryāya halrstarḥgaṃ
candanā-kṣata yajñopavitaka puṣpaṃ | nama,
dhūpa, dīpa, atra gandhādi, atha | śāntika,
hari om, svasti no mimitā | m aśvinā
bhagaḥ svasti tevy aditi nirvvaṇa, svas-
tī puṣā asuro dadhātu naḥ svasti | dyāvā-
prthivī sucetanā, |,

svastayeḥ | vāyuma upa bravāmaheḥ so-
maṃ svasti bhuvana | sya yas pati, bṛhaspati
sarva gaṇaṃ svalstaye svastaya ādityāso
bhavaṃtu na, 2, |

viśve devā no adyā svastaye vaiśvānaro

23^v⁴⁴
vasur agniḥ svastaye devā avavaṃt | rbhava,
| svastaye svasti no rudra pātva aṃhasa, 3,
sva | stī mitrāvaruṇā svasti pathyena
revatī, | svasti na indraś cāgnīś ca svasti no
adite | kvadhi, 4,

svasti panthām anu carema sūryā | ya caṃ-
dram aśar iva, punar dadhatāghratā jānatā
saṃ gamemahi, 4, [1-4: RV 5.51.11-15]

svastyayanam tākṣyaṃ | m ariṣṭanemi
mahadbhutaṃ vāyasadevatānām |, asu-
raghnam iṃndra sakhaṃ samatsu bṛhad
yaśo | nāmas ivāruhema, 6, [RVKh 2.4.1]

⁴¹ Unidentified verse, read:
om catuḥ svasti payaḥ
pañcaśadvimod dvādaśade-
vatā, aṣṭo śāntiprakurvītaḥ
mahāpātakanāśanam.

⁴² Unidentified text, read:
sakalatīrthajalena pūrṇam
śata-patra-suśobhitaṃ (puṣ-
pamālā). yajñeṣu yajña viṣa-
yaṃ munibhiḥ praśastaṃ taṃ
kumbha mūrti śiva śakti yutaṃ
namāmī. iṣṭadeva namastu-
bhyaṃ kuladeva namo namaḥ.
sthānadeva namastubhyaṃ
pūjāgrhaṃ namostute.

⁴³ Unidentified text, read:
mohām | dhakāram ajñānām
janānām jñānarasmibhiḥ,
kṛtam udvahaṇam (?) yena
tan naumi śivabhāskaram.

⁴⁴ Foll. 20^v-23^r have been
re-arranged according to its
content.

aho mucam āṅgiraṣaṃ gayam ca svasti
ātrayaṃ manasā ca tārkaṣaṃ prayata
pāṇiś arañam prapadye, svasti saṃvādeṣv
abhayanno astu, 7, [RVKh 2.4.2]

om̐ kanikradaṃ januṣaṃ pra | vruvāṇa-
śyattivācamarītevanāvaṃ, su-maṅga |
laśva śakune bhavā-simātvākācidavibhā
| veśvāvidat, 1,

mātvāśynaurdvadhīnprāsu | parṇomā-
tvā-vidadiṣumānvīro astā, pi | trāmanu-
pradiśaṃganikradatsumāṅgalo bhadra
| vādivadeha, 2,

avakraṃda dakṣiṇāṃto grhā | ṇāṃ
sumaṅgalo bhadravādi śakumnte, mānas-
te | naśtatamādyā saṃśo vṛhad-vademavi-
dathe su-

23^r

vīrā, 3, [RV 2.42.1-3]

pradakṣiṇīd abhigrkṃṇaṃti | kāra-vova-
yovaam̐ta ṛtuthāḥ śakum̐taya | ubhevāva-
dati sāmagaṃyatram̐ catraiṣṭubha | cānurā-
jati, 4,

uṅgāteva sakune sāmā | gāyaḥsi brahma-
putrarśvasavaneṣu śamsasi | vṛṣeva vāji-
śīsumatīrapītyā sarva | tona, 5,

sakune bhadrām̐ āvada viśvātona | ḥśa-
kune praṇyamāvada, āvadam̐stva śakune
| bhadrām̐ āvadatū-mimāsīna, 6,

sumati | cikicchinaḥ yadutpatan-vadasi-
karkkariya | thābṛhadvathe-mavidathema-
vīrā, 7, [RV 2.43.1-3]

bhadrām̐ valda dakṣinato bhadrām̐ ut-
tarato vada, bhadrām̐ | purastān no vada
bhadra paścāt kaḥ | pijala, 8,

bhadrām̐ vada putrair bhadrām̐ vada
gr̥heva, bhadrām̐ asmākam̐ vada bhadrām̐
no abha | yaṃ vada, 10[sic!],

bhadrām̐ adhastān no vada bhadrām̐
upariṣṭhān no vada bhadrām̐ bhadrām̐ na
āvada bha | dram̐ na sarvato vada, 10,

asapattva purastān naḥ śivaṃ dakṣi-
ṇatas kṛdhi, abhayaṃ sataṭam̐ paścād
bhadrām̐ uttarato gr̥he, 11,

yauvalnāni mahayasi jigyaṣām̐ iva duṃ-
dubhiḥ

22^v

śakum̐taka pradakṣiṇa śata patrābhi no
vada, 12 |,

āpadas tvam̐ śakune bhadrām̐ ā vada
[8-12 = RVKh 2.2.1-5] tūimī mālsīnaḥ su-
matīś cikidvina, yad ut patvadasi | karkari
yathāḥ bṛhad vademavithesuvirā |, 13,
[RV 2.43.3]

iti śāntisūktam̐, atha puṣṭikasūktam̐,

om̐ āśuḥ śīśāno vṛṣabho na bhīmo |
ghanāghanaḥ kṣobhanaś caryaṇīnām̐, sa-
kraṃ | dano mimiṣa ‘ekaviraḥ śataṃ senā
‘ajayat śākam̐ īndra [VS 17.33], 1,

yaj jāgrato dūram̐ uldaiti daivaṃ tad u
suptasya tathavaiti, dūragalma jyotiṣām̐
jyotir ekaṃ tan me mana śivaṣaṃ-kal-
pamastu [VS 34.1], 2,

sahasraśīrśā puruṣaḥ | sahasrākṣa saha-
srapātrā sa bhūmiṃ sarvata | sprstvat pra-
tiṣṭha daśāṅgulaṃ [VS 31.1], 3,

vibhrā dvṛhat pibatu somyam̐ aḍv āyu
dadha yajñapatāv avih | tam̐ vātajutto yo
‘abhirakṣati nmanā prajāḥ | prapoṣa pu-
rudhā virājati [VS 33.30], 4,

namas te | rudra mam̐nyava ‘uto ta iś-
yave nama, bāhu | bhyām̐ uta tte nama [VS
16.1], 5,

vvayam̐ soma vrata | tava manas tanūṣi
bibhrata, prajāvaṃtaḥ sa-

22^r

ce mahi [VS 3.56], 6,

eṣa te rudra bhāgaḥ saha svastām̐ | bi-
kayā ttam̐ juṣasva svāhai sa te rudra bhā-
ga ‘ākhus te paśru [VS 3.57], 7,

ava rudramad imahy ava delvaṃ tryam̐-
vakam̐, yathā no vvasyayas kara yvathā |
naḥ śreyas karad yathā no vyavasādyayāt
[VS 3.58], 8,

(b)heṣajam̐ sukham̐ meṣāya meṣyai [VS
3.59b], 9,

tryavalka yajāmahe sugandhi puṣṭi-

varddhanam, urvārukam iva baṃdhanān
mṛtyo mukṣīya mṛtāt [VS 3.60ab], 10,
tryambakam yajāmahe sugandhim
yaṅnivedanam, urvārukam iva baṃdhanād
ito | mukṣīya māmuta [VS 3.60cd], 11,
eṣa te rudrāvasat teṅna paro mujato
tīhi, avatatadhanvā pīnākāvasaḥ kṛttivāsā
ahiṃsan naḥ śiṅvo tīhi [VS 3.61], 12,
(try)āyuṣam jamadagneḥ kasyaṅpasya
(try)āyuṣam [VS 3.62], 13,
śivo nāmāsi svamṅdhninī te pitā namas te
‘astu mā mā hiṅsiḥ, ni varttayāmy āyuṣe
nnāśadyāya ppraljananāya rāyas poṣāya
suprajāstvāmya sulvīryāya [VS 3.63], 14,
catusvasti, 15,
svastiṅna indro [VS 25.19], 16,
payah pṛthivyām [VS 18.36], 17,
viṣṇo-

21^v
rarāta [VS 5.21], 18,
agnir devatā [VS 14.20], 19,
dyauḥ śāntīre [VS 36.17], 20,
tato yathākarma kārayat, ṣaḍkarmam
ucyate tatra vivāham garbhasambhava,
nāmānnaprāśanam kṣaudram mekhalā-
*yaṅdhanam kramāt.*⁴⁵ *jaladhārāyā saha-*
karmakarttā svastīkāsane sthāye, kayatā
biyahyayāta nālyakana lāsālāyā svastīkāsa-
nasa taya |, om asuragṅnam indra sakham
samutsu bṛhaṅneso nāma vivāha hema, aho
mucam oḅgirisam jayamntī svasty ātriyam
manasā ca | tārksyam prayata pāṅsaraṅam
pra-padye svasti | samvādeṣu bhayamṅ ostu
[RVKh 2.4.1], ikā palkāna gālle, rakṣoha-
nam valagahana vaiṣṅmavīm idam aham
taṅ valagam uktirāmiṅme niṣṅthyo ṣam
almātyo nicakhānedam ahanam valagam
uktirāmiḥ yam me samāno yamasamāno
nicakhānedalm aham taṅ valagam uk-
tirāmiḥyam me savandhu yaṅ asavaṅdhu
nnica-khānedam ahan taṅ valagam uktirā-
mi yam me sajāto nicakhānotkṛtyām | kirā-
mi [VS 5.23], *vali, om adyavocad adhivaktā |*
prathamō daivyo bhiṣakū, ahiṅs ca sarvāḥ

⁴⁵ Unidentified verse, read:
ṣaḍkarmam ucyate tatra
vivāham garbhasambhavam,
nāmānnaprāśanam kṣaudram
mekhalābandhanam kramāt.

21^f
jaṅbhayamṅ sarvās ca yātuḥdhānyo dh-
varāciḥ parā sulva [VS 16.5], *dīpa, om*
tejo ‘si sukram asy amṛtam asi | dhāma
nāmāsi priyam devānām anādhṛṣṅthan
devalyajanam asi [VS 22.1]. *argha-pātro-*
dakenābhyukṣaṅam |, om devasya tvā [VS

1.10], *śilapene, om tava vāyuv ṛhalhaspate*
tvaṣur jāmatar adbhuta, apāṅsya ā
vṛṅṅmah [VS 27.34], *kayatā-vivāhmana*
kalaśapūjā yālcake, sampūrṅa kalaśāya
svasthānakṣetrapālla vahidvārām gaṅebhyo
idam āsanam nama. | puṣam nama, evam
pādārgḥa hastārgḥa canda-nālksata puṣam
nama, dhūpa, dīpa, stotra, ratnoṅsadhī saka-
la tīrtha jalena purṅśvachatrapaṅtrava
suśobhitapuṣpa-mālā, yajṅṅeṣuyāgyaṅ viṣaya
munibhiḥ praśastam tvāṅ kumbhamūrt-
tīśiṅva śaktī yutam namāmī, kegya tānake,
śāntīka-puṣṅka puṣam deyam, om dyauḥ
śāntīre [VS 36.17], *maltā phāḥ, tāḍācāpvā*
pūjā, om agni mūrdhā [VS 3.12], *om trā-*
tāram indram avitāram idramṅ have haṅve
suhamṅ śūram indra, hvayāmi śakram
praru-hvūtam imḍramṅ svasti no madya-
avā dhātṅ imḍū [VS 20.50], *maltā phāna*
tvāye, om asuragṅnam im [RVKh 2.4.1b],
tāḍācāna

20^v
tvāya, ṣagonanam tvāya, ṣagona vālāya
devalstaṅ tāne, macāyātam candana tīcake,
om yaḥd aldyā ka [VS 33.35], *(s)imḍūra,*
tvam javiṣṅtha dā [VS 13.52], *ṣagona, daldhī*
krāvṅo [VS 23.32], *mīmīcāna tvāya, gutacī*
kaṅko | sathuṅāva hāye, om kāṅṅtāḅḅāta
[VS 13.20], nālyakanam lāsālāva svasti-
kāsanasa taya, | lusi dhenake, lusi ninīna
phaya, snāna yāṅtakāva lāsālāva hayā
svastīkāsanasa talye, nṛpaṅchanādi purva-
vat, pātakayatā svāṅna lavahlāye, om vasoḥ
pavitram asi satadhāṅram vasoḥ pavitram
asi sahasradhāram, deva tvā savitā punā-
tur vasoḥ pavitreṅa satadhāreṅa | supvā
kām adhukṣa [VS 1.3], *nāyakamṅna velā*

telañāva | *kayatā cīke*, *putugāthī javasa lāke*, **svasti na mimītā** [RV 5.51.11], *gāthīsa lamkhana hāye*, **om̐** | **devasya tvā** [VS 1.10], *candana*, **yad adya ka** [VS 33.35], *siṃndūra*, | **tvam̐ javiṣṭha ā** [VS 13.52], *puṣpa*, **yāḥ phalanī** [VS 12.89], *kīga tālnake*, **jenendrā** [AV 1.9.3], *puna macāyata sagona biya* |, *candana*, **yad adya ka** [33.35], *sindūra*, **tvā javiṣṭha ya** [VS 13.52], *sagona*, **dadhi krā** [23.32], *vasasuyā kayatā svālna tayā biya*, **om̐ vaso pavitre** [VS 1.3], *siphā ālrarti*, **om̐ yā phalanī** [VS 12.89], *ārati kene*, **tejo**

20^r

si [VS 1.3], *sakalana tāya hole*, **manojūti** [VS 2.13], *thoteḥ* | *dhunañāva*, *anna-saṃkalpa*, *kaleśadakṣiṇā*, | *sagona paṃcavali dakṣiṇā chāyāḥ*, *brā-hmaṇayālta biye*, *joṣi acāry-ayātaṃ biya*, *cumadhi* | *catāmadhi chāye sakalata biya*, *ācamana* |, *nyāsa likāya*, *kalaśa visarjana*, *kalāsayā lamkhana hnas-kanasa luya*, *abhiṣeka* | *biye*, **om̐ devasya tvā** [VS 1.10], *candana siṃndūra sagona tīcake*, *āsirvāda boñāva svāna biye* |. *hnas-kana huyā choya*, **pūrṇacandra**, *devasta* | *kene thavataṃ svaya*, *sāchi thāya*, *adyādi*, | *amuka gotrapannasya amukasya mekh-lāvaṃndhana kalasārcana sampūñārthaṃ kṛta karmalsāchiṇa śrīsūyyārya arghaṃ nama*, *puṣpaṃ nalma*, *vali visarjana yāya* **sarva maṃgala māṃgalye** [see fn. 36], *iti mekhalāvanadhana kalasārcalna pūjāvidhī samāpta*.

1b. The Manual of the Ten Rites₁

Now Śrī Bhārgavī Kānta's Manual of the Ten Rites. *Om̐*. Śrī [Rājopā]dhyaya.

The Shaving of the Head (cūḍākarāṇa)

1^v

Salutation to Śrī Gaṇeśa. Now the ritual of (the first) shaving of the head. The *yajamāna* should sip three times water (from the palm of

the hand). (Place a) plate (with *pūjā* materials such as) flowers (etc. on the ground).⁴⁶ Ritual decision (*vākya*) starting with “Today etc.”:⁴⁷ The Brahmin should perform the worship of the sacred vase (*kalaśa*) with the protecting formula(s) *siddhirastu...* (until) *yathā-vāṇa...* (see Rāj p. 20 and Dkv₁ fol. 20^v). (Perform) here the worship of the sixteen (digits of the) moon's (disc) on the bronze plate with salutations to Indra, Candra, Niśānātha, Śītāṃśu, Śāśalāñchana, Vidhu, Tārādhpati, Śāśin, Abja, Uḍupa, Ṛkṣa, Pūrṇimā and Dvijarāja.⁴⁸ (Recitation of the) *veda* (i.e. *mantra*) **imaṃ devā asupatnaṃ** (VS 10.18). (Act) here in the auspicious moment (*yathākarma*). The *nāyaka*⁴⁹ should bring the boy holding his hand and make him seat on a *svastika*.⁵⁰ Fan (the smoke of) burnt rape and mustard seeds (reciting) **rakṣohanam̐** (VS 5.23). Wash ritually (the body of the boy) with water and rice (reciting) **adhy avoca** (VS 16.5). Salutation.⁵¹ Offer a lamp (with a burning wick and the *mantra*) **tejo 'si** (VS 22.1). Sprinkle water from the *arghyapātra*⁵² (reciting) **devasya tvā** (VS 1.10). Let (the boy) worship the sacred vase (saying) “This seat (is) for all the filled sacred vases (or the deities invoked in the vases)”. Salutation. Salutation (with) flowers. (Give a *tikā* to the *yajamāna* and/or boy with) sandalwood (paste) and vermilion. Salutation (with) flowers and a sacred thread (*yajñopavīta*). Incense. Light (with a burning wick).

1^r

Now fragrant materials etc. Worship of the lamp, the wooden measuring vessel⁵³ and the key (reciting) **agnir mūrdhā divaḥ** (VS 3.12) (and) **trātāram indram** (VS 20.50). One should wave⁵⁴ with lamp, wooden measuring vessel and key. Offering of oil.⁵⁵ Wave a bamboo plate (reciting) **ausraghnam** (RVKh 2.4.1b). Offer oil on the head, hands and legs (of the boy with) **kāṇḍāt-kāṇḍāt** (VS 13.20). The worshipper should comb the hair (of the boy) with a porcupine bristle and divide it

⁴⁶ The plate should be given by the *yajamāna* to the priest: see below under *annaprāśana*.

⁴⁷ See Michaels 2005 for the full formula of *saṃkalpas*.

⁴⁸ Names of the moon or lunar mansions; the list is incomplete.

⁴⁹ The chief or senior most of the extended family (Nev. *phukī*), in modern Nev. *nāyah*.

⁵⁰ The traditional Newar welcome ritual.

⁵¹ The number 2, abbreviation for *namaḥ*, is somehow irritating here since the object of the greeting is missing.

⁵² A ritual vessel filled with water which is used for the reception and purification of participants in the ritual; see Glossary, s.v.

⁵³ *pha*, a (wooden) measuring vessel for 8 *mana* (c. 2 kg) of rice.

⁵⁴ The ritual items are usually waved in front of the boy; this should be done by the eldest woman of the family; see Glossary, s.v. *mātā-phā-tācā-pūjā*.

⁵⁵ Normally any woman dips a bundle of *dūrvā* grass into sesame or mustard oil and then touches with it the head, hands and feet of the boy.

into two parts (reciting) *dirghāyutvāya* (KS 3.9.6). Bind wood and leaves (in the hair). (For it is said:) “In the east (above the forehead, a piece of) the banyan tree (Skt. *vaṭavṛkṣa*, syn. *nyagrodha*, Nev. *bar*, cl. Nev. *barhasi*; *Ficus bengalensis*), in the south (above the right ear, a piece of) the country fig tree (Skt. *udumbara*, syn. *sadāphala*, Nev. *dubasi*, cl. Nev. *dumbalasi*; *Ficus racemosa*), on the left (i.e. north, above the left ear, a piece of) the *bo* tree (Skt. *aśvattha*, syn. *pippala*, Nev. *valasi*, cl. Nev. *varangatasi*; *Ficus religiosa*), in the west also (above the right ear, a piece of) the bastard teak or flame of the forest tree (Skt. *palāśa*, Nev. *palasi*, cl. Nev. *palāsasim*, *lāhāsi*; *Butea fondosa*).”⁵⁶ (The following is) the *mantra* for binding the wood (and leaves into the hair): *oṣadhe trāyasva...* (VS 4.1). After this draw a *svastika* on the hands of the maternal uncle and worship (the hands). (Give) *dakṣiṇā* (to the priest or gods⁵⁷). Hand over a golden needle, a silver needle, a golden razor and a silver razor (to the maternal uncle). The father⁵⁸ should pour hot (and/or) cold water (reciting) *uṣṇena vāya...* (PG 2.1.6). By this *mantra* *mikhiścāpa*.⁵⁹ The father should pour water in the east (of the hair), then should the maternal uncle shave the hair at (the given) auspicious moment (reciting) *ya bhūriścārā divaṃ ...* (PG 2.1.16). (The same) in the south (reciting) *oṣadhe trāyasva svadhite mainaṃ hiṃsiḥ* (VS 4.1). (The same) in the north (reciting) *śivo nāmāṃsi* (VS 3.63). (The same) in the west (reciting) *ya bhūriścārā divaṃ ...* (PG 2.1.16).

2^v

Imagine that the whole head is shaved⁶⁰ (reciting) *yatkṣureṇa māskāyu mukhaniṣi* [PG 2.1.19⁶¹]. *mūrdhānaṃ divo aratiṃ ...* (VS 7.24). Pierce the ears: on the right side with a golden needle, on the left side with a silver needle (reciting) *bhadraṃ karṇebhiḥ śṛṇuyāma ...* (VS 25.21). Give sandal-wood paste etc. and *svagā*. Shower pieces of fruits

(etc.) from the measuring vessel (on the head of the boy with) *yāḥ phalini* (VS 12.89). (Make this) three (times).⁶² Show (and offer) the lamp (to the boy with) *tejo 'si* (VS 22.1). (Everybody should) throw popped rice (on the head of the boy while the priest recites) *mano jūtir* (VS 2.13). Worship the hand(s) of the barber. Give the golden and silver razor with *dakṣiṇā* (to the barber). Give (him also) a small plate.⁶³ After finishing this much, the chief person (*nāyaḥ*) should take away the boy holding his hand. Place (him) on the seat (decorated) with a *svastika*. Shave the head. The father's sister (*nini*) should collect the (shaved) hair. Throw sweet meat (on the plate for the barber). Let the boy be besmeared and bath with mustard oil cake. Let (the boy) undress. After finishing this, the *nāyaḥ* should bring the boy holding his hand. Let (the boy again) sit on the seat (decorated) with a *svastika*. Fan (the smoke of) burnt rape and mustard seeds (reciting)

2^r

rakṣohanam (VS 5.23). Clean (the eyes) with (uncooked) rice (and) water (and) place (the rice) in the woven (bamboo) basket (reciting) *adhy avocad* (VS 16.5). Show (and offer) the lamp (to the boy with) *tejo 'si* (VS 22.1). Sprinkle water from the *arghyapātra* (reciting) *devasya tvā* (VS 1.10). Let (the boy) worship the sacred vase (saying) “This seat is for all the filled sacred vases”. Salutation. Salutation (with) flowers. Also (give a *tikā* of) sandal-wood (paste and) vermilion (to the boy). (Give him the) Sacred Thread (*yajñopavīta*). Burn incense. (Wave) light (with a burning wick). Now fragrant materials etc. Worship the lamp, the wooden measuring vessel and the key (reciting) *agnir mūrdhā* (VS 3.12) (and) *trātāram indram* (VS 20.50). Wave the lamp, the (wooden) measuring vessel and the (iron) key (over the head of the boy reciting) *ausragham* (RVKh 2.4.1b). Draw on the head of the boy

⁵⁶ Cf. also Dkv₂ fol. 5r.

⁵⁷ See Glossary, s.v. *dakṣiṇā*.

⁵⁸ In other texts and in modern practice it is mostly the *nāyaḥ*.

⁵⁹ Meaning unclear. Is it *japa*?

⁶⁰ The maternal uncle should only imagine this; the actual shaving is done by the barber.

⁶¹ “O Barber! You are the cutter of the hair. Cut and shave the head of the child with that swift soft razor. Do not decrease (cut or shorten) the child's life.”

⁶² This is the traditional *siphārati* ritual (see Glossary s.v.).

⁶³ DCN s.v. *suchālimi*, “a kind of basket”, nowadays called *mimicā*.

a *svastika* with sandal-wood paste. Apply this (sandal-wood paste) on the whole head (reciting) *gandhadvārāṃ* (RVKh 2.6.9). Place some white sesame on the head (of the boy). Bind the *kumahaḥkaḥ* thread⁶⁴ (around on the head with) *rakṣohanam* (VS 5.23). Bind a silk thread (around the head with) *pavitre 'stho* (VS 1.12). Stick a porcupine bristle, stick a traditional comb,⁶⁵ stick a piece of *kuśa* grass (in the hair again with) *pavitre 'stho*. For *kuśa* grass (the *mantra*) *brahmanaspate* (VS 34.58). Apply black soot on the eyes (of the boy reciting) *yuñjanti bradhnam ...* (VS 23.5). Bind a round paper decoration (Nev. *phani*)⁶⁶ (on the tuft reciting) *tava vāyav ...* (VS 27.34). Wave the (Nev. *thāybhū*) plate on which is a *candramaṇḍala* is drawn. Give *svagā*. Offer (rice) to the gods. Paste (a *tikā* of) sandal-wood paste on (the forehead of) the child.

[Fols. 3^v–5^r, l. 6, deal with marriage, from *gandharvavivāha* until *caturthīkarma* or *keśabandhana*, fols. 5^r, l. 7–6^r treat the ritual insemination (*garbhādhāna*)]

The Night Vigil for the Goddess Śaṣṭhī (*śaṣṭhījāgarāṇa*, Nev. *chaithī*)

7^v

Now the rules for the night vigil for the goddess Śaṣṭhī⁶⁷ (in the sixth night after delivery).⁶⁸ Let the child take a bath. Wherever Viṣṇu is established (i.e. the place where the ritual is commenced), exactly there the ritual dissolution (*visarjana*) should be performed. Send a share of the offerings (*bali*) to the absorbing stone (*pikhālakhu*). Make a ritual bath of (the statue of) Nārāyaṇa. Welcome (the child with a white cloth) at the auspicious time.⁶⁹ Give a finger to the boy (to welcome him). Place (a person) on the door holding a sword. Here hand over the flower basket. Worship (Viṣṇu) according to the custom (i.e. with) incense, light, recitations

(and) prayers. Worship the Brahmin. (Recite the) *śāntikapuṣṭika* (*mantras* with) *svasti no mimītā* (RV 5.51.11, see VbP, p. 25); *kani-krada* (RV 2.42.1); *āsuḥ śisāno* (VS 17.33); *yaj jāgrato* (VS 34.1); *sahaḥsraśīrṣā* (VS 31.1); *agnes tanūr* (VS 1.15) (and) *vayam soma* (VS 3.56). Worship at the birth place (of the child) in the temple of Śaṣṭhī at the auspicious time. Place a grinding stone. Offer a lamp with six (wicks) to the Śaṣṭhī goddess. Offer fragrant materials etc. Recitation and (the following) prayer: “Śivā, Sambhūti, Prīti, Saṃtati, Anusūyā and Kṣemā – these six are (the names of) the Śaṣṭhī goddess.”⁷⁰ Offer fragrant materials etc. Give flower during the (recitation of the) *śāntikamantra*. (Make) the ritual decision for food. *Dakṣiṇā* (should be given to the gods and priest). (Auspicious) recitations. Blessings from the gods (in the form of *prasāda*). Release (the deities). Send a share of the offerings (*bali*) (to the *pikhālakhu*, see above). Ritual washing. Fragrant materials etc. Blessings. Speak (a few pleasing words) to the new-born child. Here end the rules for the night vigil for the goddess Śaṣṭhī. Hail.

The Name-giving Ritual (*nāmakaraṇa*)

7^r

Now the ritual of name-giving. The worship of the sacred vases should be performed according to the rules. (The ritual decision:) “(I wish) to make the worship of praising the prosperous (*bhūta*) sacred vase (for the rite) of the name giving for (a boy or girl from) such and such lineage (*gotra*). (Therefore) I hand over the water pot (and) the plate with flowers (etc.). Salutation. May it be successful!” (Hand over the *pūjā* plate with the protecting formula(s) *siddhir astu...until yathāvāṇa...* (see Rāj p. 20 and Dkv₁ fol. 20^v). Worship of the (child’s) golden bangles (*piucā*)⁷¹. (Recitation of the) *veda: askannam adya ...* (VS 2.8) and *sam akhye devyā ...* (VS 4.23).

⁶⁴ Also used in Iḥi ritual; see Glossary s.v.

⁶⁵ Usually made of ivory.

⁶⁶ See figure on p. 56.

⁶⁷ A popular goddess and mother of Kārtikeya or Kumāra, see Slusser 1982: 120.

⁶⁸ Normally a Brahmin is not called for this ritual.

⁶⁹ *marjātā* = Skt. *maryādā*, see DCN s.v.

⁷⁰ On the margin this sentence is repeated with slight corrections: *śivā saṃbhūti nāmā ca prīti sanatir eva ca. anusūyā kṣamā caiva ṣaḍete śaṣṭhidevatā. Read śivāsambhūti nāmā ca prīti santati eva ca, anusūyā kṣemamś caiva ṣaḍete śaṣṭhidevatā.*

⁷¹ These bangles are often presented by the father’s sister in the weeks after delivery, see Nepali 1965: 95.

Invocation etc. Bring the child holding his (or her) hand at the auspicious time (reciting) **asuragṇam ...** (RVKh 2.4.1b). (Fan the smoke) of rape and mustard seeds (burnt) in an earthen cup filled with fire (reciting) **rakṣohanam** (VS 5.23). Clean the eyes (of the child) with water (and uncooked) rice (reciting) **adhy avocad** (VS 16.5). Offer light (to the child reciting) **tejo 'si** (VS 22.1). Sent (the clay cup with fire) to the absorbing stone (*pikhālākhu*). Sprinkle water from the *arḡhyapātra* (reciting) **devasyatvā** (VS 1.10). Place flowers (on the head of the child). Worship (him or her) with lamp, wooden measuring vessel (and iron) key (reciting) **agnir mūrdhā divaḥ** (VS 3.12) (and) **trātāram indram** (VS 20.50). Wave the lamp, wooden measuring vessel (and iron) key (over the head of the child reciting) **a-**

8^v

suraghna (RVKh 2.4.1b). Wave *svagā*. Worship the sacred vases (saying) “This seat for the fully filled sacred vases”. Salutation. Salutation (with) flowers, sandal-wood paste, vermilion, flowers, incense, lamp, food (*naivedya*) etc. Recitation of the **ratnoṣadhi** (-verse): “I salute the sacred vase which is full with water from all the religious places, which is decorated with many leaves (and flowery garlands), which is the object of sacrifice in a sacrificial ritual, which is eulogised by the sages (and) which has the presence of Śiva and Śakti.” Fragrant materials etc. Give *svagā*. (Give a *tikā* of) sandal-wood paste (to the child reciting) **yad adya kac** (VS 33.35). (Give also a *tikā* of) vermilion (reciting) **tvam yaviṣṭha dā[śuṣo]** (VS 13.52). Give *svagā* (reciting) **dadhi krāvṇo** (VS 23.32). Give a dress (called *michālaṇa*) placing on it the *gocā* flower⁷² and a small saucer with oil, rice, a ring, a case with black soot (Skt. *añjana*) to the child (reciting) **vasoḥ pavitram asi** (VS 1.3). Wave with a betel pouch (reciting) **ausragṇam** (RVKh 2.4.1b). Tell

(secretly) the name to the child.⁷³ Feed ghee to the child. Give *bali* with another betel leaf (to the gods?). Paste two betel leaves on the wall where the child was born (reciting) **svas-ti no mimītām** (RV 5.51.11). Wash the mouth of the child. Send left-overs out (to the *chvāsaḥ*). Wave the wooden measuring vessel with a light on it (reciting) **yā phalinir** (VS 12.89). Wave lamps (reciting) **tejo 'si** (VS 22.1). Everybody should throw popped rice (on the child while the priest recites) **mano jūtir** (VS 2.13). (This rite is called) *pratiṣṭhā*. (Make a) ritual decision for the food of the Brahmin (*annasaṃkalpa*). Offerings (of money) to the sacred vase. Send off the (deities in the) sacred vases. (Throw) the left-overs (on the *chvāsaḥ*). Sprinkle water from the sacred vase (on the participants). (Give a *tikā* of) sandal-wood paste (to the participants). Blessings. Clean the mirror and (let the participants) see their face (in the mirror) and release (the sun) as the witness. Recitation as before: **sarvamamḡalamamḡalye**⁷⁴. Here ends the ritual of name-giving. Hail.

The Rice-feeding Ritual [anna-prāśana]

8^f

Salutation to Śrī Gaṇeśa. Now the rules for the rice-feeding ceremony. The worshipper (*yajamāna*) should sip water (from the hand). (Hand over) the flower basket. (Ritual decision:) “Today etc. (I wish) to make the worship of praising the sacred vase (for the rite) of the rice feeding ceremony for such and such (boy or girl) of a worshipper from such and such lineage (*gotra*). (Therefore) I hand over the water pot (and) plate with flowers (etc.). Salutation. May it be successful!” (Hand over the *pūjā* plate with the protecting formula(s) *siddhir astu...until yathāvāṇa...* (see Rāj p. 20 and Dkv₁ fol. 20^v). Perform the worship of (the deities in) the sacred vase according to the rules. Worship the face of Bhairava (reciting) **askannam adya ...** (VS 2.8) and

⁷² Bhaktapur-Nev. *gvēsvā*, a lilac betel nut shaped flower representing longevity.

⁷³ It is said that the name given at this moment is not disclosed to others.

⁷⁴ From the Mārkaṇḍeya-purāṇa 91.9; see above fn. 36.

sam akhye devyā ... (VS 4.23). Invocation etc. (Purify the child with) grain (and) oil. Place marihuana grass, the old clothes (of the child), the garland of leaves from the pipal tree (*aśvattha*, *Ficus religiosa*) and the wooden measuring vessel (on the ground). Make the eyes on the Bhairavī (or Bhairava?) out of watered beaten rice (moulded on the body of the wooden measuring vessel). Hang the garland related to the Navagraha (*grahamālā*) on the *kalaśa* reciting: “Place the garland (*grahamālā*) in a serpentine form (around the pot) with *baka* and lovely *nāgakeśara* flowers accompanied with (*dūrvā*) grass and rice on it. Place according to the procedure for the sun etc. (i.e. the Navagrahas): on each place.

9^v

For the sun (take) a red stone, for the moon the *vaca* (*Acorus colamus?*) herb, for Mars a part of the *kuṣṭa* plant is recommended, for Mercury a lotus flower, for Guru the seeds of the *putranjīva* plant, for Jupiter a Basil twig, for Śani (a piece of) iron, for Rāhu a *phaṇī* twig and for Ketu a little bean” – such says the Grahamālikā.

[Here follows a sketchy diagram for placing the *grahamālā*:]

Worship of the sacred vases. Perform according to the *karma(kāṇḍa)*. The child together with the mother should be taken to be placed on the seat (marked) with a *svastika*; let the eldest male member of the lineage (*nāyaha*) then pour (water on the ground). Purification etc. Wave with light and the iron (key). Ritual washing (*abhīṣeka*) with sprinkling water from *arghyapātra*. Worship of the sacred vases. Give *svagā* with a pair of dress (*bhairavīvastra*, sic!). Fruits etc. from the clay pot should be poured three times on head, hands and shoulders (of the child).⁷⁵ (Make) a ritual decision for the offering of fruits (i.e. *phala-prāśana*). (Make) a ritual decision for the (feeding of) fruits, Brahmins (and) all (sacred

vases). To all (participants) the pot of fruits (etc.)

9^r

should be given. (Now) the feeding of fruits (to the child). Offer *pañcabali* with roots and fruits on a betel leaf. Mix a seed of coconut and betel nut in a banana. Feed five handfuls (*pañcagrāsa*, reciting) **yāḥ phalinīr** (VS 12.89) and **svasti no mimītām** (RV 5.51.11). Place the rest of the fruits somewhere else. Send out the left-overs to the *kalā-Ajīmā* (i.e. to the absorbing stone, the *chvāsah*). Blessings (again reciting) **yāḥphalinīr**. Now clay of land, clay for (building) a house, rice, weapons, book, ornaments or clothes should be taken by the child (while the priest recites) **hiraṇyavarṇām hariṇīm ...** (RVKh 2.6.1-2) Give again *svagā* and a dress. Put rice on the head (of the child). The following will be the result of the touching of the child during the rice-feeding ritual: “When he or she takes the rice, then (he or she will have a lot of food in her future life); if he or she takes the book, he or she will become the king of poets; with (taking) the ornaments he or she will be lucky; if the pen (is chosen), he or she will be respected; if clay is taken, he or she will get land; such it is what the child takes.” That is what the sages say in the respected rice-feeding ritual. Rice should be thrown three times (reciting) **asuragṇam** (RVKh 2.4.1b).

10^v

(Now) the worship of the white goose.⁷⁶ Touch with the mouth of the goose the mouth of the child. Imagine this as taking the (inner) fire of the goose (and giving it to the child). (Recite) **īrmāntāsaḥ ...** (VS 29.21). Offer *pañcabali*. Sent a share (without salt) to the Sun (god). Take five handfuls of food (from the *thāybhū* plate reciting) **svasti no mimītām** (RV 5.51.11). Take three times big handfuls of food (from the *thāybhū* plate). Place the food plate elsewhere. (Send) a share of the

⁷⁵ This is the traditional *siphārati* ritual (see Glossary s.v.)

⁷⁶ The *haṃsa* is the vehicle of Sarasvatī.

left-overs to *kalā*-Ajimā (i.e. to the absorbing stone, the *chvāsah*). (Recite) **annapate** (VS 11.83). Ritual decision for the food. *Dakṣiṇā* (for the deities and priests). Recitation (of blessings). (Dissolve the) mental commitment (*nyāsa*). Release (the deities in) the sacred vases. Ritual washing. (Give *tikā* with) sandalwood paste etc. (and) blessings (to all participants). (Let them look into the mirror with the) *pūrṇacandra*(-mantra: see Glossary s.v.). (Release) the sun as the witness. Release (i.e. send a share to) Kumārī. Have a look to the sun. Here end the rules for the feedings of fruits and food. Hail.

200
23 5 12
3

Thus in the year (V.S.) 2005, on Tuesday, the 23rd day of Caitra. Hail.

200
23 5 12
3

In (the year) 2005, (month) 12, (day 23), (week day) 3 (= Tuesday)

11^v

Scribe: Astrologer Śyāma Kṛṣṇa Jośi, residing in Ḍokachē at Khaumātvāḥ in Bhaktapur

11^r (empty page)

The Loin-cloth Ritual (*mekhalā-bandhana*, Nev. *kaytāpūjā*)

12^v

Om, salutations to Śrī Gaṇeśa. Now the worship of the (deities in the) sacred vases. The worshipper (*yajamāna*) should sip three times water (from the hand). (Hand over) the flower basket. (Ritual decision for the worship of the sacred vase:) “Today etc. (I wish) to make the worship of praising the sacred vase (for the rite) of the tying of the girdle for such and

such (boy) of a worshipper from such and such lineage (*gotra*). (Therefore) I hand over the water pot (and) basket with flowers (etc.). May the beginning of the rite be well! May there be an increase in gaining wealth! May there be vigour in the bodies! May there be peace in your house! (May) all the obstacles be calmed down, (may) there be all embracing highest peace, (may you attain) long life, (many) son(s), (fulfilment of) desires, increase in wealth and progeny. Like a shield protects from the blows of arrows (similarly this ritual will be a protective shield against the blows of all sorrows). Through this protecting formula (*kavaca*), which averts all arrows (of misery), the (following ritual) will be warding off (all obstacles).” Sip three times water (from the hand). (Ritual decision:) “Today etc. (I am) to make the worship of praising the sacred vase (for the rite) of the tying of the girdle for such and such (boy) of a worshipper from such and such lineage (*gotra*).” Ritual water (*argha*) to Śrī Sūrya (as the witness). Salutation (reciting) **ā kṛṣṇe...** (VS 33.43). Salutation with flowers. Salutation to the guru. Three times sipping water (*ācamana*). Worship of the *arghapātra*. Worship of the self. Then (ritual) bath for the gods (reciting) **om svastī na indro...** (VS 25.19). Bathing (the deities) with five kind of cow products. Bath with *pañcāmṛta* (and the mantras) **payah prthivyām paya** (VS 18.36); **dadhikrāvṇo** (VS 23.32); **madhu vātā** (VS 13.27); **ghṛtaṃ ghṛtaṃ** (VS 5.38 or 6.19); **namaḥ sabhābhyaḥ sabhā-patibhyaś** (VS 16.24) and **de-**

12^r

vasya tvā savituḥ (VS 1.10). (*Tikā* to the deities with) sandalwood (paste reciting) **yad adya kac** (VS 33.35). Vermilion (i.e. *tikā* to the gods reciting) **tvam javiṣṭha dāsuso** (13.52). Unbroken rice (reciting) **askannam adya** (VS 2.8). Holy thread (and) flowers (reciting) **yāḥ phalanī** (VS 12.89). Then worship of the doors⁷⁷ (of the house reciting) **tat**

⁷⁷ A garland is hung at the entrance door of the house of the worshipper.

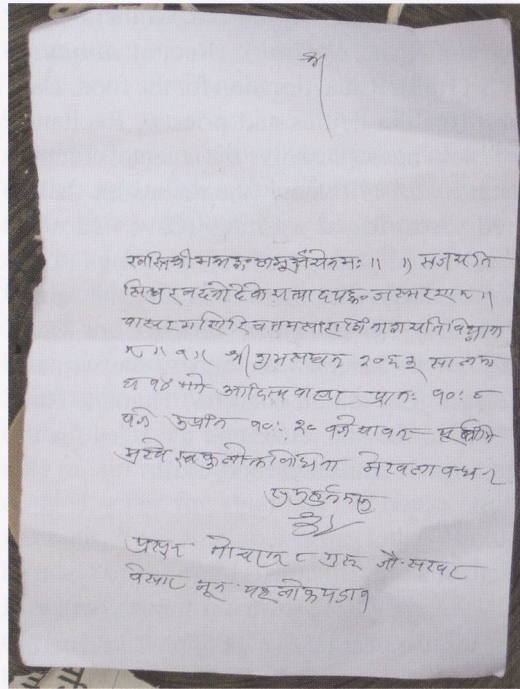
tvā yāmi brahmaṇā... (VS 18.49); *devasya tvā savituḥ...* (VS 1.10); *gaṇānām tvā gaṇapatiṁ...* (VS 23.19); *bṛhaspate...* (VS 26.3); *catvāri śṛṅgā trayo ...* (VS 17.91); *dvāro devīr anv asya ...* (VS 27.16). *hiraṇyagarbhaḥ sam avarttatāgre...* (VS 13.4). *sapta ṛsayah pratihitāḥ ...* (VS 34.55).

13^v

brahma yajñānam (VS 13.3), *viṣṇor rarāṭam asi* (VS 5.21) and *namaḥ śambhavāya ca* (VS 16.24). Invocation etc. (Thus) the worship of the doors according to the rule; this all should fulfill the rules. (Salutation to the) power of the (wooden measuring) vessel on the seat of the lotus (*kamala*). Salutation to the seat of Ananta (i.e. Viṣṇu). Salutation to the seat of Śiva (Skanda). Salutation to the seat of the stalk (*nāla*). Salutation to the seat of the lotus (*padma*). Salutation to the seat of the leaf (*patra*). Salutation to the seat of the filament (*keśara*). Salutation to the seat of the pericarp (*karṇika*).⁷⁸ Recitation (of) *ājighra kalaśam* (VS 8.42). Salutation to the seat of the Navagrahas beginning with the sun. Salutation to the flowers. Salutation to the Sun. Salutation to the Moon. Salutation to Mars. Salutation to Mercury. Salutation to Jupiter. Salutation to Venus. Salutation to Saturn. Salutation to Rāhu. Salutation to Ketu. Salutation to the birth planet. *ā kṛṣṇena* (VS 33.43). *imaṃ devā asupatnaṁ...* (VS 10.18); *agnir mūrdhā divaḥ* (VS 3.12); *ud budhyasvāgne...* (VS 15.54);

13^r

bṛhaspate adi yad aryo... (VS 26.3); *annāt pariśruto...* (VS 19.75); *śaṃ no devīr...* (VS 36.12); *kayā naś citra ...* (VS 27.39); *ketuṃ kṛṣṇvann* (VS 29.37); *tā asya sūdadohasaḥ ...* (VS 12.55). Thus the worship of the Navagrahas according to the rules. This all may completely fulfill the rules. Salutation to this seat of the Ten Protectors of the World beginning with Indra. Salutation with flowers. Salu-



Hindu initiation of boys.
Paper announcing the
auspicious moment (*sāit*) for
the Mekhalābandhana rite at
Vikram Saṃvat 2063, Māgh
14.

tation to Indra. Salutation to Agni. Salutation to Yama. Salutation to Nairṛtya. Salutation to Varuṇa. Salutation to Vāyu. Salutation to Kubera. Salutation to Īśāna (Śiva). Salutation to Ananta (Viṣṇu). Salutation to Brahmā.

14^v

trātāram indram... (VS 20.50); *agniṃ mūrddhā* (VS 3.12); *yamena dattaṃ trita...* (VS 29.13); *yaṃ te devī...* (VS 12.65); *imaṃ me varuṇa* (VS 21.1); *tava vāyav ṛtaspate...* (VS 27.34); *kuvid aṅga yavamanto ...* (VS 10.32); *abhi tvā sūra ...* (VS 27.35); *triṇi padā vi cakrame ...* (VS 34.43); *brahmaṇas-pate tvam...* (VS 34.58).

14^r

(Thus) the rules for the worship of the Ten Protectors of the Worlds beginning with Indra. This all may completely fulfill the rules. Salutation to this seat of the Eight Immortals beginning with Aśvatthāman. Salutation with flowers. Salutation to Aśvatthāman. Salutation to Bali. Salutation to Vyāsa. Salutation to

⁷⁸ Cp. the “Handbook of the Latyā Ritual”, ed. Gutschow/Michaels 2005: 154ff, fol. 14^r.

Hanumat. Salutation to Vibhīšana. Salutation to Kṛpācārya. Salutation to Mārkaṇḍeya.⁷⁹ *aśvatthe vo niśadanam...* (VS 12.79); *mahī dyauḥ pṛthivī...* (VS 13.32); *yasya kurmo grhe ...* (VS 17.52); *tīvrān ghoṣān kṛṇvate ...* (VS 29.44); *rakṣasām bhāgo 'si ...* (VS 6.16); *ayaṁ sahasram ṛṣibhiḥ ...* (VS 33.83);

15^v
prajāpate na tvad... (VS 10.20). *sapta ṛṣayaḥ pratihitāḥ...* (VS 34.55). Fragrant materials etc. (Thus) the rules for the worship of the Eight Immortal beings beginning with Aśvatthāman. This all may completely fulfill the rules. Salutation to this seat for the fortnights of the months (of the year) etc. Salutation (with) flowers. *ardhamāsāḥ parūṅṣi ...* (VS 23.41); *agneḥ pakṣatir vāyor...* (VS 25.4); *indrāgnyoḥ pakṣatir ...* (VS 25.5);

15^r
nakṣatrebhyaḥ svāhā... (VS 22.28); *suparṇaḥ pārjanya ...* (VS 24.34); *krāṇā śísur...* (RV 9.102.1); *yoge yoge tavastaram...* (VS 11.14); *ṛtavas te yajñam...* (VS 26.14); *saṃvatsaro 'si parivatsaro ...* (VS 27.45);

16^v
aśva stūparo gomṛgas ... (VS 24.1); *ayaṃ puro harikeśaḥ...* (VS 15.15ab); (...) *paśavo hetih pauruṣeyo ...* (VS 15.15b); *brāhmaṇāsaḥ pitarāḥ...* (VS 29.47); *aśvinā tejasā cakṣuḥ ...* (VS 20.80);

16^r
ā mandrair indra... (VS 20.53); *yatra vāṇāḥ sampatanti...* (VS 17.48); *ud u tyaṃ jātavedasaṃ...* (VS 7.41); *pañca nadyaḥ sarasvatim...* (VS 34.11); *upahvare girīṇām ...* (VS 26.15); *viṣṇoḥ karmāṇ ...* (VS 6.4); *namaḥ svabhyaḥ śvapatibhyaś...* (VS 16.28). *ājighra kalaśaṃ* (VS 8.42); *sahasraṃ dhukṣvorudhārā...* (VS 8.42); *catvāri*

śṛṅgā trayo... (VS 17.91). Fragrant materials etc. (Thus) the rules for the worship of the fortnights of the months (of the year) etc. This all may completely fulfill the rules.

17^v
Worship with *svagā*. (Give *tikā* with) curd (to the child). Salutation to this seat of Śiva (Umāpati). Salutation (with) flowers. *dadhi krāvṇo akāriṣaṃ...* (VS 23.32); *vasoḥ pavitram asi...* (VS 1.3); *dīrghāyutvāya ...* (KS 3.9.6); *tvaṃ yaviṣṭha dā[śuṣo]* (VS 13.52); *yāḥ phalinīr* (VS 12.89); *namaḥ parṇāya...* (VS 16.46). Then worship with *pañcabali*; *gaṇānāṃ tvā* (VS 23.19); *jātavedase sunavāma...* (RV 1.99.1); *imā rudrāya tavase ...* (VS 16.48);

17^r
ghṛtaṃ ghṛtapāvānaḥ... (VS 6.19); *namo babhluśāya...* (VS 16.18). *asaṃkhyātā* (VS 16.54); (...) *ambe ambike 'mbālike...* (VS 23.18); *sam akhye devyā...* (VS 4.23). Invocation etc. Worship of Gaṇeśa, cow and Kumārī⁸⁰ (reciting) *gaṇānāṃ tvā* (VS 23.19); *namo gaṇebhyo...* (VS 16.25); *āyaṃ gauḥ...* (VS 3.6); *jātavedase sunavāma ...* (cp. RV 1.99.1).

18^v
Invocation etc. Worship with *duke*.⁸¹ Recitation of) *dīrghāyutvāya ...* (KS 3.9.6). Worship of Śrī Sūrya etc. Salutation to Śrī Sūrya, Narāyaṇa, salutation to Sadāśiva, salutation to Gṛhalakṣmī, salutation to the *iṣṭadevatā*, salutation to Nārāyaṇa, salutation to Nāgarāja. *ā kṛṣṇena* (VS 33.43). *viṣṇo rarāṭam asi* (VS 5.21); *namaḥ sabhābhyaḥ* (VS 16.24); *śrīś ca te lakṣmīś ...* (VS 31.22). *bṛhaspate ati yad...* (VS 26.3). Invocation etc. Worship of the mirror (and) vermilion pot. Salutation to Śrī (mirror), salutation to Lakṣmī (vermilion pot). *samitaṃ saṃ kalpethāṃ...* (VS 12.57); *saṃ vāṃ manāṃsi ...* (VS 12.58).

⁷⁹ Paraśurāma is missing in this list of the *Eight Immortals*.

⁸⁰ These deities are represented in handfuls of *naivedya* food.

⁸¹ Meaning unclear; DCN: "duke, n., a kind of rice?".

18^r
śrīś ca te (VS 31.22). *catuḥ svasti payaḥ pacaśadvi-modvādaśa devatā. aṣṭo śāmtti prakurvītaḥ mahāpātakanāśanaḥ.*⁸² *svasti na indro* (VS 25.19); *payāḥ pṛthivyāṃ paya...* (VS 18.36); *viṣṇo rarātam asi* (VS 5.21); *agnir devatā...* (VS 14.20); *dyauḥ śāntir antarikṣaṃ...* (VS 36.17). Invocation etc. Thus the rules for the worship with the (*mantras* of the) *veda*. This all may completely fulfill the rules. Incense. *dhūr asi dhūrva...* (VS 1.8). Light. *tejo 'si śukram...* (VS 22.1). *agnir jyotir...* (VS 3.9).

19^v
naivedya. annapate 'nnasya ... (VS 9.83). Fruits. *yāḥ phalanīr* (VS 12.89). Popped rice (should be thrown). *mano jūtīr juṣatām...* (VS 2.13). Maṇḍala. (Recitation of the) *ratnośadhī*- (verse): “I salute the sacred vase which is full with water from all the religious places, which is decorated with many leaves (and flowery garlands), which is the object of sacrifice in a sacrificial ritual, which is eulogised by the sages (and) which has the presence of Śiva and Śakti.” (Thus) the rules for the worship with fragrant materials, flowers, incense, light, *naivedya* etc. This all may completely fulfill the rules. Worship of the Brahmin. The worshipper

19^r
 should sip water three times by the hand. *Arghya*-water to Sūrya. The worship of the Brahmin is to be done with ritual decision as given before. Salutation with *arghya* to Sūrya. Salutation (with) flowers. (Recitation of) “I salute the auspicious creator of light (the sun) who destroyed the darkness of ignorance of the ignorant people through the rays of knowledge.” Salutation to this seat for the filled sacred vase(s) and) the Protectors of the Local Area (*kṣetrapāla*). Salutation (with) flowers. In the same way salutation (with) washing of hands, washing of feet, sandal-wood paste, *akṣata*

and flowers. Salutation with *pādārgha* to the Trīṣṭubh metre, the Brahmā deity, the lineage (*gotra*), the (seer) Bhāradvāja (and) the Yajurveda. In the same way salutation (with) flowers, incense (and) *akṣata* with *hastārgha*. Salutation (with) flowers, sacred thread (*yajñopavīta*), incense (and) *akṣata* with *hastārgha* to the Nandikeśvara (= Jośī). Incense and light. Now fragrant materials etc. Now the *śāntika(-sūkta* and *svastivācana*):

svasti no mimitām... 1 (RV 5.51.11), *svastaye vāyum... 2* (RV 5.51.12), *viśve devā no adyā ... 3* (RV 5.51.13)

23^v⁸³
svasti mitrāvaruṇā... 4 (RV 5.51.14), *svasti panthām... 5* (RV 5.51.15), *svastyayan-tārkyam... 6* (RVKh 2.4.1), *aṃho mucam āṅgirasam... 7* (RVKh 2.4.2);⁸⁴

kanikradaj januṣaṃ ... 1, mā tvā śyena ud vadhīn mā suparṇo... 2, ava kranda dakṣiṇato ... 3 (1-3 = RV 2.42.1-3),

23^r
pradakṣiṇid abhi grṇanti... 4, udgāteva śakune... 5, śakune bhadram... 6, suma-tiṃ cikiddhi ... 7. (4-6 = RV 2.43.1-3), *bhadraṃ vada dakṣinato... 8, bhadraṃ vada putrair... 9, bhadram adhassthān ... 10, asapatnān purastān... 11, yauvanāni mahayasi... 12,* (8-12 = RVKh 2.2.1-5)

22^v
tūṣṇīm āsīnaḥ sumatiṃ cikiddhi ... 13 (RV 2.43. 3).

Thus the *śānti(ka)sūkta*.

Now the *puṣṭikasūkta*: *āsuḥ śīśāno vṛṣabho ... 1* (VS 17.33), *yaj jāgrato dūram... 2* (VS 34.1), *sahasraśīrṣā puruṣaḥ ... 3* (VS 31.1), *vibhrāḍ brhat... 4.* (VS 33.30), *namas te rudra... 5* (VS 16.1), *vayaṃ soma... 6* (VS 3.56),

⁸² Unidentified verse, read: *om catuḥ svasti payaḥ pañcaśadvimod dvādaśadevatā, aṣṭo śāntiprakurvītaḥ mahāpātakanāśanaḥ.*

⁸³ Foll. 20^v–23^r, which are falsely numbered in the manuscript, have been re-arranged according to its content.

⁸⁴ 1-7 = *svastivācana*, cp. VbP p. 27.

22^r
eṣa te rudra... 7 (VS 3.57), **ava rudra-**
mad... 8 (VS 3.58), **bheṣajam asi ... 9** (VS
 3.59a), **tryambakaṃ yajāmahe... 10** (VS
 3.60ab), **tryambakaṃ yajāmahe ... 11** (VS
 3.60cd), **etat te rudrāvasaṃ ... 12** (VS 3.61),
tryāyusaṃ... 13 (VS 3.62), **śivo nāmāsi... 14**
 (VS 3.63), **catusvasti 15**⁸⁵, **svasti na indro**
16 (VS 25.19), **payah pṛthivyāḥ 17** (VS
 18.36), **viṣṇo rarāṭam asi 18** (VS 5.21),

21^v
agnir devatā 19 (VS 14.20), **dyauḥ śāntire.**
 (VS 36.17) **20.** Then perform the astrologi-
 cally calculated main ritual (*yathākarma*).⁸⁶
 “Marriage, insemination, name-giving, first
 feeding of solid food, tonsure (?), and girdling
 of the loin-cloth” – such is called the sequence
 of the (first) six rites of passage (*saṃskāra*).
 The helper for pouring water shall stay near
 the seat (marked with) *svastika*. The *nāyah*
 should bring the boy who receives the loin-
 cloth to the seat (marked with a) *svastika* by
 holding his hand. **asuraghnām...** (RVKh
 2.4.1b). Wave with rape and mustard seeds
 (reciting) **raḁṣoḥaṇaṃ va-lagahanam...** (VS
 5.23). (Offer) *bali* (reciting) **adhy avocad ...**
 (VS 16.5).

21^r
 Light (reciting) **tejo 'si...** (VS 22.1). Sprinkle
 the water from *arghapātra* (reciting) **devasya**
tvā (VS 1.10). Throwing pieces of fruits⁸⁷ (re-
 citing) **tava vāyav ṛtaspatē...** (VS 27.34). Let
 them make a worship of the sacred vases for
 the boy who receives the loin cloth. Salutation
 to this seat for all the sacred vases, protec-
 tor deities of the local area (and) the Gaṇeśas
 outside the door. Salutation (with) flowers.
 In the same way salutation (with) washing of
 hands, washing of feet, sandal-wood paste,
akṣata and flowers. Incense, light (and) the
 (recitation of the) *stotra*: “I salute the sa-
 cred vase which is full with water from all
 the religious places, which is decorated with

many leaves (and flowery garlands), which is
 the object of sacrifice in a sacrificial ritual,
 which is eulogised by the sages (and) which
 has the presence of Śiva and Śakti.” Worship
 with rice (*akṣata*). Give flowers (from the
 recitation of the) *śāntikapuṣṭika* (-*sūkta* recit-
 ing) **dyauḥ śāntir** (VS 36.17). Worship with
 lamp, (wooden) measuring vessel and (iron)
 keys (reciting) **agnir mūrdhā** (VS 3.12).
trātāram indram... (VS 20.50). Wave with
 lamp and measuring vessel (reciting) **asura-**
ghnam (RVKh 2.4.1b). Wave with keys.

20^v
 Wave with *svagā*. Mix (all) *svagā* (materials
 and) offer it to the deity. Give a sandal-wood
 (*tikā*) to the boy (reciting) **yad adya kac ca**
 (VS 33.35). (Make a) vermilion (*tikā*) on the
 forehead of the boy (reciting) **tvam yaviṣṭha**
dāśuṣo (VS 13.52). (Give) *svagā* (to the boy
 reciting) **dadhi krāvṇo** (VS 23.32). Wave
 with the bamboo plate. Offer oil with *dūrvā*
 grass (reciting) **kāṇḁātkāṇḁāt** (VS 13.20).
 The *nāyah* should place the boy on the seat
 (marked) with a *svastika* by pulling (his)
 hand. Let the nails (of the boy) be pared (by
 the barber’s wife). The father’s sister should
 collect the cut nails. After a ritual bath bring
 (the boy) by holding (his) hand and place
 (him) on the seat (marked) with a *svastika*.
 Purification etc. as mentioned above. Hand
 over the silk loin-cloth (with) flowers (recit-
 ing) **vasoḥ pavitram asi...** (VS 1.3). At the
 (calculated) auspicious time the loin cloth
 should be tied by the *nāyah* (around the hip
 of the boy). Keep the knot on the right side
 (reciting) **svastī no mimīta** (i.e. *svastivā-*
cana). Sprinkle water on the knot (reciting)
devasya tvā (VS 1.10). (Worship the knot
 with) sandal-wood (reciting) **yad adya kac**
 (VS 33.35). (Worship the knot with) ver-
 milion (reciting) **tvam javiṣṭha dāśuṣo** (VS
 13.52). (Worship the knot with) flowers (re-
 citing) **yāḥ phalanīr** (VS 12.89). Worship
 with *akṣata* (reciting) **jenendrā** (AV 1.9.3).

⁸⁵ Unidentified verse, see fn.
 41.

⁸⁶ Now it is time to give the
 loin-cloth.

⁸⁷ Meaning unclear, possibly
 derived from *si* “fruits” and
pene “to spread”.

Give again *svagā* to the boy. (Give again) sandal-wood (*tikā* to the boy reciting) **yad adya kac** (VS 33.35). (Give again) a vermilion (*tikā* to the boy reciting) **tvam javiṣṭha dāśuṣo** (VS 13.52). (Give again) *svagā* (to the boy reciting) **dadhi krāvṇo** (VS 23.32). Give sewn loin cloth with flowers (reciting) **vasoḥ pavitram** (VS 1.3). Wave with wooden measuring vessel and the lamp (reciting) **yāḥ phalanīr** (VS 12.89). Show the lamp (to the boy reciting) **tejo**

20^r

'si (VS 22.1). All participants throw popped rice (on the boy while the priest recites) **mano jūtīr** (VS 2.13). After finishing this (follows) the ritual decision for the food (*anasamkalpa*). Offerings (*dakṣiṇā*, i.e. money) to the (deities in the) sacred vases. *Svagā*, *pañcabali* and *dakṣiṇā* (to deities). Give (*dakṣiṇā*) to the Brahmin. Give (*dakṣiṇā*) to the Joṣī (and) Karmācārya. Offer breads called *cumarhi* and *catamarhi* (to the deities and) give it to everybody (as *prasāda*). Sip water from the hand (*ācamana*). Dissolve the mental commitment (*nyāsa*). Release the (dei-

ties) in the sacred vases. Pour water from the sacred vase to the mirror. Give ritual purification (*abhiṣeka* reciting) **devasya tvā** (VS 1.10). Give *tikā* of sandal-wood, vermilion (and) *svagā* (to all participants). Give flowers after reciting blessing *stotras*. Clean the mirror (reciting) *pūrṇacandra(-mantra)*.⁸⁸ Show (the mirror) to the deities (and let the participants) see themselves. Release the witnesses. (Ritual ending) “Today etc. (the ritual) of praising the sacred vase (for the rite) of tying of the girdle for such and such (boy) from such and such lineage (*gotra*) is entirely finished.” Salutation with ritual water (*argha*) to Śrī Sūrya, the witness of the ritual. Salutation (with) flowers. Take the *bali* offerings out (to the seat of Kumārī). (Recitation of the *sarvamaṅgala*-verse:) “At all the propitious occasions salutations to you, O Goddess, who is auspicious, who facilitates the fulfillment of all the aspirations, who is the refuge of everyone, the mother, the fair-complexioned (wife of Śiva and) wife of Nārāyaṇa.”⁸⁹ Here end the (prescriptions for the ritual of) tying of the girdle of the loin-cloth.

⁸⁸ See fn. 119.

⁸⁹ *sarvamaṅgalamāṅgalye śive sarvārthasādhike, śaraṇye tryambake gauri nārāyaṇi namo 'stu te* (Mārkaṇḍeyapurāṇa 91.9)

2a. Daśakarmavidhi₂ (Dkv₂)

No title page, anonymous author. Handbook of Hari Sharan Sharma (Rajopadhyaya), Lalāchē, Bhaktapur. No date. Nepālī paper, 84 fols., incomplete. Size: ca. 28 x 9 cm, 17-19 lines per folio, Devanāgarī script, black ink, occasional underlining of the *mantras* with yellow (*kuṃkuma*) and red (*haridrā*) colour, some additional remarks on the margins.

[nāmakaraṇa]

1^v
śrī gaṇeśāya namaḥ. atha nāmākarma. vidhithem kalaśa boye. | *trirācamya, 3. puṣpabhājanam,* | *adyatyādi vākya, amukagotra almukanāma nāmākarma kalasārccana pūjā kartuṃ puṣpabhājanam samarppayāmi* | *namaḥ. kalaśasa pūjā yācaka,* | *sampūrṇa kalaśāya vahidvārāṃ gaṇebhya* | *idam āsanam namaḥ, puṣpaṃ 2. pūjā* | *lhāye*⁹⁰ | *kamaṇḍalupuṣpabhājanam samarppayāmi, vidhithem kalaśārccana.* | *sūryyārgha vākya uthem. yathākalrmmatvaṃ. māmanam macā jonakam* | *yajamānanam lā sālāva haye, svastīkāsana samtaye. nimamchanādi.* | *ikā pakāṃ gāle. om rakṣohanam* | *valagahanam valagahanam vaiṣṇavīm idam*

2^r
ahan taṃ valagam ut kirāmi yam me niṣṭyo | *yam amātyo nicakhānedam ahan taṃ valagam ut kīrāmi yam me samāno yamasamāno nicakhānedam ahan taṃ valagam ut kirāmi yam me savandhu yama savandhu nicakhānedam ahan taṃ valagam ut kirāmi* | *yam me sajāto yam asajāto nicakhānot kṛtryāṃ kirāmi* [VS 5.23]. | *kigo lamkha kayāva macāyātam piyāva balisa taye, om adhyavoca* [VS 16.5], | *matā biye, om tejosi* [VS 22.1]. | *mi sali pikhā lamkhu choye. thana tam-kādinam matā pha svagoṇanam tvāye, om asuraghneti* [RVKh 2.4.1]. | *svagoṇa biye michulaṇa tayā. candanam,* | *yad a[d]ya ka*

[VS 33.35], *sindhūra, om tvam ya viṣṭhadā* [VS 13.52] | *svagoṇa, om dadhikrāvṇo* [VS 23.32].⁹¹ | *lam, vasoḥ* | *pavitram asi* [VS 1.3], *svām, om yāḥ phalani* [VS 12.89]. | *gvālasa ghela ilāva nāma coye.* | *gvāla kalasayā devane taye. jāta-*

2^v

| *yāke nāma cāye śrīkhaṇḍana josiyā aldhikāra. macāyā nhaspotasa nāma kalne thamkādinam. ghrtaprāsana thakādi nam, mamtra, om prāṇāya svāhā, om pānāya* | *svāhā, om vyānāya svāhā, om udānāya* | *svāhā, om samānāya svāhā* [VS 22.23 and 23.18]. | *bau biye mā.* | *uciṣṭha choye, gvāla ghelana buyā* | *gu macāyā phusaṃ punake. macāyātam* | *āśīrvāda. siphārti pratiṣṭhā.* | *brāhmaṇada-kṣiṇā vācanam. kalasālbhi-ṣeka, āśīrvāda. sākṣi thālye, pūrṇacandra. iti nāmākarmma,*

[annaprāsana]

annaprāsana phalaprāsana vidhi. | *vidhi them kasa-ādi*⁹² | *boye. yajamāna puṣpa-bhājanam, adyādi, vākya* | *amuka-gotrāmukanāmasya phalāna*

3^r

| *prāsana kalaśārccana pūjā-nimitya* | *rtham kartuṃ puṣpabhājana samarppayāmi.* | *śuddhaśāntam. vrāhmaṇena vidhi vat kalaśārccanam kārayet. diḍivali, kulesa coki ci vekana pullāṃgu michunaṃcā tayāva baji phoyā* | *gulinam bherūkhvāla dayeke pu-jāgraha mā* | *lā kalaśasaṃ taye, bhvucāsa tisā talye, sipatī jiyēke. yathākalr mata pūjā dhunake. māmana macā* | *vuyekā thakālina la svayāva sva-stīkāsana taye. nirmachanādi.* | *bherulam tayāna sipatinam*⁹³ | *tvāye.* | *kalasa brāhmaṇa-ādi biye. svalgoṇa biye. macāyāta phalaprāsa* | *na. gvāla phala mūla-āgama chālye vidhithem. kerāsanam kyā mūkhe* | *mūtayāva paṃcagrāsa prāsana yācaka.*

⁹⁰ Read here and in the following *lalhāye*.

⁹¹ *krā* is added above the line.

⁹² Read *kalaśa-ādi*.

⁹³ Read *siphā*.

3^v

om̐ yāḥ phalini [VS 12.89], *svasti vāca-nam̐ pathat*, *sipatī kāna kothāsa taye*, *uciṣṭhal sipati tayā kalam̐kha choye*. *āśīrvāda*, **om̐ yāḥ phalini** [VS 12.89], *thanā* | *macāyāta tisā tike*, **om̐ hira-ṅyalvarṇā**. [RVKh 2.6.1] *vā nigo macāyā kapāla sam̐ chuyeke*. *thāyebhusa jātayā tvālye*. *veda*, **om̐ asuraghneti** [RVKh 2.4.1]. | *pāluhāsa pujā yānāva macāyā mhutulsa hamsayā agni kāye*. *veda*, **om̐ imāsāma sili kamadhyaṁsah̐ sam̐ sūlraṅāso divyāso atyāḥ**, **haṁsa** 'iva | *śreṇiyatanteṣadākṣiṣur ddivyam̐ ayāma* | **svāha** [VS 29.21]. *pañcavali sūryya bo chāyel*, *pañcagrāsa nake*, *brā[hma]ṅnam̐ svastivācana* | *pathet*. *vīragrāsa nake*, 3.1 *thāyebhu dune yaṅke chekhesa taye*. *cilpa kāye*. *grahamālāna kokhāye-*

4^r

ke. *veda*, **om̐ ākrṣṇeti** [VS 33.43]. | *āśīrvāda*, **om̐ annapate** [VS 34.58]. *annasam̐kalpa*. *dakṣiṇā*, *kalasavilsarjana*. *abhiṣekādi*, *āśīrvāda*, *sāchi thāye*. *yajamānasya phallānnaprāsana-kalasār-ccaṅa pūjākartuṅ* | *śrī sūryyāya argham̐ namaḥ* *puṣpaṅ namaḥ*.

[cūḍākaṅa-karṇabheda]

atha cūḍākaṅa-karṇabheda. *vidhi|them̐ kalasa boye*, *vrāhmaṅanam̐ vidhithem̐* | *kalaśārccaṅa yāye*. *sūryyārgha*, *vālkya*, *amukago-trasyāmukanāmasya cūḍākaṅa karṇabheda kalaśārccaṅa kartuṅ* | *śrī sūryyāya argham̐ namaḥ*, *puṣpaṅ* 2. *yathākarmata kalaśa pūjā dhunake*. | *tham̐kādina kumāra lāsālāva svastil kāsana taye*. *nirmachanādi*. | **rakṣohanam̐** [VS 5.23], **adhyanno** [VS 16.5], **tejosī** [VS 22.1]. *a*

4^v 94

arghapātrayā lam̐khana hāye, **om̐ devasyatvā** [VS 1.10], | *kumāranam̐ kalaśaske ketani*. *śāntikapuṣṭika svāna viye*, *mataphatālcā pūjā*, **agnirmūrdhā divaḥ** [VS 3.12]. **om̐ trālāram indram̐ avitāram indram̐**, **hava have suha-**

valm, **suram̐ indram̐**, **hvayāmi śakraṅ puruhūtam̐ indram̐ svastino maghavā dhā-tvindrah̐** [VS 20.50], *mataphatācā svagoṅanam̐ tvāye*, **om̐ asuraghna** (RVKh 2.4.1). *suchāye*, **om̐ kāṅḍāt kāṅḍālt prarohanti puruṣaḥ purusas pari**, **evāl no durvve pra tanu sahasreṅa satena ca** [VS 13.20]. | *kouna utthem*. *vāgūtam̐ chuke*, **om̐ dīrghāyus tvāyavalāyeti** [KS 3.9.6], *candanāldi svagoṅāśīrvāda*, *siphārati* |, *sipham̐ luye*, **om̐ yāḥ phalini** [VS 12.89]. *ārti*, **om̐ tejo si** [VS 22.1], *pratiṣṭhā*, **om̐** | *mano jūti(r)* [VS 2.13]. *candra maṅḍalanam̐ tvāyel*, **om̐ vayam̐** [VS 3.56?], *pāju nini nauyāta*

5^r

lāhāti pujā yāye, *pājuyāta kholcā hlāye*. *niniyāta candramaṅḍala* | *bhu hlāye mimicāsmetaṅ*. *śijo|yā bādāsa dhali bho-yūmodijātayā* | *va mīsa dechuṅāva taye*. *khocāmi* | *micā hlāye maṅtram̐*, **om̐ savitā prasūtāde|vyā apī udakaṅ tu te tanu** [PG 2.1.9], *vavūnakvāka|lam̐khataye maṅtra thvate*. *tham̐kādinā|khvaṅa*, *nalam̐kha taye*, **om̐ svasti na indro** [VS 25.19]. | *cusā valāna kheye*, **om̐ dīrghāyastvāya** [KS 3.9.6] | *sa ciye*, *pramāṅa*, **vaṭa vṛkṣa galvet pūrvam̐ dakṣiṇed umvaram̐ tathā**, **asvattham̐ ca bhaved vāme paścime plakṣam̐ eva ca**, | *suvarṅamudrikāmādhye darbha pṛṣṭhasamanvītam̐*, *madhye pañca sikhāsthāne cūḍākarṇa* | *vidhi-smṛtaḥ*, *pūrvakrama*, **om̐ oṣladhe trāyasva svadhite mainam̐ hiṁsīḥ** [VS 4.1]. | *dakṣiṇa uttara paścima evam̐*.

5^v

sighānākathanam̐sa dhene, *pāju nam̐khol|la kāye maṅtra*, **śivonāmāsi ardham̐ palṭhet** [VS 3.63a?]. *sāsa-kholanam̐ thiye maṅtra*. | **ni vartayāmyā yuṣe** [VS 3.63b]. *saṅdhene maṅtra*. | **om̐ yanāva(?) vet savitā muraṅa soma-sya** | **rājñavirupasya vidvān, tena vrāhmaṅo va(?) pated amasyāyuṣmajadalijathālsata** [PG 2.1.11]. *saphayeke nininam̐*. | *lavbūna kvāka lam̐kha taye*, **om̐ savitā praṣ-ṭaltādevyā** 'āpa

⁹⁴ At the margin: *om̐ dīrghāyustvāya valāya varcase*. *suprajāstvāyasahasra* 'tho jīvaḥ śaradaḥ śatam. This mantra probably belongs to the *āśīrvā-* *da* of *annaprāsana*, q.v.

'*udakaṃ, tu te tanu* [PG 2.1.9]. *sa|dhene maṃ-
tra, om̐ tryāyusaṃ yamadagneḥti* [VS 3.62],
*om̐ yena bhūr iścarādivaṃjyoktapaścādhi-
sūrye, | tena-tevapāmi vrahmaṇā jīvanāya-
su* [PG 2.1.12] *ślokyāyastaye, sasakaleṃkhāye*
*| bhāvanāyāye. nauyātakhocāvi|ye, lumu-
lunajavahraspoṭapvāsvalne, om̐ bhadraṃ
karṇebhiḥ śṛṇuyāma devān taṃ* [VS 25.21]

6^r
*bhadraṃ paśyemākṣabhir jayatrās thire
raṃgai | stutuvāguṃ sastanubhir vyasemahi
evahiltam̐ jaḍyāyu, vahyā mulunaṃ depā-
sa prā khalne. om̐ tivrān ghoṣān krnvate
bṛṣapāna|yo svvā-rathebhiḥ saha vājayanta
asu* [VS 29.44] *| thvate dhunañāva māmāna
macā buyāra thakā|lna lā sālāava yane svas-
tikāsane ta|e. naunaṃ śiṣābhikana sām̐khāke
| nauyāta laḍuṃ keyeke. khusisām̐ cuyeke|la
choye dhaubaji tayā. kumārāyā|ta... moḍa-
lhuyeke. khau sarvo. sadhi tayā. | thakālina lā
sālāyane svastikāsa|e taye. nimaṃ-chañādi.
argha|pratrayā laṃkhana hāye. om̐ devasyat-
vā | sīrapyane. ākāsamālā taya. om̐ talva vāyu
bṛhaspates tvas-tujāmaataradbhūta* [VS
27.34] *| apaguṃ bṛṇimahe. kumālra yāta ka-
lasa ke tānake śudha śā-*

6^v
*ntam̐. matā phā tācā svagoṇanam̐ tvā|ye, om̐
asuraghneti* (RVKh 2.4.1), *modasa śrīkhaṇḍa
elle, svasti coye, josina* [at the margin: *sī-
yagu hāmo hole|bhoyū ma|la taye, modasa
kumbhakā hine, om̐ ralkṣohanam̐* [VS 5.23],
pākāṃ hine, om̐ pavitre ṣṭho [VS 1.12]. *|
cusavalā dantakakīcā dumvarasī aṃja|salā
kusabūṃ eakṛaphaṇī⁹⁵ mhaikhāpā so|kapyāye,
om̐ namaḥ sambhavāya ca* [VS 16.33]. *|
candanādi svagoṇa vastra vi|ye, caṃdana,
om̐ | yad adya ka* [VS 33.35]. *sindhūra, om̐
tvam̐ yaviṣṭhadā* [VS 13.52]. *sva|goṇa, om̐
dadhikrāvṇo* [VS 23.32], *vastra, om̐ vasoḥ
| avitre* [VS 1.3], *cakraphax⁹⁶ye, om̐ | trā-
tāram indram̐ avitāram indram̐ have have
| suhavaṃ sūram indram̐ hvayāmi śakraṃ*

*puruhūtaṃ indram̐ svastino maghavā
dhātva indrah* [VS 20.50], *| sephaṃ ārati⁹⁷ om̐
yāphalani* [VS 12.89].3, *om̐ tejosi* [VS 22.1],
pratiṣṭhā, om̐ mano jūti [VS 2.13], *| vrāh-
mañādi annasam̐kalpa, dakṣiñā.*

7^r
*vācana kalaśasaṃ taye, svasti bhalvanto
me brūtām̐ svasti samaye chāye.* *| vedā-
cana⁹⁸ om̐ ājighrakalaśam̐ mah-yā|tveti* [VS
8.42], *om̐ ghṛtam̐ ghṛtapāvāneti* [VS 6.19]. *|
nyāsalikāye, kalaśa visarjana. om̐ | udvayan-
tamasah̐ iti* [VS 27.10 = 20.21], *valithāsa 2
| choye. nhaskaṇa tayā abhiṣeka, candanādi
svagoṇāśīrvāda. om̐ delvasyatvā* [VS 1.10],
om̐ yad a[ḍ]ya ka [VS 33.35], *om̐ tvay-
aviṣṭha* [VS 13.52], *| om̐ dadhi krāvṇo* [VS
23.32], *āśīrvāda, om̐ | mūrdhānam̐ divo* [VS
7.24], *om̐ bhadraṃ karṇebhi* [VS 25.21],
*om̐ sulkham̐ sarvesām̐ nhaskaṇa huye,
pūrṇaca|ndreti, sākṣi thāye, kaumālri visar-
jana. iti cūḍākaraṇakaraṇ|ābhedasamāptam̐
śubham̐..*

[mekhalābandhana]

*atha-mekhalāvandhana, vidhithem̐ | kalasa ti-
yeye, vrāhmaṇena <vi>dhivat*

7^v
*kalaśārcanam̐ kūrṇyāt, yathā karmatvam̐.|
tham̐kāli nāyakanam̐ kumāra lāsā lāhaye |
svastikāsana taye, om̐ (a)suraghneti* [VS
RVKh 2.4.1]⁹⁹. *| nimaṃchanādi, om̐ rakso-
haṇam̐ valagahane|ti* [VS 5.23], *adhyavo
cadadhi iti* [VS 16.5], *om̐ tejosi* [VS 22.1] *|,
saliṃ milā pikhālam̐khu choye. a|rghapātrayā
laṃkhana hāye, om̐ devasyatvā* [VS 1.10] *|.
sipene, om̐ tava vāyu vṛhaspate* [VS 27.34]. *|
kumārana kalaśāyāke ke tānake. | mata pha
tādacā pūjā, om̐ agnir mūrdheti* [VS 3.12] *||,
om̐ trātāram indram̐ avitāram indram̐
have have | suhavaṃ sūram indram̐ hvayā-
mi śakraṃ puruhūtam̐ indram̐ svastino*

⁹⁵ Crossed out in the manuscript.

⁹⁶ cakraphaṇi?

⁹⁷ Read siphāri.

⁹⁸ Read vedārcana.

⁹⁹ a- is added to suraghneti by a second scribe.

maghavā dhātv indrah [20.50], | *matā pha tācā svagoṇana tvāye*, **om̐ alsuraghnam indrasakam̐** [RVKh 2.4.1]. *svagoṇa biye*. | **om̐ yadadyaka** [VS 33.35], **om̐ tvam̐yaviṣṭhadā** [VS 13.52], **om̐ dadhi** | **krāv̐ṇo** [VS 23.32], **om̐ yā phalini** [VS 12.89]. *siphā|rati yānā vali lusi dhene.ni*

8^r
nina lusi phaye. khau sarvoṣadhi | *tayā kumāra snāna yācake, lālsā lāva nāpāyā thāyasa duta yene.* | *nimamchanādi. matā pha tādacā, svagoṇanam̐ tvāye. kumārayā lāhāltisa svasti coye. pātayā kas|tā¹⁰⁰ tayā svagoṇa viye. velā julānāva thakālinam̐ kaetā cike, vedal,* **om̐ yenendrāya bṛha(spa)ti vāsaḥ paryyadadhā|damṛtam̐ tenetvā paridhanyāyuṣe dīrghāyas tvāya valāya varccase** [AV 1.9.3], *gram̐thi jalvasam̐ lātake gram̐thi pūjā, snāna candana* | *svagoṇa puṣpam̐ nama, patiṣṭhā.*¹⁰¹ **Mano|jūti** [VS 2.13]. *thvate dhuna.nāva suyāgu kaletā vasa tayā svagoṇa biye. uthe., vasa hlāye veda,* **om̐ vasoḥ pavitram̐ asi** [VS 1.3], **dīrghāyus tvāya** [KS 3.9.6]. *vasa tiyeke.* | *siphā|rati, pratiṣṭhā. annasam̐-*

8^v
kalpa. devadaksiṇā, vrāhmaṇā|di sarveṣam̐ dakṣiṇā. vācanam̐. | **svasti bhavamto me brūtām̐ svasti.** *trilr ācamya, nyāsa linam̐, kalasavisarjanam̐, udva-yaṃtamasvaḥ iti* [VS 20.21]. *jvalā|nhaskanasa kalasayā lam̐khana hāye jvalānaskanasa. ghaḍiyā lam̐kha tayā* | *abhiṣeka,* **om̐ devasya tvā** [VS 1.10], *cam̐dana.* | **om̐ yadadyaka** [VS 33.35], *sim̐dhūra,* **om̐ tvam̐ yaviṣṭha dā[śuṣo]** [VS 13.52], | *svagoṇa,* **om̐ dadhikrāv̐ṇo** [VS 23.32], *āśīrvā|da,* **om̐ dīrghāyuṣ ṭa 'oṣadhi** [VS 12.100]. *sal|kalastam̐ biye. sākṣi thāye.* | *iti mekhalāvandhana samāpta.*

[Here follows Gandharvavivāha]

2b. The Manual of the Ten Rites₂

The Name-giving Ritual (*nāmakaṛaṇa*)

1^v
 Salutation to Śrī Gaṇeśa. Now the ritual of name-giving. Display the sacred vases (*kalāśa*) according to the rules. Sip three times water (from the palm of the hand = *ācamana*). Plate (with *pūjā* materials such as) flowers (etc.).¹⁰² Ritual decision (*vākya*) starting with “Today etc. (I wish) to make the worship of praising the sacred vase (for the rite) of the name giving for (a boy or girl from) such and such lineage (*gotra*) having such and such name. (Therefore) I hand over the plate with flowers (etc.)” Salutation. Let (the worshipper) worship the sacred vase. Salutation with offering a seat to all sacred vases and the outside Gaṇeśa (i.e. the Gaṇeśa of the locality). Salutation (with) flowers. Hand over the *pūjā* (materials saying:) “I hand over the water pot (and) the plate with flowers (etc.)” Worship of the sacred vases according to the rules. The recitation of pouring water from the *arghyapātra* to the sun is the same (as above). (Act) here in the auspicious moment (*yathākarma*). The worshipper should take the child carried by her mother (inside) holding his or her hand. Make him or her sit on a seat with a *svastika*. Purifying etc. Wave (the smoke of) burnt rape and mustard seeds (reciting) **rakṣohaṇam̐ ...** (VS 5.23).

2^r
 After taking rice and water and washing the (eyes of the) child place it into the *bali* pot (reciting) **adhy avocad** (VS 16.5). Offer a lamp (with a burning wick and the *mantra*) **tejo 'si** (VS 22.1). Sent the clay cup with fire to the absorbing stone (*pikhālākhu*). Here the *nāyaḥ* should wave with a lamp, the (wooden) measuring vessel and (a plate of) *svagā* (reciting) **asuraghnam** (RVKh 2.4.1b). Offer *svagā* with the dress called *michulā*.¹⁰³

¹⁰⁰ Read Nev. *kaytā*; according to DCN *kastā* is “a kind of garment”, here it is the loin cloth.

¹⁰¹ Read *pratiṣṭhā*.

¹⁰² The plate should be given by the *yajamāna* to the priest.

¹⁰³ Read *macālā*, an infant dress with one or two knots given to the child.

Incense (reciting) **yad adya kac** (VS 33.35). Give vermilion (reciting) **tvam yaviṣṭha dā[śuṣo]** (VS 13.52). (Again) **svagā** (reciting) **dadhi krāvṇo** (VS 23.32). (Give a new) dress (to the child reciting) **vasoḥ pavitram asi** (VS 1.3). Flowers (reciting) **yāḥ phalinīr** (VS 12.89). After smearing ghee on a betel leaf write the name (of the child on it). Place the betel leaf on the sacred vase.

2^v

The Joṣī has the right to write the name of the child with sandal-wood paste on the horoscope. The *nāyaḥ* should spell the name in the ear of the child. The *nāyaḥ* should feed (the child) with ghee (and the *mantra*) **prāṇāya svāhāpānāya...** (VS 22.23). It is necessary to make a *bali* offering. Send the left-overs (to the absorbing *chvāsaḥ* stone). Place the betel leaf besmeared with ghee on the child. Blessings also to the child. (Perform) *ārati* with *siphā*. (Throw) popped rice. *Dakṣiṇā* to the Brahmins with recitation. Ritual washing (with water from) the sacred vase. Blessings (to all). Release the witnesses (such as Sūrya, Navagraha etc. reciting) **pūrṇacandra...** Here (ends) the (chapter on the) name-giving ritual.

The Rice-feeding Ritual (*annaprāsana*)

(Now) the rules for rice-feeding (and) feeding of fruits. Prepare (lit. display) the sacred vases (*kalaśa*) etc. according to the rules. The worshipper should hand over the plate (with *pūjā* materials such as) flowers (etc.).¹⁰⁴ Ritual decision (*vākya*) starting with “Today etc.”: “(I wish) to make the worship of praising the sacred vase (for the rite) of feeding (the child) with fruits

3^r

and cooked rice for (a boy or girl from) such and such lineage (*gotra*) having such and such name. (Therefore) I hand over the plate with

flowers (etc.). (Be) pure (and) peaceful (by heart).” The Brahmin should worship the sacred vase according to the rules. (Offer) a *bali* (to the Protectors of the Ten) Directions.¹⁰⁵ After putting grains of broken rice, salt, oil and the old dress (of the boy) called *michulā*¹⁰⁶ on the two *manas* measuring vessel. Make the face of Bhairava with soaked beaten rice. Worship (and) place the *grahamālā*¹⁰⁷ on the sacred vase. Place ornaments on a plate. Decorate with *sipati*-wood. Finish the worship in the auspicious moment (*sāit*). The *nāyaḥ* should welcome the boy carried by his mother and make him sit on a (place prepared with a) *svastika*. Purifying etc. After offering a dress for Bhairava, wave *sipati*. Sacred vases should be given to the Brahmins etc. Give *svagā*. (Now follows the) feeding of fruits to the child (i.e. *phalaprāsana*). Offer betel leaves, fruits and roots to the *āgā(-dyaḥ)* according to the rules. Feed five handfuls (of cooked food) after putting a coconut and an egg on a banana (leaf) (reciting) **yāḥ phalinīr** (VS 12.89). Recite *svastivācana(-verses)*. Place also the thread of *sipati* in a room. Send (to throw) left-overs with *sipati*. Blessings (again reciting)

3^v

yāḥ phalinīr (VS 12.89). Let the child take the ornaments¹⁰⁸ (reciting) **hiraṇ-yavarṇam** (ṚVKh 2.6.1). Put some unhusked rice on the head of the child. Wave the *thāybhū* plate to the child. Veda (i.e. recitation of) **ausraghnam** (ṚVKh 2.4.1b). After worshipping the root of the ginger plant take Agni in the mouth which belongs to the soul (reciting) **irmāntāsaḥ...** (VS 29.21). Offer *pañcabali* (and) a share for Sūrya. Feed five handfuls of food (to the child). The Brahmin should (again) recite *svastivācana(-verses)*. Feed *vīra-grāsa* (= *gogrās?*) three times. Take the *thāybhū* plate inside (and) store (it) in the house. Collect (all the) left-overs (from the ground). Let the garland be hung (over the child).

¹⁰⁴ The plate should be given by the *yajamāna* to the priest.

¹⁰⁵ *diḍivali*, read: *digvali*.

¹⁰⁶ Unclear term.

¹⁰⁷ A small garland related to the Navagrahas which can be purchased in the market.

¹⁰⁸ A plate with various ornaments and other things is shown to the child to see which it will grasp. This is interpreted with regard to the future of the child.

4^r

Veda (i.e. recitation of) *ā kṛṣṇena...* (VS 33.43). Blessings (reciting) *annapate* (VS 34.58). Ritual decision for the gift of food (to the priest). (Give) *dakṣiṇā* (to the flasks and priests). Remove the sacred vases. Ritual washing etc. Blessings (reciting) *dirghāyutvāya* (KS 3.9.6). *suprajās tvāyasahasra ‘tho jīvaḥ śaradaḥ śatam*. Release (the sun etc.) as the witness(es) (saying) “I made the worship of praising the sacred vase (for the rite) of feeding (the child) with fruits and cooked rice on behalf of the worshipper.” Salutation to Sūrya with water from the *argha* pot. Salutation with flowers.

Shaving of the Head and Piercing of the Ear (*cūdākarāṇa-karṇābheda*)

Now (the rite) of (the first) shaving the head (and) piercing of the ears. Prepare the sacred vases according to the rules. The Brahmin should worship the sacred vases according to the rules. Give water (*argha*) to the sun.¹⁰⁹ Ritual decision (*vākya*): “(I wish) to make the worship of the sacred vase (for the rite) of the shaving the head (and) piercing of the ears for (a boy from) such and such lineage (*gotra*) having such and such name.” Salutation with water (*argha*) to Śrī Sūrya. Salutation (with) flowers. The worship of the sacred vase should be finished according to the auspicious moment (*sāit*). The senior most man (*thakāli*) should bring the boy holding his hand and make him sit on a *svastika*. Purifying (of the involved persons) etc. (reciting) *rakṣohaṇam* (VS 5.23), *adhya no* (RV 5.82.4), *tejo ‘si* (VS 22.1).

4^v

Sprinkle water from the *arghyapātra* (reciting) *devasya tvā* (VS 1.10). The boy should worship the sacred vase by throwing rice. After (reciting) the *śāntipuṣṭika* verse, give the (*dvāphvaḥ*) *svā*.¹¹⁰ Worship the lamp, the

(wooden) measuring vessel and the keys (reciting) *agnir mūrdhā divaḥ* (VS 3.12) (and) *trātāram indram...* (VS 20.50). He should wave with (a plate of) *svagā* with lamp, wooden measuring vessel and keys (reciting) *ausraghnam* (RVKh 2.4.1b). Offering of oil¹¹¹ (reciting) *kāṇḍāt-kāṇḍāt...* (VS 13.20) (or) *dirghāyutvāya...* (KS 3.9.6). Do the same below (i.e. on the feet). Put grains of unhusked rice (on the head of the boy reciting) *dirghāyutvāya* (KS 3.9.6). Incense etc., *svagā*, blessing. (Perform) *ārati* (with waving a lamp on the) *siphā*. Scatter (the material from the) *siphā* (on the head of the boy reciting) *yāḥ phalinīr...* (VS 12.89). (Again) *ārati* (reciting) *tejo ‘si...* (VS 22.1). (Throw) popped rice (*pratiṣṭhā*) (reciting) *mano jūtīr* (VS 2.13). Wave the (*thāybhū*) plate on which a *candramaṇḍala* is drawn (reciting) *vayaṃ* (VS 3.56). Worship the hands of the maternal uncle, sister of the father (*nini*) and barber.

5^r

The razor should be handed over to the maternal uncle. Hand over the plate with the *candramaṇḍala* together with a small bamboo plate to the *nini*. Put the copper pot together with curd and grinded grey sesame (paste)¹¹² on the fire. The *mantra(s)* for handing over the razor and the bamboo plate: *dirghāyutvāya*¹¹³ (KS 3.9.6) (and) *saviṭrā prasūta daivya...* (PG 2.1.9). The (preceeding) *mantra* is for pouring warm water by the father (on the head of the boy before shaving the hair). The senior most eldest man (*thakāli*) should pour cold water (reciting) *svasti na indro* (VS 25.19). Divide the hair with a porcupine bristle (reciting again) *dirghāyutvāya* (KS 3.9.6). Tie the hair. Evidence: “In the east (above the forehead, a piece of) the Banyan tree, and in the south (above the right ear, a piece of) the country fig tree (*udumbara*), in the south (above the right ear, a piece of) the bo tree (*aśvattha*), and in the west also (a piece of) the fig tree. In the middle a golden

¹⁰⁹ The water is poured with the *argh(y)apātra* (see below), i.e. a kind of small copper cup, with a conch or with both hands.

¹¹⁰ The flower of a kind of white jasmine with one stalk of *dūrvā* grass pierced in it.

¹¹¹ Normally any woman dips a bundle of *dūrvā* grass into sesame or mustard oil and then touches with it the head, hands and feet of the boy; see Glossary, s.v. *sarvakhau*.

¹¹² This paste is later smeared on the shaven head of the boy in order to heal the wounds.

¹¹³ The *mantra* is written on the margin.

coin together with *darbha* grass at the back; in the middle, on the place of the five top knots (*pañcaśikhā*) the rule for the *cūḍākarṇa* is remembered” (cp. Dkv₁ fol. 1^v). Start from the east (reciting) **oṣadhe trāyasva...** (VS 4.1). In the same manner in the south, north (and) west.

5^v

Immediately after tying the pieces of wood (and the top knot) the shaving of the hair should be started. The *mantra* while taking the razor by the maternal uncle (is the following): **śivo nāmāsi** (VS 3.63a). He should recite it half. The *mantra* while touching the hair with the razor (is the following): **ni vartayāmy uṣe** (VS 3.63b). The *mantra* while shaving (is the following): **yenāvapatsavitā kṣureṇa** (PG 2.1.12). The hair should be collected by the sister of the father. The father should pour warm water (on the head of the boy reciting) **savitṛā prasūta daivyā** (PG 2.1.9). The *mantra* for shaving (is) **tryāyuṣaṃ yamadagneḥti** (VS 3.62) (and) **ya bhūriścārā divaṃ** (PG 2.1.16). Recite the *śloka* loudly. Make an imagination of all the hair being shaved.¹¹⁴ (Afterwards) he should hand over the razor to the barber. Pierce the right ear with a golden needle (reciting) **bhadraṃ karṇebhiḥ...** (VS 25.21).

6^r

Pierce on the right side (i.e. the right ear) with a silver spike a hole (reciting) **oṃ tivrān...** (VS 29.44) Afterwards the senior most male member of the lineage (*nāyaḥ*) should welcome the boy carried by the mother and make him sit on a (place prepared by) a *svastika*. The barber should shave the head except for the tuft. Give the barber (a piece of) sweet meat. Send the hair into the river adding the mixture of curd and beaten rice. The boy should take a ritual bath with *khau* (water with sesame paste) and *sarvoṣadhi* (a collection of herbs). The *nāyaḥ* should welcome the

boy and make him sit on a (place prepared by) a *svastika*. Purifying (by) sprinkling water from the arghyapātra (reciting) **oṃ devasya tvā** (VS 1.10). Throw pieces of fruits (over the parti-cipants). Hang the *ākāśamālā* on (?) reciting **oṃ tava vāyu...** (VS 27.34). The boy should throw rice on the sacred vases (reciting) **śuddha-śāntaṃ** (-verses).

6^v

He should wave with (a plate of) *svagā* with a lamp, the (wooden) measuring vessel and (iron) keys (reciting) **asuraghnam** (RVKh 2.4.1b). Rub sandal-wood (paste) on the head. Draw a *svastika* (on the head). The Joṣī should throw brown sesame seeds (on the head).¹¹⁵ Bind the *kumaḥkaḥ* thread (around on the head reciting) **rakṣohaṇaṃ** (VS 5.23). Bind a silk thread (around the head reciting) **pavitre 'stho** (VS 1.12). Stick a porcupine bristle, a traditional comb,¹¹⁶ a piece of *udumbara* wood, a bit of black soot,¹¹⁷ *kuśa* grass (and) a peacock feather (into the hair reciting) **namaḥ sambhavāya ca** (VS 16.33). Hand over sandelwood paste, *svagā* and the dress (to the boy). (The *mantra* for) sandelwood paste (is) **yad adya kac** (VS 33.35). For the vermilion (the *mantra* is) **tvam yaviṣṭha dā[śuṣo]** (VS 13.52). For *svagā*: **dadhi krāvṇo** (VS 23.32). For the dress: **vasoḥ pavitram asi** (VS 1.3). Place *cakraphaṇi* (on the head reciting) **trātāram indram...** (VS 20.50). (Perform) *ārati* (with waving a lamp on the) *siphā* (reciting) **yāḥ phalinīr** (VS 12.89). Repeat it three times (reciting) **tejo 'si** (VS 22.1). Throw popped rice (on the boy reciting) **mano jūtīr** (VS 2.13). The Brāhmaṇa etc. (should be given) food with a ritual decision (and) *dakṣiṇā* (and) reciting (the following *stotra*?).

7^r

Keep (snacks) on the sacred vase (reciting) **svasti bhavanto me brūtāṃ svasti**. Offering of snacks (to the sacred vase). Worship of

¹¹⁴ The maternal uncle should just imagine the shaving which is, however, performed by the barber.

¹¹⁵ At the margin corrected into “grey sesame”.

¹¹⁶ Usually made of ivory.

¹¹⁷ Little box usually of silver to contain *maskhara* (black soot).

the Veda (reciting) **ājighra-kalaśam mahyā tveti** (VS 8.42) **ghṛtaṃ ghṛtapāvānaḥ** (VS 6.19). Dissolve the mental commitment (*nyāsa*). Release the sacred vases (i.e. the deities in the sacred vases reciting) **ud vyaṃ tamasaś** (VS 27.10 = 20.21). Sent *bali* offerings to different¹¹⁸ places. Give purification (*abhiṣeka*) together with a ritual mirror. (Give a *tikā* of sandal-wood paste etc., *svagā* and blessings (to the boy reciting) **devasya tvā** (VS 1.10), **yad adya kac** (VS 33.35), **tvam yaviṣṭha dā[suṣo]** (VS 13.52) and **dadhi krāvṇo** (VS 23.32). Blessings (reciting) **mūrdhānaṃ divo** (VS 7.24), **bhadraṃ karṇebhiḥ** (VS 25.21). “Hail to all”. Clean the mirror (reciting) **pūrṇa-candra(-sūkta)**.¹¹⁹ Release the witnesses (such as Sūrya, Navagraha etc.). Release Kaumāri.¹²⁰ Here ends (the chapter on) the shaving the head (and) piercing of the ears.

The Loin-cloth Ritual (*mekhalā-bandhana*)

Now the binding of the girdle (*mekhalā*). Prepare the sacred vases (*kalaśa*) according to the rules.

7^v

The Brahmin should worship the sacred vases at the auspicious time. The *thakāli* (or) *nāyaḥ* should bring the boy holding his hand and make him sit on a seat with *svastika* and (recite) the *mantra* **asuragṇam** (RVKh 2.4.1). Purifying etc. (reciting) **raksohaṇaṃ valagahaṇaṃ** (VS 5.23), **adhy avocad adhi** (VS 16.5) and **tejo 'si** (VS 22.1). Sent the clay cup with fire to the absorbing stone (*pikhālākhu*). Sprinkle water from the *arghyapātra* reciting **devasya tvā...** (VS 1.10). Throw pieces of fruits¹²¹ (reciting) **tava vāy-av ṛtaspatē** (VS 27.34). The boy should worship the sacred vase by throwing rice. Worship the lamp, the (wooden) measuring vessel and the (iron) keys (reciting) **agnir mūrdhā divaḥ** (VS 3.12) (and) **trātāram indram...**

(VS 20.50). He should wave with (a plate of) *svagā* with a lamp, the measuring vessel and the keys (reciting) **asuragṇam indra sakam** (RVKh 2.4.1b). Give *svagā* (reciting) **yad adya kac...** (VS 33.35), **tvam yaviṣṭha dā[suṣo]...** (VS 13.52), **dadhi krāvṇo...** (VS 23.32) (and) **yāḥ phalinīr...** (VS 12.89). Let the nails be pared after having performed *siphārati*.

8^r

The father's sister should collect the nails. Let the boy take a bath after anointing the body with *khau* and *sarvośadhi*. Take the boy again inside holding his hand and make him sit on the previous place. (Again) purifying etc. (Again) waving with (a plate of) *svagā* and the lamp, the (wooden) measuring vessel and the (iron) keys. Draw a *svastika* on the hands of the boy. Give *svagā* together with a silk-made loin cloth (*kaytā*).¹²² The *thakāli* should fasten the loin-cloth at the proper (i.e. auspicious) time. Recitation of the Veda:¹²³ **yenendrāya** (AV 1.9.3). Put the knot on the right side (of the hip of the boy). Worship the knot. Ritual bath, (give *tikā* of) sandal-wood (and) *svagā*. Salutation (with) flowers. (Throw) popped rice (on the boy reciting) **mano jūtir ...** (VS 2.13). After finishing this, give *svagā* together with a stitched loin cloth (*kaytā*). In the same (way)¹²⁴ hand over the dress with the recitation of the Veda (reciting) **vasoḥ pavitram asi...** (VS 1.3, and) **dīrgh-āyutvāya...** (KS 3.9.6). Put on the dress. (Perform) *ārati* with *siphā*. (Throw) popped rice. Ritual decision for the gift of food (to the priest).

8^v

(Give) *dakṣiṇā* to the deities (i.e. the *kalaśas* etc.). Give *dakṣiṇā* to the Brahmins etc. and all other (ritual specialists?).¹²⁵ Blessings (*vācana*) (reciting) **svasti bhavaṃ**. Sip three times water (from the palm of the hand). Dissolve the mental commitment (*nyāsa*).

¹¹⁸ The number 2 in the manuscript seems to express here repetition.

¹¹⁹ Usually the mirror is cleaned by drawing a moon (*candra*) or *om* on it.

¹²⁰ By sending a *pūjā* plate to the Kumāri.

¹²¹ Meaning unclear, possibly derived from *si* „fruits“ and *pene* „to spread“.

¹²² *Kastā* is the old word for *kaytā* or *kaetā*.

¹²³ Although the boy is not entitled to receive the Veda, the main actions are liturgically accompanied with Vedic verses.

¹²⁴ He should give *svagā* reciting *om yad adya ka* (VS 33.35) etc. as before.

¹²⁵ Jośi, Ācāju etc.

Remove the sacred vases (reciting) **ud va-yaṃ tamasas...** (VS 27.10 = 20.21). Sprinkle water from the sacred vase to the pot of vermilion and the ritual mirror. Ritual washing (*abhiṣeka*) with water from the clock water pot (*ghaḍiyā*)¹²⁶ (reciting) **devasya tvā ...** (VS 1.10). (Give a *tikā* of) sandal-wood (to all participants reciting) **yad adya kac ...** (VS 33.35). (Give a *tikā* of) *sindūra* (to all participants reciting) **tvam yaviṣṭha dā[śuṣo]...** (VS 13.52). (Give) *svagā* (to all participants reciting) **dadhi krāvṇo...** (VS 23.32). (Give) blessings (reciting) **dīrgh-āyus ta oṣadhe...** (VS 12.100). Give (this blessing) to everybody. Release (the sun etc.) as the witness(es). Here ends (the chapter on) the binding of the girdle.

3a. Kaytābiya-Mekhalā-bandhana[vidhi] (Buddhist)

Modern copybook of Shukla Jyoti Bajracarya, Paśuvarṇa-Mahāvihāra, Bhaktapur, with various *pūjāvidhis*, e.g. *mekhalābandhana* (pp. 2-9), *digud-yaḥpūjā* (10-13), *lasā kusaḥ* (14-17), *maṅgalacaraṇastrotra* (19-21), *bādhā beṃkeguvidhi* (22-24) etc. White paper with 24 ruled lines per page. Black ink, Devanāgarī script, complete.

p. 1

sarva-auṣadhi mho luyake

p. 2

oṃ namaḥ śrī bajra satvāya. *mekhalā bandhana|bidhi nhāpā pūjā saṃkalpa subhā vasudhā taya|gurumaṅḍala. paṃca-garbye sodhana. sinhamu pūjā. | kalaśa pūjā. deva pūjā. pahilā sã makhānī | bale kayatā vimha sīta thakālī nakīnaṃ balī pīyā va sostiṣa phetuke. pūjā saṃkalpa-lpaṃcagarbye biya, gurumaṅḍala dānake. vanaṃ līpā | khocāpūjā, kājīyā hastapūjā, analīpā pājuṃ lukhocā vakhocāṃ saṃkhāke biya. | analīpā. sarba auṣadhi molhuyake. nāpāyāgu cvayātayāgu thāsentaṃ phetuke pacagarbye biya | pūjāsaṃksalpa. gurumaṅḍala dānake. sukunḍāpūjā | buddha, dharmā, saṃgha samha chakalaṃ pūjā. svā boya, bud-dhayā, oṃ bairocānāye svāhā. oṃ akṣobhyāya | svāhā. oṃ ratna saṃbhavāya svāhā. oṃ amṛtāṃ bhavāya svāhā. oṃ amogha siddhiya svāhā. |. locanīya svāhā. oṃ māmakiya svāhā. |. pāṇḍurāya svāhā. oṃ āryatārāya bajra puṣpaṃ|praticcha svāhā. dharmayāgu svāpho. | oṃ prajñā-pāramitāya svāhā. oṃ gaṇḍabyuhāya | svāhā. oṃ daśa-bhumīsvārāya svāhā.*

p. 3

. oṃ samādhirājāya svāhā. oṃ lamkāvatālārāya svāhā. oṃ lalitabistarāya svāhā.

¹²⁶ According to the tradition one Jośi should tell the accurate ritual time (Nep./Nev. *sāit*) using a clock water pot and the water from that pot should be used for the *abhiṣeka*.

l. **om saddharma puṇḍarikāya svāhā. om tathāgata guhekāya svāhā. om suvarṇa prabhāsāya svāhā.** *saṃghayāta svāpho.* | **om āryebalokitesvarāya svāhā.** | **om maitriyāya svāhā. om gaganagaṃjāya svāhā.** | **om samanta bhadrāya svāhā. om bajrapānaya** | **svāhā. om mañju ghoṣāya svāhā.** | **sarvāṇi varṇa viṣkabhyā svāhā, om kṣitigalrhāya svāhā. om khargabāya svāhā,** *pañcapacāra pujā* | *pacāmṛta chāya jala* | *sīnhaṃ, svā, naivadya, dhū, dhupā, kyane.* | *matā biya duru chāye* | *buddhaya kīgātāne* | **trṣṇā jimha masaddhi kalpa śirasam pradvaṣa cacalā phalaṃ kāma krodha viṣam bitarka darśanaṃ rāga pracamḍā kṣaṇam mohāsyam sva sarirako tarasaṃya-** | **citora gaṃdāraṇam prajñā mantra padena yasmīta** | **vāna buddhāya tasmai nama** (BuSto 32.1).¹²⁷ *dharmayāta svāpho*¹²⁸ | **yo jātyā dika duḥkha tapta mahatām cakṣupada-**

p. 4
prāṇinām yasmai dhātu kapaṃ jalā daharaha saṃtvālsamākarṣati atrānaṃ ca jagata samudhara saṃkreśa | **duḥkhārṇvā saṃbuddhacyutāya mahate dharmmāya** | **tasmai nama.**¹²⁹ *saṃghayāta svāpho*¹³⁰ | **catvāra prati pannagā bhava sukhe catvāra vidveśana** | **catvāraśca phale sthitā amaratā sāmtā mahāyogīna itestau vara puṃgatā bhagavatā yasmīgaṇe** | **byāpitā prajñāśīla samādhi tapta va pusesaṃghāya tasmai nama.**¹³¹ *kīga tāne dhumkā.* | *nīlājana, matāphā, tācā tvāya, lucī, hīcī mhīcā lalhāya, pākayatā* | *cīke, bāke.* | **om vajra sādhi vandhane svāhā.** | *naṃ phike, gādayeke, calāyā chēgu dusā ghāke* | *saṃga biya tilakamālā lalhāya, thulī dhumkā* | *svastī cvaya svastīkhe dyane kvepālakāṃ taya macāyāta nhyāke biye kīga kāya, māṃ bau yātanaṃ* | *biya macāyāta naṃ bīya bintī yākā taye.* | *kvepālakāṃ taya bākhā kane lavā, gve, dakṣinā taya*

p. 5
| *bākhāṃ kane* | *he bālakha thaṃyā dine jyusāṃ maina titi* | *nakṣatra yoga bāra rāsīyā dine mekhalā* | *bandhana dhayāgu karma khamkā biya dhuna he guru.* | *chalapola syanaṃ jīta kṛpātaya māla jī* | *vanavāsa vanegu ikṣā byalā biyā bijyāhu.* | *he śīṣya bālakha julasāṃ nyādā khudā yā* | *umera tinī data cha vanavāsa vane phai makhu.* | *chaṃ thukhu khā lhāyamate.* *he guru, he mātā, pitā,* | *chalapolapim chuhe dhandā kayā bijyāya mate* | *jīta rakṣā yānā bijyāimha isvara madulā* [?] | *jī* | *vane tela jīta gaṇe mate he śīṣya.* *vanavāsa* | *vane dhayāgu tacotaṃhe gyānāpugu khaḥ gathe* | *gyānāpugu dhāsā he bālakha che naṃ pihālvanevaṃ chanta pāsā sunaṃ daimakhu cha jaka julīgu jula vanavāsa vane dhāyagu he nadī khulsi bhaya parvatayā bhaya dhū bhālu kisī* | *sera kālasarpa goṃja calā gayadā bikṣa balnayā rājā rākṣasa thathim thathim jāpī jīvā* | *jantu bhaya dayā cona thathimgu bhaya chanaṃ mada-lyakegu sāmārtha da lā* [?] | *phasā vanavāsa vanegu utama* | *khaḥva he bālakha he guru, he mātā, pitā, chala* | *polapim chhe dhandā kayā bijyāya mate samundra* | *naḍīyā bhaya khusiyā bhaya davasā dhanuṣayā*

p. 6
tāpu tayā vane jīvājantu dako dhanuṣabāna | *kayakā choya sthānayā gaṇedyo va devatī rakṣā* | *yānā bii vanyā vana devatānaṃ jī bālakhalyāta karuṇā tayā rakṣā yānā bijyāi he mātā* | *he pitā chalapolapim chu dhandā kāya mate* | *jīta byalā biyā disaṃ he putra he bālakha thva* | *grhe grṣṣī thva kula kulāyana kuladharmā sunaṃ* | *cale yāi putra dhyāma kāybināṃ mepisaṃ yāyīgu dharmā makhu kāya-macāṃ he yāy māgu kha he putra* | *he mātā he pitā kuladharmā yākimha isvara he* | *kha janma maraṇa yāimanaṃ isvara he kha* | *anan paripurṇa yānābīmhanam isvara he kha vanavāsa dhyāgu lipānaṃ vane mā nhāpānaṃ vane mā* | *cone dugu makhu he mātā he pitā jī vanavāsa* | *vane tela jīta byalā*

¹²⁷ Read: *trṣṇājihvamasadvikalpaśirasam pradveśa-cañcatphalaṃ, kāmakrodhavitarkadarśanam atho rāgapracāṇḍekṣaṇam; mohāsyam svaśarīra-koṣīśatacinātīgam dāruṇam, prajñāmantrabalena yaḥ śamitavān buddhāya tasmai namaḥ.* (BuSto 32.1)

¹²⁸ Overwritten with *kīga*.

¹²⁹ Read: *yo jātyā ādikaduḥkhataptamahasaṃ cakṣuḥ satām prāṇinām, yastrāidhātuka pañjarādaharahaḥ sattvān samākarṣati; atrānaṃ ca jagatsamuddharati yaḥ saṃkleśaduḥkhārṇavāt, saṃbuddhāṃśca punaścyutācca mahate dharmāya tasmai namaḥ* (BuSto 32.3).

¹³⁰ Overwritten with *kīga tāne*.

¹³¹ Read: *catvāraḥ pratyutpannagā bhavasukhe susvāda-vidveśina-, ścatvāraśca phale sthīāḥ śamaratāḥ śāntā mahāyogīnaḥ; ityaṣṭau varapuṃgalā bhagavatā yasmin gaṇe vyākṛtāḥ, prajñāśīlasamādhītaptava puṣā saṃghāya tasmai namaḥ* (BuSto 32.5).

*biyā disaṃ chīkapīṃ | chu he dhandā kāya
mate he mātā he pītā hita | āsīravāda biyā
disaṃ he putra kāyamacā | cha vanāthāy taka
chu he majuya mā luphiṃ mahālya mā satu-
ra pīsaṃ konhyāya maphaya mā yākanam |
lith-yamkā thagu kula kulāyana kuladharmā
sthīra | yāya phayakā lithyane mā. nhesalā
pale jāyake | jala hā yākā. tuphiṃ luyā svatī
vākye | bvane. mā bau pājuṃ jākī 3 svaka
bhikṣā | biya*

p. 7
*svastī bavane dhuṃkā | pīkhālākhui dvāpho-
svā | tayā svarge chaka . pātāle chaka, mar-
tye loke | chaka bānaṃ kayakā bisyu vāke,
pājuṃ | ganā haya. gaṇedyā thā[ya] | choya.
pekhālākhusa svastī coya | javam khavam
tvārivā taya kalasanaṃ taya. | svastī bākye
bvane. sukuṇḍā puja svāpho yāya | kalasa
svāpho yāye | pājuṃ saṃga bīya naṃ lal-
hāya | phā | bārā chuya vīsarjana yāya |
chem lihāvaye thakālī nakīnaṃ chapatā tīke
| cāka puja purva paścima, uttara, dakṣiṇa
puja yāye | nāyonakīnaṃ dhala dānake | kīga
tāne, āsīrvāda | deva dachīnā maṇḍala bisar-
jana, saṃgaṃpatu visarjana. sagaṃ tvāke
gurupujā yāke, hā dakṣiṇā | nīsalā kāya, ka-
lasa kokāy nāyo nakī mā bau | yāta sīnha tīke
sīnhamu jvalānhayakaṃ kokāy | sīnha chāya
nhayakaṃ kene sīnha tīya. kīga bīntī | yānā
bajrasatva bvane. kīga bīntī | yānā bajra-
satva bvane. chemāpana yāye | (bisarjana)
dakva thāte take choye.*

3b. The (Rules for) Binding the Loin-cloth and the Girdle

p. 1

Make a ritual bath with *sarvausadhi*

p. 2

Om salutation to the venerable Vajrasattva. (Now) the rules of the binding of the loin-cloth. In the beginning the ritual decision for the worship (*pūjā*). (Perform) *guru-maṇḍala(-pūjā)* with ***subhā vasudhā***.¹³² Purification with Five Cow Products. Worship of the vermilion pot. Worship of the sacred vases. Worship of the gods. At first, before shaving the hair, the eldest woman should make the ritual welcoming purification (*balipīyā*, Skt. *nirañjana*) of the boy who gets the loin-cloth and place him on the (seat prepared with a) *svastika*. (Make) the ritual decision for the worship, give Five Cow Products (to the participants), perform (again) the *gurumaṇḍala(-pūjā)*. After this, worship of the razor (blade), worship of the hand of the barber (*kājī*¹³³), after this the maternal uncle should give the golden (and) silver razor to (the barber) in order to shave the hair. After this, (let the boy) take a ritual bath with *sarvausadhi*. (Let them) sit on the previous place mentioned above. Give (again) Five Cow Products (to the boy). Ritual decision for the worship. (Perform again) a *gurumaṇḍala(-pūjā)*. Worship of the *sukuṇḍā*. Worship together all Three (Jewels, i.e.) Buddha, Dharma and Saṅgha. Decorate with flowers. (Recitation) for the Buddha:¹³⁴ Om Vairocana, hail! Om Akṣobhya, hail! Om Ratnasambhava, hail! Om Amitābha, hail! Om Amoghasiddha, hail! (Om) Locanī, hail! Om Māmākī, hail! Om Pāṇḍarā, hail! Om Āryatārā (and) accept the Vajra flower, hail! (Offer) flower to Dharma (invocating the Nine Sūtras): Om Prajñāpāramitā, hail! Om Gaṇḍayūha, hail! Om Daśabhūmika, hail!

¹³² According to the priest Shukla Jyoti Bajracarya, a kind of invocation.

¹³³ Lit. “minister”, also nickname of the barber.

¹³⁴ Invocation of the Five Tathāgatas and four *prajñās* of the Tathāgatas: cp. Lienhard 1999: 84.

p. 3

Om Samādhirāja, hail! Om Laṅkāvatāra, hail! Om Lalitavistara, hail! Om Sad-dharma-puṇḍarīka, hail! Om Tathā-gatagarbha, hail! Om Suvarṇaprabhā, hail! (Offer) flowers to the Saṅgha (invocating six Bodhisattvas): Om Avalokiteśvara, hail! Om Maitreya, hail! Om Gaganagaṃja, hail! Om Samantabhadra, hail! Om Vajrapāṇi, hail! Om Mañjuḥṣa, hail! Worship (with) five ritual offerings (*upacāra*). Offer *pañcāmṛta* (ghee, curd, honey, sugar and milk), water, vermilion, flower, *naivedya*; show incense stick (*dhū*) (and) double twisted incense (*dhupāy*). Give light (i.e. burning wick), offer milk, throw rice to the Buddha (reciting¹³⁵) *trṣṇājihvam...* (BuSto 1 = Buddharatna-stotra). Throw rice to Dharma (reciting) *yo jātyādikaduḥkha taptamahasām ...* (BuSto 3 = Dharmaratnastotra).

p. 4

Throw rice to the Saṅgha (reciting) *catvāraḥ pratyutpannagā bhavasukhe...* (BuSto 5 = Saṅgharatnastotra). After throwing rice, perform the *nirañjana*, waving with a lamp, (wooden) measuring vessel and (iron) key(s), hand over a tiny golden ritual flower (*lucī*), *hicī* (?), and a purse. Bind the silk loin-cloth (around the hip of the boy) reciting *om vajra sadhi vandhane svāhā*¹³⁶ (“Om, in the joining of the Vajra, hail!”). Let (the boy) dress,¹³⁷ let him be wrapped with a shawl; if there is a deer-skin, hang it (also) over (him). Give *svagā*. Hand over a garland (*tilakamālā*). After finishing this, draw a *svastika*, give to the boy to wear a pair of wooden sandals placing it on a *svastika* diagram. Take rice (on the hand) and give it to the parents. Let them make the *namaskāra* gesture. (In the manuscript follows an instruction referring to a *svastika* pattern with a line for the seven steps.) Keep the wooden sandals (here). Tell (the following) story,¹³⁸ place (on the diagram) a clove, a betel nut and *dakṣiṇā* (i.e. coins).

p. 5

“O boy, today, on the month x,y, on the lunar day x,y, in the constellation x,y, in combination x,y, on the day x,y, in zodiac sign x,y, I have performed the ritual of binding the girdle (*mekhalābandhana*).”

“O teacher, you must do me a favor. I wish to perform *vanavāsa* (i.e. live in the forest), thus allow me to leave.”

“O boy, disciple, you are only five or six years old. You cannot go for *vanavāsa*. You shall not talk about it.”

“O teacher, o mother, o father, you must not worry about anything. Is not there a god¹³⁹ to protect me? Please do not stop me. It is time for me to go.”

“O disciple, going for *vanavāsa* is very dangerous. (You do not know) how dangerous it is. O boy, if you go out from the house, there will be no friends. There will be danger of rivers, streams, mountains (and also) the dangerous animals like tiger, bear, elephant, lion, black cobra, crocodile.¹⁴⁰ Are you able to face such a danger? If you can, then only it is good to go for *vanavāsa*, o boy.”

“O teacher, o mother, o father, you do not have to worry. If there is a danger of an ocean (or) a river, I will cross it by creating

p. 6

a bridge with (my) bow (and arrow). I will hit all the animals with (my) bow. The local Gaṇeśa and other gods will protect (me). The forest god will also compassionately protect a boy like me. You should not worry. Let me go.”

“O son, o boy, who will run away from the house, lineage (and) the *dharma* of lineage (*kula*)? A son must do this (sort of duty), o son.”

“O mother, o father, it is god who lets (you) care for the *dharma* of lineage. It is god who gives birth and death. It is god who gives plenty of grains (food). Nonetheless, one has to go for *vanavāsa*. It does not matter wheth-

¹³⁵ The following three *stotras* are from the Gururatnatrayastotram in BuSto, no. 32.

¹³⁶ Read: *om vajrasaṃdhibandhanāya svāhā*, cp. Lienhard 1999: 72.

¹³⁷ Since this ritual is performed for the farmer castes, the boy is not dressed with the monk's robe, but normal clothes.

¹³⁸ The story is similar to the Deśāntarakathā during the Hindu Initiation (*vratabandha*): see Michaels 1986.

¹³⁹ Interestingly, it is not the Buddha mentioned here.

¹⁴⁰ During the Mekhalābandhana ritual of the Citrakārs in Bhaktapur on 28th January, 2007, the relatives were teasing the boy by pointing to the dangers of the Maoists living in the forest.

er one should go now or later. One shall not (always) stay (at home). O mother, o father, I am going to leave (now) for *vanavāsa*. Let me go. Do not worry at all. O mother, o father bless me.”

“O son, wherever you go, nothing bad may happen. You may not fall down. May your enemy not defeat you. May you return soon in order to continue your *kuladharmā*.”

Let (the boy) take seven steps with sprinkling water. Recite *svasti* verses by sweeping a broom (in front of the boy). The mother, father and maternal uncle should give three times alms.

p. 7

After the recitation of *svastī* and offering a jasmine flower (*dvāphvaḥsvā*) to the *pikhālākhu* (stone of the main gate) let (the boy run away) throwing an arrow each to the heaven, the underground world and the earth. The maternal uncle should bring (the boy) back. Send (the boy) to the (nearby) Gaṇeśa (shrine). Draw a *svastika* diagram on the *pikhālākhu*, place a Newar lamp (*tvariva*) on both sides (i.e.) on the right and the left, place also a *kalaśa* (there). Recite *svastikavākya* (blessing verses). Worship (with) *sukūdā*, offer a flower.

Offer a flower to the *kalaśa*. The maternal uncle should give *svagā*, hand over (a pair of) dress. (Pour the pieces of fruits from) the ritual measuring vessel (on the head of the boy). Give alms. Conclude (the ritual).

Come back to the house. The senior most lady should offer a *tikā* (on the forehead of the boy). Worship all (deities) around. Worship (all the four directions) east, west, north (and) south. Let the senior most man and lady worship the *gurumaṇḍala* (*dhalā dane*). Worship with rice. Give blessings. Offer *dakṣiṇā* to the god. Conclude the *maṇḍala* (worship). Conclude (the worship of the) small ritual cup filled with curd (*svagā patu*).¹⁴¹ Wave *svagā*. Worship the *guru*. Take the main *dakṣiṇā* (and) a plate of preserved food (*nīsalā*). Take the *kalaśa* down. Offer a *tikā* to the senior most man and woman, (and) to the father. Show the ritual mirror (and) the vermilion pot around. Offer vermilion. Let the ritual mirror be seen. Give a *tikā* (on the forehead). Make the *namaskāra* (gesture) holding rice in the hand. Recite the Vajrasattva (*mantra*). Worship by pacifying (the gods: *kṣamāpana*). (Conclude the ritual.) Send all (the items and gods used) to their (original) place.

¹⁴¹ The cup represents in this case the Eight Immortals (*aṣṭacirañjivī*).

4a. [Ihipūjāvidhi] (Ipv)

No title page. Modern copybook of Narendra Sharma, Bhaktapur, younger brother of Mahendra Sharma (see above). No date. White paper with 26 ruled lines per page. Blue ink, Devanāgarī script, Nevārī language. The Ipv covers three pages of the notebook. The manuscript lists and numbers the essential ritual sequences (*krama*) together with some *mantras*.

p. 1

1. *sakasiyāṃ puṣṭabhājana yāye yavodaka śrāddha*
2. *yathākarma thenevaṃ, jasakuśa yāye, rakṣohanam* [VS 5.23] – *adhyavoca* [VS 16.5]–*tejosī* [VS 22.1]
3. *matāphām puṣṭā - trātāraṃ indra* [VS 20.50], *matāphām tvāye–agnimurddhā* [VS 3.12] | *tācāpvāem svagaṃpujām tyāe asuraghna* [RVKh 2.4.1b] *mimicāṃ tvāe* |
4. *gūtam ko cikam thuñā dyoyāta–1, macāyāta–3, hāye* | *om kāndātkāndāt prarohanti (parukhaḥ) parukhaspari evāno durbe* | *pratānu sahareṇa satenaca* [VS 13.20]. *guta vā nigacā chene chuke.*
5. *mimicā lalhāye*
6. *nau yā niniyā lāhā puṣṭā kapā bhū lava lhāye* | *chalañcā puṣṭā nauyāta lavalhāye–laśakuśa yāñā svastikāsane phetuke lusi dhenake–lusiphayā sarvakhau mikhāpiye*
7. *kalaśe jala thane–om imāṃ me varuṇa śruddhī havam adhyā ca mṛdaya ltvām asvasyurā cake* [VS 21.1]. *om ājighra kalaśaṃ mahyātvā* | *vipsatvindavaḥ punar urjā nivartasvasānaḥ. sahasra x* | *kṣorudhārā payaśvati punarmā vinśatādrayih* [VS 8.42].
8. *tinīnaṃ brahmāyāta suchāyāye–citrakārīṃ brahmāyāta* | *piṭhapujāyā mohanīṃ drṣṭi kāmke–om taccakṣur devāhitam* [VS 36.24]
9. *mācā lāsalāyā svastikāsana taye, dya-uh śānti* [VS 36.17 = *śāntikamantra*]

10. *rakṣohanam* [VS 5.23] – *adhyavoca* [VS 16.5]–*tejosī* [VS 22.1]

11. *salāpā ihī parāsī satabṛndikā (dusvakā) sāpākhvā, lavalhāye macāyā lhātesaṃ taye. bhūixxpujā*¹⁴²

12. *hyāumkāpa bhuisinha nakimṃ naṃ kāye–brahmā yavodaka* | *brāhmaṇa nandikeśvarācāryayāta sinha bhāga taye* | *macāyāta sinhachā yāye – om sindūram sarva tvamjaviṣṭadā* | [VS 13.52] | *dakṣiṇā kāye (nakimna)*

at the bottom of the page: *yavodaka sidhāyeke yajñārambha, thana yāsāṃ jyū*

p. 2

13. *svagā biye - salāpā, ihī parāsī satabṛndikā* | *sā*¹⁴³*khvā lavalhāye - sāpākhvā kapāle taye,*

14. *siphā āratī manojūti* [VS 2.13], | *dakṣiṇā chāye biye sidhā*¹⁴⁴

15. *phalīmbarjī (tāya maḍhī) tvāye bramhāyāta 7 bhāga taye, macāyāta naṃke*

16. *yajña āraṃbha*

17. *vyā puṣṭā*

18. *bramhā vyā (suvarṇa kumāra) pipalā bhāga*

19. *lathala duru thala puṣṭā, ye tīrthāni* | [VS 16.61], *om payaḥ pṛ* | [VS 18.36]

20. *baupinta aṃgū nhāke*

21. *suvarṇakumāra puṣṭā yāke, prārthanā bvamke* | *kumāra svarṇa ruṣosau mahāpātaka nāsana* | *janma janmāntaram pāpaṃ darśanena vinaśyati*¹⁴⁵.

22. *kanyāyāta vyā biye*

23. *baupinta tilakuśa biye*

24. *la dhārā duru dhārā hāyeke*

25. *vedaḥ - agnayetvā* | [VS 1.13] 3 11 *pṛṣṭha*

26. *saṃkalpa mahāvākya, imāṃ mama putrīm nāmnīm prajā-patidaivatām suvarṇakumārāya saṃ-pradade* |

27. *svasti kodāt kamodāt* | [VS 7.48]

28. *kanyādānaya dakṣiṇā kāye svāṃ biye*

29. *kanyā va macāyā baupinta pipala biye*

30. *sakasike sāmuhika dakṣiṇā kāye si. ni-salā*

31. *bārhām chuye*

¹⁴² Corrected at the top of the page into *bhūisinha pūjā*.

¹⁴³ *nandī* added above the line.

¹⁴⁴ *pā* added above the line.

¹⁴⁵ Unidentified verse, read: *kumāras suvarṇarūpo 'sau mahāpātakanāśakaḥ, janma-janmāntaram (kṛtam) pāpaṃ darśanena vinaśyati.*

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32. *yajamāna naṃ brahmā yajñayāta pu-jāyāke dakṣiṇā | chāyeke dakṣiṇā biyekā sidhā nisalā*
33. *yavodaka sidhayke*
34. *vācanaṃ valiharaṇaṃ gṛhaprāśanaṃ*
35. *pūrṇā homa - pūrṇā*
36. *dyo japiye maṇḍala stotra*
37. *yajña āśīrvāda ātma āśīrvāda*
38. *kanyāmacāyāta brahmādi yajña pari-kramā*
39. *brahmā visarjana praṇita abhiśeṣa yaja-māna¹⁴⁶*
40. *vedī visarjana lhāpāne*
41. **trayāyuṣaṃ** [VS 3.62a] *yajñayāta gvā chāye – dhau baji chāye*
42. **pūrṇacandra** *nibhaṃ*
43. *sinhamū lavalhāye śrīscate* [VS 31.22]
44. *abhiśeṣa candana sagaṇa āśīrvāda*
45. *sākṣi thāye brahmā lava lhāy, dhurījala abhiśeṣa | macā laśakuśa māya ghirīra yāyā | lā pāke*

4b. The Ihi-Worship Handbook

1. Hand over the flower basket (*puṣpabhājana*) by all. (Perform) *nāndika* (*yavodaka*) *śrāddha*.
2. (During the course) when the act of astrological auspicious time (*yathākarma*) comes, welcome (the girls, reciting) **rakṣohanaṃ** (VS 5.23), **adhy avocad** (VS 16.5), and **tejo 'si** (VS 22.1).
3. Worship a lamp (and the) ritual measuring vessel (reciting) **trātāram indram** (VS 20.50). Wave the lamp (and) the (wooden) measuring vessel (reciting) **agnir mūrdhā** (VS 3.12). Wave (iron) keys, the Alīdyo (and) the materials of *svagā-pūjā* (reciting) **asuragṇam** (RVKh 2.4.1b). Wave the bamboo basket (*mimicā*).
4. Sprinkle oil by dipping a grass called *guta* (*dūrvā*, *Cynodon dactylon*) once to the god and three times to the girls (reciting) **kāṇḍāt kāṇḍāt...** (VS 13.20). Place some

guta grass (and) rice on the head (of the girls).

5. Hand over the bamboo plate (*mimicā*) to the barber.
6. Worship the hands of the barber and the father's sister. Hand over a cloth (and) a plate (to them). Worship the chisel (and) hand (it) over to the barber. Welcome (the girls) and let them sit on the *svastika* diagram. Let (the barber's wife) par the nails (of the girls). Collect the nails (and) clean the eyes with oil-cake and other seven ingredients (*sarvakhau*).
7. Fill the established sacred vase (*kalaśa*) with the water (reciting) **imaṃ me...** (VS 21.1) and **ājighra kalaśaṃ...** (VS 8.42).
8. The Śivācārya should invoke Brahmā. The Citrakāra (painter) should draw the eyes of the Brahmā (*kalaśa*) with the black soot (brought) from the worship of the *pīṭha* (reciting) **tac cakṣur deva-hitam** (VS 36.24).
9. Place the girls on the *svastika* diagram after pulling their hands (reciting the *sāntikamantra*) **dyauḥ sāntir** (VS 36.17).
10. (Recite) **rakṣohanaṃ** (VS 5.23), **adhy avocad** (VS 16.5), and **tejo 'si** (VS 22.1).
11. Hand over the earthen vessel (*salāpā*), sari (*ihī parāsī*), the garland made of yellow thread (*satavr̥ndikā* or *dusvakā* and), a coloured block print (*sāpākhvā*) (and) place them in the hands of the girls. Worship of the light yellow *tikā* (pot, *bhūi sinhapujā*).
12. The senior most lady should take a (piece of) red cloth (and) the light yellow *tikā* (pot). (A) Brahmin (should continue performing) Nāndikaśrāddha (*yavodaka*). Brahmin should separate the *tikā* share of the Nandikeśvarācārya (i.e. the Jośī or astrologer). Offer the light yellow (paste) to the girls (on the head, reciting) vermilion to all (reciting) **tvam yaviṣṭhadāsu-**

¹⁴⁶ *yāta jāka* added above the line.

so (VS 13.52). The senior most Bramhin lady (*nakhī*) should collect the ritual fee (*dakṣiṇā*). Finish the Nāndikaśrāddha (*yavodaka*) (and) start at that place the performance of the fire sacrifice (*yajña*).

p. 2

13. Give *saguna tikā* (*svagā*). Hand over the earthen vessel (*salāpā*), the sari (*ihī parāsī*), the garland made of yellow thread (*satavrṇdikā* and) painted decorative paper (*sāpākhvā*). Place the coloured block print (*sāpākhvā*) on a (piece of) cloth.
14. Wave a lamp with the ritual measuring vessel (*siphārati*, reciting) **mano jūtīr** (VS 2.13). Let (the girls) offer *dakṣiṇā*. (Offer also) a plate of uncooked food items (*sidhā*) to the Jośī (*nāndī*).
15. Wave (a plate with) popped rice (and) breads without salt (*phalīm̐bajī*) (in front of the girls and) separate seven portions (*bhāga*) for Brahmā. Let the girls eat (popped rice and breads without salt).
16. Start the fire sacrifice.
17. Worship the *bel* fruit (*vyāpujā*).
18. (Offer) the share of a leaf of a pipal (tree) to Brahmā (and to the) *bel* fruit (i.e. Suvarṇakumāra).
19. Worship of the sacred vase (filled with) water and milk (reciting) **ye tīrthāni** (VS 16.61) and **payah pṛthivyām** (VS 18.36).
20. Let the fathers (of the girls) wear rings (made of *kuśa* grass).
21. Let (them) worship Suvarṇakumāra (and) pray “This form of the Golden Boy (Suvarṇakumāra) destroys the greatest sin. A glimpse of (this boy) destroys the sins (performed) in this and earlier births”.
22. Hand over the *bel* fruit to the girls.
23. Hand over black sesame seeds (and) *kuśa* grass to the fathers (of the girls).
24. Pour water and milk (over the hands of father and girl).

25. (Recite) the veda **agnaye tvā** (VS 1.13) three (times?) from (i.e. as quoted on) page 11.
26. (Make) the ritual decision (*saṃkalpa mahāvākya*): “I hand over this daughter of mine named x,y who worships Prajāpati to the Golden Boy (Suvarṇakumāra).”
27. (Recite) svasti **ko dāt kasmā adāt** (VS 7.48).
28. Collect the fee (*dakṣiṇā*) for the *kanyādāna* (ritual). Give flowers.
29. Give leaves of *pipāla* tree to the girls and (their) fathers.
30. Receive collective (*sāmuḥika*) *dakṣiṇā* from all, (also) a plate of uncooked food items (*sidhā*) and pure food (*nisalā*).
31. (Let) alms be given (*bāhrā chuye*) (to the girls).

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32. Let the *yajamāna* worship Brahmā (and perform) a fire sacrifice (*yajña*). (Let him) offer *dakṣiṇā*. After the offering of *dakṣiṇā* (let him offer) a plate of uncooked items (*sidhā*) (and) and pure food (*nisalā*).
33. Finish the Nāndikaśrāddha (*yavo-daka*).
34. Recitation (*vācanam*) and feeding (of the fire) with ghee (*ghṛtaprāśanam*).
35. Completion of the fire sacrifice (pūrṇā homa).
36. Remember the names of god continuously (*japa*), (draw) a *maṇḍala* (and recite) a *stotra*.
37. Blessing of the fire sacrifice (*yajña-āśirvāda*) (and) the self (*ātma-āśirvāda*).
38. (Let) the girls circumambulate Brahmā, the fire sacrifice (*yajña*) etc.
39. Release Brahmā (*brahmāvisarjana*). Sprinkle water from the *praṇīta* (sacred vase) to the *yajamāna* only.
40. Clear the sacrificial arena (*vedīvisarjana*). Make the hand dry from the fire (*lhāpāne*).

Alīdyahpūjā.

A Karmācārya priest dialing his mobile while performing the worship of the Clay Deity on 22nd January 2007, Tālākva square.



41. (Recite) **tray āyusaṃ** (VS 3.62a). Offer a betel pouch to the fire sacrifice (*yajña*). (Also) offer curd (and) a beaten rice (mixture to the fire).
42. (Recite) **pūrṇacandra nibhaṃ**.
43. Hand over the vermilion pot (*sinhamū*) (reciting) **śrīś ca te** (VS 31.22).
44. Sprinkle holy water (*abhiṣekha*), give sandal wood paste (*candana*) and *svagā* (for the *tikā*) (and) blessings (*āśīrvāda* to all participants).
45. Release (the sun) as witness. Hand over (the sacred vase of) Brahmā (to the *yajamāna*). Sprinkle water from the roof (*dhurījala abhiṣekha*). Welcome (*laśakuśa*) the girls (for) the sub-rite of grinding the black lentils (*māya ghīrīra yāyā*). (Let young boys) stop (the girls) on their way.

5a. Suvarṇakumāravivāhavidhi (Skv)

No title page, part of a larger manuscript, anonymous author. Handbook of Lava Kush Sharma (Rājopādhyāya), Lalāchē, Bhaktapur. No date. Book format, Nepālī paper, pp. 35, complete. Size: ca. 24 x 24 cm, 21-24 lines per folio, Devanāgarī script, black ink, occasional underlining with red (*kumkuma*) colour, some additional remarks on the margins.

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śrīganeśāyanamaḥ. cyānhusu[nu]vapinhunhya pīthapūjā¹⁴⁸ choye, brahmā dūṃkāya, prohita | ādi coṅāva chesa pūjāya yake. chesa thaṃkā-di nakina va kaṃnyā va tasyem pūjāya yake. adyādi, amuka gotra yajamānasya yathākāryya nimitaka nānīka puja karttuṃ | kamaṇḍalu puṣpabhājanam samarpayāmi, om śiva śiva śānta° [cp. PG 1.8.5], siddhir astu° [Rāj p. 20], | yathāvāna° [Rāj p. 20]. pūjā [la]lhāya, cā pūjā vāne, ācamya, guruyā cātyākana | mṛchana yāye, rakṣoṇam valagahanam vaiṣṇvim-idamahantaṃ valagamutkirāmi yamyē niṣṭyo yamātyo nicakhānedamahaṃ tam valagamutkirāmi yamme samāno yama-samānonīcakhāne | damahantaṃ valagamutkirāmi yamme sabamdhurnīcakhāne damahantaṃ valagamutkirāmi yam | me sajātonīcakhānekṛtyāṃ kirāmi [VS 5.23]. vali, om adhyavocyada° [VS 16.5], dīpa, om teljosi° [VS 22.1], snāna, om svastī [na] indro [VS 25.19], dugdha-snānam, om payaḥ pṛthivyā° [VS 18.36], dadhisnānam |, om dadhi krāpno° [VS 23.32], madhusnāna, om madhu-vātā'rtāyate madhuṣaranti sindhavaḥ | mādhirnaḥ saṃtvopadhīḥ mahdunaktamutoṣaso madhumat pāṛthiviṃ rajaḥ madhuyaurastu naḥ pitāmadhu-mānno vvaṇaspatir madhumān astu sūryyaḥ mād-vīrgāvo bhavantu naḥ [VS 13.27], ghṛtasnāna. om gr̥tam gr̥ta° [VS 6.19], sarkkarāsnāna, om namaḥ sam-bhavāya ca° [VS 16.24], puna jalasāna, om svastī [na] indro° [VS 25.19],

candana, om yad adya ka° [VS 33.35], sindura, om tvam yaviṣṭadā° [VS 13.52], akṣata, | om akṣanmīmadam° [VS 2.8]. yajñopavīta, om yajñopavītam° [cp. BaudhGS 2.5.7-8], dṛṣṭi, om tac cakṣur deva|hitam° [VS 36.24], aduvāla, om vasoḥ pavitram asi° [VS 1.3], puṣpa, om yāḥ phalanī° [VS 12.89], ,

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thakādisyam puṣpabhājana, ācamya, adyetyādi, amuka gotropannasya | amaka kāryya nimitaka nānimukha pūjā karttuṃ puṣpabhājanam samarpayāmi, śiva śiva-karam śānta° [PG 1.8.5?], siddhir astu° [Rāj p. 20], yathāvāna° [Rāj p. 20] | svāna tane, brāhmaṇa sūryyārgha, adyetyādi, yajamānasya yathodesa yalthā kāryya nānīkapūjā nimitartham° puṣpa 2 om ā kṛṣṇe° [VS 33.43]. gurul namaskāra, nyāsa arghapātrapūjā, ātmāpājā. , tato dvārārcaraṇam | <¹⁴⁹ om tat tvā yāmi° [VS 18.49], om devasya tvā° [VS 1.10], om gaṇānām tvā° [VS 23.19], om bṛhaspate° [VS 26.3] | om catvāri śṛṅgā° [VS 17.91], om dvāro devīr° [VS 27.16], om hiraṇya-garbhah° [VS 13.4] om saptar|ṣayaḥ° [VS 34.55], om brahma yajñānam° [VS 13.3], om viṣṇorārātam asi° [VS 5.21], om namaḥ saṃbhalvāyaca° [VS 16.41], > āvāhanādi, om sadyojātāya namaḥ, om sadyojātopamamīti yajñamm-agnir-dunisa, bhavapurāgā asya hotuḥ pariśrutaḥ svāhā vvāke kṛtam | havir indredevaḥ [VS 29.36], om vāmādevāya namaḥ, om vāmāmadhya savitur vvāmamuśo | dive dive vvāmāsmabhaym sāvīḥ vāmasyahi ṣayasya devabhūre rayā dhivāvvāmabhājaḥ syāma [VS 8.6], om aghorāya nama, om yāte rudrasivā° [VS 16.2], om tatpuluṣāya namaḥ, om yatpuruṣadhyah° [VS 31.10], om isānāya namaḥ, om tam isānam jagatas tasthuṣasya nidhiyañjinvamavasye namaḥ mahevayaṃ pūṣāno yathāvvedasāma sadvṛdherakṣil tā vāyuradajaḥ svastaye [VS 25.18], āvāhanādi. <om ādityāya namaḥ, somāya, | aṃgārāya

¹⁴⁷ On the top *yamasanabute*.

¹⁴⁸ *ja* is added above the line.

¹⁴⁹ <> brackets mark parallels to the *mekhalābandhana* section of Dkv; see translation.

2, budhāya 2, bṛhaspataye 2, śukrāya 2, saniś-carāya 2, rā[ha]-

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ve 2, ketave 2, janmane 2, om̐ ā kṛṣṇe° [VS 33.43], om̐ imaṃ devā° [VS 9.40 = 10.18], om̐ agnir mūrddhā dīva° [VS 3.12], om̐ ud budhyasyāgre prati-jāgrhītvabhiṣṭāpūrte saṃ sṛjethā ma-yañca, asmin | sadhaste ‘adhyutarasmi viśvadevā yajamānasya sīdata [VS 15.54], om̐ bṛhaspate° [VS 26.3], om̐ | om̐ annāt pariśruto rasaṃ brahmaṇā vya-pibat kṣatram payaḥ somam prajā[pa]tiḥ ṛtena satyam indriyam | vipānaṃ śukramandhasa indrasendriyam idam payomṛtam madhu [VS 19.75], om̐ śaṃ no dev° [VS 36.12], om̐ | kayā naś citra° [VS 27.39].> om̐ tā asya sūdadoṇhasaḥ somam śrīnamti pṛṣṇyaḥ, janmaṃ devānām | viśas triṣv ā rocane divaḥ [VS 12.55] āvāhanādi, <om̐ indrāya nama, om̐ agneye 2, om̐ yamālya 2, om̐ nairityāya 2, varuṇāya 2, om̐ vāyave 2, om̐ ku¹⁵⁰verāya 2, om̐ anantā 2, om̐ | brahmaṇe 2. om̐ trātāram indram avitāram indram have have suhaveṃ suhaṃ suram | indram, hvayāmi śakraṃ puruhvūtam indram svasti no madhyavā dhātv imdraḥ [VS 20.50], om̐ agni mūrddhā diva [VS 3.12], | om̐ yame datta trita yenam āyunāgendra ‘enam-prathamo adhyatiṣṭhata, gandharvo asya rasānā | m agrbhaṇotsūrād asvasvasavo nir atastham [VS 29.13], om̐ yat te devī nirṛtir ābandha pāśaṅgi | vāsvavinṛtpam, tatre niṣyām āyuso na madhyād athaitam pitum adhi prasūtaḥ namo bhūtyai yedañ cakāra, tatre niṣyām āyuso na madhyād athaim pitum adhi prasūtaḥ namo bhūtyai yedaṃ cakāra [VS 12.65], om̐ imaṃ me varuṇo śrudhī° [VS 21.1], om̐ tava vvyāy bṛhaspate° [VS 27.34], om̐ | kuvid aṅga yavamantī ya vaści yathā dātya anupūrvava viyūyaḥ, ihehaiṣāṅ kṛnuhi bhoja[nāni ye barhi nama]’ukti yajatti [VS 10.32], om̐ abhi tvā sūra nonumo dugdhā ‘iva dhena-va, | iśān asya jagataḥ svaradaśmīśānam

indra tasthuṣa [VS 27.35], om̐ triṇi padā vi cakrame [vī]ṣṇor gopā ‘adābhyah, ato dharmāṇi dhārayet [VS 34.43], om̐ brahmaṇaspate° [VS 34.58], > | āvāhanādi, om̐ asvathāme namaḥ, om̐ valaye 2, om̐ vyāsāya 2, om̐ hanumate [2,]

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vibhiṣaṇāya 2, kṛpācāryyāya namaḥ, parśūrāmāya 2, mārkaṇḍeyāya 2, <om̐ a | śvasthanthe vo niśadanam parṇe vovvasatiṣṭrā, gobhāja ‘it kilāsatha yatṣṭāna valtha puruṣam [VS 12.79], om̐ mahi dyauḥ pṛthivī vana ‘śma yajña mmimikṣatām, pipṛtān no bhalrīmabhbh [VS 13.32], om̐ yasya kurmo grhe ha¹⁵¹vis tam agne vvardhayā tvam, tasmai devā ,adhi pravanna ya | kṣa brahmaṇaspatiḥ [VS 17.52], om̐ tivṛān dyoṣān kṛṇvate vṛṣa pā[pā]¹⁵² yosvārathebbhiḥ sahabhājayatta, avakrāḥmatta prrapadair amitṛā sinatti śatumṃ nnayavyayajamta [VS 29.44], om̐ | rakṣasām bhāgosi nirastam rakṣa ‘idam ahaguṃ rakṣo bhitiṣṭhom idam aham rakṣo | vavāndha ‘idam aham rakṣo dhamattamo nayāmi, ghrte dyāvāpṛthvi proṇāvāyam | voyo ve stokānām agnir ājyasya vvetu svāhā svāhā kṛte ‘urddhanabhasam mmārūta | m gaccha-tam [VS 6.16], om̐ ayaṃ saharraṃ ṛṣibhiḥ sahaskrtaḥ samudra ‘ivaya prathe, sa | tyah so asya mahimā grṇe śavo yajñeṣu vviprarāje [VS 33.83], om̐ prajāpat anve° [VS 10.20], om̐ | saptaṣaḥ [VS 34.55].> āvāhanādi, om̐ māsebhyo nama, pakṣebhyo 2, tithibhyo 2, | nakṣatrebhyo 2, pṛthivyai 2, karṇebho 2, yogebhyo 2, ṛtubhyo 2, samvatṣarebhyo 2, rāsibhyo 2, rathāya 2, vāsarebhyo 2, uccaiśrvāya 2, aruṇāya [2,] | kumārāya 2, pañcanadibhyo 2, ratnagarbhāya 2, <om̐ arddhamāsāḥ parumṣi | te māsā ‘ād-yattu śampataḥ, ahorātrāni marute, viliṣtam sudayattute [VS 23.41], om̐ | agneṃ pakṣati vvyāyo inpakṣatir indrasya ṛṭṛiyā somasya caturthe adityai pañcamī indrā[rā]nyai ṣaṣṭhi maurtām saptamī bṛhaspater aṣṭamyarpamro navamī dhātu daśamīndrasyaikāda-

¹⁵⁰ ku is added above the line.

¹⁵¹ ha is added above the line.

¹⁵² pā is added above the line.

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śī vvaruṇasya dvādaśī yamasya trayodaśī [VS 25.4], *om̐ indrāgnyoḥ pakṣatiḥ svarasvatye pakṣalti mmitrasya tīyāyāñ-caturthī nirṭyai pañcamyaṃ agniṣomayo ṣaṣṭhisarpāñāññ im̐ salptamī puṣṇe navamī tvaṣur daśamīndrasyaikādaśī varuṇasya dvādaśī yamyai trayodaśī dyāvāpṛthīvyo dakṣiṇas-pāsvam viśveṣāṃ devānām uttaram* [VS 25.5], *om̐ nakṣatreḥbhyaḥ svāhā nakṣatriyebhyaḥ svāhā horātrebhyaḥ svāhārdhamāsebhyaḥ svāhā māselbhyaḥ svāhā ṛtubhyaḥ svāhāttarvebhyaḥ svāhā samvatsarāya svāhā dyāvāpṛthīvibhyaṃ svāhā candrāya svāhā sūryyāya svāhā rasmi-bhyaḥ svāhā vasybhyaḥ | svāhā rudrebhyaḥ svāhādityebhyaḥ svāhā* (the following lines are added on the top of the page: *marudbhya svāhā, viśvebhyo-devebhyaḥ svāhā, mulebhyaḥ svāhā, śākhābhyaḥ svāhā*) *vaṇaspatibhyaḥ svāhā puṣpebhyaḥ svāhā phalebhyaḥ svāhausdhībhyaḥ svāhā* [VS 22.28], *om̐ suparṇe pārjjanya'ātirvāhā* also *darvvidā tevvāyave bṛhaspataye vvacasya pataye paiṅgarājo laja 'āntarikṣaḥ plalvo maṅgum matsyas te madīpataye dyāvāpṛthīyaḥ kūrmmah* [VS 24.34], *om̐ krāṇāsīsun mahilmām̐ ḡhīdīd ivam̐, viśvāpariplu torasadvivaḥ* [RV 9.102.1], *om̐ yoge 2 stavastaram̐ vālje 2 havāmaye, sakhāya indram uttaye* [VS 11.14], *om̐ ṛtavas te yajñam̐ vi taṃnvattu māsā | rakṣam̐te havi, samvatsar ste yajñam̐ dadhāntu sa¹⁵³ prajam̐ ca patiyātunaḥ°* [VS 26.14], *om̐ samvatsaro | si parivatsaro śidāvatsaro sīvatsaro¹⁵⁴ si, iṣayas te kalpatām̐ ahorātre kalpattām̐ addhamāsās te kalpatrām̐ māsās te kalpattām̐rtavas te kalpatām̐ sam-valtsaras te kalpattām̐, pretyām̐ 'etyai sañcāñca pravasaraya suparṇacid asī tayā | devatayāṅgirasva bhruvaḥ sīda* [VS 27.45], *om̐ asvas thaparo gomṛgas te prājāpatyāḥ*

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kṛṣṇagrīva 'agneyo rarāte purastātsā sārāsvatī meṣy adhustād bhṛtnor āthināv adholrāmau bāvho, somāyauṣṇaḥ śyāmo nābhyām̐ sauryayāmau śvetaś ca kṛṣṇam̐ ca pāsvalyos tvāṣṭhau lomaśasakyau sakaitiyo vvaēvyah, śvetapucha 'in-drāyasva pathyāya | vhad vaiṣṇavo vāmanaḥ [VS 24.1], *om̐ ayam̐ puro harikeśaḥ sūryarasmistasya rathagr̥tsa rathauś ca senānigrāmaṇau, puñjikas-thalā ca kratusthalā cāpsarasau dakṣṇavaḥ* [VS 15.15a], | *om̐ paśavo hetīḥ pauraṣeyo vadhaḥ prahetis tebhyo namo 'astu te no vantu no mṛdayam̐ | tu teyenhoṣyo yaś ca no dvesti tam̐ eṣām̐ñjammē dadhmaḥ* [VS 15.15b], *om̐ brāhmaṇāsaḥ pitarah | somyāsaḥ śive no dyāvāpṛthīvi 'anehasā, pūṣā naḥ pātu duritā dṛtādṛdho rakṣā mākirṇo 'adya sam̐sa 'īsat* [VS 29.47], *om̐ aśvinā tejasā cakṣu prāṇena | sarasvatīvīrya, vvacendro balenen idrāya dadhur indriyam, om̐ ā mindrair indra harībhi yāhi mayūra-romabhiḥ, mā tvā ke cin̐ tiṃ trayāsino tī dhamne tām̐ ihi* [VS 20.80], | *om̐ yatra vānā°* [VS 17.48], *om̐ u rutyam̐ jāta vedasam̐°* [VS 7.41], *om̐ pañca nadyaḥ sarasvatim̐ api yaṅti saśrotasaḥ, sarasvatī tu paṃñcadhā so deśe bhavat sarit* [VS 34.11], *om̐ upahvare gilrirṇām̐ samgame ca nadīnām̐ dhiyā vipro ajāyata* [VS 26.15], *om̐ viṣṇo karmmani | pasya yato vratani pasyaśe, indrasya yujyaḥ sakhā* [VS 6.4], [om̐] *namaḥ svabhyaḥ°* [VS 16.28] *om̐ ā¹⁵⁵ jigrakalaśam̐°* [VS 8.42], *om̐ catvāri śṛṅgā°* [VS 17.91], > *āvāhanādi, gaṇa gogrāsa kaumāri pūjā | om̐ gaṇa gogrāsa kaumārimurttaye idam̐ āsane namaḥ, om̐ [ga]nānā[ṃ]tvā°* [VS 23.19], *om̐ ālyam̐ gau°* [VS 3.6], *om̐ jātavedaso sunavāma somam arātī yato nidahātī vedaḥ sana | pavatī durgāñi viśrāno veda sindhuduritātyagni* [RV 1.99.1], *āvāhanādi, saguna pūjā*

¹⁵³ sa is added above the line.

¹⁵⁴ ro is added above the line.

¹⁵⁵ ā is added above the line.

4^r

*dadhi umāpataye namaḥ, <om̐ dadhi krāpno° [VS 23.32], om̐ vasoh pavitram asi° [VS 1.3], om̐ | dīrghāyus tvāya° [KS 3.9.6], om̐ tvam yaviṣṭhadā° [VS 13.52], om̐ yāḥ phalanī° [VS 12.89], om̐ parṇāya ca° [VS 16.46], > | āvāhanādi, tato pañcavali pūjā, svasthāna kṣatrapālebhyo idam āsanam na|ma, puṣpa nama, <om̐ gaṇānā[m]tvā° [VS 23.19], om̐ jātavedase sunavāma somam arāti yate | nibrahāti vedaḥ, sanaḥ pavati durgāni viśvānām veda sindhuduritātyagni [RV 1.99.1], om̐ i|mā rudrāya tapase° [VS 16.48], > om̐ gr̥taṃ ghṛtapāvāna° [VS 6.19], namo vabhrūsāya° [VS 16.18], āvāhanādi, pañcavāyu dvandu pūjā, nā lā ke madhi se thvate thane, om̐ pañcavālyu-dvadvandumūrttaye idam āsanam namaḥ, puṣpa namaḥ, om̐ mahi dyauḥ pṛthivī vana śma | yajña mmimikṣātām, pipṛtān no bhalrīmabhbhi [VS 13.32], om̐ apsvavantarmṛtam atsu bhevāx | susrvāprasastiṣṭhasvā bhavata vājina, devī rāpoyovakṣārmīḥ pramūrtika kumācā | jakāstenāyaṃ vājaṃ set [VS 9.6], om̐ tejo si° [VS 22.1], om̐ tava vvāyu° [VS 27.34], om̐ yāte rudraśivā° [VS 16.2=16.49], | om̐ asmāka indra° [VS 17.43], om̐ pṛthivyai namaḥ om̐ agne 2 om̐ tejase 2, om̐ vāyav°, | 2. tato pāñcāyana pūjā. śrīsūryyāya namaḥ, | nārāyanāya 2, śadāsīlvāya 2, gr̥halakṣmī 2, iṣṭha-devatāyai 2, om̐ ā kṛṣṇe° [VS 33.43], om̐ viṣṇorarā | tam asi° [VS 5.21], om̐ namaḥ saṃbhavāyaca° [VS 16.41], om̐ śrī[ś]ca te° [VS 31.22], om̐ bṛhaspate° [VS 26.3]. | atragaṃdhādi, *nhaskana sindūra mūna pūjā, śrī namaḥ, lakṣmī, om̐ samitam̐ | sakapethāṃ saṃpriyo rājiṣṇu sumanasya-mānau [VS 12.57], om̐ sam vām rāṃsī sam vratā sam u cintāny ākaraṃ agnepurikṣ-vādhipā bhavas tvan na iṣam ūrya yajamānāya dhehi [VS 12.58],**

5^v

śrīś ca te° [VS 31.22], atragaṃdhādi, catusvasti payapañedi, dhūpa dīpa, naivedya, | phala, [om̐] manojuti [VS 2.13], pratiṣṭhā, japa stotra, śiva śivakaraṃ sānta°. atra|gaṃdhādi. brāhmaṇa pūjā, sāntika pustika, svasti no mamīte-[RV 5.51.11]-tyādi | , <om̐¹⁵⁶ kanikraṃdañ junuṣaṃ pavruvānaśyarttivācamarināt, sumaṅgalośca sakune | bhavāsimātvākācidavibha iśvavit, om̐ māvvaśevaudvavīnmāsu parṇomā|tvāvīdahiṣunmānvīro ‘astā, pi- trāmanu- pradiśaṃ kunikradatasumaṅgale bhadra vā|divadeha, avakraṃ dakṣiṇāto gr̥hā ṇā sumaṅgalo bhadravādi śakunne, māl nas- te naśsatamātha samanso vṛhatvude su vīrā, pradakṣiṇīd abhigṛnhnti | kāravo- vayovadanta ṛtudhā śakuntayaḥ, ubheyā- cau vadati sāmāgāyatraṃ gā|ya-traśca- treṣṭabhañ cānurājati, udgāteva sakune sāmā gāyaḥsi brahma-putrarśva|savaneṣu saṃśasi, vṛṣeva vājīsisumatīrapītyā śravva tonah, sakune bha|dram āpahamuttarato bada, bhadra yadāstātro vada bhandr uparastān no vada vadbbhadraṃ bhadrāṃ | na āvada bhadranaḥ sarvato vada, om̐ asapatna puraṣṭhān adya śiva dakṣiṇatas kṛdhī, | abhaya śatata mārudam uttarato gr̥ho, yauvanāni mahayasi gimyuyām ival duṃdubhiḥ, śakrattaka pradakṣiṇa śata patrābhi nau vada, āpadas taṃ śakune bha|rīryyathā bṛhad varemavithesuvirāḥ [RV 2.42.1-3], om̐ āsuḥ śīsāno° [VS 17.33], om̐ yā|j jāto dūram udaiti° [VS 34.1], om̐ saśraśīriṣā° [VS 31.1], om̐ vibhrā dvṛhati vatu somyaṃ [VS 33.30] | om̐ namas te ru manvava° [VS 16.1], vauam̐ soma vre° [VS 3.56], eṣa te rudra bhāga° [VS 3.57]. a-

5^r

va rudramad imahy ava devaṃ tryaṃ- vakam, yathā no vasyasas kara thathā naḥ, śreyas karadyalthāno vyava-sāyāt [VS 3.58], om̐ bheṣajami° [VS 3.59b], tryaṃ- bakam° [VS 3.60cd], eta te° [VS 3.61a], ava

¹⁵⁶ The next *mantras* are from the *svastivācana*: see Dkv, 23^v-23^r.

tatva | *dhanvā*^o [VS 3.61b], [*try*]āyusaṃ^o [VS 3.62a], *śivo nāmāsi*^o [VS 3.63], *nivart-tayāmyā*^o [VS 3.63b], *catusvalstī paya*^o [VS 12.70b], *svasti na indro*^o [VS 25.19], *payah pṛthivyāṃ*^o [VS 18.36], *viṣṇo rarātam a|si* [VS 5.21], *agnir devatā*^o [VS 14.20], *dyauḥ śānti* [VS 36.17] >, *jose tayā svāna muñāva devayā kolsaṃ thālā chaguli tyāva, svāna chaphola yajamāna yāta biye, | yinini matā phā tāḍacā sagonana tvācake, deva yātaṃ candr*¹⁵⁷*ana sagona | biye, śāntika svāna biye, anasaṃkalpa, brāhmaṇa dakṣiṇā | vācanam, parivāra pūjā choye, nyāsa likāye. visarjana, om̐ | u dvayaṃ*^o [VS 20.21, 27.10, 35.14 or 38.24]. *thana prajāpatī svastikāsana thane, thaṃkādisē prajāpratiyā lātasa laṃkhana hāye, cetana svatika coye, kusunacina tī|cake kumālātā cetāsvāna jajamkā dam 2 dakṣiṇā biye, pūjanam.* | *prajāpatimurtattataye idam āśana namaḥ, evaṃ pādārgha hastārgha cadana yajñopavīta puṣpa dakṣiṇā, atra-gandhādi, thaṃkādisē cātyāka lavalhāye, pūljā choye vose takva, abhiseṣa cetāsvāna gvālava che yātaṃ biye, candanādi sagona āsīrvāda, doke biye, sephāratī, pratitvaṃ dhunake*

6^v
laṃkha dhārā hayakāva prajāpatī choye, om̐ asuragṇam idra sakhaṃ^o [RVKh 2.4.1b], *sāchi thāye, thvate cāpūjā vidhi, samāptam. śubham.* |

[Fols. 7-13^v deal with Nāndīkaśrāddha]

14^r¹⁵⁸
śrīgaṇeśāya namaḥ. sindura chāyeke vidhi. nhapāṃ ināya kāya, alinī kā|ye, yavodaka yāye, śivācāryanaṃ brahmā aṣṭa kala[śa] pūjā yācake. yavodaka yāye, yathākarma, kanyā lā sālāva haye. om̐ asuragṇam^o [RVKh 2.4.1b], *nṛmanchalnam. rakṣoṇam*^o [VS 5.23], *vali om̐ adyavoca dadhivaktā pathamo daivyo bhīṣaka, alhīṃca sarv-*

vājam-bhayaṃ sarvvāśca yāttudhānyo dharācīḥ parā śuva [VS 16.5], *matā, om̐ tejosi*^o [VS 22.1], | *brahmā aṣṭakalasa*¹⁵⁹*pūjā, om̐ brahmaṇo haṃsāsanaṃ dhurādi aṣṭakalasebhyo idam āsanaṃ namaḥ, puṣpa namaḥ, evaṃ pādārgha candan-ākṣata puṣpa dūpa dīpa stotra. | atra gandhādi, arghapātrayā laṃkhana hāye, sychāye lahā tuṭī kapāle 3 pola | hāhe. om̐ kāṇḍāt kāṇḍāt purohanti puruṣaḥ puruṣas pari, evā no dūrvvapatantu hase-nenena ca* [VS 13.20], *thvate dhūnakāva nāpikayā lāhātī svastika coye, cha|cā biye, gva | dhevā biye, kaṃnyā lā sālāva svastikāsanaṃ taye, lu|si dhenake, kaṃnyā khvāla sike la soṃyāvo yajñasa taye, nṛmachanādi pu[r]va[va]t | . matā pā tācānam tvāye om̐ asuragṇam idra*^o [RVKh 2.4.1b], *siṃdura pātranaṃ tvāye |, om̐ asuragṇeti*^o [dto.], *śubha lagne sindura cāyeke maṃtra, śrīś ca te*^o [VS 31.22], *candanādi saguna biye lu chetana ticake, āsīrvāda, om̐ yatra vānā*^o [VS 17.48], | *palīnīnam tvāye, phaṇi chā maṃtra, om̐ trātāram indram avitāram indram have ha|ve suvahaṃ suraṃ indram, hvayāmi śakra puruhvūtam indram svasti no madhyavā dhā*¹⁶⁰*tv imdraḥ* [VS 20.50] | [*ihī patāsi śimke*]¹⁶¹, *śatavṛnda-kānam kokhāyake, om̐ ā kṛṣṇe*^o [VS 33.43], *praśāda pitinī biye, om̐ prajāpateti*^o [VS 10.20], *alinīnam tvāye, yajñayā yathākarma kanyādānaḥ, om̐ śivo nāmāsi*^o [VS 3.63], *hāsānaṃ gāyekaṃ tvāye,*

15^v
om̐ tava vvāyu^o [VS 27.34], *sāpākhvāla salā biye*,¹⁶² *bādham chuyē jākī om̐ dīr-ghāyus tāya valāyavarcasē | suprajās-tvāyasuvīryāya* [KS 3.9.6], *sephāratī pratiṣṭhā, om̐ manojūti*^o [VS 2. 13], | *jajñayatā pūjāj japa lake, lā sālāva yane, māsa ghele yācake, | om̐ sukhārathir aśvāni vayan manuṣyanenīyatebhi suvīrvājina'īva |, hr̥tpratiṣṭhaṃ yadad-idam yaviṣṭhaṃ taṃnme manah śiva śimkakalpam astu* (VS 34.6), | *talesa pūrva sokaṃ svastikasa taye, phalinī*

¹⁵⁷ Another *r* is added above the line.

¹⁵⁸ On the top of the page *śisndura chāyake vidhiḥ* is written in bold letters, and in small letters *1. hāpā hāsā tūphī yā karma 2. yāye dhumkā*. On the left margin: *1. alinī pūjā yāye vauyenam 2. nirmañchana paryantam saguna sahita. and 1. yavodaka yāye uathākarme 2. sinha chāyake.*

¹⁵⁹ *sa* is added above the line.

¹⁶⁰ *dhā* is added above the line.

¹⁶¹ *ihī patāsi śimke* is added on the bottom.

¹⁶² *sāpākhvāla salā biye* is added on the top.

vosyaṃ vaji nake, iti sindurādirohanam. atha suvarṇa kumāri vivāha vidhī, | kusumḍī yajña yāse haye kalaśācana dhuneva brahmhācarṇa yāye, braṃmhaṇe | haṃsāsanaṃ dhurādi aṣṭha kalasebhyo idam āsanam namaḥ, puṣpaṃ namaḥ, | evaṃ pādārgha ācamana caṃdana siṃdūra yajñopavitaka puṣpaṃ namaḥ. | tato aṣṭakalasa pūjā, om dharāya namaḥ, om yuñjate manaḥ utayulate dhiyo viprasya brhato vipaścitaḥ, vihotrā-dadhe vayunā vide|ka'inmahīdevasya savituḥ parīpratisvāhā [VS 5.14], om dharāya nama, om idam viṣṇu° [VS 5.15], 2, om somāya namaḥ, om irāvati dhenumatī hi bhūtaṃ suyavasini | manavedaśasyā, vvyask-abhrārodasī viṣ-ṇave tedādhathe pṛthivī madhito malyukhaiḥ svāhā [VS 5.16], 3, om devaśrutai dileṣvagheravatam pracipretamadhvaraṅgalpayanti | 'uduyajñam nayatanmmājihvaram, khadgoṣṭāmāvad-anndevī duryyo 'āyurmmā | invvādiṣṭam prajāmmānirvvādiṣṭam aśraranathavaṣ-man pṛthivyāḥ [VS 5.17], 4, om

15^r
anirāya namaḥ, om viṣṇonukam vīryyāṇi pravocayah pāṛthivāṇi vima|reṭajāṃsi yo 'askambhā yo taram sadhastham vicakramāṅs tedhorugā | yo viṣṇave tvā [VS 5.18], 5, om narāya namaḥ, om pradivo vā viṣṇa 'uta vā pṛthivyā maho vā viṣṇa'urorantariḥṣāt, uvāhi hastā-vvasanā pṛṇisvā prayaccha | dakṣiṇā domama vyādviṣṇave tvā [VS 5.19], 6, om pṛtyūṣāya namaḥ, om vrata viṣṇu | stāva me vvīryyoṇa mṛgonabhimaḥ kucaro giriṣṭhāḥ, yasyo ruṣuttriṣu vikramāṅṣ-vadhikṣipayanti bhuvanāni visvā [VS 5.20], 7, om prabhāsāya namaḥ, om viṣṇor a|dātā[ma]si° [VS 5.21], 8, iti aṣṭakalasa pūjā, atha brahmācarṇam, om brahmaṇe namah, om prājāpataye namaḥ, om vedādhipataya namaḥ, dhyānam, om pītavarṇam | caturbāhūm brahmāṇam caturānanam, haṃsāsanaṃ ca vibhrānam akṣamālā kamaṇḍaluṃ |

¹⁶³ Unidentified verse, read: *caturbāhūm brahma caturānanam, haṃsāsanaṃ ca bibhrānam akṣamālā-kamaṇḍalum | brahmaṇe dhyānapuṣpaiḥ nama.*

¹⁶⁴ On the top of the page *kanyādānaḥ* is written.

¹⁶⁵ *vo* is added above the line.

*brahmaṇe dhyānapuṣpaṃ namaḥ.*¹⁶³ *veda, om brahmyajñānam° [VS 13.3], om prajāpatena tvaldetānyoti° [VS 10.20, 23.65?], om ābrahman brāhmaṇo° [VS 22.22], om vedesiyo na tvaṃ devadevadeve|bhyo vedo bhavas tena mahāvedo bhūyāt svāhā [VS 2.21a], om dhāmachadagnir indro brahma|devo brhaspatiḥ sacetaso viśvedevāyajñam prābhavantunaḥ śubhe [VS 18.76]. | āvahanādi, japastotra, haṃsāsanagataṃ deva saumyarūpa pitāmaha, | brahmaṃ-ṇḍavyāpinam nityam daṇḍapāṇim namā-myaham, iti brahmārcaṇam, | nāgapva pūjā, om namo astu sarpebhyo° [VS 13.6], om yakṣāya namaḥ, om yakṣani namaḥ,*

16^v 164

*om agne 'achāvadehanaḥ pratīnaḥ sumanābhavaḥ praṇojacha sahastra jivam hidhā|nadā 'asi svāhā [VS 9.28], om praṇoyacha tvarmamāprapuṣā pravīsyati pragvādevā dadātu | naḥ svāhā [VS 9.29], om śrī namaḥ, lakṣmī namaḥ, om dhyāmālekhī amntarīkṣam pāhimsīlḥ pṛthivyāsambhava, ayam hitvāsvati sveti jānaḥ parṇināya mahate saubha | bhagāya, atas tvaṃ deva vvanaspate śata valyāv-virohasahastra valśā vivayam ruhemaḥ [VS 5.43] | śrī śca te° [VS 31.22]. *supopa nāga pūjā, om varūṇasy-ottabhanam asi varūṇasya skam|bha sajanīstho varūṇasya ṛta sadamnyasi vvarūṇasya ṛta sadanamā-sīda [VS 4.36]. | mālako kalasārcana. yjña yāya yathākarma, brahmā aṣṭakalśa ādi vose | takvaṃ tvāye, thava thava vedana. om mano juti° [VS 2.13], samkhyāhūti tvaṃ dhunake, | śivācāryana śrīpahala pūjā yācake, brāhmaṇa śrīphala yāta āhūti biye |, dhā 54, śrīpalāya svāhā, om śivo¹⁶⁵ nāmāsi° [VS 3.63], pratiṣṭhā mano juti° [VS 2.13], |, kaṇyādāna viye vyāla mālako vyāla taye, kanyāyā babūna vyāla pūjā yācake |, suvarṇa kumārāya idam āsanam namaḥ, puṣpaṃ**

namaḥ, evaṃ pādārgha ācamana candana | jajño-pavitaka puṣpaṃ dūpa dīpa atra gan-dhādi. kūśa 2 pu kāyāva babuna kaṃṇyā | thiye, mama putrī suvarṇa kumārāya dānaṃ dātavya dhāyake, dadasva, babuna | luya la jelā laptesa tayāva kūśa hāmala tayāva vākya vāye, adya svetavārā|hakalpetyādi, amuka gotropannasya yajamānasya, mama putrī suvarṇa kumārāya | sālāṃkāra sahitā kāya vāṃsno jyeṣṭhā śeṣa pāpa prasamanārthe svargavāsa malmanāyā imā kaṃṇyā tuvyam ahaṃ saṃpradadye, kumāra svargarupa tvaṃ mama pātaka nāśa-

16^r

naṃ vivāda phaladaṃ caiva pratigrhī tvam ātmajāṃ, mayā tāmi-sahasrad-dhābhiḥ kaṃṇyā śubhaguṇān-vitā, tasmai pradatta vedoktaṃ tubhyaṃ bhava-phalapradaṃ, pāṇi samarppalyitvā,¹⁶⁶ dugdhadārā laṃkhadhārā hāyake, veda, om̐ agnetvāmahaṃ varūṇo dadātu | somtatvamasī yāyurdātra edhivayo mahaiyam pratigrahitē rūdrāyatvām-ahyaṃ varūṇo dadātu somṛta-tvam asī yaprāṇodātra edhi mayomahaṃ pratigrahitē | bṛhaspatayetvāmahaṃ varūṇo dadāsomṛtatvamasīya prānau dātraye dhipayomalhyaṃpratigrahi-teyamāyatvāmahaṃ varūṇo dadātu-somṛtatvamsīyahayodātre| dhivayotih-yam prati-grahite [VS 7.47], om̐ kodāt kasmādāt° [VS 7.48], om̐ kāmam̐ kāmādhu | ge dhukṣva mitrāya° [VS 12.72], tolate, suvarṇadakṣiṇā biye, kāmnyādāna-pratiṣṭhā|rthaṃ hiraṇyam agnidevataṃ yathāśradhā dakṣiṇās tubhyaṃ mahaṃ saṃpradadye. | vācanaṃ, abhiseṣa, om̐ devasya tvā° [VS 1.10], āsīrvāda, dīrghāyus tvāya° [KS 3.9.6]. śivārcār-yyana kośakha-lana cike. kaṃṇyādānāhuti, dhā 108 kaṃṇyā iva vahaṃtu me tavā ‘apī añjañjānāṃ abhicākasīma, yatra solmaḥ śrūyate yatra yajño gr̥tasya dhārā abhitatpavante [VS 17.97]. tato lājāhūti |, jelā laptesa tāye ghela samidha tasya kaṃṇyāna doyke mantra, om̐ aryya|manam̐ devakanyāgnimayaḥ kṛtaḥ

śanno aryamādevaḥ pratomūscantu mā-paya svāhā, laṃkhadhārāna hāyake, maṇḍpa ṇuyake, om̐ svatī no ‘agre divā pṛthivyāṃ viśvānidhajā yathāya tatra, padasyāṃ api yotaṃ prasastaṃ tasyanu chuldravinam̐ dehi citraṃṇ svāhā (PG 1.6.2). māsa dheḍe 2 yācake, om̐ sukhārathi°,¹⁶⁷

17^v

iśāne [vane]¹⁶⁸ om̐ bhyamagne prapavaḥ sūryovahaṃtunnosahaḥ punaḥpatibhyo jayādagneprajānaya svahaṃ [RV 10.85.38], alinī tvāya. om̐ śivo nāmāsī° [VS 3.63], om̐ pajāpatena tva|de-tāṃṇnyo° [VS 10.20]. agnikuṇḍasa jo-hāsā tāye tasya gāle. om̐ tava vāyu bṛ|haspate° [VS 27.34]. puna lājā homa, om̐ nmayanāyupataṃ lājān āvaraḥṭikā ā | yuṣmārastu me prativedhana yo mama svāhā [PG 1.6.2]. hathvathem̐ tvāya julo, puna lājā homa. om̐ imā lājānāṃ vapāmyagnau samṛddhikaraṇam̐ tava, mama tuvyā ca | saṃvedanam̐ tadegnir-anuṃnyatāmiyam̐ svāhā [PG 1.6.2]. hathvathe tvāye julo. | pecākalanā johāsāsa tevā tayāva duyake. om̐ bhagāya svāhā, om̐ prājā|pataye svāhā, yajña-syotare saptapada jāyake, nhasagu maṇḍala dayake, | gvā° gvayecā° gvāla lavāna tāye, om̐ emiṣe viṣṇustvānayaḥ, 1 | om̐ dvejume viṣṇustvācayantu, 2, om̐ trīṇirāyas-yoṣe viṣṇustvānayaṃtu, 3, | om̐ catvārimāso bhagāya viṣṇustvāna yaṃntu, 4, om̐ pañcavasubhyo viṣṇustvānayaṃntu, 5, om̐ ṛtubhyo viṣṇustvāna- yaṃntu, 6, om̐ sakhe sapta[pa]da bhava sām̐ma malmanu vratābhave viṣṇustvānayaṃntu, 7, [PG 1.8.1-2]¹⁶⁹ thvate saptapada, iśānasa sūrya darśa|na yācake. om̐ tat cakṣur dveva-hitam̐ purastvācchukram̐ usarata, paśvema śaradaḥ śataṃ | jīvena saradaḥ śataṃ ṣṇuyāma saradaḥ satam̐ ca vabruvāma śaradaḥ śataṃ madīnāma syama śaradaṃ śata bhūya saradaḥ satāt [VS 36.24]. lā pāne, utarasa utara solcakaṃ dhruva dasana yāke, om̐ dhrurvam̐ asī dhrurvam̐ tvā paśyāmi dhrurvai mapi- yoṣyam̐ ma-

¹⁶⁶ Read: *kumāra svargarupas tvaṃ mama pātaka nāśaka, vivāha-phaladaścaiva pratigrhītā manātmajāṃ. mayā tāṃ sahaśradhābhiḥ kaṃṇyāṃ śubhaguṇānvitāṃ. tasmāt pradattāṃ vedoktaṃ tubhyaṃ bhavaphalapradaṃ. pāṇi samarppalyitvā.*

¹⁶⁷ On the bottom of the page following two lines are added: *1. kāmam̐ kāmadragedhūca mitrāyaśca dndrāyaśca, 2. bhyāmuṇḍo prajābhyā oṣadhībhyā. 11.*

¹⁶⁸ *vane* is added above the line.

¹⁶⁹ The numbers mark the seven steps.

17^r
mayi tvā vṛhaspati mayā [cp. VS 1.8], *patyā prapejāvati satañjiva śaradaḥ śataṃ* [cp. R̥V 10.85.39]. *yajñosyo| tare kamnyā taye, deśāpātana, kālāpātana. śāntika puṣṭika, yavadhāl nyādi, brā-hmaṇadakṣiṇ*¹⁷⁰, *yajñayā mālako dhunake, chatra chāye, brāhmaṇa | bhoja yācake. iti suvarṇa kumāri vivāha vi-dhi samāpta. śubham*

5b. The Rules of the Marriage with Suvarṇakumāra

1^r
 Salutation to Śrī Gaṇeśa. Send *pūjā* (material) to the *pīṭha* (deities, i.e. the goddesses) either on eighth or fourth day. Bring Brahmā (i.e. the main *kalaśa* etc.) in (the house). The (domestic) priest etc. should (start the) worship staying in the house. Let the eldest woman (of the lineage) and the girl stay and worship in the house. (Ritual decision:) “Today etc. (I wish) to make the *nāndīmukhapūjā* for such and such (girl) of a *yajamāna* from such and such lineage (*gotra*). (Therefore) I hand over the water pot (*kamaṇḍalu*) and the plate with flowers (etc.). *śiva śiva śānta...* (cp. PG 1.8.5). May it be successful.” Hand over the *pūjā* plate with the protecting formula(s) *siddhir astu...* (until) *yathāvāṇa...* (see Rāj p. 20 and Dkv₁ fol. 20^v). Go for the worship of the clay (i.e. Alīdyah). Clean the mouth with water (*ācamana*). Make the purification for the clay of the guru (Śiva? reciting) *rakṣohanam...* (VS 5.23). Sacrifice (*bali*, reciting) *adhy avocad* (VS 16.5), light (reciting) *tejo 'si* (VS 1.31 or 22.1), ritual bath (reciting) *svasti na indro* (VS 25.19), ritual bath with milk (*dugdhasnāna*, reciting) *pay-aḥ pṛthivyām* (VS 18.36), ritual bath with curd (*dadhisnāna*, reciting) *dadhi krāvṇo* (VS 23.32), ritual bath with honey (*madhusnāna*, reciting) *madhu vātā ṛtāyate...* (VS 13.27), ritual bath with ghee (*ghṛtasnāna*, reciting) *ghṛtaṃ ghṛta* (VS 6.19), ritual bath

with brown sugar (*śarkarāsnāna*, reciting) *namaḥ sabhā-bhyaḥ* (VS 16.24), again ritual bath with water (*jalasnāna*, reciting) *svasti na indro* (VS 25.19), (*tikā*) of sandalwood paste (reciting) *yad adya kac* (VS 33.35), vermilion (reciting) *tvam yaviṣṭha dā[śuṣo]* (VS 13.52), ritual rice (reciting) *askanam adya* (VS 2.8), sacred thread (reciting) *yajñopavitam* (cp. BaudhGS 2.5.7-8), (make the clay) seeing (*drṣṭi*,¹⁷¹ reciting) *tac cakṣur devahitam* (VS 36.24), hang a cloth (*aduvā-la*¹⁷²) around it (reciting) *vasoḥ pavitram asi* (VS 1.3), (*decorate with*) *flowers (reciting) yāḥ phalinīr* (VS 12.89).

2^v

The *thakāli* should perform *puṣpa-bhājana*, cleaning of the mouth with water (*ācamana*). (Ritual decision:) “Today etc. (I wish) to make the *nāndīmukhapūjā* for such and such a ritual by such and such a *yajamāna* from such and such lineage (*gotra*). (Therefore) I hand over the water pot (*kamaṇḍalu*) and the plate with flowers (etc.). *śiva śiva-karam śānta...* (cp. PG 1.8.5). May it be successful.” (Hand over the *pūjā* plate with the protecting formula(s) *siddhir astu...* until *yathāvāṇa...* (see Rāj p. 20 and Dkv₁ fol. 20^v). Decorate with flowers. The Brahmin should give water to Sūrya (with the ritual decision:) “Today etc. the *nāndīmukhapūjā* for such a ritual at such a place by (such) a *yajamāna...*” Salutation with flowers (reciting) *ā kṛṣṇena* (VS 33.43). Greetings to the guru, mental commitment (*nyāsa*), worship of the *arghyapātra*, worship of the self (*ātmapūjā*), then worship of the doors (of the house of the worshipper). (Recitation of¹⁷³) *tat tvā yāmi brahmaṇā...* (VS 18.49); *devasya tvā savituḥ...* (VS 1.10); *gaṇānām tvā gaṇapatim...* (VS 23.19); *brhaspate...* (VS 26.3); *catvāri śṛṅgā trayo...* (VS 17.91); *dvāro devīr anv asya...* (VS 27.16); *hiranyagarbhaḥ sam avartatāgre...* (VS 13.4). *sapta ṛṣayaḥ pratihitāḥ...* (VS 34.55); *brahma yajñanam*

¹⁷⁰ *vastu biya* is added at the end of the text marked as a kind of foot note.

¹⁷¹ Mostly, the priest sticks replica of eyes made out of silver to the clay; sometimes the Citrakāra paints the eyes.

¹⁷² Stripes of cotton in five colours.

¹⁷³ The sequence of the following 11 *mantras* is identical with Dkv₁ fol. 12^v–13^v.

(VS 13.3); *viṣṇor rarāṭam asi* (VS 5.21) and *namaḥ śambhavāya ca* (VS 16.41). Invocation etc.¹⁷⁴ *Om*, salutation to Sadyojātāya (reciting) sadyo jāto (VS 29.36), *om* salutation to Vāmadeva (reciting) *vāmam adhya savitur* (VS 8.6), *om* salutation to Aghora (reciting) *yā te rudra śivā* (VS 16.2), *om* salutation to Tatpuruṣa (reciting) *yat puruṣam vy adad-huḥ* (VS 31.10), *om* salutation to Īśāna (reciting) *tam īśānaṃ jagatas* (VS 25.18). Invocation etc. Salutation to the Sun. Salutation to the Moon. Salutation to Mars. Salutation to Mercury. Salutation to Jupiter. Salutation to Venus. Salutation to Saturn. Salutation to Rāhu.

2^r

Salutation to Ketu. Salutation to the birth planet. *ā*¹⁷⁵ *kṛṣṇena* (VS 33.43). *imaṃ devā asupatnaṃ...* (VS 9.40 or 10.18); *agnir mūrdhā divaḥ* (VS 3.12); *ud budhyasvāgne...* (VS 15.54); *bṛhaspate adi yad aryo...* (VS 26.3); *annāt pariśruto...* (VS 19.75); *śaṃ no devīr...* (VS 36.12); *kayā naś citra...* (VS 27.39); *tā asya sūdadohasaḥ...* (VS 12.55); *tā asya* (VS 12.55). Invocation etc.¹⁷⁶ Salutation to Indra. Salutation to Agni. Salutation to Yama. Salutation to Nairṛtya. Salutation to Varuṇa. Salutation to Vāyu. Salutation to Kubera. Salutation to Ananta (Viṣṇu). Salutation to Brahmā (reciting¹⁷⁷) *trātāram indram...* (VS 3.12); *yamena dattaṃ tri-ta...* (VS 29.13); *yaṃ te devī...* (VS 12.65); *imaṃ me* (VS 21.1); *tava vāyav ṛtaspace...* (VS 27.34); *kuvid aṅga yavamanto...* (VS 10.32); *abhi tvā sūra...* (VS 27.35); *trīṇi padā vi cakrame...* (VS 34.43); *brama-ṇaspate tvam...* (VS 34.58). Invocation etc. Salutation to Aśvatthāman. Salutation to Bali. Salutation to Vyāsa. (Salutation) to Hanumat.

3^v

Salutation to Vibhīṣana. Salutation to Kṛpācārya. Salutation to Paraśurāma. Salu-

tation to Mārkaṇḍeya.¹⁷⁸ *aśvatthe vo niṣadanaṃ...* (VS 12.79); *mahī dyauḥ pṛthivī...* (VS 13.32); *yasaya kurmo gṛhe...* (VS 17.52); *tivrān ghoṣān kṛṇvate...* (VS 29.44); *raḥsasāṃ bhāgo si...* (VS 6.16); *ayaṃ sahasram ṛṣibhiḥ...* (VS 33.83); *prajāpate na tvad...* (VS 10.20). *sapta ṛṣayaḥ pratihitāḥ...* (VS 34.55). Invocation etc. *Om*, salutation to the months. Salutation to the halves of a month (*pakṣa*). Salutation to the lunar days (*tithi*). Salutation to the lunar mansions (*nakṣatra*). Salutation to the earth (*pṛthivī*). Salutation to the eleven divisions of a day (*karāṇa*), Salutation to the conjunctions (*yoga*). Salutation to the seasons (*ṛtu*). Salutation to the year (*saṃvatsara*). Salutation to the solar mansions or zodiacal signs (*rāśi*). Salutation to the chariot of the sun. Salutation to the solar days. Salutation to the horse of the sun's chariot. Salutation to the suns. Salutation to Skanda (Kumāra). Salutation to the Five Rivers (Śatadru, Vipāsā, Irāvati, Candrabhāgā, and Vitastā). Salutation to Kubera (reciting¹⁷⁹) *arddha-māsāḥ...* (VS 23.41); *agneḥ pakṣatir vvāyo ...* (VS 25.4);

3^r

indrāgnyoḥ pakṣatir... (VS 25.5); *nakṣatrebhyāḥ svāhā...* (VS 22.28); (the following lines are added on the top of the page: *marudbhyāḥ svāhā...* (VS 22.28)); *suparṇaḥ pārjanya...* (VS 24.34); *krāṇā śiśur...* (RV 9.102.1); *yoge yoge tavaṣ taram...* (VS 11.14); *ṛtavas te yajñam...* (VS 26.14); *saṃvatsaro si parivatsaro...* (VS 27.45); *aśvas tūparo gomṛgas...* (VS 24.1);

4^v

ayaṃ puro harikeśaḥ... (VS 15.15ab); (...)
paśavo hetih pauraṣeyo... (VS 15.15b);
brāhmaṇāsaḥ pitarāḥ... (VS 29.47); *aśvinā tejasā cakṣuḥ...* (VS 20.80); *ā mandrair indra...* (VS 20.53); *yatra vāṇāḥ sampatanti* (VS 17.48); *ud u tyaṃ jātavedasaṃ* (VS 7.41); *pañca nadyaḥ sarasvatim...* (VS

¹⁷⁴ It follows the worship of the five faces of Śiva.

¹⁷⁵ The sequence of the following 10 *mantras* is identical with Dkv₁ fol. 14^v–15^v.

¹⁷⁶ It follows the worship of the Protectors of the World (*dikpāla*).

¹⁷⁷ The sequence of the following 9 *mantras* is similar to Dkv₁ fol. 14^v.

¹⁷⁸ The sequence of the following 10 *mantras* is identical with Dkv₁ fol. 13^v–13^r.

¹⁷⁹ The sequence of the following 24 *mantras* is almost identical with Dkv₁ fol. 15^v–16^r.

34.11); **upahvare girīṇāṃ...** (VS 26.15); **viṣṇoḥ karmāpi...** (VS 6.4); **namaḥ śvabhyaḥ śvapatibhyaś** (VS 16.28). **ājighra kalaśaṃ...** (VS 8.42); **catvāri śṛṅgā trayo** (VS 17.91). Invocation etc. Worship of Gaṇeśa, cow and Kumārī¹⁸⁰ (saying) “*Om*, this seat is for Gaṇeśa, the cow and (reciting) **gaṇānām tvā** (VS 23.19); **om āḥ gauḥ** (VS 3.6); **om jāta-vedase sunavāma...** (RV 1.99.1). Invocation etc. (Give *tikā* with) curd (to the girl).

4^r

Salutation to this seat of Śiva (Umāpati, reciting¹⁸¹) **dadhi krāvṇo akāriṣaṃ** (VS 23.32); **vasoḥ pavitram asi** (VS 1.3); **dīrghāyutvāya** (KS 3.9.6); **tvam yaviṣṭha** (VS 13.52); **yāḥ phalinīr** (VS 12.89); **namaḥ parṇāya** (VS 16.46). Invocation etc. Then worship with *pañcabali* (saying) “This seat is for the Protector of the (local) Area (*kṣetrapāla*). Salutation. Salutation (with) flowers (reciting) **gaṇānām tvā** (VS 23.19);¹⁸² **jātavedase sunavāma...** (RV 1.99.1); **imā rudrāya tavase** (VS 16.48); **ghṛtaṃ ghṛtapāvānaḥ...** (VS 6.19); **namo babhluśāya...** (VS 16.18). Invocation etc. Five kind of winds, *dvandu pūjā*:¹⁸³ place fish, meat, lentils, (sweet) bread, a piece from the lung (of a sacrificial animal but) not more (in a clay saucer), this seat for the image of the Five Breaths and Twelve Suns (read: *dvādaśendu*). Salutation. Salutation (with) flowers (reciting) **mahi dyauḥ pṛthivī...** (VS 13.32); **apsv antar amṛtam** (VS 9.6); **tejo si** (VS 22.1); **tava vvāyu** (VS 27.34); **yāte rudra śivā** (VS 16.2=16.49); **asmākam indraḥ** (VS 17.43). *Om*, salutation to the earth. *Om*, salutation to the fire. *Om*, salutation to the light (*tejas*). *Om*, salutation to the wind (*vāyu*). The worship of the Five Deities: Salutation to the Sūrya, salutation to Nārāyaṇa, salutation to Sadāśiva, salutation to Gṛhalakṣmī, salutation the personal deity (reciting) **ā kṛṣṇena** (VS 33.43); **viṣṇo rarāṭam asi** (VS 5.21); **namaḥ śambha-vāya ca** (VS 16.41); **śrīś ca te** (VS 31.22); **bṛhaspate** (VS

26.3). Now fragrant materials. Worship with ritual mirror (and) vermilion pot etc. Greetings to Śrī (and) Lakṣmī (reciting) **samitaṃ saṃ...** (VS 12.57); **saṃ vāṃ...** (VS 12.58);

5^v

śrīś ca te (VS 31.22). Now fragrant material **catusvasti payapañedi**, incense, light, *naivedya* and fruits (reciting) **mano jūtir** (VS 2.13). (Throw) popped rice (on all participants). (Silent) recitation (*japa*), recitation (*stotra*) of **śiva śivakaraṃ śānta...** (cp. PG 1.8.5). Now fragrant materials, worship of the Brahmin (and recitation of) *śāntikapustika(-mantra)*: **svasti no mimīte** (RV 5.51.11) etc. (reciting¹⁸⁴ the *śāntikasūkta*:) **kanikradaj januṣaṃ...** RV 2.42.1 (as well as the *puṣṭikasūkta*:) **āsuḥ śīsāno** (VS 17.33); **yaj jāgrāto** (VS 34.1); **sahasraśīrṣā** (VS 31.1); **vibhrāḍ bṛhat** (VS 33.30); **namas te rudra** (VS 16.1); **vayaṃ soma** (VS 3.56); **eṣa te rudra bhāgaḥ** (VS 3.57);

5^r

ava rudramad (VS 3.58); **om bheṣajam asi** (VS 3.59b); **tryambakaṃ** (VS 3.60cd); **etat te** (VS 3.61); **avatatvadhanvā** (VS 3.61b); (**try**)**āyuṣaṃ** (VS 3.62a); **śivo nāmāsi** (VS 3.63a); **ni vartayāmy** (3.63b); **ūrjasvatī payasā** (VS 12.70); **svasti na indro** (VS 25.19); **payah pṛthivyām** (VS 18.36), **viṣṇo rarāṭam asi** (VS 5.21); **agnir devatā** (VS 14.20), **dyauḥ śāntir** (VS 36.17 = *śāntikamantra*). After collecting the flowers (used during the ritual and scattered) below the deity in a vessel,¹⁸⁵ give a flower to the worshipper. Let (the eldest woman of the lineage or wife of the priest) wave the *Alīdyaḥ*, a lamp, the wooden measuring vessel, the (iron) keys (and) *svagā*. Offer a *tikā* of sandal-wood paste (and) *svagā* to the deity. Give a flower from (i.e. used during) the *śāntikapuṣṭika* recitation. Ritual decision for food (*annasaṃkalpa*). *Dakṣiṇā* to the Brahmin. Recitation of blessings (by the Brahmin). Send a (plate

¹⁸⁰ The deities are represented in handfuls of *naivedya* food.

¹⁸¹ The sequence of the following 6 *mantras* is identical with Dkv₁ fol. 13^v–13^r.

¹⁸² The sequence of the following 5 *mantras* is identical with Dkv₁ fol. 17^v.

¹⁸³ Meaning of *dvandu pūjā* unclear. *dondu* = *dvandu*?, see DCN, s.v.: “an implement used for ritual worship”.

¹⁸⁴ The sequence of the following 6 *mantras* is almost identical with Dkv₁ fol. 23^v–23^r.

with *pūjā* (materials) from the family (of the worshipper to various deities in the vicinity). Release the mental commitment (*nyāsa*). Dissolution of the ritual place (i.e. sending off the deities reciting) **u dvayaṃ** (VS 20.21). Here, let the Prajāpati (boy) stand on a seat (prepared) with a *svastika*.¹⁸⁶ The elder most man of the lineage (*thakālī*) should sprinkle water on the hands of the Prajāpati (boy). Write (i.e. draw) a *svastika* with sandal-wood (paste: Nev. *ceta* = Skt. *candana*). Let (the Prajāpati boy) wear a *kuśa* mark (i.e. ring). Give (a *tikā* of) sandal-wood (paste), a flower, a sacred thread and two coins as *dakṣiṇā* (to the Prajāpati boy). (Continuation of the worship: This seat is for the icon of Prajāpati. Salutation. In this way, (offering of) water for the ritual washing of the feet and the hands (*pādārghya*, *hastārghya*), sandal-wood paste (*candana*), a sacred thread (*yajñopavīta*), flowers, *dakṣiṇā*. Here fragrant materials etc. The *thakālī* should hand over the shaft of clay. Bring all implements for the Five Breaths (*pañcavāyu*), light, (ritual) rice, fruits, sweets etc. Send all the *pūjā* (plates to the deities around). Sprinkle water (*abhiṣeka*). Give (a *tikā* of) sandal-wood (paste), flowers, betel (pouch), clove to the house (of the worshipper). (Give a *tikā* of) sandal-wood paste, *svagā* (and) blessings (to the musicians and others). Give *doke*.¹⁸⁷ Wave lights (in front of the Alīdyaḥ and the Prajāpati boy) with the wooden measuring vessel (*siphāratī*). After finishing (the sub-ritual of) spreading of popped rice (*pratiṣṭhā*),

6^v
send the Prajāpati (boy) back (to his home) pouring water (on the way reciting) **asuraghnam** (RVKh 2.4.1b). Release the (sun as the) witness. Here end the rules for the worship of the clay. Hail.

[Fols. 7-13^v deal with Nāndikaśrāddha]

14^r

[At the margins:] (Now) the rules for offering vermilion. After finishing the ritual of the winnowing basket (and) the broom in the beginning, perform the worship of Alīdyaḥ; after coming back (from this worship to the Ihi place perform the ritual) up to the *nirāñjana* (purification) ritual together with *svagā*. Perform the Nāndikaśrāddha (and) offer vermilion during the auspicious time. Salutation to Śrī Gaṇeśa. Rules for offering of vermilion (*sindūra*). In the beginning bring Gaṇeśa. Bring Alīdyaḥ. Perform Nāndikaśrāddha.¹⁸⁸ Let the Śivācārya priest worship the eight sacred vases (*aṣṭakalaśapūjā*) including Brahmā(-*kalaśa*). (Continue) Nāndikaśrāddha (*yavodaka*). Now at the auspicious time bring the girls holding their hands (reciting) **asuraghnam** (RVKh 2.4). Purification (*nirmācana*, reciting) **rakṣohanam** (VS 5.23). Sacrifice (*bali*, reciting) **adhy avo-cad adhivaktā...** (VS 16.5) (Offer) light (reciting) **tejo 'si** (VS 22.1). (Continue) the worship of the sacred vases including the vase of Brahmā. *Om*, this seat (is) for the eight sacred vases (including) Brahmā riding a goose as (his) vehicle. Salutation. Salutation (with) flowers. Also, offering water to wash the feet (*pādārgha*), sandal-wood paste (and) ritual rice, flower, incense, light and recitation (*stotra*). Now fragrant materials etc. Sprinkle water from the *arghapātra*. Sprinkle oil on the hands, legs (and) head three times (reciting) **kāṇḍāt kāṇḍāt...** (VS 13.20). After finishing this much, draw a *svastika* diagram on the hand of the barber. Hand over the razor. Give one coin (to the barber). Let the girl sit on the (seat with the) *svastika* diagram holding her hand. Let the nails be pared (by the barber). Let the girl wash her face (and make them) seated at the side of the fire sacrifice after welcoming them. Purification as given above. Wave a lamp, the wooden measuring vessel, (and) keys (reciting) **asuraghnam** (RVKh 2.4.1b). Wave a vermilion pot (recit-

¹⁸⁵ Some flowers spread around the deities (i.e. the sacred vases) are collected and presented to the *yajamāna*.

¹⁸⁶ A boy from the potter caste holding the clay deity (Alīdyaḥ) stands on a wooden seat placed on a *svastika* diagram. Potters are called *prajāpati* among the Newars.

¹⁸⁷ Meaning unclear = *duke* ?, see fn. 81.

¹⁸⁸ *yavodaka*, lit. "barley and water".

Alīdyahpūjā.

The Brahmin priest Mahendra Sharma reading in the photo copy of a Suvarṇakumāraavidhi similar to the manuscript edited in this volume (cp. fol. 2^r), 28th January 2007



ing) *asuragṇam* (dto.). The *mantra* for the offering of vermilion during the astrological auspicious time (is) *śrīś ca te* (VS 31.22). Give *svagā*, *tikā* of sandal-wood paste etc. (and) place a golden *tikā* (on the forehead of the girls). Blessings (reciting) *yatra vānāḥ* (VS 17.48). Wave the *phalinī*, *mantra* for offering the (*cakra*-)*phaṇi*:¹⁸⁹ *trātāram indram...* (VS 20.50). Let (the girl) wear the Ihi sari.¹⁹⁰ Hang the yellow thread (*śatabrindikā*, around the neck reciting) *ā kṛṣṇena* (VS 33.43). Distribute *prasāda* (to all participants reciting) *prajāpate na* (VS 10.20). Wave the Alīdyah. (Now) *kanyādāna* during the fire sacrifice (reciting) *śīvo nāmāsi* (VS 3.63). Wave the winnowing basket (*jvahāsā*, reciting)

15^v

tava vāyav (VS 27.34). Hand over the painted paper to be fixed on the forehead (*sāpākh-vāla* and) the earthen bowl (*salāpā*).¹⁹¹ Give

alms of rice (reciting) *dirghāyutvāya...* (KS 3.9.6). (Wave) the measuring vessel with a lamp, throw popped rice (reciting) *om̐ mano jūtir* (VS 2.13). Worship (and) meditate on the fire sacrifice. Take (the girls) away holding (their) hands. Let (them) grind black lentils (reciting) *om̐ sukhārathir aśvāni vayan manuṣyanenīyatebhi suvvirvājina 'iva. hr̥tpratiṣṭhaṃ ydadidaṃ yaviṣṭhaṃ taṃme manaḥ śīva siṃkakalpam astu* (VS 34.6). Let (the girls) sit on a seat (with) a drawn *svastika* on an raised place facing east. Feed beaten rice after displaying saltless food (*phalinī*). Here end (the rules) for offering vermilion (*sindurādirohaṇa*).

Now the rules for the marriage of the Golden Boy (*suvarṇakumāra*). After performing a fire sacrifice (*kusum-dīyajña*), bring (the girls). Worship Brahmā after worshipping the sacred vases. This seat (is) for the eight sacred vases

¹⁸⁹ *phalinī* could be either the round paper representing Phalīdyah (see Glossary, s.v. *cakraphaṇi*) or food without salt (cp. Ipv no. 15). The first, however, is only used in the *cūdakarma* ritual.

¹⁹⁰ A special red and yellow sari worn only during Ihi and marriage

¹⁹¹ The plate painted with a *svastika*.

(including) Brahmā who has a goose as (his) vehicle. Salutation with offering a flower. Also, salutation with offering water to wash the feet (*pādārg̃ha*), washing of the mouth, sandal-wood paste, vermilion, sacred thread, flowers. Now the worship of the eight sacred water vases: (1.) *Om*, salutation to the Earth (?), *dharā*, reciting) **yuñjate mana...** (VS 5.14); 2. *Om*, salutation to the polar star (?), *dhura*, read *dhruva*, reciting) **idam viṣṇur...** (VS 5.15); 3. *Om*, salutation to the Moon (reciting) **urāvati dhenumatī...** (VS 5.17); 4. **devaśrutau...** (VS 5.17); 5. *Om*,

15^r

salutation to Anira (reciting) **viṣṇor nu kaṃ...** (VS 5.18); 6. *Om*, salutation to Nara (reciting) **divo vā viṣṇa...** (VS 5.19); 7. *Om*, salutation to Pratyūṣa (the dawn, one of the eight Vasus, reciting) **pra tad vrata viṣṇu...** (VS 5.20); 8. *Om*, salutation to Prabhāsa (one of the eight Vasus, reciting) **viṣṇo rarāṭam asi** (VS 5.21). This much is the worship of the eight water sacred vases. Now the worship of Brahmā. *Om*, salutation to Brahmā. *Om*, salutation to Prājāpati. *Om*, salutation to Vedādhipati. Meditation (silently reciting and offering a flower) **om pītavarṇaṃ caturbāhuṃ brahma caturānana, haṃsāsanaṃ ca bibhrāṇam akṣamālā-kamaṇḍalum | brahmaṇe dhyānapuṣpaiḥ namaḥ**.¹⁹² (Recitation of the) Veda: **brahma yajñānaṃ** (VS 13.3); **prajāpate na tvad etāny anyo** (VS 10.20); **ā brahman brāhmaṇo...** (VS 22.22); **vedo si yena...** (VS 2.21); **dhāmacchad agnir...** (VS 18.76). Invocation etc. Meditation (and recitation of the) *stotra* “I salute the benevolent grandfather (Brahmā), the eternal god who is immanent in the world, who carries a sceptre in his hand and is seated on the swan.” This much for the worship of Brahmā. Worship of the sacred vase of Nāga (reciting) **namo ’stu sarpebhyo** (VS 13.6). *Om*, salutation to Yakṣa. *om*, salutation to the Yakṣiṇis.

16^v

(Now) The “gift of the virgin” (*kanyā-dāna*): **agne ’achāvadeha naḥ...** (VS 9.28). *Om*, salutation to Śrī. Salutation to Lakṣmī (reciting) **dyāṃ mā lekhīr...** (VS 5.43); **śrīś ca te** (VS 31.22). Worship of sacred vase of Nāga (reciting) **varuṇasyottam-bhanam asi...** (VS 4.36). Worship the sacred water vases as prescribed. Perform the fire sacrifice on the astrologically auspicious time. Wave (a lamp and a wooden measuring vessel with iron keys to) all eight sacred vases etc. including Brahmā’s (sacred vase) which have been displayed (there) with (*mantras* of the) Veda, (such as:) **mano jūtīr** (VS 2.13). Continue (the ritual) up to the *saṃkhyāhūti* (part).¹⁹³ Let the Śivācārya worship the *bel* fruit. A Brāhmaṇa should sacrifice (the grains) for the *bel* fruit, 54 times (reciting) **śrīphalāya svāhā** (and) **śivo nāmāsi** (VS 3.63). Throwing of popped rice (reciting) **mano jūtīr** (VS 2.13). Place the *bel* fruits as required (for) giving the gift of a virgin (*kanyādāna*). Let the father of the girl worship the *bel* fruit. This is the seat for the Golden Boy (Suvarṇakumāra), salutation. Salutation with flowers. Also, salutation with offering water for washing feet, cleaning the mouth, sandal-wood paste, sacred thread, flowers, incense, lights (and) fragrant materials etc. The father should touch the girl after taking two blades of *kuśa* grass (in his hand). Let (him) say: “I give my daughter as a gift to the Golden Boy.” The father should let water flow (and) pour on a *jelālāpte* leaf through his hands in which he holds *kuśa* grass and black sesame seeds. Recite the (*kanyādāna*-) *saṃkalpa*: “I, *yajamāna* from such and such *gotra*, give my daughter (decorated) with ornaments to you, Suvarṇakumāra, in order to get rid of the remaining sin caused by the body, speech and mind and to reach heavenly abode.” **kumāra svargarupa tvaṃ mama pātaka nāśa-**

¹⁹² Unidentified verse, read: *caturbāhuṃ brahmā caturānanaṃ haṃsāsanaṃ ca vibhrāṇam akṣamālā-kamaṇḍalum, brahmaṇe dhyānapuṣpaiḥ namaḥ*.

16^r

naṃ vivāda phaladaṃ caiva pratigr̥hī tvam ātmajāṃ. mayā tāmīśahasradhābhīḥ kaṃnyā śubhaguṇānvitā. tasmai pradatta vedoktaṃ tubhyaṃ bhavaphalapradaṃ.¹⁹⁴ Pour milk (and) water (reciting) Veda (mantra): **agnaye tvā mahyaṃ** (VS 7.47); **ko dāt kasmā adāt** (VS 7.48); **kāmaṃ kāmāduḡhe...** (VS 12.72). Release (the deities). (Let him) give a golden coin as *dakṣiṇā* (saying) “I offer respectfully gold as *dakṣiṇā* to the god of fire in order to fulfil the *kanyādāna* (ritual).” Recitation (of the Veda). Sprinkling of water (reciting) **devasya tvā** (VS 1.10). Blessings (reciting) **dirghāyus tvāya** (KS 3.9.6). Let the Śivārcārya tie (the hands of the girls) with a rope (*kośakhala*). Offering of the grains for the *kanyādāna* (ritual), 108 times (reciting) **kanyā iva vaha-tum...** (VS 17.97). Now throwing of popped rice. The girls (should) burn popped rice, ghee (and) pieces of wood after placing them on a leaf (*jelālāpte*) with the *mantra* “To the god Aryaman the girl have made sacrifice, to Agni; may he, god Aryaman loosen us from here, and not from the husband. Svāhā!” (PG 1.6.2). Pour water. (Let them) circumambulate the (fire) platform (reciting) “These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee! May Agni grant us that. N.N.! Svāhā!” (PG 1.6.2).

Let (the girls) grind the black lentils (reciting) **om̐ sukhārathi** (VS 34.6).¹⁹⁵

17^v

(While reciting) **om̐ bhyamagne bhyamagne prapavaḥ sūryovahaṃtun-nosahaḥ pu-nahpatibhyo jayādagnepra-jalnayā svaha** (the girls should) go to the north east. Wave Alīdyah (reciting) **śivo nāmāsi** (VS 3.63) (and) **pajāpate na tvad etāny anyo** (VS 10.20). Winnow popped rice from the winnowing basket into the fire place (*agnikuṇḍa*, reciting) **tava vāyav ṛtaspace** (VS 27.34).

Again, offer popped rice on the fire sacrifice (reciting) “This the woman, strewing grains, prays thus, may my husband live long! May my relations be prosperous!” Svāhā!” (PG 1.6.2). He should wave (the winnowing basket) like before. Offer again popped rice on the fire sacrifice (reciting) “These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee! May Agni grant us that. N.N.! Svāhā!” (PG 1.6.2). He should wave (the winnowing basket) like before. Offer popped rice from (all) four sides (into the fire sacrifice) keeping it on the winnowing basket (reciting) **om̐ bhagāya svāhā. om̐ prājā-pataye svāhā.** Let (the girls) perform the Seven Steps (*saptapadī*) in the north of fire sacrifice. Make seven *maṇḍala* diagrams. Place betel nuts, betel leaf (and) a clove (on top of the diagrams). (Recite the following *mantras* for *saptapadī*) “One for sap, two for juice, three for prospering of wealth, four for comfort, five or cattle, six for the seasons. Friend! be with seven steps (united to me) So be thou devoted to me” (The words), ‘May Viṣṇu led thee’ are added to every part of the formula” (PG 1.8.1-2) This much for the Seven Steps. Let (the girls) look at the sun in the north east (*sūryadarśana*, reciting) **tac cakṣur devahitaṃ...** (VS 36.24). Let the way be blocked (by the boys). Let (the girls) look in the north at the pole star (staying) in the northern side (reciting) “Firm art thou; I see thee the firm one. Firm be thou with me, O thriving one!

17^r

To me Bṛhaspati has given thee; obtaining offspring through me, thy husband, live with me a hundred autumns” (PG 1.8.19). Let the girls stand in the north of the fire sacrifice. Offering in the fire sacrifice for the gods of the locality (*deśāpātana*). Offering in the fire sacrifice for the gods of time (*kālāpātana*). (Recitation of the) *śāntika* (and) *puṣṭika* (*-sūkta*). (Offerings) of barley, unhusked rice

¹⁹³ Offering of items (grains etc.) according to a certain number.

¹⁹⁴ Read: *kumāraṃ svarga-rūpas tvaṃ mama pātaka-nāśaka, vivāha-phaladaścaiva pratigr̥hītā mamātmajāṃ. mayā tām saha-śradhābhīḥ kanyāṃ śubhaguṇānvitāṃ. tubhyaṃ pradattaṃ vedoktaṃ tubhyaṃ bhavaphalapradaṃ. pāṇi samarpayitvā.*

¹⁹⁵ On the bottom of the page the following two lines are added:
1. *kāmaṃ kāmādraḡhedhuñca mītrāyaśca dndrāyaśca*
2. *bhyāumūṣṇo prajābhya ośadhībhyā. 11*

etc. (in the fire sacrifice). (Let) a fee (*da-kṣiṇā*) (and) materials be given to the Brāhmaṇa (priest). Finish whatever is necessary for the fire sacrifice (*yajña*). Let an umbrella be offered (to the priest). Let the Brāhmaṇa be fed a feast. Here end the rules of the marriage to the Golden Boy. Hail.

6a. Pāṇigrahaṇavidhi (Pgv) (Buddhist)

No title page, anonymous author. Handbook of Jnanaratna Bajracharya from Paśuvarṇa Mahāvihāra in Bhaktapur. Thāsaphu, Nepālī paper, 14 fols., complete. Size: ca. 20 x 8 cm, 6 lines per folio, Devanāgarī script, black ink, occasional underlining red (*kuṃkuma*) colour, some additional remarks on the margins. Nevārī with Sanskrit *mantras*.

1

om nama śrī vajrasatvāya. pā(ṇī)grahaṇa vidhi | *nakasaṃ dusala yaya. pūjā saṃkalpa yāya. (gurumaṇḍa)la* | *yāya. deguli yāya. dhunakāva..* | *ihimocā lā svayāva haya. thana gurumaṇḍala dāṃke. maṃḥḍala visarjana. nilāṃjana. matā phā tēcāṃ tvāya..* | *sativimrukā vāke. xduksi tu sakṣiva. 108. sagona*

2

tvāya. vā cu sagana biya. siṃdhrura chāya. sipā luya. | *nakinaṃ svāna boyake. kiga tāne. kṣmāpaṃ. āsivāda* | *biya. maṃḥḍala visarjana. deva dakṣiṇā. sagaṃ kvakāya.* | *gurupūjā. hā dakṣiṇā. kalasa kvakāya.* | *samaya cakra* | *thāna vali* || *iti dusala kriyā vidhi (samāpta)* | *om nama śrī vajrasatvāya . i (ti)... ..*

3

satikhunuṃ. nhāpāṃ. jajñasālāsa. mālaka boya. vijaya | *kale. mū kale. śrī lakṣmi. jakṣa jakṣani. alini. inālya kve. nāga po. mahāvali. nhāyakaṃ. sinhamūṃ. mākva thā\panā.. inā ku. ayalini kāyake choya. hala ja\va pikhālākhusa taya. nakiṃ naṃ lā svase hayāva thāyasa.* | *haya. nasasaṃ. śuryārgha. gurumaṃḥḍala dāne. dya-*

4

guli yāya. kalasa nyāsa. mālakva pūjā. agni (pūjā) | *thāpanā. vidhānathyaṃ yāya. prathamāhuti. jñānāhuti* | *kalas-āhuti*¹⁹⁶ *deva-*

¹⁹⁶ Above the line 2 is added which means it should be read after no. '1' (see below).

Pāṇigrahaṇavidhi, fols. 1-4.
The manuscript is owned by
Jnanaratna Vajracarya of
Bhaktapur and guides him
during the performance of
the Buddhist Ihi ritual.



tāhuti¹⁹⁷. thanā. ihimocālla lā svasya hayāva
svastisvane. namṣanaṃ hāya. gurumamḍala
| dāṃke. guru-prārthanā yāke. kiga jonāva
hā jalapaṃ taya. | bākhā kāne.. he bālakini
uvāca he guru chalapo

5
lasena jipani prānigrahana lācakaṃ prasam-
na juse biljyāya māla dhakaṃ. bālaṣapa-
nisenam lhātaṃ.. guru | uvācaḥ he kumāri
bālakinicā haṃ. mamājñāni jaṃndrāmaṃpiḥ
mahānātha kupālovaiḥ bālakiniḥ upanayaṃ
kurusāme | taṃḥ dhamde dhamdeḥ bālaṣa
chamisena dhāyā ṣava khaḥ dharma ṇayā |
dharmma. bālakini uvācaḥ bho guruḥ chala-
polase

¹⁹⁷ Above the line no '1' is
added which means it should
be read first and later no. '2'
written above.

¹⁹⁸ Above given words *havalā*
dhakaṃ are crossed out.

6
namḥ kṛpāyāhunya dhakaṃḥ jepani chala-
polasenaḥ ihi yāñāḥ prasamna jusanah bho
guru chalapolasyanaḥ nepani juyivalḥ gath-
iṃgu dhālasāḥ jijā mahāgajñāniḥ bālatini..
| guru uvāca bālakiniḥ chamisena dhāya-
jiva ṣaḥ prānigrahana lācaka thākuṣya. bho
guru chalapolasenaḥ āljñā dayāva prasamna
jusya bijyāya māla.. he bālakini chami-

7
sena ṇeṇah jyanemkāne jula.. thāna ādi deva-
tāḥ thāna | devatāḥ ista devatāḥ indrādi de-
vatāḥ navadurgā devatāḥ varuḥna nagarājā
devatāḥ dharmmadhātu devatāḥ lachimi de-
vatāḥ | jakṣa kakṣani devatāḥ kalasaityādiḥ
jajñā saṃpūrṇa yāya māllaḥ thathyam bāla-
kini chimisyanaṃ havalā dhakaṃ guru nam
āḥljñā bila.. bālakini uvāca bho guru chami-
syanam ha

8
valā dhakaṃ¹⁹⁸ ājñā dayāgulih jipanisenam
hayā byū dhakaṃḥ | dhayāva.. guru uvā-
caḥ he bālakaḥ bālakini chamiltā jinam
prānigrahana yāya jula dhakaṃḥ ājñā bilāḥ
biūnaṃ | bālakini panisakalyanaḥ harkha-
māna-namḥ rasatāyāvaḥ halṛṣamāna yātā..
bālakini uvāca' bho guru chalaḥpola-syanaḥ
anugraha yāhuneḥ kṣamyā yā nhavaḥ jepa-
nitāḥ

9
pranigraṇaḥ kriyāḥ yāya māla dhakaṃ dhāyā-
va.. thana maṃḥḍala visarjana. thana jaj-
ñāsālāsa pichoya. pūrvv svayāva svalchāya.
susi pācukaṃ. svachāṃ liviṃcāṃ gāyake. **oṃ**
āhuṃ | sarvvamālā nayanaya svāhā.. māsa
keyake. oṃ sarvvapāpa | mardaya 2 huṃ
svāhā.. āṇva hāmanam mohuyakya. thanaḥ
jajñā | sālā dutā haya. svasti thava thava thā-
sa svanā. laṃṣa

10

naṃ hāye. om sarvvatathāgata kāya visvadhana svāhā. | *no sike. om hriṃ amṛtaṃ jivaṃtya svāhā.* | *paṃcagavya bilye. om huṃ āṃ jiṃ ṣaṃ huṃḥ sarvva buḥdha kāya visvadhanya svāhā.* | *thanaḥ guru maṃḍala kāmke. visarjana. nilāṃjana matā phālḥ tācāṃḥ tvāya. trikāyā adhiṣṭhāna.*¹⁹⁹ *thana salaṣaḥva mhatim mhatim lava lhāya. siṃdhura chāya.*

11

*thana panini chāya*²⁰⁰. *indaṃtaṃ sarvva budhānāṃ tridhātukaṃ namaskṛtaṃ guṣa manakaṃ pujanarthāyaḥ makṣatamaṃ ca makulotabhata* | *thana sata-vimḍukā kva-ṣāyake. om āṣodasavarahaḥ dvāltrimṣatānu vyaṃjana śutraḥ gaṃḍhimālaḥ taranatiḥ niskaṃdharā | huṃ phata svāhā.* | *ayali-ninaṃ bhusa taya. om sarvva budha cuḍā/mani laḥje. mliṣavane sthita 2 huṃ phaṭa svāhā.* | *hāsā tu-*

12

phinaṃ tvāya. om mahāsamayaḥ manusmaraya svāhā. | *salā | vasaḥ vyala paṃcagavenaṃ hāve. thanaḥ tatva śrīphala pūjā. nilāljaṃḥ matā phaṃ tācāṃ tvāya. saganāṃ tvāya.. thana kvasa ṣepo | bhāvanā. śuṃnya-tāṃ karunātmakaṃ bhodhicittasvarupa bhāvaya* | *thana lāhātasah jelālapatyayā cunaṃ dusvakā taya. vyālayā | cunaṃ pisvakā taya. kvasaṣipanaṃ ciyake.. thana kanyādā-*

13

naṃ. trā x. iyaṃ gāthā. gatimudrā jñāna lokotrattariḥ grhe | tvā prānināṃ prāniḥ prāni budha prakiritāḥ tena satyana saṃkṣālnaṃ prajñopāyoni maṃḍaleḥ tyana satva namanārthaṃ kāmārthaṃ parilpurayata. thira bho. | *cartudiga coṇāva matā phā tācāṃḥ | tvāya. ayalininaṃ tvāya. hāsā tuphinaṃ gāle. siphāṃlnaṃ luya. thana jajña maṃḍala nuyake.. thava thava thāsa ta*

14

ya. jajakāhuti yāya. śulāpātaṃ vyāla thiyake.. | chu khuyā dhāyake. ciṇā tayā vyāla pheṃke. vastra tayāvaḥ sagaṃ | bike.. mahātau biya. pūrṇā jolaṃ duya. pūnā yāyaḥ | thana jayamāṃ dhalaṃ dāke. kiga tānya. āsirvāda taya. maṃḍala visarjana. saganhaṃ kāya. diva dakṣinā. gurupūjāḥlhā dakṣinā. thanā bādhā chuya. kalasa kvakāya thāmāsa.

6b. The Rules for Taking the Hands (Marriage)

1

Om salutation to Śrī Vajrasattva. (Now the rules for) marriage (*pāṇigrahaṇa*). Perform the initial part of the ritual (*dusala*) first. Make a ritual decision. Make *deguli* worship.²⁰¹ After worshipping the sacred vase, welcome the *ihi* girls. Then (lit. here), (follows) the *gurumaṃḍala* worship. Finish the *maṃḍala* (worship). Purification. Wave with a lamp, the wooden measuring vessel (and iron) keys. Let (the girls) bind a yellow thread one hundred and eight times. (In figures:) 108. Wave with *sagā*.

2

Give *sagā* (*tikā*) with rice (to the girls). Offer vermilion (to them). Pour the fruits from the wooden measuring vessel (on the heads of the girls). Let the head women (*nakhī*) offer flowers (to them). Offer rice (to the deities). Worship for an excuse (for any eventual mistake that might happen in ritual). Give blessings (to everybody). Finish the *maṃḍala* (worship). (Offer) *dakṣinā* to the deities. Take out *sagā* (from the ritual arena). Worship the *guru* (the Vajrācārya priest). (Offer) a small *dakṣinā* (to the deities). Take out the sacred vases (from the ritual arena). (Worship) *samayacakra*.²⁰² (Make) offerings (*bali*) to the local (deities). Here ends the initial part of the ritual (*kriyā*).

¹⁹⁹ *vāke uggratārātaracakra* is added on the bottom.

²⁰⁰ *nibhādya ani yāke* is added above the line.

²⁰¹ A short version of the *dugudyaḥ* worship, viz. worship of the clan deity.

²⁰² A special Tantrik worship of the Convention-Deity with hand gestures (*mudrā*).

Buddhist initiation (*Bāre chuyegu*).

Cooked rice for preparing the ritual representation of deities in a conical shape (*Nev. gvajā*), on the occasion of the ritual performed on 21st November 2006 at Ukubāhā in Patan



3 On the next day, first display whatever is necessary for the fire sanctuary (such as) the sacred vase (called) *bija*, the main sacred vase, Śrī (and) Lakṣmī, Yakṣa, Yakṣiṇī, Alīdyah, the sacred vase (representing) Gaṇeśa, the sacred vase (representing) the serpent (deity), the Great Offering (*mahābali*),²⁰³ ritual mirror, vermilion pot; place whatever is necessary (in the sacrificial arena). Send (persons) to bring the sacred vases of Gaṇeśa (and) Alīdyah (from the potters' square). When brought place (them) on the right side of the *pikhālakhu* stone. The head women should welcome and place (them) on (their) respective position. First, pour water for the sun. Worship the *gurumaṇḍala*.

4 Perform (again) the *deguli* worship. Mental commitment (for performing the worship of

the main) sacred vase. (Perform) the necessary worship. Begin with the fire-sacrifice. Perform it according to the rule(s). (Make) first the offering (to the fire), (then) the offering for knowledge, the offering for the deities, the offering for (the deities of) sacred vase. Here (then), welcome the *ihi* girls (and) make (them) sit on (the seat prepared with a) *svastika*. Sprinkle water (on them). Let (the girls) worship the *gurumaṇḍala*. Let (them) praise the *guru*. (Let them) make the *namaskāra* gesture holding rice (in their hands).

(Now one should) tell the (*Ihi*-) story: The girl said: “O guru, you

5 should perform our marriage ceremony (*pāṇi-grahana*) and (you will) be pleased.” (The) boys (also) said (so).

The guru said: “O little virgin girl, possibly knowledgeable (but) with violent temper, the

²⁰³ Offerings to Nine Mother Goddesses and Bhairava as a protector of the area (*kṣetrapāla*).

great lord (*mahānātha*) will be kind (to you). (Oh lord) make the initiation (*upanayam*) of the girl with²⁰⁴ this very handsome (*dhanya*) boy. What you said is true. Perform *dharma* too.”

The girl said: “O guru,

6 we ask you for a favour. (Please) make our marriage rite (*ihipā*) and (you will) be pleased. O guru, tell us what happens with us. I am still a very ignorant child.”

The guru said: “O girl, what you have said is true. (But) to make a marriage²⁰⁵ is difficult.”

“O guru, you should instruct (us and you will) be pleased”

“O girls, (since) you

7 asked me, therefore I will tell you (how the worship of the) gods including local deities (read *sthānadevatāḥ*), local gods, favorable god, gods including Indra, Navadurgā, Varuṇa, the king of the snakes (Nāgarāja), Dharmadhātu, goddess Lakṣmī, Yakṣa (and) Yakṣiṇī deities, Kalaśa etc. (and) a fire sacrifice should be performed.” The guru asked by command: “Have you brought these (necessary ritual items)?”

The girl said: “O guru,

8 as you commanded and asked to bring (such items), we have asked (others) to bring (them).”

The guru said: “O boys (and) girls, I will perform your marriage ritual.”²⁰⁶ Thus the guru commanded.

The girls were pleased and showed their happiness.

The girl said: “O guru, please bless and excuse (us) for having asked to perform our marriage ritual.”

9

Here, finish the *maṇḍala* worship. Here, let (the girls) go out from the fire sanctuary. Offer oil (on the head and body) making (the girls) face the east. (Let) the nails (be pared). Fan with the bamboo plate used for offering oil (reciting) ***om āhuṃ sarvāmālā nayanaya svāhā***.²⁰⁷ Let (the girls) grind black lentils (reciting) ***om sarvapaṃpa mardaya 2 huṃ svāhā*** (“Om, salutation to the grinder of all evil, hail!”). Let (the girls) bath applying green myrobolan (and) sesame. Here (then), bring (the girls again) to the fire sanctuary. Let (them) sit on their seats (prepared by a) *svastika*

10

(and) sprinkle water (to them reciting) ***om sarvataṭhāgata kāya visvadhana svāhā*** (“Om, the sprinkling to the body of all Tathāgatas, hail!”). Let (them) wash (their) mouth (reciting) ***om hriṃ amṛtaṃ jivaṃ-tya svāhā***. Give five *pañcagavya* (to the girls reciting) ***om huṃ āṃ jim ṣaṃ huṃ sarva budha kāya visvadhanya svāhā***. Here (then), let (them again) worship the *gurumaṇḍala*. Finish (the *gurumaṇḍala-pūjā*). Purification (of the girls). Wave with a lamp, the wooden measuring vessel (and iron) keys. Regulation (? *adhiṣ-ṭhāna*) of three bodies (*trikāyā*). Recite (*vākya*): ***uggratārātaracakra***. Here (then) hand over a dress placing it in the *salāpā* (bowl) to every (girl). Offer vermilion (to the girls).

11

Here (then), offer *phalini* (= *phaliṃ-dyaḥ?*), reciting) ***indam taṃ sarvva budhānām tridhātukaṃ nama skṛtaṃ guṣa manakaṃ pujanarthāyaḥ makṣatamaṃ ca maku-lotabhata***. Here, let (the girls) hang the yellow thread (*satavrṇdikā*) (around the neck reciting) ***om āśodasavarah dvā triṃsatānu vyaṃjana śutraḥ gaṃdhimālah taranatiḥ niskaṃdharā huṃ phata svāhā***. Place the

²⁰⁴ Read *samitam?*

²⁰⁵ Read: *pāṇigrahaṇa*.

²⁰⁶ Read *pāṇigrahaṇa*.

²⁰⁷ The following *mantras* have not been identified. Because of its corrupt form it is only occasionally possible to translate them.

²⁰⁸ Read: *sarvapaṃpamar-danāya(?)*.

Alim̐dyah̐ on a plate (reciting) **om̐ sarvva budha cuḍāmani lahje. mlīsa-vane sthita 2 huṃ phaṭa svāhā.** Wave with the winowing basket and broom (reciting)

12

om̐ mahāsamayah̐ manusmaraya svāhā. Sprinkle *pañcagavya* on the *bel* fruit kept on the *salāpā* (plate). Here (then follows the) worship of the *bel* fruit (in its) real (form).²⁰⁹ Purification. Wave with a lamp, the wooden measuring vessel (and iron) keys. Wave with *svagā*. Here (then) imagine a kind of rope²¹⁰ (*kvasakhepo*) (reciting) **sumnyatām karunātmakam̐ bhodhicittasvarupa bhāyaya.** Here, place a leaf (*jēlāapte*) on the hand with (its) stalk (facing) inside (i.e. to the body of the girl). In addition, place the *bel* fruit with (its) stalk upside (on the leaf).²¹¹ Let (the hands of girls) be tied with a rope. Here (then), (perform) the gift of the virgin (*kanyādāna*).

13

Now (recite) the (*kanyādāna*) verse **gatimu-drā jñāna lokotrattariḥ gr̥hetvā prānīnām prāniḥ prāni budha prakiritāḥ tena satyana samkṣānaṃ prajñōpāyoni maṇḍaleḥ**

tyana satva namanārtham̐ kāmārtham̐ paripurayata. thira bho. Wave with a lamp, the ritual wooden vessel (and iron) keys standing in the four directions. Wave with the Alim̐dyah̐. Fan with the winowing basket (and a) broom (to the girls). Pour fruits from the wooden measuring vessel. Here (then), let (the girls) circumambulate the fire sanctuary. Bring (them back) to their respective place.

14

The *yajamāna* should offer the sacrifice of grains to the fire (*yojakāhuti*). Let (him) touch the *bel* fruit with the sacrificial laddle (*śruvā*). Let him ask (the girls) what (they) have stolen.²¹² Untie the *bel* fruit (from the hands). Give *svagā* with a dress (to the girls). Give *mahātau* (?). Burn (all) the remaining ritual items. Conclude (the fire sacrifice). Here (then), the *yajamāna* should perform a(nother) *maṇḍala* worship. Offer rice (to the deities). Give blessings (to all participants). Remove the *maṇḍala*. Take *svagā* (from the *nakhī*). (Offer) *dakṣiṇā* to the deities. (Then) worship of *guru*. (Offer) small *dakṣiṇā* (to the *guru*). Here (then), give alms (to the girls). Remove the sacred vases from its place.

²⁰⁹ *tattvaśrīphalapūjā*, probably the *bel* fruit in its esoteric form (Buddha, Mañjukumāra = Mañjuśrī, or the Guru?).

²¹⁰ The rope is necessary to tie the hands of the girl with the *bel* fruit.

²¹¹ The *jēlāapte* leaf is regarded as the *śakti* (or female principle) and the *bel* fruit as a form of Śiva (or the male principle).

²¹² This is a kind of ritual joke: since the hands of the girls are tied like a prisoner, the priest is supposed to tease them a bit.

