

Ritual Authority – The Mantras and Handbooks

The Mantras

In the Newar marriage handbooks and in the rituals, a large number of Vedic and other mantras – approximately 300 – are cited and used. In accordance with authors of the texts we also encounter hymns (*stotra*), verses (*śloka*) and quotations (*sūtras*) from the Ṛghyasūtras as mantras; in our text editions (Part III) we have printed them in bold letters. The texts usually use both *mantra* and *veda* for Vedic verses, and mark them with the syllable *om* or by underlining or highlighting with colors but they also do so with other citations. This “mantratisation” of *stotras* etc. can be seen, for instance, in Dkv₁ 13-14 or Dkv₃ 29^{r-v}, 31^r or 37^v where they name and introduce non-Vedic verses as mantra, and in 33^v and 35^r they denote PG *sūtras* as mantras.

The largest number of mantras is from the Mādhyandina school (Skt. *śākhā*) of the White Yajurveda, i.e. from *Vājasaneyisaṃhitā*, *Śatapathabrāhmaṇa* and *Pāraskaragṛhyasūtra*; as this school is most prevalent among Nepalese Brahmins. Only a few mantras are from the Kāṇva recension or other *śākhās* or sources. The second largest number stems from the *Ṛgveda* or the *Ṛgveda-Khilāni*.

Most mantras are Vedic¹ and used in its full or *pratīka* form, generally by the first *pāda* or words in extent. (Only in some cases the Newar ritual handbooks do not cite the first *pāda*, and *ślokas* are mostly given in full.) This citation form often presupposes a text in which the full mantras, mostly in a close relationship to Śrauta traditions (Gonda 1977: 571), are listed, e.g. the *Mantrapāṭha* of the Āpastambins (ed. Winternitz 1897) or the *Mantrabrāhmaṇa* of the Sāmavedins (Winternitz 1897: 9). Such a list of mantras possibly exists also for the Mādhyandina school, but

we have not come across it so that until now we do not know any common source of the mantras in Newar ritual handbooks.

Occasionally it is anyhow “impossible exactly to trace the source of a particular mantra” (Gonda 1977: 572), and sometimes it is even difficult to say whether a citation is a mantra or not. This problem existed from early onwards. Commentaries on Ṛghyasūtras discussed whether a certain passage is from the *śruti* or not: see for example the discussion on *tac cakṣuḥ* (VS 36.24) as referred to by P.K. Narayana Pillai (1958: 5f.).

What is striking in the use of the mantras in the Newar ritual handbooks is their enormous variety with regard to (linguistic) forms, application, meaning or function. There is an astonishing diversity with regard to verbal, nominal, pronominal, gender, *sandhi*, metrical and other variants. Mantras have been deliberately rearranged, differently combined, extended, reduced, or applied in different mythological or ritual contexts. However, this again is not a recent phenomenon:

The tradition of these formulas – numbering far over thousand – is often very fluid, and many of them are liable to variation even to the point of showing almost all possible variants that the words constituting them are capable of. Part of the variants may owe their form to more or less conscious adaptations to a new context: Vedic schools did not regard as unalterable the text of formulas which were foreign to their own *saṃhitā*. Not infrequently mantras have been rearranged or combined extended or curtailed. Besides, it appears that compilers of the manuals could hardly resist the temptation to add improvised words to a pre-existent mantra. (Gonda 1977: 565)

This hyperapplicability (Patton 2005: 67) of mantras has given them a certain arbitrari-

¹ Pillai (1958) counts 278 non-Ṛgvedic Mantras used in Ṛghyasūtra marriage ceremonies.

ness. Narayana Pillai even concludes, “that the selection of the Mantras used in Gṛhya rites is governed by eclectic principle” (Pillai 1958: 37). This lack of coherence and the missing semantic link between mantra and action has lead to the assumption that only “‘metaphorical interpretation’ may sometimes add to the comprehensibility of the relation between the mantra and its context” (Gonda 1977: 568) and “that Vedic imagination has powerful associative, metonymic properties, linking mantric image to ritual action” (Patton 2005: 3). Laurie L. Patton sees “particular hermeneutic principles based on metonymy, or associative thought” (ibid.: 2) at work and proposes “an addition to current trends in Vedic studies to interpret Vedic ritual exclusively as either taxonomical activity or syntactical activity” (ibid.: 11).

However, we argue that the application of Vedic mantras, their *viniyoga*, is not only to be seen from the textual background but also in its ritual context. Until now, the discussion on mantras has been dominated by questions of origin, efficacy and typology but the specific ethno-indological perspective has been neglected. After all, mantras go along with ritual action and thus often make ordinary acts into sacrificial or sacred acts. According to the *Bṛhaddevatā* rites are primary and mantras secondary (Patton 2005: 65). This precisely is the *viniyoga* principle by which the ritual agents see some affinity between mantra and ritual act. But what is the connection between the ritual act that is observable and the uttering of a mantra? Is it true that most mantras are benedictions, blessings, prayers expressing good wishes; invocations, praises; preventing misfortune, or averting evil (Gonda 1977: 569f.)? Why and how are these mantras used? How important are they in the ritual practice? The answers to these questions depend on a careful analysis of details.

Mantras in the texts

Vedic mantras have been classified into various typologies. Edwin Fay (1899), for example, presents a fourfold classification: general applicability: “the mantra would serve on almost any conceivable occasion” (Fay 1899: 14); specific applicability: “the rite is adopted to the mantra rather than the mantra to the rite” (ibid.: 17); homonymous citations: “the mantra accidentally contains some word inherent to the Sūtra” (ibid.: 22); and warranty citations: “cited as a warranty for a belief, much like legal citations now, or like proof-texts in the doctrinal study of the Bible” (ibid.: 25).

V.M. Apte (1939: 3f.), on the other hand, differentiates between sacramental, invocational, mythological, oblatinal, and superficial classes of mantras. And Patton (2005: 66f., following Gonda 1977: 568-70) says that mantras are consecratory² (“mantras that make sacred a particular act, such as wedding or a funeral”), oblatinal (“mantras that refer to the power of Agni as the oblation is poured into the domestic fire”), purposeful (“mantras that comment briefly on the larger purpose, or significance of the act they are to accompany, such as gaining of progeny of wealth”), and benedictions or aversions (“mantras that express wishes such as for future health, as well as for avoidance of an evil spirit”).

For all these classifications many examples are given. However, mantras can have several meanings and functions, and their interpretation depends on the textual and ritual circumstances. The mantra *aghora cakṣuḥ* (RV 10.85.44, PG 1.4.16, Dkv₃ 46^v), for instance, possesses according to V.M. Apte “sacramental applicability” because it invokes blessings appropriate on the occasion of the bride’s entry into her new home” (Apte 1939: 14f). In the Dkv₃ 46^v, however, the bride is not coming to her new home and offered

² Gonda (1977: 568) speaks of “sacramental or consecratory mantras”.

a seat prepared with *kuśa* grass. She is rather “examined” (Skt. *nirīkṣaṇa*) with *kuśa* during *kanyādāna*. This means that even within the PG tradition there is a change of meanings and functions of mantras though it must be admitted that the assembling of mantras from the “wedding hymn” RV 10.85 in the Dkv₃ looks slightly arbitrary.

From this follows that the texts allow for different and multifaceted classifications of mantras depending on the textual and ritual traditions. Some examples:

1. RVKh 2.4.1b (*asuragṇam indraśakham*), for instance, is twelve times (mostly in Dkv_{1,2}) recited in the context of waving a lamp, wooden measuring vessel and key, and eleven times (mostly in Dkv₃) when somebody is led to his seat.

2. VS 16.5a (*adhy avocad adhivaktā*), which is “originally” addressed to the celestial physician, is used in the context of offering *bali* (Dkv₁ 21^v; Dkv₃ 22^r, 23^v; Skv^v 14^r) but also for cleaning eyes (Dkv₁ 7^r; Dkv₂ 2^r), purifying (Dkv₁ 7^v) or welcoming (Ipv pp. 2,10).

3. VS 13.52 (*tvam yaviṣṭa dāśuṣo*) is mostly used for applying vermilion (Dkv₃ 34^v), but also for sprinkling (Dkv₃ 46^r) and salutation (Dkv₁ 17^v).

Moreover, very often a series of mantras is quoted in the texts after a certain ritual act but in the ritual practice rarely any of them is recited (a point to which we will come back below). It is therefore not easy to associate mantras to acts, even if the context suggests that certain mantras are associated with certain acts.

If we further look into the application of mantras in Newar ritual handbooks, we notice the following without claiming that these observations can be brought into a classificatory system:

Some mantras are classical mantras, especially those from the so-called wedding hymn of the RV 10.85, e.g. RV 10.85.36 (PG 1.6.3, Dkv₃ 57^r) *grbhṇāmi te* in the *pānigrahaṇa*

sub-ritual, or other mantras that are recited in core elements of the Hindu marriage, e.g. VS 6.25 (ŚB 14.1.4.14, cf. Apte 1939: 11) *hṛdaye tva manase* when touching the arms or shoulders (Dkv₃ 35^r, 42^r; Dkv₄ 13^v).

By far the largest number of mantras are a kind of prayer or salutation to deities, for instance during the worship of the sacrificial arena or *maṇḍala* (Dkv₃ 29^v-30^v). Quite a number of such mantras even begin with *namaḥ*.

Although we only rarely find mantras during the preparatory rites when deities are invited for the worship, many mantras in other parts may be called invocational (though some mantras also appear with other connotations). When, for instance, in Dkv2 2^r numerous deities are addressed with mantras while vessels (*kalaśa*) are prepared and worshipped, these mantras must be regarded as invocational since the deity is invoked in the vessel. Occasionally the recitation of mantras even goes explicitly along with *āvāhana*, “invocation” (e.g. Dkv2 3^v *et passim*); the formula *āvāhanādi*, “invocation etc.”, normally implies invocation and salutation (*namaḥ*) or worship (*pūjā*): see Dkv3 48^v; Dkv4 4^r, 25^r, 26^v, but in the ritual context this means different acts and the mantras are therefore recited at different occasions. Thus in the invocation-cum-salutation of Brahmā (Dkv3 47^r-48^r) the ritual steps are as follows: the mental commitment (*nyāsa*) with the worship of (one’s) self reciting *mahāṁ indro vajrahastaḥ* (VS 26.10) and a salutation to Brahmā, preparation of the seat and flask for Brahmā and oblations, worship of the doors with eleven Vedic mantras (we cannot explain why these have been incorporated here), worship of and meditation on Brahmā with salutations, again salutations to Brahmā, and finally recitation of twelve Vedic mantras from VS, of which, however, only a few are addressed to Brahmā.

In some cases, mantras seem to be recited because of a very specific purpose, partly due to the meaning of some words; one can speak

here of homonymous mantras (Fay 1899: 22). Some examples:

– VS 13.4 (*hiranyaagarbhaḥ samavartata*) in Dkv₃ 68^v refers to a golden (*hiranya*) razor, but VS 4.1 (*oṣadhe trāyasya, svadhite mainaṁ hīmsiḥ*) in Dkv₃ 68^v refers to a silver razor (probably because of *svadhiti*, “axe, knife”).

– VS 36.24 (*tac cakṣur devahitaṁ*) always refers to the eye or looking (because of *cakṣus*, „eye, look”; cf Pillai 1958: 5f.).

– VS 27.34 (*tava vāyav ṛtaspace*) in Dkv₃ 28^r, 57^v, 60^v, 61^v and Skv 17^v refers to the winnowing tray (because of *vāyu*, „wind”).

– VS 22.1 (*tejo 'si śukram*) is almost always recited when a lamp or light is waved (because of *tejas*, “flame, light, fire”).

– VS 12.72 (*kāmaṁ kāmāduḡhe dhukṣva*) is often recited when pouring milk (because of *dugdha*, “milk”); dto. VS 18.36 (*payah pṛthivyām*)

In other cases, mantras have a specific connotation but without a homonymous link, e.g.:

– VS 1.3 (*vasoḥ pavitram*) mostly implies giving a dress (because of *vāsa*).

– VS 1.10 (*devasya tvā*) mostly comes with sprinkling and bathing.

– PG 2.2.7 (*yenendrāya bṛhaspatir*) in Dkv₃ 33^v and 44^v with garment.

– VS 33.35 (*yad adya kac ca*) with applying a vermilion *tikā*.

A number of mantras are adapted to the Newar context. This is particularly interesting since these sub-rituals cannot be found in the standard Gṛhyasūtra context. But the Newar ritualists took Vedic mantras and linked them to certain, thus sanskritised non-Vedic act. Again a few examples must suffice:

– RV 4.39.6 = VS 23.32 (*dadhikrāvṇo akāriṣam*) often goes together with giving (*dhau*) *sagā*, i.e. giving food with dilated curd (Nev. *dhau*, Nep. *dahi*, Skt. *dadhi*). The fact that in the RV *dadhikrāvan* is a nomen proprium of a horse seems to be forgotten (Deshpande 1996: 416, Fay 1899: 22, Chr. Zotter forthc.).

– At auspicious worship with a lamp, a wooden measuring vessel, and iron key(s) the following mantras are mostly recited: *agnir mūrdhā* (VS 3.12), *trātaram indram* (VS 20.50) and *asuragṇam* (RVKh 2.4.1b), occasionally also with *svasti no mimitam* (RV 5.51.11). Sometimes, waving the wooden measuring vessel is with *yāḥ phalinīr* (VS 12.89), or the lamp with *tejo 'si* (VS 22.1).

– The welcoming (*lasakusa*) of main participants by the most senior married male (*nāyāḥ*) or female (*nakhī*) elder of the clan or household goes with *asuragṇam* (RVKh 2.4.1b).

– During the waving of the smoke of mustard seeds on charcoal over the sacred place and participants *rakṣoḥaṇam* (VS 5.23) is recited in order to ward off any evil influence.

– Light (*dīpa*) is mostly provided in the form of oil lamps or the *sukūḍā* lamp accompanied by reciting *tejo 'si* (VS 22.1).

– Fragrant materials as well as the application of a *tikā* made of sandalwood (*candana*) paste given to the deities is mostly accompanied by *yad adya kac* (VS 33.35)

– Applying *tikā* made of vermilion and rice is more often than not applied to humans while reciting *tvam yaviṣṭho dā* (VS 13.52) or *śrī ca te lakṣmī* (VS 1.22).

– Scattering popped rice over the deities, the sacred place and the ritual specialists, called *pratiṣṭhā*, requires the recitation of *mano jūtir* (VS 2.13).

– The showering of dried fruits and flowers from the wooden measuring vessel is connected with *yāḥ phalinīr* (VS 12.89).

Another case is the use of mantras in different rituals (Pillai 1958: 2). Thus KS 3.9.6 (*dirghāyustvāya balāya*), a mantra for longevity and power, is used for combing the hair with a porcupine bristle and worshipping and blessing the child in the First Rice-feeding or Annaprāśana ritual in Dkv₁₋₂, but for sprinkling water and blessing the bride in Dkv₃₋₄. Because of the intimate relationship

between husband and wife or teacher and pupil it has also often been observed “that there exists a certain parallelism between the marriage and initiation rites; what the latter are for a boy, the former are for a girl” (Gonda 1977: 566, Pillai 79, Keßler-Persaud 2010)

Newar Buddhist mantras and *dhāraṇīs* are mostly rooted in the *Kṛtyasaṃgrahapañjikā*, *Kṛtyasamuccaya* or *Vajrāvalī*. They often address the Three Jewels (Buddha, Dharma Saṅgha), Vajrasattva or other *bodhisattvas*. Some are more elaborate than the Vedic mantras. Others such as *udyātā* or *pratibimba* are very short and have a special function; the latter for instance comes with showing the mirror. Buddhist tradition differentiates three categories of mantras: *cittavajras* are *bīja* or seed syllable mantras, e.g. *tām* (for Tārā); *vākyaavajras* are mantras with the full names of the deities, e.g. *tāre*; and *kāyavajras* are full-fledged mantras that follow a certain pattern, e.g. *om tāre tu tāre tuttāre ture svahā*. In general, there are more *bījas* in the Buddhist mantras, stemming from the tantric background. But as in the Hindu context, the mantras are recited together with certain acts, at certain points together with the bell or *vajra* in the hand of the priest. Many mantras are framed by the Vedic exclamations *om* and *svāhā*; if *upacāras* are offered they are normally framed by *om* and *namah*, i.e. salutation to the addressed deity.

Mantras in the ritual practice

The adaptability and mutability of mantras is not a recent phenomenon. From early onwards Vedic mantras have been adapted to new contexts. Patton (2005) describes four phases: First the mantras have been brought from the poetic background of the RV into the Śrauta sacrifices and Śrautasūtras, then into the domestic rituals and Gṛhyasūtras, and finally they have been assembled for specific purposes in the Vidhāna texts.

The “inapplicability” of some mantras is indeed partly due to the transfer from Śrauta to Gṛhya contexts as was also remarked by Jan Gonda (1977: 567). However, Gonda also says that in the Gṛhyasūtras the mantras usually fit better and are “not so arbitrary as has often been supposed” (ibid.: 568). As it seems, “rather than on the ancient *saṃhitās* and *brāhmaṇas* the domestic rites and “mantras are generally speaking based on a tradition of their own and on autonomous collections which are not identical with the four well-known *saṃhitās*. (...) Or (...) the *gṛhya* formulas are in all probability based on collections which maintain various, more or less close, occasional or secondary, relations with the *śrauta* tradition” (ibid.: 571).

To be sure, most R̥gvedic mantras in the Gṛhyasūtras are from a pre-Gṛhya and Śrauta context. Pillai (1958: 3) calls them “Śrauta Mantras” that the ritualists systematised and elaborated in the domestic rites drawing on the abundant wealth of liturgical material from the domain of Śrauta sacrifices” (Pillai 1958: 24). He gives for this a number of examples and lists of same mantras in Śrauta and Gṛhya contexts (1958: 25-36). But “a portion of verses and songs (...) proves to have been composed indeed for the very Gṛhya ceremonies for which they are prescribed in the texts of the ritual” (Oldenberg 1892/I: x), even if it is not always easy to determine the exact ceremony for which a Mantra was originally composed” (Pillai ibid.).

Like bricks that can be reassembled to construct new building, mantras are, as it were, verbal elements that can be used in different contexts since the *vinīyoga* principle, i.e. the adaptation of mantras in ritual contexts, allows for an astonishing variety. In addition of the four forms of adaptation mentioned above we can add a fifth form: the use of mantras in (Newar) ritual practice.

To be sure, the use of mantras in rituals has often been discussed (Staal 1979; Alper

1989: 6-8 and 12-14). It was mainly the power of the mantras that then had been emphasised. Mantras have been regarded as magic formula in which the meaning is less important than their efficacy in a ritual application. What matters, is that certain ritual acts are performed by making them acoustically perceivable. This happens with the application of mantras; without them the acts would be ineffaceable. Mantras are in this context like speech acts (cp. Taber 1989). They are a kind of ritual instrument, a formula with healing, apotropaic or protecting qualities, sometimes even independent of any ritual act.

Even if it was admitted that in contrary to previous views mantras were not magic in the old-fashioned sense of antisocial, and that the differences between, spell, prayer and mantra are rather small, it was the question of the meaning of mantras raised by Frits Staal (1979, 1989) that has dominated the discussion in the more recent past.

Perhaps the most striking fact with regard to mantras in Newar rituals is that the priests normally recite them in a way that nobody can understand them. They either whisper them or speak them so fast that they become incomprehensible. From this it has often been suggested that mantras are not properly understood so that they have become dry, empty magic words with a priestly emphasis on the uttering (*japa*) and efficacy rather than on the meaning of mantras. In the context in Bhaktapur this cannot be verified. It is true that the priests often spell and understand the mantras different from the "original" Vedic background. However, even the example from the marriage between Ramesh and Benela where the Rājopādhyāya priest changes *om svasti no mimīta* (RV 5.51.11) into *om svāsnī no mimītam* in order to adapt the mantra to the marriage context does not demonstrate the incapability of the priest. It rather shows how mantras can be changed and altered to different rituals, situations and periods.

The Function of Ritual Handbooks

Traditional und purist Brahmins often look upon a corrupt Sanskrit text as of little value and the priests or authors who have composed them as inferior to them. They regard Sanskrit, especially the Veda as revelation and thus an eternal text that has never and should never be changed. In this way classical Sanskrit is seen as a language with "no dialects, no chronological developments, except loss and at times invasions from the vernaculars of the users, and no divergences" (Emeneau quoted after Deshpande 1996: 401). However, this ideology of the timeless purity of Sanskrit neglects socio-linguistic aspects (Deshpande 1993, Karttunen 1998), especially the fact that the Brahmin's position is based on power, elite and exclusivity (cp. Pollock 2006).

As a matter of fact, many modern ritual handbooks including Newar ritual handbooks merge classical Sanskrit with vernaculars and dialects, i.e. the language of the ritual practitioners or priests, and, seen from the Paninian grammar point of view, they sometimes use a very corrupt or hybrid Sanskrit (Michaels 2010a) that is sometimes due to incompetent scribes but more so due to lack of education among the Brahmin priests. In the Rāṇā period, Newar Brahmins were more or less excluded from studying Sanskrit.

If these linguistic characteristics were veiled, for instance through correcting the Sanskrit in the editions, an important aspect would be veiled for the sake of language purity: the fact that the composer und priests use such manuals in order to draw on the Vedic background but not to understand the mantras.

It is this affinity to the modern practice that has led to the opinion among well-educated Brahmins (and some indologists) that these ritual handbooks are just implemented rules without any deeper dimension and authority.

However, in a ritual context a text's authority does not lie in its (Vedic) origin but in its application. It is the Brahmin's but not the text's authority that matters. He every now and then uses rather than understands Sanskrit (which does not imply that they do not know what they are doing).

The ostentative function of the manual is often evident. It is the book or text that marks the Brahmin priest as a special ritualist. The book is his status feature, as the drum is the status feature of the shaman (Oppitz 1986). At times the Brahmin carries the book only with him, places it on the ground without reading in or using it otherwise in order to exhibit his status.

However, as any text a ritual handbook is always connected to its historical and regional context, i.e. other texts, schools, authors and media of expression. It is also embedded in the actual ritual practice formed by a net of clients and other ritual specialists or participants. Such a "text" – in its wider sense – cannot be read and understood without knowledge of its application, i.e. the ritual acts and paraphernalia. Ritual handbooks then become a dynamic element of the ritual, but not a separate product. Their major function lies in their representative and procedural connectivity. Such a text is always at the disposition of the ritual practice – despite its fixation on liturgical prescriptions. It is discussed and competed. Often priests argue about the ritual procedure among themselves and with clients.

This combination of textual and contextual approaches – which we call the ethno-indological method – has been theoretically elaborated elsewhere (Michaels 2004a and 2005a). We hold that the texts are not liturgical and normative in nature and thus a restraint on action, but on the contrary that texts leave space for many variations and alterations or even *ad hoc* inventions, which make for the dynamics of the ritual.

We again give emphasis to the function of texts in their context.³ We hold that the intertextuality is an important factor in studying such texts since for most parts they can only be understood when the rituals have been observed.

The ritual handbooks are not only read and studied, but also 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 some Bajrācārya 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* ritual, it is almost impossible to perform it without looking at them for reciting the proper *mantras*. In other cases, 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

³ The category of such ritual handbooks has been analysed in more detail by Michaels 2008a and 2010a; see also the foreword to *Growing Up*.

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 arena is not within the privacy of a familiar worshipper.

Such ritual handbooks are often just private notebooks that have been written and produced for private and practical use only. They are aide-mémoires for the priests and therefore provisionally designed: full of trans- and overscriptions, additions, corrections, marginal remarks, or sketchy drawings, for example for the placements of ritual objects, *maṇḍalas* and *yantras* or the Navagrahas (Kropf 2005). They are not meant for an audience or for publication. In the Newar context, the scribes are not always Brahmins, sometimes they are Jośīs or other specialists. The “mistakes” are therefore not always a sign of language incompetence but of personal ways of making notes and memos. After all, these priests are more concerned with getting the ritual than the text right. Such personal handbooks are therefore much more personal than the subject they are dealing with.

Any editor of such texts is confronted with a number of problems that are related to the above mentioned conundrum: should one regard the anomalies of the texts as a lacking knowledge of Sanskrit, as priestly and/or scribal infallibility, and if so, should the text be emended and corrected – to an extent that its original is hardly recognised? Or is the language and style of such texts a genuine phenomenon that can be understood as a local (Newar and Nevārī) hybridisation of Classical Sanskrit traditions? In other words, do the texts only show linguistic decadence, corruption and incompetence, or do they build a genuine and authentic genre, a linguistic and stylistic category of its own?

We hold that these handbooks do not necessarily require the knowledge of Sanskrit and that, although seemingly written in a form of Sanskrit, the structure of the language is Nevārī not Sanskrit.

In both cases, Sanskrit is on the surface whereas the hypertext is a local ritual and linguistic context. Both the ritual context and the structure of the language can be seen as Newarisation of ritual traditions. The handbooks combine Nevārī with Sanskrit and Nepālī, verses (*mantra*, *śloka*) with prose, and manuscripts with printed texts. And the ritual combines the high with the local tradition, Brahmanical rituals with non-Brahmanical rituals, Hindu ritual elements with folk customs.

This argument does not concern ritual handbooks in Sanskrit (*sūtras*, *smṛtis*, *nibandhas*, *vidhis* etc.) from the great tradition with a pan-Indian distribution. And it concerns only partly elaborate ritual texts in Sanskrit, written by learned known scholars and also locally published, e.g. from the Mahendra-Saṃskṛta-Viśvavidyālaya, Tribhuvan Viśvavidyālaya, Nepāla Rājakīya Prajñā-Pratiṣṭhāna, or smaller and private publishers.

In Bhaktapur and other places, however, local Brahmin priests and uneducated members from “lower” castes come together. Both refer to Sanskritic texts (mixed with Nevārī instructions), but a great portion of the ritual knowledge is transmitted without in fact using the texts. This by no means makes these rituals (or texts) inferior, as is more or less directly insinuated by authors who refer to the “corrupt” form of the texts, “ignorant” priests, or “illiterates” participating in the rituals. On the contrary, seen from the perspective of practice, the reason why texts often look thin is not because of their bad Sanskrit, but because they lack the many sub-rituals, details and facets that actually take place. Rituals, as we see them, are only fully understood by outsiders if both text

and context come together, if the priests and other ritual specialists are accepted (and respected) as ritual experts with an agency of their own that allows them a great number of variations, and if the participants are not only seen as passive partakers, but as active contributors who are in a constant verbal and ritual exchange with the priests and other ritual specialists.

By way of conclusion, we shall try to reinforce our point that rituals and their texts have to be seen in a new light, because they offer far more freedom than has generally been accepted. Although it is true that such rituals are formalised, they are by no means strict, stereotypical, and unchangeable.

The Text Editions

Introduction

The edition of the following texts – written in old Nevārī interspersed with Sanskrit *mantras* – is based on manuscripts that are still used during the respective rituals. 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 especially rare, old or interesting texts (although Dkv₃ is special for the inclusion of the royal marriage), but for the notebooks, which priests take into consideration when they prepare or perform the life-cycle rituals.

The Sanskrit part of these texts is often corrupt.⁴ 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.

Editorial Principles

Spelling peculiarities and variants – e.g. *s* for *ś* and *ṣ*, *m* 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 *ṁ* = Anusvāra, *m̃* = nasalation (e.g. *om̃*), *m̃* = Vedic *gum̃*, a nasal sound used in mantras before sibilants or *h*.

V has been transcribed as *b* where applicable, e.g. *bali* instead of *vali*, *brāhmaṇa* instead of *vrāhmaṇa* etc.

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 *samhitās*, 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 the Appendices of *Growing up* and the present volume as well as in the Mantra Index.

The Vedic mantras have been written in italics and left untranslated because the relation between meaning and action is very loose. However, citations from *Pāraskāragrhyasūtra*, and *Śatapathabrāhmaṇa* and some other texts have been translated (mostly following Oldenberg’s and Eggeling’s translations) because the meaning of these passages contributes to the understanding of the ritual action.

In the manuscripts, mantras and citations from Sanskrit texts are generally marked by the sacred syllable *Om̃*. Apart from “mantras” that are in fact salutations (*namaskāra* mantras) we have refrained from repeating

⁴ See Michaels 2010a for an analysis of this Newari hybrid language.

om and instead marked all mantras and citations by bold letters.

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

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

Sigla

,	/ or // (<i>daṇḍa</i>)
.	// // (two double <i>daṇḍa</i>)
;	Separation of mantras and/or actions
...	Abbreviated mantras or citations of which some are listed in Appendix I of the present volume or in the appendix of <i>Growing up</i> ; mantras without such dots are abbreviated in the manuscript itself.
°	Abbreviation of <i>mantras</i> etc. as used in the manuscripts
.	Dot as used in the mss.
	End of line
—	(Underlining): Reading, meaning, verification or identification of mantras or verses unclear

'	Sign in the manuscripts indicating a <i>sandhi</i> (partly also <i>avagraha</i>)
≈	Matches partly with
X	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.
2	If part of the Sanskrit or Nevārī text = <i>namaḥ</i> or <i>svahā</i> (with dative)

Abbreviations

N.B.: For text abbreviations see References, I. Texts.

cf., cp.	Compare
DCN	<i>A Dictionary of Classical Newari</i> (Mal-la 2000)
Dkv	Daśakarmavidhi
fol.	folio (plural: fols.)
	<i>Growing Up</i> Gutschow / Michaels 2008
l.	line
ms.	manuscript (plural: mss.)
Nev.	Nevārī
Nep.	Nepālī
s.v.	<i>sub voce</i> (referring to a lemma in dictionaries or indices)

1a. Daśakarmavidhi₃ (Dkv₃)

Anonymous author, Nevārī, personal hand-book of the priest Mahendra Raj Sharma, Bhaktapur, undated (around 1940). The *vivāha* section is from folio 21 until folio 71 with an addendum of two fols. Nepali paper, ten lines per folio, Devanāgarī script, black ink, Occasional highlighting of the mantras or instructions with red (*kumkuma*) color, additional remarks on the margins of some folios.

The Dkv₃ starts with *om namaḥ śrī-gaṇeśāya namaḥ. śrīgurubhyo namaḥ. atha | brāhmaṇasya daśakarmavidhir likhyate, garbhādhānaṃ puṃśavanaṃ sī | mantanayanam tathā, jātakarman tato nāmanīskramonāśanamthā, cūḍā | vratavivāhāḍau proktā pūrvadaśakriyā. „Om, salutation to glorious Gaṇeśa. Salutation to the glorious Gurus. Now, it is written about the manual of the ten rites belonging to the Brahmins: Impregnation (garbhādhāna), transforming the fruit of love into a male (puṃśavana), parting the mother's hair (sīmantonnayana), birth (jātakarman), naming (nāmakaraṇa), going forth (niṣkramaṇa), first rice feeding (annaprāśana), tonsure (cūḍā), observances (vrata), and marriage (vivāha) are called the former ten rites. “*

The indented parts in the translation refer to the royal marriage.

Pūrvasevā

21^r
tato vivāhakarmmavidhi liṣyate. divasānukramena pūrvva | sevā choya. thonaṃli vārayā anurūpana cyāṇhu ṣunhu penhu | nhava pīṭhapūjā choya. jinhu nhava yavodaka yāyamāla, | brahmā dukāsyam tātthe, pīthupūjā kunhu.

Dusalapūjā

vivāhā nha tho kunhu | prohibita ādina mālako ṛlusi pācake, cāpūjā vane. | thavatā dukāyamhā julasā cātyāka neguli dayakāva yāya, dvandra⁵

nejo | laṇa dayeke. vidhi thyaṃṇa pūjā yañāva che lihā vaya, thavake | dukāyamhā misā julasā mūladvārāsa laṇi sosyam dukāya. rājasa ju | lasām jila jusām mūladvārāsa laṇi sosyam dukāya, javodaka yāya jāpase | cucāsa. vidhithyaṇa yavodaka yāya. yathākarmmasa,

21^v
thaṃkāḍisyam lā sālāva haya, svastikasa pūrvva socakam taya, mita | phaṃ tādacā pūjā. nṛmmachana, svāna tannake, candanādi vā | ya, candanādi sagoṇāśīrvvāda, dakṣiṇā, vācana vedārccana, | thaṃkādi ādina candanādi āśīrvvāda. pūjā choya, pra | tiṣṭhā, sephā⁶ ārati pratiṣṭhā. māsa gheḍi, lā sālāva | thatayane. dusa-la jā nake. thavake dukāyamhā jula | sā misāyāṇa chapatakana yavodaka yañāva dusala jā nake. | thote duso kunhuyā vidhi.

Vivāhavidhi

Kalaśapūjā

santi kuhnuyā vasape⁷ vidhiḥ. | brahmā aṣṭa-kalaśa nāgapva yakṣa yakṣaṇī śrīlakṣmī bahidvārāṅga | vādi. agnikunḍayā pūrvvasa thāpalaye. rājasa jula-

22^r
sā jyāṇu suta śayīṇa pā 1 pu 1 khadga rūhna tachu la thote vasalape. | ināya kāya dvārāsa laṇi sosya dukāya, vidhithyaṃṇa yavo | daka yāya. brahmāpūjā yācake, śivācāryyaṇam. bra | hmāsa nṛmmachana yāya, veda, om rakṣohaṇam [VS 5.23]. bali, om a | dhyavoca [VS 16.5]. matā, om tejo si [VS 22.1]. mata phā tādacā pūjā, | om agnimūrddhā [VS 3.12], om tvam javiṣṭha dā [VS 13.52]. matā phā tādacā sago | naṇa tvāya, om svastīnomamitetyādi [RV 5.51.11]. misā thaṃkādina | brahmā suṃ saṃ chāyake, ceka-na, om kāṇḍātkāṇḍāta [VS 13.20], koḍa, om dī | rghāyustvāya [VSK 3.9.6]. brahmāsa dṛṣṭi biyake, cetrakālayā rāhātā | pūjādakṣiṇā biya, daṃ 4, dṛṣṭi biya mantra, om taccakṣurddeva [VS 36.24].

⁵ Read: dvandu.

⁶ Read: siphā.

⁷ Read: vasalape.

22^v

candanādi sagoṇa biya. ceta. **om yadadyaka** [VS 33.35]. sindhrala, **om** | **tvam javiṣṭha dā** [VS 13.52]. sagona, **om dadhi krāvṇo** [VS 23.32]. svāna, **om** | **dhāmachagni** [VS 18.76]. sephā, **om yāḥ phalinī** [VS 12.89]. ārati, **om teje** | **si** [VS 22.1]. **om mano jūti** [VS 2.13]. pratiṣṭhā. vidhithyamṇa pvathamṇake⁸ |, rājasa julasā kalaśa go 32 dayiva. pūrvavaṇa go 1 śrīva | cha cinha. dakṣiṇasa go 1 puṇḍarīka cinha. paścima | sa go 1 dhvaja cinha. uttarasa go 1 kalaśa cinha. yajña | siṃhāsanayā uttara go 2 macha cinha kalaśa. suchāy yatā. | yajña siṃhāsanayā dakṣiṇasa go 2 cāmalla[r]a cinha kalaśa. pha | lina chāy yatā. nyā kvatakhāsa go 2 cāmhala cinha kalaśa.

23^r

mūladoārasa go 2. go 1 śrī 3 dumāju kalaśa cinha. | go 1 śrī 3 vākuraṇamkha cinha. go 1 śrī 3 māneśvarīsa | puṇḍarīka cinha. go 1 śrī 3 pithu śrīvacha cinha. | go 1 śrī 3 duthusa chatra cinha. go 1 yatāyā⁹ svāhāne kosa |. go 1 suvāra kuthisa. go 1 bhādila kuthisa. | maṇḍapasa leniva goḍa 12. thavake julasā kalaśa go 16 da | yiva. pūrvavaṇa go 1 śrīvacha cinha. dakṣiṇasa go 1 śaṇ | kha cinha. paścimasa go 1 dhvaja cinha. uttarasa go 1 | kalaśa cinha. yajña siṃhāsanayā uttarasa go 1 macha ci | nha. suchāyayatā. yajña 8 siṃhāsanayā dakṣiṇasa go 1 cā-

23^v

mara cinha kalaśa, phalina chāyayatā. go 1 śrī 3 mūlata | lesa chatra cinha kalaśa. gvā. go 1 śrī 3 capali talesa pu | ṇḍarīka cinha kalaśa. thote pvathanayā vidhiḥ. | ihi yāyamhā misā thamkādina lā sālāva haya yajña siṃhāsanayā | uttarasa svastikāsanasa pūrvābhimukhana taya, **om asuragni** [RVKh 2.4.1b]. | nṛmmachana, **om rakṣohanam** [VS 5.23]. bali, **om adhyavoca** [VS 16.5]. | dīpa, **om tejo śi** [VS 22.1]. ihi yāyamhānam brahmāsake svānake tāna | ke. prohibitana macha cinha kalaśayā laṃṣana hāya. **om devasyaḥ** | **tvā** [VS 1.10]. sila pene. rājasa julasā pu 2 dhvaja taya ilāna | taya. **om tava vāyu** [VS 27.34]. matā pha tāḍacā pūjā. **om agnir mūrdhā** [VS 3.12],

24^r

om tvam javiṣṭha dā [VS 13.52]. matā pha tāḍacā sagonanam tvāya. **om svasti no** | **ma-mitetyādi** [RV 5.51.11]. prohibitana limina tvāya, **om kāṇḍātkāṇḍā** | **t** [VS 13.20]. misā thamkādina ṣu¹⁰ chāyake, tutisa lāhātasa kapālasa | 3. cekananaṃ hāya, **om kāṇḍātkāṇḍāt** [VS 13.20]. kodanana hā | ya, **om dīrghāyustvāya** [VSK 3.9.6]. candanādi sagona biya, ceta, **om ja** | **dadyaka** [VS 33.35]. sindhrala. **om tvam javiṣṭha dā** [VS 13.52]. sagona, **om dadhi** | **krāpno** [VS 23.32]. svāna, **om brahmaṇaspate** [VS 34.58]. sephā, **om yāḥ phalli** | **nī** [VS 12.89]. ārati, **om tejo** 'si [VS 22.1]. **om mano jūti** [VS 2.13], pratiṣṭhā |. prohibitana candamaṇḍalana tvāya. **om iman devā** [VS 10.18]. na-u | yā lahāta pūjā, hastārgha candana yajñopavīta puṣpa dakṣiṇā, daṃ 4,

24^v

candramaṇḍa lalhāya. misāthamkādina ihīyāya-mhālāsālāva | yane. **om asuragni** [RVKh 2.4.1b]. uttarasa māsaghele yācake, **om sukhāra** | **thi** [VS 34.6]. lā sālāva yane libisa, svastikāsanasa pūrvava socakaṃ taya |, upana yācake ṛluṣī pācake, moḍa lhuyake, koṭoyā¹¹ vastranauvi | ye, antavastrana geyake, thote suchāyayā vidhiḥ. tha | vakeyā pibiyamhā misā julasā yajñamaṇḍapasam su chāya, sidhara chā | juko chabhinā vidhithyemṇa yāya. thonaṃli phalina chāya yajñama | ṇḍapasam chāya. thavakeyā misā dukāyamhā julasā chapata | na kalaśārccana yānāva su chāya, thonaṃli sindhura chāyāya, rājasa julasā | lā tā cukasa yācake, **jāmvoiratiraguḍam ca guḍam ca rajanī tathā, ādraṃlava-**

25^r

namātmyattulājādurvāca akṣataṃ. yidiṣi hāsyam siṃdhūrāvāro | hanakarmma kalaśārccana cayāke¹². brāhmaṇasyam kalaśapūjā yāya vi | dhi juko veda paḍape. dhūpadīpa. jāpa. stotra. | yathākarmma, thanā vaṃkilamṇa sagoṇa biyāva vaṃkilamṇa nhyācake, mi | sāthamkādinam lā sālāva sindhura maṇḍapasa svastikāsanasa pūrvava soca | kaṃ taya uttarasa. nṛmachanam.

⁸ Read: *pvam thanake*.

⁹ Read: *yamṭāyā*.

¹⁰ Read: *su*.

¹¹ Read: *kvatahyā*.

¹² Read: *yācake*.

om rakṣoḥaṇaṃ [VS 5.23]. *bali, om | dhyavoca* [VS 16.5]. *dīpa, om tejo 'si* [VS 22.1]. *ihi yāyamhāna svānake | tānake. josina arghapātrayā lamkhana hāya. śāntika | svāna biya. śilapene, om tava vāyu* [VS 27.34]. *matā pha tāda | cā pūjā, om agnimūrdhā* [VS 3.12], *om toaṃ javiṣṭha dā* [VS 13.52]. *matā pha tādacā sa-*

25^v

gonana tvāya, om svastinomamitetyādi [RV 5.51.11]. *nipni khavapāsa chā | ya. cemum namūna sindhra chāya, mālako chāyake prohitana. prohi | ta ādiyāna sakale tākāya. kanyāyāke sindhala chāya. | pañcatāla thācake māla. om sumaṅgalīri iti prajāpatiṣi | sumaṅgalīdevatā triṣṭupchandaḥ*¹³ *sindhūradarśane viniyogaḥ. om | sindurasarvasidhyartham śirasā dhāryyate tvayā, svāmīno dīrgham āyu toaṃ | putram āyu śivaṃ kuru. veda. om śrīś ca te lakṣmī* [VS 31.22]. *om da | kṣiṇata iuhaika iupadadhāti tadetāḥ puṇyālakṣmir dakṣiṇato dadhmaha | iiti tasmād yasya dakṣiṇato lakṣma bhavati tampuṇyālakṣmīka iityāca | kṣata iuttarata striyā iuttaratraitryādyatanā hi stri tat tatkr̥tameva pura-*

26^r

stā tve vainā iupadadhyādyatrāhivaśirasta devahanūmtajihvā thaitāḥ puṇyā | lakṣmīr mukhato vatte tasmādyasya mukhe lakṣma bhavati tampuṇyālakṣmīka i | tyācakṣate [ŚB 8.4.4.11]. *cina*¹⁴ *aṅgulīna khava anāmikāsa nhyācake, om ra | ṇyavarṇa* [RVKh 2.6.1]. *cetamuṇa lhāya. om śrīścate lakṣmī* [VS 31.22]. *candanādi sa | gona. ceta. om yadadyaka* [VS 33.35]. *sindhra, om toaṃ javiṣṭha* [VS 13.52]. *sa | gona, om dadhikrāpno* [VS 23.32]. *svāna, om śrīścate* [VS 31.22]. *vāsa chāya, | om vasoh pavi* [VS 1.3]. *thote dhunānāva sindhrapātāju*¹⁵ *sagonanam tvāya, om | svasti nomamitetyādi* [RV 5.51.11]. *sindhrapātā chāya. chāyamūna | coṇa sindhrala chāya. pañcatāla thācake. om sumaṅgalīri | ti prajāpatiṣiḥ sumaṅgalīdevatā triṣṭupchandaḥ sindhūradarśane*

26^v

viniyogaḥ, om sindurasarvasidhyartham śirasā dhāryya te tvayā, svāmī | no dīrgham āyu toaṃ putram āyu śivaṃ kuru. veda, om śrīścate [VS 31.22]. *| om dakṣiṇata iuhaika iupadadhāti tatoḥ puṇyālakṣmīrdakṣiṇa | todadmaha iiti tasmādyasya dakṣiṇato lakṣma bhavati tam puṇyālakṣmīka i | tyācakṣata iuttara tastriyā iuttara traitrei āyatanāhīstritattatkla tame | va purastātve vainā iupada dhyādyatrahaiva śirasta deva hanūta jihvā | thaitāḥ puṇyālakṣmīrmukhato dhatte tasmādyasya mukhelakṣma bhavati tampo | ṇyālakṣmīka iityācakṣate* [ŚB 8.4.4.11]. *luṃ cetana tecake, om hiraṇyagarbha* [VS 13.4]. *| . prāṇa aṅgulīna java ānāmikāsa nhyācake, om hiraṇyava | rṇā* [RVKh 2.6.1]. *chāyamūna lava lhāya. om śrīścate* [VS 31.22]. *candanādi sa-*

27^r

gonāśīrvvāda, ceta, om jadadyaka [VS 33.35]. *sindhrala, om toaṃ javiṣṭha dā* [VS 13.52]. *| . sagona, om dadhikrāpno* [VS 23.32]. *svāna, om śrīścate* [VS 31.22]. *se | phā, om yāḥ phalinī* [VS 12.89]. *ārati, om tejo 'si* [VS 22.1]. *om mano | jūti* [VS 2.13], *pratiṣṭhā. dakṣiṇā. vācana. vācanoda | kena abhiṣeka. canda-*
nādi sagonāśīrvvāda toaṃ yāya. sākṣi | thāya. kalaśārcanayā bali thāya 2 sa choya. thote | sid-
hala chāyapākalaśārcana vidhi.

Dukāye vidhi

thonaṃli tha | vatā dukāyamhā julasā suchāya kalaśārcana thāyasa phalina chāya | vidhi thyaṇa, thava pivīyamhā julasā, mījanayā julasā yajñamaṇḍa | pasa yane, misā thaṃkādisyaṃ lā sālāva yajñakunḍā dakṣiṇasa sva-

27^v

stikāsanasa pūva socakaṃ taya. om asuragni [RVKh 2.4.1b]. *nṛmachana | , om rakṣoḥaṇaṃ* [VS 5.23]. *bali, om adhyavoca* [VS 16.5]. *dīpa, om tejo 'si* [VS 22.1]. *| . brahmasya tvā*¹⁶.

¹³ Read: *triṣṭubhchando*.

¹⁴ Read: *cira*.

¹⁵ Read: *sindhrapātra*.

¹⁶ Read: *devasya tvā* (VS 1.10).

The mantra usually goes together with sprinkling of water from the flask.

śilapene, rājasa julasā pu 2 dhvaja taya ila | na taya. om tava vāyu [VS 27.34]. matā pha tādacā pūjā, om agnir mūrddhā [VS 3.12] |, om tvam javiṣṭha dā [VS 13.52]. matā pha tādacā sagona na tvāya, om svasti ne | mamitetyādī [RV 5.51.11]. vastrālaṅkāra viya. om vasoh pavitra [VS 1.3]. pha | lina chāya. om trātāram indra [VS 20.50]. śatabrṇdikā biya, om ā kṛṣṇe [VS 33.43] |. candanādi sagona biya, ceta, om yad-adyaka [VS 33.35]. sidhala |, om tvam javiṣṭha dā [VS 13.52]. sagona. om dadhikrāpno [VS 23.32]. svāna, om | brahmaṇaspate [VS 34.58]. aliṇana tvāya, om śivo nāmāsi [VS 3.63]. joḍa

28^r

hāsāna gāle, om tava vāyu [VS 27.34]. prasāda pitini biya, om svasti | na i [VS 25.19]. kebādhāvāna chuyake, om prajāpate na [VS 10.20]. sephā, om ya | ḥ phalinī [VS 12.89]. ārati, om tejo 'si [VS 22.1]. om manojūti [VS 2.13], prati | ṣṭhā. annasaṃkalpa. dakṣiṇā, vācana. vedārcca | na yāñāva kalaśābhiṣeka yāñāva dhunake. misāthaṃkādina lā | sālāva yane, om asuragni [RVKh 2.4.1b]. uttarasa māsa ghele yācake, om su | śārathi [VS 34.6]. rājasa julasā maṇḍapana lā sālāva navarātra kuthi va | ne thāyasa lohotāthana thātā yañāva tavacapaliyā cheḍi dutā yañā | va tavacapaliyā mātāna kanyācakāva sindhraleva kothāsa yane. | thavake julasā mūla tele. phaniṇa baji nake. phanina chāyāva-

28^v

stra josiyaṭā biya. salā va sāpākhoāla satabrṇdikā cipana thi | ya mateva. āgana mālako choya. phanina¹⁷ baji nake. | kalaṅka choya. thote phanina chāya vidhi. rājasa | dukāyamhā misā julasām jila julasām mūladvārāsa laṃ sosyaṃ dukāya. kanya | dāna juko kālāvayimhā jila julasām baliṇ pṛṇyāva juko dukāya, tha | vake dukāyamhā misā julasā mūladvārāsa lasosyaṃ dukāya māla. | tato yāmātrā āmantraṇa kuryāt. no siye, svasureṇa sūrya | rghaṅkṛtvā. adyādi. vākya. asmat putrī ka | nyādāṇa yāmātā āmantraṇa pūjānimity arthaṃ kartuṃ śrīsūryāya argha | namaḥ.

om ā kṛṣṇe [VS 33.43] | nyāsa. jalapātrapūjā. va-

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lāya¹⁸ viṣṇumurtaya idam āsanaṃ namaḥ puṣpaṃ namaḥ, tho chagula pakṣa. | yāmātre viṣṇumurtaya idam āsanaṃ namaḥ puṣpaṃ namaḥ, evaṃ pādārgha puṣpa | hastārgha candana yajñopavīta puṣpa dhūpa dīpa dakṣiṇā, atra gandhādi |. tato yāmātāgre maṇḍalaṃ kārayet, ṇḍavodrodakenā -bhyukṣa | namantra¹⁹, om pūjā indraṇa vajreṇahatā daityān mahāsurāḥ, medāsṛkya | ritā pṛthivīna yojyā sarvārm-asu. bhūmau gandhādakenābhyukṣaṇa²⁰ | mantra, om madhukaiṭabhamedena bharitāsivasundharā, daddośasamanārthā | ya siṃcāmi gandhavārīṇā. khava lāna tānakāva java lāna bhū | mī lepana mantra, om sodhitā pṛthivī ca iva gandha vāruṇa lepitā, pūrva | janmak-lataṃ pāpa duḥklatam bhavet, ihajanmāni pāpāni ehijanmāntare

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ṣu ca, veṣṭhitam karmasūtreṇa janmajan-māntareṣu ca, kalaprṣṭharāñja | liṃ kṛtvā trāmayetkalacetasa, aṃśaṇḍamaṇḍaloṇḍa tam jāmātāgre | vibhinnayā, puṣpaṃ ca vividhākālā jāyanta vividhaḥ kule, tat sa | rvakṣam-yatam deva rakṣantu śiva sarvadā. hastapra-māṇamaṇḍalam | kṛtvā. maṇḍalamadhye puṣpākṣa-tam nidhāya, pītarajasā pūso | namanḍala karayet, tri. kevo taya, pithu indrādi, 10 |, dathu jayādi, 8, duthu sadyojātādi, 5, madhyesa | tridevatā, 3, ceta sindhūra jonā vāschādanase | svāna gvāla dakṣiṇā thote maṇḍalasa taya. ta | to maṇḍalapūjanaṃ, om ganapataye namaḥ, om gurubhyo namaḥ, om dvāra-

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pālāya namaḥ, om kṣetrapālāya namaḥ, om ādhāraśaktaya²¹ namaḥ, om | at-tāmnamsanāya²² namaḥ, om skandāsa-nāya namaḥ, om nārāyaṇāya namaḥ |, om padmāsanāya namaḥ, om patrāsanāya namaḥ, om keśarāsanāya namaḥ |, om

¹⁷ Read: phalina.

¹⁸ Read: varāya.

¹⁹ Read: gandhodakena abhyukṣaṇamantra.

²⁰ Read: gandhodakena abhyukṣaṇa.

²¹ Read: ādhāraśaktaye.

²² Read: anantāsanāya.

karnikāsanāya namaḥ, om ṛgvedāya namaḥ, om yajurvedāya naḥ, om sāmavedāya namaḥ, om atharvavedāya namaḥ. pithuḥ | maṇḍala pūjā, om indrāsanāya namaḥ, om agneya²³ namaḥ, om yamāya namaḥ, | om nairṛtyāya namaḥ, om varuṇāya namaḥ, om vāyave namaḥ, om kuverāya namaḥ, om īśānāya namaḥ, om anantāya namaḥ, om brahmaṇe namaḥ |. dathu maṇḍala pūjā, om jayāya²⁴ namaḥ, om vijayāya²⁵ namaḥ, om | ajitāya²⁶ namaḥ, om aparājitāya²⁷ namaḥ, om jambhanyai namaḥ, om sta-

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mbhanyai namaḥ, om mohanyai²⁸ namaḥ, om ākarṣanyai namaḥ. duthu maṇḍa | la pūjā, om sadyojātāya namaḥ, om vāmadevāya namaḥ, om aghorāya namaḥ, om tatpuruṣāya namaḥ, om īśānāya namaḥ. madhe pūjā, om brahmasye²⁹ maṇḍalāya namaḥ, om viṣṇumaṇḍalāya namaḥ, om rūdramaṇḍalāya namaḥ, om candramaṇḍalāya namaḥ, om agnimaṇḍalāya namaḥ, om jāmātrimaṇḍa | lāya namaḥ. dakṣiṇā candanādi. dhūpa dīpa naivedya. | jāpa, stotra, om maṇḍalāya namastubhyaṃ sarvatattovādhipāya ca, bhūr bhuvaḥ svaḥ | vrakāśāyaḥ³⁰ maṇḍya³¹ namostu te, atra gandhādi. jāmātā stuti, | om sarvadevamayesa³² tvam hi siddhigandharvakinara³³, indrādyālokapālāś³⁴ ca ja | yādyādyaṣṭamātrkā³⁵, sadyojātādi pañcāsyam³⁶, brahmādcāntustridevatā³⁷,

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jāmātar viṣṇurūposi³⁸ somārkkānalamāṇḍalā³⁹, ṛṣayas tridasā⁴⁰ sarve tava | dehe vyavasthitā⁴¹, atra gandhādi. svasureṇa hastāñjalim vadhvā paḥ | ṭhati mantra, om yatitvam patitānasyārddasadoṣavivarjitāḥ, tubhyaṅka | nyāpradāsyāmi devāgnignarusamnidhau⁴². jāmātriṇa paḥ | ṭhati mantra, |, om yadi kanyātyādi. svasureṇa paḥ | ṭhati mantra, om āmantraṇa | kṛtāmasminsūrilamaṇḍamanohanāyāṇ ca bhūtaavidūḥ sākṣi dadāmi kanya | kābhayā. jāmātreṇa paḥ | ṭhati mantra,

om ubhaukuletyādi. | svasureṇa phalaṃ dhṛtvā, om āmantrito si⁴³ jāmātābhayāpunyānuvarddhanī |, kanyādānam pradāsyāmi adya me vijayaṃ kuru.⁴⁴ maṇḍalavisarja | nam. svasureṇa maṇḍalasa coṇase svāna joṇate paḍate mantra.

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kanyādāna belāyā. adyādi, om subhehanisu nakṣatre suyoge kaḥ | raṇānvito yasmin-dine vivāhe ca taddine vijayī bhava, tasmin kāle | gnisānnidhye⁴⁵ snātāsnaṭe jyaroginī⁴⁶, avyame patite klīve pitātta-bhyam⁴⁷ | pradāsyati, sesvāna nili lava lhāya, kanyādānārtham pragaryatām⁴⁸. | jāmātreṇa paḥ | ṭhati, om avasyam pratigrhṇāmi. maṇḍalasa coṇa | sakalatām jiri biya. maṇḍala ṇoya, om devā gātu [VS 8.21]. | sākṣi thāya, svasureṇa, ahavṛnosmina⁴⁹. jāmātreṇa, yatha | vṛnosmina⁵⁰. yāmātreṇa, yathānṛnosmina. yāmā | treṇa svasurābiṣekam. iti jāmātreṇa āmantraṇam vidhiḥ. |

Kanyādānavidhi I

Jāmātā-āmantraṇa

tataḥ kanyādānavidhiḥ, svasureṇa sūryārgham kārayeta

32^r

, putrikanyādānanimityartham. om ā kṛṣṇe [VS 33.43]. nyāsa, svasureṇa | āsanam dadet, om āsanam ahāryāya [PG 1.3.4]. āsana chakoṭa biya, | om sa gājagāma⁵¹ gautamo yatra prahaṇasya⁵² jaivalerāsa tasmādānamāhārye⁵³ ma | hāryodakamahārayām⁵⁴ cakārātha hāsmā 'argham cakāra [ŚB 14.9.1.7], svasureṇa hastāñja, li vadhyāt. om sādhu bhavānātvāmarccayidhyāmo bhantaṃ [PG 1.3.4]. jāmā | treṇa paḥ | ṭhati, om arcaya. svasureṇa viṣṭararadvayaṃ dadet, om | viṣṭararo viṣṭararo viṣṭarā [PG 1.3.6], om atha yajanovaidātāprayajamāno bhava | ty athayajamāna evetadnnādyam dadhāti bhūyas-

23 Read: āgneya.

24 Read: jayāyai.

25 Read: vijayāyai.

26 Read: ajitāyai.

27 Read: aparājitāyai.

28 Read: mohinyai.

29 Read: brahmasya.

30 Read: prakāśāya.

31 Read: maṇḍalāya.

32 Read: sarvadevamayas.

33 Read: siddhagandharvakinnarāḥ.

34 Read: indrādi lokapālāś.

35 Read: jayādy aṣṭamātrkāḥ.

36 Read: pañcāsyāḥ.

37 Read: brahmāditridevatāḥ.

38 Read: viṣṇurūpo 'si.

39 Read: somārkkānalamāṇḍalāḥ.

40 Read: tridasāḥ.

41 Read: vyavasthitāḥ.

42 Cf. Dharmakośa (1981, 1894) referring to JN

148. Read: yadi tvam patito na syā dasadoṣavivarjitāḥ, tubhyaṃ kanyāṃ pradāsyāmi dvijadevāgnisamnidhau.

43 Read: 'si.

44 Read: om āmantrito 'si jāmātā 'bhayā punyānuvarddhanī, kanyādānam pradāsyāmi adya me vijayaṃ kuru.

45 Read: agnisānnidhye.

46 Read: āroginī.

47 Read: 'patite 'klīve pitām tubhyaṃ; matches partly with ARM I p. 532

48 Read: pragrhyatām.

49 Read: ahaṃ vṛṇe.

50 Read: yathā vṛtosmi.

51 Read: ājagāma.

52 Read: pravāhaṇasya.

53 Read: tasmā-āsanam āhārya.

54 Read: udakam āhāryāṇ.

vāviṣṭraram vā parinaṣṭhi | tasminnaparānhe
yajamānāya tasmāddāha viṣṭaram | karoti,
viṣṭaram pratigrhyatām. yāmātreṇa, om
viṣṭaram pratigrhnātyādi⁵⁵,

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svasureṇa pādārgham dadet, om pādyam
pādyam pādyam, om atha yajamānam
dadāti | kalyāṇamvaitanmādhyā vinas-
yati pādyam pādyamiti pādābhyāṭha
dhr̥ṣṭam prahara | bhyūtarataḥ kharau pra-
varanī yautadvita yorāyatanam bhavati,
pādyam pratigrhya | tāṃ, yāmātreṇa, om
pādyam pratigrhnātyādi⁵⁶. trivāram dadyāt,
| svasureṇa pādapralya⁵⁷. yāmātā bhūdvī⁵⁸
ācampani. svasureṇārgham⁵⁹ da | det, om argho
argho arghaḥ, om tadevā varundhe argho
mantrayatyarghaya | nmān śyaisam navr̥d-
dham yajñe kalavācīti tamsmānno pariśaya-
yet, argham | pratigrhyatām. yāmātre⁶⁰, om
argham pratigrhnātyādi⁶¹, hastapra | kṣālyā.
trivāram dadyāt⁶², svasureṇa ācamanam dadet,
om ācamanīyam ācamā | nīyam ācamā-
nīyam, om ayāyudābhavati sarojya jāmātā-

33^r

mantreyaty udakam prāsayaṭi tasmādāha-
jyudaga bhavati, ācamanīyam | prati-
grhyatām, trivāram dadyāt, yāmātreṇa, om
ācamanīyam pratigrhnātyādi⁶³. madhur-
parkā pramāneyalamerka dadhim proktaṃ
dviyalam ma | dhu ucyate, ghṛtānāya lame-
kaca kāmasya pātre nidhāpayet. svasu-
| reṇa madhuparkapradānam, om madhū-
parko madhūparko madhūparkaḥ, om
dadhi | madhūghṛtataḥsaṭhasr̥jyānarahi-
tena jātarupeṇa prāsayaṭi, madhū | mād-
hūvītyāsītidadhyam havā ābhyāmātharova-
rāpamadhūnāmabrahmaṇamūca vāca
denayoh pri |yam śāmadeviratannoya gac-
chati tasmādāmadhumādhoḥbhyām ma-
dhūmadhūṣībhyā | m iti⁶⁴ [ŚB 14.1.4.13].
madhūparka pratigrhyatām. jāmātreṇa, om
madhūparka pra | tigrhnātyādi⁶⁵, jāmātreṇa
tuṣṇī ācamye trīdhā 3, jāmātreṇa prāṇā-

33^v

n sammr̥ṣati⁶⁶ mantra, om vānma āsyatyādi
[PG 1.3.25]. svasureṇa gaur iti tri | prāhapratyāha
kūsamgrhyatvā, om gaur gaur gauḥ, atha
gāmāpkayati⁶⁷ ja | ghanena garhapatyam⁶⁸
yatritra⁶⁹ ehyadita ehi sarasvetyehītītrā⁷⁰
hi goraditi hi | śoh⁷¹ sarasotī⁷² hi śostho⁷³
tairāhvayati namnāsāvajyasāvehi⁷⁴ tri
[ŚB 14.2.1.7], go | pratigrhyatām. jāmātreṇa
paṭhati, om gām pratigrhnātyādi⁷⁵, | tataḥ
svasureṇa jāmātā vastraparidhānam. dhoti biya,
om a | smadrātā devatrā gachata pradā-
tāramāvisamta [VS 7.46b]. jonā biya, om |
yajñopavitam [PG 2.2.11]. laṃga⁷⁶, om
yenendrāya brhaspatirvāsah, paryan-
da | dhātamṛtam. tena tvā paridadhābhyā-
yaṣe dirghāyustvāya valāya | carccase [PG
2.2.7]. uttari, om paridhāsyau yaśodhāsyō
dirghāyustvāya jara-

34^r

daṣṭiraśmih, satam ca jīvāmi śasdaḥ
purucirāyaspoṣmabhisamvyayīṣye [PG
2.6.20] | . gā biya, om yaśasā mā dyām vā-
pr̥thivī yasasendrāya brhaspati | h, yaśo bha-
gasca mā vidadyatage māḥ patipadyatām
[PG 2.6.21]. betāli bīya, | om yuvā suvāsā
parivīdha āgāt sa u śaprayām bhavaṃti
jāyamānaḥ, tanna dhī | rāsa kavayaḥ unnay-
anti svādhyā manasā deyantaḥ [RV 3.8.4],
om athāto vāsodvārāṇ⁷⁷ | duhobhyatrera⁷⁸
sarvāgniḥ⁷⁹ saṃskṛtaḥ sa eṣo tre⁸⁰ vāsah,
tasmādetānvām so dvārāṇ pra | vitrāsta-
tho vāsyam yemetām vā sovārāṇ pravīṣati.
alaṃkāla, om | alaṃkāraṇamasi tuyolaṃ-
karanam bhuyāsama [PG 2.6.26], om athoto-
dakṣiṇāṭha suva | rṇaṭha hiraṇyaśatamām
nabrahmaṇya dadāti āśinōm brahmāyaśah
śayāṇa | ṭhahiramnya tasmāt savarṇaṭha
hiraṇyam śatamāṇam brahmaṇe dadāti [=
ŚB 14.3.1.32].

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ceta, om yadadyaka [VS 33.35], om sar-
vasurebhyanu mardana bhavati dāraso

⁵⁵ Read: pratigrhnāmi ityādi.

⁵⁶ Read: pratigrhnāmi ityādi.

⁵⁷ Read: pādaprakṣālayet.

⁵⁸ Read: tūṣṇīm.

⁵⁹ Read: svasureṇa argham.

⁶⁰ Read: yāmātreṇa.

⁶¹ Read: pratigrhnāmi ityādi.

⁶² Read: dadet.

⁶³ Read: pratigrhnāmi ityādi.

⁶⁴ Read: madhu mādhoḥbhyām
madhu mādhoḥbhyām iti
dadhyān ha vā ābhyāmātharovaṇo
madhu nāma brāhmaṇam uvāca
tadenayoh priyam dhāma
tadevainayoretenopagacati
tasmādāha madhu mādhoḥbhyām
madhu mādhoḥbhyāmīti.

⁶⁵ Read: pratigrhnāmi ityādi.

⁶⁶ Read: sparṣati.

⁶⁷ Read: gāmāhvayati.

⁶⁸ Read: garhapatyam.

⁶⁹ Read: yamiḍa.

⁷⁰ Read: sarasvetyehītīdā.

⁷¹ Read: gauḥ.

⁷² Read: sarasvatī.

⁷³ Read: gauratho.

⁷⁴ Read: namnāsāvehyasāvehi.

⁷⁵ Read: pratigrhnāmi ityādi.

⁷⁶ Read: laṃga.

⁷⁷ Read: vasordhārāṇ.

⁷⁸ Read: juhoty atraiṣa.

⁷⁹ Read: sarvo 'gniḥ.

⁸⁰ Read: 'tra.

āeṣagandhanaivai | nametaṃtsarve sure-
bhya numardanaṃ bhavati paramo āekha-
gandhanaivai navetatsarve bhenu | mardana
bhavati paramo āeṣagandhanaivai nameta-
dadbhavabhidhiñcati. | sindhra. om toaṃ
javiṣṭha dā [VS 13.52]. om toaṃ javiṣṭha
dāsuṣa iti yajamāno vedāśvā | vaiśvā evāhīti
manukṣā vainaraśṛnudhīrira iti śṛṇdana
imā stutimi | letadṛtuṭṭakṣotokamutatma-
neti prajāvaitoka durakṣa prajāścātmānaṃ
ca [ŚB 7.5.2.39].⁸¹ | tāka svāna, om yā iāhāra-
yamadagniḥ śraddhāyai kāmāyaindriyāya,
tā a | haṃ pratigrhnāmi yaśāsā bhagena ca
[PG 2.6.23], om eṣāvairutānāṃ prthivīrasaḥ
prthi | vyā āpomāpośadhaya dōyadhīnāṃ
puṣpāṇāṃ phalānāṃ puruṣaḥ puruṣya sya-
neta | h [ŚB 14.9.4.1].⁸² svasureṇa yāmātari
tūṣṇīkumārīvārsa dadyāt. yāmātre-

35^r

ṇa kumāri vāso japet, om jarāṅgachetyādī⁸³
[PG 1.4.12]. tho vastrana kanyā ti | yake man-
tra, om yāgnukṛtanta⁸⁴ [PG 1.4.13]. jāmātr
kanyayohi sammañjaya vāho | vāhoḥ sprṣāti-
mantraḥ. om samañjanu viśvadevā samāpau
hṛdayā | ni nau, sammātanisvā saṃdhātā
samudrestrī dadātu nau [PG 1.4.14], 3, om
hṛdaye tvā ma | nase tvā dive tvā sūryaya
tvā, urdhyo adhyaraṃ divi deveṣu [VS 6.25]
dhehitinā trati | rohitamivāsti, trivāraṃ 3, tataḥ
gotramucārya, duhitā⁸⁵ paṭhet, | athāta āditya
duhitāna pasābhāvitā jaṭādhārāvalkalā-
jinasam cha | nnāstapastepekumāri vanhu-
nivarṣa sahasrāṇi tapasā tejasā tapatiti |
vikhyātā tāṃ chabharaṇastadhakyabhonṛpa
sūnurmama vākyeṃ, brāhmaṇāvatsa | robha
vā eṣātadārika dārikā avidhavā asu putrā
jīvatsānuttara vā

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dīpriyavādipreṣaṇakārī sasavādī, brāhma-
nastavaṃ daivatam mātaram bhyajatiḥ
pi | taram bhyajati bhartāram cārjita ca
pūjitaṃ ca;⁸⁶ yathendrasya indrāṇi yathā
daśaratha | sya kauśālyā yathā rānasy⁸⁷ a

śītā yathā rāvaṇasya mandrodarī yathā
vāreśca⁸⁸ tā | rā yathā vayo⁸⁹ rañjanā yathā
nalasya damayanti yathā spaidāsasya
madayanti⁹⁰ ya | thā puroravasya⁹¹ urvaśī
yathā puruṣasya⁹² ca narmadā yathā śān-
tano⁹³ śāntano | ś ca gaṅgā yathā dhṛta-
rāṣṭrasya gaṃdhārī⁹⁴ yathā pāṇḍoś ca kuntī
yathā pāṇḍavānāṃ ca | draupadī yathā arju-
nasya rāḍbhadrā⁹⁵ yathā bhīmasya herambā
yathā durjodhanasya | bhānumatī yathā
ādityasya chāyā yathā ndraṃcamasya⁹⁶
rāhiṇī⁹⁷ yathā ganapateś ca | buddhimatī
yathā tbhyasya⁹⁸ lopāmudrā yathā yogeś-
varasya⁹⁹ mayitreya¹⁰⁰ yathā brahma | ṇaḥ
sāvitrī yathā viśño rukmini yathā umā
paṇḍapate¹⁰¹ evaṃ tubhyam imāṃ

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grhe vasatu vaśoddārā supṛitā bhavantu,
athāto maṅgalāni mātendra vā tu | ṇaso
bhavāni suśobhavāni . ādau yāmātreṇa.
paścāt sva | sureṇa paṭhet. svasureṇa kanyā-
dānaṃ. kuśadvayaṃ nidhāya kaṃ | nyādānār-
thaṃ dātavyaṃ. yāmātreṇa dadasva. svasureṇa
ku | śatīlajalānyādāya kanyāyā hastaṃ gṛhītvā.
adya vālāhaka | lpe māsa nakṣatre, kanyā-
dānavākya paṭhet, svasureṇa, dyaustvā
dadā | mi [PG 3.15.22]. svasu. yāmātreṇa, om
prthivī tvāṃ pratigrhnāmi | .¹⁰² svasureṇa,
om datahaṃ varuṇo rājā dravyam ādidai-
vatam¹⁰³, vipro | sau¹⁰⁴ viṣṇurupena prati-
hṇāto¹⁰⁵ ayaṃ vidhiḥ. amuka gotrāya amuka
pra | pravaraṃya¹⁰⁶ amuka caraṇāya amuka
nāmaśarmaṇe brāhmaṇāya viśiṣṭā-

36^v

ya varāyatubhyaṃ. amuka gotrāṃ amu-
ka pravaraṃ amuka caraṇāṃ amu | ka
nāmnīm imāṃ kanyāṃ svakāyākalita-
sālāṅkārāṃ savastrāṃ prajāpatide | vatām
kāya vā aṅganajanitāśeṣapāpapaśaman-
ārthaṃ svargakāmoha¹⁰⁷ patnī | tvena tu-
bhyam saṃpradadet. jāmātreṇa svasti pativa-
canaṃ¹⁰⁸, iti dātā | paṭhet, māmana dudu dhārā
hāyake, thaṃkādinam laṃṣa dhārā hāyake. |

⁸¹ Read: toaṃ javiṣṭha dāsuṣa iti yajamāno vai dāsvānnṛḥ pāhīti manuṣyā vai naraḥ śṛnudhī gira iti śṛṇu na imāṃ stutim ityeta drakṣā tokamuta tmaneti prajā vai tokaṃ. rakṣa prajāṃ cātmānaṃ ca.

⁸² Read: eṣāṃ vai bhūtānāṃ prthivī rasaḥ prthivyā āpo' pāmośadhaya ośadhīnāṃ puṣpāṇi puṣpāṇāṃ phalāni phalānāṃ puruṣaḥ puruṣasya retaḥ.

⁸³ Read: jarāṃ gaccha ityādi.

⁸⁴ Read: yā akṛtanma.

⁸⁵ Read: duhitre.

⁸⁶ Matches partly with a passage given in a course book on karmakāṇḍa, class ten: Koirāla et. al. V.S. 2062: 39: om tapastejasā prabhāvitā jaṭābhārājinasamchannan 'dityadihitā varṣāṇi tatāpa, tejasā tapanti ca sā tapatiti vikhyātā babhūva.

⁸⁷ Read: rāmasya.

⁸⁸ Read: vāline ca.

⁸⁹ Read: vāyohi.

⁹⁰ Read: narmadā. Cf. folio 42v.

⁹¹ Read: pururavasaḥ.

⁹² Read: purukutsasya.

⁹³ Omit.

⁹⁴ Read: gāndhārī.

⁹⁵ Read: subhadrā.

⁹⁶ Read: candrasya.

⁹⁷ Read: rohiṇī.

⁹⁸ Read: agastyasya.

⁹⁹ Read: yājñavalkyasya.

¹⁰⁰ Read: maitreyī.

¹⁰¹ Read: paśupate.

¹⁰² This seems to be a modification of a part of PG 3.15.22.

¹⁰³ Read: ādityadaivatam.

¹⁰⁴ Read: varo 'sau.

¹⁰⁵ Read: pratigrhṇāto.

¹⁰⁶ Read: pravaraṃya.

¹⁰⁷ Read: svargakāmamokṣārthaṃ

¹⁰⁸ Read: prativacanam.

om agneya tvā majyaṃ varuṇo dadātu
somṛtatvamasīyāyuddatra yadhi vaye |
majyaṃ pratigrhītre rudrāya tvā majyaṃ
varuṇo dadātu somṛtatvamasīya | [praṇo
dātra yedhi mayo mahyaṃ pratigrhītre
brhaspatatvā mahyaṃ varuṇo dadātu
somṛtatvamasīyā]¹⁰⁹ tvagdātraedha vayo
majyaṃ pratigrhītre yāmāya tvā majyaṃ
varuṇo dadātu so | mṛtatvamasīya hayoga
dātraedhivayo majyaṃ pratihītre [VS 7.47].
om sahiṇyaṃ | pratyabhyagnaye tvāmaj-
yaṃ varuṇo dadānvityagnayejyemti varuṇo
dadātu somṛ-

37^r

tatvamasīyāyurddātra edhi vayo majyaṃ
pragnahitra ibhyathagāṃ pratyati rudrā-
ya | tvā majyaṃ varuṇo dadātu iti rudrāya
jyatām varuṇo dadāta somṛtatvamasī | ya
prāṇo dātra edhi vayo majyaṃ pratigrahitra
ityathavā sapratyeti brhaspa | taye tvā
majyaṃ varuṇo dadātu iti brhaspataye
jyatām varuṇo dadāta so | mṛtatvamasīya
tvagdātra edhi vayo najyaspratigrahitrai-
bhyathaśca prabhyeti | yamāya tvāmajyaṃ
varuṇo dadātu iti yamāyejyatām varuṇo
dadāta somṛta | tvamasīya hayo dātra
edhi vayo majyaṃ pratigrahitraibhye [ŚB
4.3.4.28-31]. om koda | takasmātyādi¹¹⁰ [VS
7.48]. dakṣiṇā. etat kanyānapratiṣṭhārtham¹¹¹ |
yathāparibhṛtasuvarṇam agnidaivatam dak-
ṣiṇās tubhem¹¹² ahaṃ sampradade. | jāmātre-
ṇa svasurābhiṣekaṃ. thanā brāhmaṇa pūjā, thava
pakṣaya-

37^v

juko. thote svasurayā kanyādāna vidhiḥ. atha
jāmātrā | pakṣakanyādāna vidhiḥ. svasurana
maṇḍalārccanaavidhiḥ thyaṇa yāya |. jāmātreṇa
paṭhati mantra, om yadi kanyāguṇopetā
daśadoṣa | vivarjitā, tadāhaṃ pratigrhāmi
devāgnigurusannidhau. svasu | reṇa paṭhati
mantra, om āmantraṇetyādi. jāmātreṇa paṭhati
ma | ntra, om ubhaukulaviśuddhaḥ syāt
svarupīmapivanyakā, avaśyaṃ pratigr | h-

nāmi devāgniguru sannidhau. svasureṇa phala
dhṛtvā, om āma | ntritosityādi. jāmātreṇa paṭhati,
om avaśyaṃ pratigrhā | mi. maṇḍalaśa coṇa
sakaleṇa jila biya. jāmātre | ṇa, yathā nr̥ṇosmina¹¹³,
jāmātreṇa svasurābhiṣekaṃ, om devasya tvā [VS
1.10],

38^r

om aśvino [VS 20.80], om yadadyaka [VS
33.35], om tvam javiṣṭha dā [VS 13.52], om
ṛtavaḥ ṭa [VS 26.14], om ida | m̐habhi [VS
19.48], iti jāmātrā-āmantraṇa vidhiḥ.

Kanyādānavidhi II

tato kanyādāna vi | dhiḥ. svasureṇa sūryārghyaṃ
kārayet. svasureṇa hastāṇja | liṃ vadhyāt. om
sādhu bhavānātyādi¹¹⁴ [PG 1.3.4]. jāmātreṇa
paṭhati, om a | rcaya. svasureṇa viṣṭaram da-
det, om viṣṭarotyādi¹¹⁵. jā | mātrena paṭhati,
om viṣṭaram pratigrhāmi. om variṣmos-
mi | nsamā nānāmudyadyābhivasūryaḥ,
imantasabhimī tiṣṭhāmi yā mā kaścā | bhi-
dāsati [PG 1.3.8]. om svāhā sūryase raśmaye
vṛṣṭi vanaya iti sūrya | sya havā eko
raśmivṛṣṭīva nirṇāyamenemāḥ pravibhārta
tame vaitataprī | ṇāti tasmādāha svāhā sūr-
yasya rasmaye vṛṣṭi vanaya ity avaraṭha
svāhā-

38^v

kāram karoti parādevatā me vaisāva
vaṃdhūḥ [ŚB 14.2.1.21], eka āsanam pu-
nareka pādāsa | nam. svasureṇa pādyaṃ dadet,
om pādyaṃtyādi¹¹⁶. jāmātreṇa | paṭhati, om
pādyaṃ pratigrhāmi. om virājo dohosi
virājo | dehamaśīyā mayipadyāyai virājo
dohaḥ [PG 1.3.12], om virājo naramety
etad vai devā | etā iṣṭakā nāmbhirupāh-
vayanta yathā yathaina etadācaksate tā
enāna | bhyupāvantantāta syād daśādaśoṣ-
ṭakā upadhāya lokam prañayābhimantra-
yate | tadenā virājaḥ kurute daśākṣarā hī
virāṭ kāmādhudhā akṣīyamāna | iti tad-
enāḥ kāmādhudyā akṣīyamānāḥ kurute [ŚB

¹⁰⁹ Added as an annotation.

¹¹⁰ Read: kodāt kasmāt ityādi.

¹¹¹ Read: kanyādānapratiṣṭhārtham

¹¹² Read: tubhyaṃ.

¹¹³ Read: vṛtosmi.

¹¹⁴ Read: bhavānāstām ityādi.

¹¹⁵ Read: viṣṭaro ityādi.

¹¹⁶ Read: pādyaṃ ityādi.

9.1.2.19]. *svarureṇa pāda* | *prakṣālyanaṃ jāmātā bhūṣṇī*¹¹⁷ *ācamya. svasureṇa arghaṃ dadet, om a | rghamtyādi*¹¹⁸. *jāmātreṇa paṭhati, om arghaṃ pratigrhṇāmi.*

39^r

om āpascha yuṣpābhiḥ sarvān kāmān avāpnuyāt [PG 1.3.13], *om asyaḥ*¹¹⁹ *svāhety āpo | vai sarveṣāṃ devānāyatanam tat-sarvābhirevai tad devatām bhiṣjyati yatkiñ ca | vivṛdham yajñasya* [ŚB 14.3.2.13]. *tasya bhūmau nidhāpayati mantra, om samudraṃ vaḥ pra | hinomi dhisvām yonimabhogachati, ariṣṭa asmākaṃ śrīrā mā parāsesi | mar-yayeta* [PG 1.3.14]. *om samudrāya tvā vātāya svāhe sayam vesamudra yo yaṃ ya | vata etasmādvai samudrāt sarve devoḥ sarvāṇi bhūtāni samudra vadanti ta | smādevainam juhōti tasmādāha samudrāya tvāvātāya svāhā. ha | staprakṣālyā. svasureṇa ācamanam, om ācamanīyamtyādi*¹²⁰. | *jāmātreṇa paṭhati, om ācamanīyaṃ pratigrhṇāmi. om āmāga | nya svasāsa śrjavarcasāt tanmā kurupriyam prajānām adhipatibhyaḥ sūnā-*

39^v

marīṣṭhaṃ tanūnām [PG 1.3.15]. *om athāsyāmāniya ānāste iyaṃ vai yajñasyā vaima | tadāśīya ānāstatā asmā iyaṭha sarvāḥ samardvayati* [ŚB 14.1.3.18]¹²¹. *svasure | na madhuparkapradānam, om madhuparkotyādi*¹²². *jāmātreṇa paṭhati, | om madhuparkaṃ pratigrhṇāmi. om mitrasya tvā cakṣuṣā pratikṣa* [VSK 2.3.4]. | *cihna soya, om suṣadā paścāditinātra tirohitamivāsti devasya sa | virādhipatya iti devam evāsmāi svitāram adhipatiṃ karoti nāṣṭhānā | ṭha rakṣasa maṣahatyai cakṣurmadā iti cakṣur evānmandhatte tathoha cakṣuṣ māna | bhavati* [ŚB 14.1.3.21]. *om devasya tvā* [VS 1.10]. *om mātā dhatte mā dadedityairāstrā | ti srāti sāvev vandhuḥ. tasya dakṣiṇa hastena anāmikāṅgulena bhū | mau nidhāyayati mantra, om namaḥ syāvāsyāyāṃ naśane yattaścā avṛddram tatte*

40^r

niḥvṛttāmi [PG 1.3.18], 3, *om yathāschānaṃ kalpantāsity anāmikāṅguṣṭhābhyāmmādābhyāmadā | yantareṇa stanau vā travau vā nivṛjyā* [ŚB 14.9.4.5], 3. *savyana triprāṣṇāti ma | ntra, om yanmadhuno madhavya parmaṃ rupamannādyam, tenāhaṃ madhuno madhavye | na paramena rupenānādyana paramo madhavyonādosāni* [PG 1.3.20]. *om athapi | trorādhunotimadhumam dhviti triṃ prāṇo vai madhuprāṇā mevāsminn eva taddadha | ti triṇi bhavati trayo vai prāṇāpāṇo dāno vyāno samānastāne vāsminne | tad dhāti* [ŚB 14.1.3.30]¹²³. *jāmātā tūṣṇī ācamya. jāmātreṇa svayam aṅgasprṇeṣe | mantra, om vāñma āse astuṃ nāsikāyām, namormmaprāṇo astu mukhe, akṣe | rme cakṣur astu nayane, karṇayormma śātramastu karṇo, vā hvomavalam astu | vāhnadvayo, urvormivajo astu urudvayo. ariṣṭāni meṅgāni tanustam-*

40^v

nvāme sahasantu [PG 1.3.25], *sarvagātrā nispṛṇeta. om sa yathā sarvāsomapā | samudram ekāyanamevaṭha sarveṣā ṭhasyārṇanām tvagekāyana mevaṭha sarveṣāṃ | gandhānām nāsikaikāyana mevaṭha sarveṣā ṭharasānām jihvaikāyana mevaṭha sa | rveṣā ṭharupānām cakṣurekāyana mevaṭha sarveṣā ṭha śravānā ṭha tryotrame kā | yena mevaṭha sarveṣāṃ sakalyānām mana ekāya namevaṭha sarveṣāṃ vedānāṭha | hṛdayamekāyanaṭha sarveṣāṃ karmaṇāṭha hastāve kāyana meva sarveṣāṃ ma | dhvānām pādāve kāyana meva sarveṣāṃ mānandānāmuyascha mekāyana me | va sarveṣāṃ virgānām pāyurekāyana meva sarveṣāṃ vidyānāvāgeko | yanam* [ŚB 14.5.4.11]. *svasureṇa gauriti triprāhanam, om gautyādi*¹²⁴. *jā | mātoreṇa paṭhati, om gām prati-grhṇāmi. om mātārūdrānām du*

¹¹⁷ Read: tūṣṇīm.

¹¹⁸ Read: argho ityādi.

¹¹⁹ Read: adbhyaḥ.

¹²⁰ Read: ācamanīyam ityādi.

¹²¹ Read: athāsyāmāśīṣa āśāsta iyaṃ vai yajñō 'syāmevaitadāśīṣa āśāste tā asmā iyaṃ sarvāḥ samardhayati.

¹²² Read: madhuparko ityādi.

¹²³ atha dhavitrairādhanoti madhu madhviti triḥ prāṇo vai madhu prāṇamevāsminn etadadhāti triṇi bhavanti trayo vai prāṇāḥ prāṇa udāno yānastānevāsminn etadadhāti.

¹²⁴ Read: gaur iyādi.

41^r

hitā vasūnām svasādityānāmamṛtasya nā-
bhiḥ, praṇavocakikitukhe | janāya māgā-
manāgāmaditiṃ dadhiṣṭaḥ mama cāmuṣya
ca pāpmānaṃ hane | mīti yadyālabhetātha
yadyātsisrjenmama cāmuṣye ca pāpmā hata
[PG 1.3.27-28]. | mama ca amuka śarmaṇo
yajamānasya ca pāpmāhata, om sutsrjatu-
bhr̥ṇa | nyatviti krayānta tve vāmāṃ so
'rghaḥ sādadhijayjñamadhivivāhaṃ kurute |
myeva krayādyaṣya sakṛtsa svatsarasya
somayajeta kṛtārghyā evenam yāy | jeṣuntā
kṛtārghā iti śrute [PG 1.3.28-31], om svāhā
rudrāya rudrahātaya ity ahu | tvaiva dakṣi-
ṇekṣamānaḥ praniśvaschātre prayachati
taṭha sa uttarataḥ sāṇyā | udañcanninas-
yatyeṣāṃ jye tasya devasya syaklāyā me-
vainameta ddiśiprīṇā | tyathayanna pra-
kṣate nnātsā rudrohi naśaditi [ŚB 14.2.2.38].
tataḥ svasureṇa jāmā-

41^v

tā vastrapradhānaṃ, dhoti biya, om asmadrātā
[VS 7.46b]. jonā biya, | om yajñopa [PG 2.2.11].
raṇa, om yenendrā [PG 2.2.7]. uttari, om paridhā
[PG 2.6.20]. | gā biya, om yaśasāmā [PG
2.6.21]. vetāri, om yuvāsuvā [PG 2.2.9]. a | laṃ,
om alaṃkālaṇaṃ [PG 2.6.26]. ceta, om yadady-
aka [VS 33.35]. sidhara, | om tvaṃ javiṣṭha
[13.52]. tvāka svāna, om yā iāhāra [PG 2.6.23].
jāmā | treṇa kumārī vā so japet, om jarāṅgacha
parintva vāso bhavākṛṣṭi | nāmamisastipāvā
śataṃ ca jīvāmi śaradaḥ suvarccā rayiṃ
ca putrāṇa | nusamvyayasvāyusmatīdam
paridhatsva vāsaḥ [PG 1.4.12]. kanyā vas-
tra na tiya | ke, om yā akr̥mtamnavayan yā
atanvatayāśca devī stambhūnabhito ta-
ta | nṭha, tāstvādevīrjarase samvyayasvā-
yusmatīdam paridhatsuvāsaḥ [PG 1.4.13].

42^r

om atha neṣṭarā patnīmahanikṣa kauśaṃ
vāsaḥ paripayati kauśa vā ca | ṇḍāt-
kamantaraṃ dīkṣitavasanājaghnāghran-
dvo vā eṣa yajñasya yatpatni | tāme tatprāci

yajñaprasādayi dhvamyah prācīnaṃ
nābhermadhyā vaidarbhasṭadya | devāsyā
amedhyaṃ tadevasyāyetarddarbhemmedh-
yaṃ kṛtvā athainātpṛāyī yajñam | prasādayati
tasmāneṣṭhā patnīmudāneṣyaskau śamvāsaḥ
paridhāpayati | kauśaṃ va caṇḍātkamattaraṃ
dikṣitavasanād atha niḥṛtiḥ [ŚB 5.2.1.8].
jāmātr̥ | kanyāyāḥ samañjaya vāhor vāhoḥ
spr̥śati¹²⁵ mantra, om samañjantu | viśvedevāḥ
samāpau hṛdayāni nau. sammātariṣvā sandhā
samudrestrī | dadātu nau [PG 1.4.14], 3, om
hṛdaye tvā manase tvā dive tvā suryāya tvā,
urdhvo | adhvaran divi deveśra dhehiti nātreṭi
rohitamivasti [ŚB 14.1.4.14]. tata

42^v

ḥ gotraṃ ucārya, duhitā¹²⁶ paṭhet. athāta
āditya duhitātapa | sā bhāvītā jaṭādhā-
rāvākalā jinasamchannāstayaste ye-
kumārī vahuti | varṣasahasrāṇi tapasā
tejasā tapatīti vikhyātā tāṃ chabharāṇas-
tadhe | kya bhonṛpasūnur mama vākyam,
brāhmaṇīvansaro bhavāṣṭaṣṭadārikam
dāri | kā avidhavā amuputrā jīvatsānut-
taravādī priyavādī preṣanakārī | satyavādī,
brāhmaṇastavaṃ daivatam mātaram tyaja-
ti pitaram tyajati bharttā | raṃ cārṇigita ca
pūjitañca, yathendrasyendrāṇī yathā daśā-
rathasya kauśa | lyā yathā rāmasya sītā
yathā rāvaṇasya mandodarī yathā vāreś
ca tārā ya | thā vayo rañjanā yathā nalasya
damayantī yathā spaidāsasya ca narmadā |
yathā sāntanoś ca gaṅgā yathā dhṛtarāṣ-
ṭrasya gandhārī yathā pāṇḍoś ca kuntī ya-

43^r

thā pāṇḍvānām ca dropadī yathā arjunasya
subhadra yathā bhīmasya herambā ya | thā
duryodhanasya bhānumatī yathā ādityasya
chāyā yathā candrasya rohiṇī ya | thā gaṇa-
pateś ca buddhimati yathā gasbhyasya lopa-
mudrā yathā yāgeśvarasya¹²⁷ mayī | treyī
yathā brahmaṇaḥ sāvitṛī yathā rukmīṇī
yathā umā paṇḍapate evaṃ tubhya | mimāṃ
grhe vasatu vāśodārā supṛitā bhavatu,

¹²⁵ Read: sparśati.¹²⁶ Read: duhitre.¹²⁷ Read: yājñavalkyasya.

athāto magalāni māhendra | vāruṇa
sobhavāni susobhavānī. ādau jāmātreṇa. paścāt
svasu | reṇa paṭhet. svasureṇa kanyādānaṃ. kuśa
nepu biya, ka | nyādānaṃ dātavyaṃ. jāmātreṇa
dadasva. svasureṇa kuśati | lajalānyādāya
kanyāhasta grhītva. adya vārāhakalpe, adyā | di,
kanyādāna vākya. om dyaustvātyādi¹²⁸ [PG
3.15.22]. jāmātreṇa,

43^v

om pṛthivī tvām pratigrhṇāmi. svasureṇa, om
dātāhaṃ varuṇo tyā | di.¹²⁹ amuka gotrāyaṃ
amuka pravaraṇya amuka caraṇāya amuka |
nāmasārmaṇe brahmaṇāya viśiṣṭāya varāya
tubhyaṃ. amuka gotrāṃ | amuka pravaraṃ
amuka caraṇāṃ amuka namnī mimāṃ
kanyāṃ svakā yākali | ta sālaṃkārāṃ
savastrāṃ prajāpratidivatāṃ kayavāg-
manajanitāśeṣapāpa | praśamanārthaṃ
svargakāmohaṃ¹³⁰ patnītoena tubhyaṃ
saṃpradade. jāmātreṇa | svasti prativacanaṃ.
māmana dudu dhārā hāyake, thaṃkādina laṃṣa |
dhārā yake. om agnaye tvā mahyaṃ varuṇo
dadātu somṛtatvamasī | yayurddātra edhi
vayo mahya pratigrhītre rudrāya tvā
mahyaṃ varuṇo dadātu | somṛtatvamasīya
prāṇodātra edhiva yomahyaṃ pratigrhītre
bṛhaspataye

44^r

tvām ayaṃ varuṇo dadātu somṛte
tvamasīyatvagdātra edhivayo mahyaṃ
prati | grhītre yamāya tvā mahyaṃ varuṇo
dadātu somṛtatvamasīya hayo dātra
e | dhivayo mahyaṃ prathigrhītre [VS
7.47]. om sahiranyaṃ pratyebhy agnaye
tvā ma | hyaṃ varuṇo dadātu ibhyagnaye
hyatām varuṇo dadātu somṛtatvamasīyā
yu | rddātra edhivayo mahyaṃ prathigrhītre
ityathagāṃ pratyeti rūdrāya tvā mahyaṃ
va | ruṇo dadāt viti rūdrāyahyatām varuṇo
dadāt somṛtatvamasīya prāṇo | dātra yadhi-
vayom ahyāṃ pratigrahītra ityathagrām
pratyeti rūdrāya tvā mahyaṃ varu | ṇo
dadāt viti rūdrāyahyatām varuṇo dadāt

somṛtatvām asīya prāṇodātra | edhivayo
mahya pratigrahītra ityathavā sapratyeti
bṛhaspataye tvāmahyeṃ va | ruṇo dadāt viti
bṛhaspataye hyetām varuṇo dadāt somṛta-
masīya tvagda-

44^v

tra edhivayo mahyeṃ pratihītra ity-
athaścam pratyeti yamāya tvāmahyaṃ
varuṇo dadā | viti yamāye hyetām varuṇo
dadāt somṛtatvamasīyaha yodādra
edhivayo | mahyaṃ pratigrahītra itye
[ŚB 4.3.4.28-31]. om kodātkasmādāt
kāmodāt kāmāyādāt kā | modātām kāmāḥ
pratigrahītām kāmaitatte [VS 7.48]. om
athayadanyaddadāti kāmē | naivatadda-
dātīdam mevyamudrāsvaditatyeti kodāt-
kasmād dāt kākāmodāt kāmā | yāt kāmo-
dātām maṃkāṃ pratigrahītām kāmaitas
ca iti taddevatāyā aditi sati | tadā ūrma-
devatāyā aditi sedi dam vaijādevatā sa-
sindhēsadīpya mānā | ścaḥ ścaḥ śreya
śrībhavatīdam vaiyāsminnagnāvatoānda-
dhatīsadīpyamāna evaścaḥ śca | ḥ śreyān
bhavatiścaḥ ścaḥ śrībhavai śreyān bhavatiya
evaṃ vidvānpratigrhṇāti ta | dyathā samin-
dhe jushuyāṃ devametām jutiyāmadīyate
sā tasmād dadhiyannāttidiśe-

45^r

t [ŚB 4.3.4.32-33]. kāmād kāmādhughe [VS
12.72], om atha pūrvādhenu dakṣiṇā kāmāṃ
kāmādhudye dhukṣva | mitrāya varuṇāya ca
indrāyāścītyāṃ pūṣṇe prajātya oṣadhītya
iti sarvadeva | tyāvai klaṣiretātyo devatā-
bhyāḥ sarvān kāmāndhukṣa [ŚB 7.2.2.12].
om dhruvāsi dhruvoyaṃ [VS 5.28] |, om
athavā abhipadya vājayati dhruvā-
si | dhruvoyaṃ yajamānosminnāyata
| ne prajāyā bhūyād iti paśubhir iti
vaivamānā kāmāṃ kāmataimosmaidkāmāḥ
saṃrddha | te [ŚB 3.6.1.20]. kanyā jāvāsa tayāva
japet puruṣeṇa, om āśuḥ śīsāno śabho na
bhī | ma ityāi jya bhībhyā dvādaśa bhavanti
dvādaśamāsāḥ samvatsarāgni yā vānagnī |

¹²⁸ Read: dyaustvā ityādi.¹²⁹ Folio 36^r contains the extended version of this mantra.¹³⁰ Read: svargakāmamokṣārthaṃ.

yā vatyasyamātrānāvatai vaitadakṣiṇato
stuyah [ŚB 9.2.3.6]. dakṣiṇā biya svasu | reṇa.
kṛtai tatkanyādānapratisthārthaṃ yathā-
śraddhā suvarṇam agnidaivataṃ da | kṣiṇā
tubhyam ahaṃ saṃpradade. yāmātreṇa, om
svastiti prativacanaṃ,

45^v

laṃkhanam hāya. jāmātreṇa svasurābhiṣekaṃ,
om devasya tvā [VS 1.10], om sarasva | tyai
vāco yaṃtaryantaryantre dadhāmi, brhas-
pataye tvā sāmṛājyenābhiṣiñcāmm asau
[VS 9.30b] |. om aśvinau¹³¹ bhaiṣa¹³² [VS
20.64], om pārāsaṃbhavati tena brahmavai
palāśo brahmaṇe | vai name tadābhiṣiñcati
yadvai kalpāṃ hoti prāṇā vaikalpā amṛta-
su | bhai prāṇā amṛte nai vaidviname tad-
abhidhiñcati atha somagāyati kṣatra | vai
sāmaksetre ṇaivainame tadabhiṣiñcaty
atho sāmṛājyaṃ vai sāmasāmṛājyaṃ nai
vai | ṇa sāmṛājyaṃ bhavati sarveṣā vā eṣa
vedānā namotsāma sarvaśāme vai ṇa | me
tadvedānā namenābhiṣiñcatiḥ. om jad-
adyaka [VS 33.35], om kiṃ chandaka | deva-
tāgne yatitvanārāchanda jādevatā neti sai-
ṣātmavide vai tanmayo hai vai | tāndeva
etamāntaṃ saskaroti nāhāvānyāloke tāyā
āśinasti [ŚB 10.3.2.13].

46^r

om tvam javiṣṭha dā [VS 13.52], om tvam
javiṣṭha dā ṇuṣa [VS 13.52] iti yajamāno
vedānyā veścā nrepā | hīti manukṣā vainara
nṛnūdhīrira iti nūnuna imāṃ stutimitteta-
dantu drkṣa | tokamutatmaneti prajāvai tokaṃ
rakṣaprajā śmasānaṃ ca. om kanyā iva | van-
tum etavā u ajaṃjānā abhicākaśīmi, yatra
somaḥ sūyate yatra yajño | ghṛtasya dhārā
abhi tat yivante [RV 4.58.9]. om atyarṣata
suṣṭati gavyamājimasma subha | drā dra-
viśo nidhattaṃ, imaṃ yajñānayatadevatā
nī dhṛtasya dhānāmadhumat panante [RV
4.58.10] |, om eṣā kanyā iva vahantujantunā
ena caituṃ itnā aṃjaṃ jānā abhicākaśīmi |
yatra somañūyate yatra yajño dhṛtasya

dhānā abhitatyī vante, abhivarṣa sartha |
tiṣṭhastumiti tiṣṭattutin gavya, ājin asmān
bhadronravīṇonidhattaṃ | imena yatadeva-
tānomadhumadhumatī madhumat pivante
[RV 4.58.9-10]. thanā brāhma-

46^v

ṇa pūjā, thava pakṣa juko. jāmātreṇa kanyāniṣ-
kramana mantra, om yadai | ṣi menasā dūraṃ
diṣonu pavamāno va, hinarsma varsmā vai
karṇaḥ sa tvā mamana | sām karoti [PG
1.4.15], amukanā strikanyā kuśena nirikṣaṇaṃ.
om aghora | cakṣurapatighneṇi śivā paśut-
yaḥ sumanā suvarcā vīrasurdevakāmā-
| syonāśanno bhava dvipade śaṃ catuḥ
pade. om somaḥ prathamō vivi | de gand-
harvo dadadagnaya rayiṃ ca puntrāśya
dādagmirmahyamatho mā sā naḥ pū | śā
śivatāmāmairaya sā na ūru uṣatī viharāya
yasyāmuśanta praha | rāma śepaṃ yaṃs-
yāmu kāmā vahavo niniṣyauḥ [PG 1.4.16].¹³³
sāvadhū nirīṣyate. | paraspana strīpaṣaṇaṃ
mhathethe helāva phaṇīnina cecake śatabṛn-
dakāna | kokhāyake. thote kanyādāna vidhiḥ.

Homavidhi

thonali homa yāya.

47^r

tato kuśaṇḍikarmāṅkuryāt, rājaśa julasā | tha-
vake julasā jāmātā na yāya. puṣpabhājana
yākevaṃ, adyādi | vākya, yajamānasya
vivāhoddeśa yajñā kartuṃ puṣpabhājana
sa | maryapayāmi, om ūrddhabrahmāṇḍa-
khṇḍ¹³⁴ japavanamayam brahmayoge
svarupaṃ | devānā jeṣṭhamūtaṃsarasi-
nayanam rajahaṃsāsanasthaṃ, caṃyot-
phullāṅga | varṇa bhujavaracaturamś cāk-
ṣamālā jayattaṃ śāśvad vande vahantaṃ
dvi jagāṇa | sakalāścittayet tadvijendraṃ,
siddhir astu kriyārambhetyādi. | sūr-
yārgha, om ā kṛṣṇe [VS 33.43]. nyāsaḥ,
arghapātrātmapūjantaṃ. | om mahā īndrot-
yādi¹³⁵ [VS 26.10], vidhi thyaṇa kuśaṇḍi yāya.

¹³¹ Read: aśvinā.

¹³² Read: bheṣajam.

¹³³ The stanza "somaḥ parathamo
vivide gandharvo vivida uttarah,
trītyo 'gniṣṭe patisturiyaste
manuṣyajāḥ" is missing.

¹³⁴ Read:

ūrdhvabrahmāṇḍakhaṇḍam.

¹³⁵ Read: īndro ityādi.

brahmāsanapraṇītāsanaṃ praṇave ātmāsana,
thanā tāhāḍapra kalāśa chhatra goḍa agni-

47^v

kuṇḍayā dakṣiṇasa jaḍabrahmā sone, iti
calāsanaṃ¹³⁶. om kayā naścitrēna [VS
27.39] kuśena paristaraṇaṃ. yathā 2 vidhiman-
treṇa brahmārcana. | nyāsaḥ, arghapātra pūjā,
ātmapūjā, om brahmaṇe prajāpatimūrtaye
iḍam āsanamaḥ¹³⁷ puṣpe¹³⁸ namaḥ.
dvārārcanaṃ, om tat tvā yāmi [VS 18.49],
om devasya | tvā [VS 1.10], om gaṇānāṃ
tvā [VS 23.19], om bṛhaspate [VS 26.3],
om catvāri śrṅgā trayo [VS 17.91], om
dvāro | devī [VS 27.16], om hiraṇya [VS
13.4], om saptaṛṣaya [VS 34.55], om brah-
ma yajñānaṃ [VS 13.3], om viṣṇorarāṭa
[VS 5.21] |, om namaḥ sambhavāya [VS
16.41], āvāhanādi. brahmāpūjā, om brahma-
ṇe | prajāpatimūrtayena idam āsanaṃ
namaḥ, puṣpaṃ namaḥ. dhyāna, om pī | tām-
varadharaṃ pītaṃ kṛdmāṃ jinavibhūṣitaṃ,
padmāsanasthita devaṃ haṃsavā | hanaśo-
bhitaṃ, kamaṇḍaluścākṣyasūtraṃ daṇḍa-
pustakadhāriṇaṃ, vivāhapha-

48^r

ladaṃ saumyaṃ sarvasiddhipradāyakaṃ,
brahmānavadanaṃ kiṃcit dhyāyate jñā-
na | mīśvaraṃ, dhyānapuṣpa namaḥ.¹³⁹
brahmāpūjā yāya, om viriñcaye namaḥ |, om
prajāpataye namaḥ, om śreṣṭhaye¹⁴⁰ namaḥ,
om vedhase namaḥ, om suraje | ṣṭhāye namaḥ,
om brahmaṇe namaḥ, om kamalāsanāya
namaḥ, om hiraṇya | garbhāya namaḥ, om
vidhātṛe namaḥ, om brahmāṇḍādhīpataye
namaḥ, om a | bjayāya¹⁴¹ namaḥ, om
sṛṣṭirūpāya namaḥ, om viśvādhīpataye
namaḥ, om para | meṣṭhine namaḥ. veda. om
brahmaṇaspate [VS 34.58], om prajāpate [VS
10.20], om brahma ya | jñānaṃ [VS 13.3], om
ābrahman [VS 22.22], om śivo nāmāsi [VS
3.63], om hiraṇyagarbha [VS 13.4], om uru
viṣṇe [VS 5.38] |, om ā no bhadrāḥ [VS 25.14],
om dhāmachadagni [VS 18.76], om svastina

indro [VS 25.19], om bhadraṃ vada¹⁴², | om
namaḥ svabhyah [VS 16.28], om saptaṛṣaya
[VS 34.55], om bṛhaspate [VS 26.3], āvāhanādi.

48^v

aṣṭakalāśapūjā, om dharāye namaḥ, om
dhurāye namaḥ, om somāye na | maḥ, om
agnyo¹⁴³ namaḥ, om anirāye namaḥ, om
analāye namaḥ, om | pratyusāye namaḥ,
om prabhāsāye namaḥ, veda. om yuñjate [VS
5.14], om idam | viṣṇu [VS 5.15], om irāvati
[VS 5.16], om devaśrutau [VS 5.17], om viṣṇo
nu kaṃ [VS 5.18], om pratad viṣṇu [VS 5.20]
|, om viṣṇorarāṭa [VS 5.21], om divo vā
viṣṇu [VS 5.19], āvāhanādi. grahapu | jā, om
ādityāye namaḥ, om somāya namaḥ, om
aṅgārāya namaḥ, om | budhāya namaḥ, om
bṛhaspate¹⁴⁴ namaḥ, om śukrāya namaḥ, om
śnaiścārāya | namaḥ, om rāhuve¹⁴⁵ namaḥ,
om keveṃtem¹⁴⁶ namaḥ, om janmane namaḥ,
ve | da. om ā kṛṣṇe [VS 33.43], om iman devā
[VS 10.18], om agnimurddhā [VS 3.12], om ud
budhyasvā [VS 15.54], om bṛ | haspate [VS
26.3], om annāt pa [VS 19.75], om śan nodevī
[VS 36.12], om kayā naś citra [VS 27.39], om
ketum kṛ-

49^r

ṣṇa [VS 29.37], om tā asya sū [VS 12.55],
āvāhanādi. indrādi pūjā, om indrāye na | maḥ,
om agnaye namaḥ, om yamāye namaḥ, om
nairṛtyāye¹⁴⁷ namaḥ, om varuṇa | ya namaḥ,
om vāyuve¹⁴⁸ namaḥ, om kuverāya namaḥ,
om īśānāya namaḥ, om | viśṇūve¹⁴⁹ namaḥ,
om brahmaṇe namaḥ, veda. om trātāram in-
dra [VS 20.50], om a | gnimurddhā [VS 3.12],
om yamena da [VS 29.13], om yan te devī [VS
12.65], om iman me va [VS 21.1], om tava vāya
[VS 27.34], | om kuvid aṅga ya [VS 10.32],
om abhi tvā śu [VS 27.35], om triṇi padā [VS
34.43], om brahmaṇaspate [VS 34.58], | āvā-
hanādi, aṣṭacirañjīvi pūjā, om asvasthāmne
namaḥ, om | valaye namaḥ, om vyāsāye
namaḥ, om hanumantāye namaḥ, om vibhī-
ṣa | nāya namaḥ, om kṛpāye namaḥ, om

136 Read: carvāsanaṃ.

137 Read: āsanaṃ namaḥ.

138 Read: puṣpaṃ.

139 Read: om pītāmbaradharaṃ

pītākṛṣṇājīnavibhūṣitaṃ,
padmāsanasthitadevaṃ
haṃsavāhanaśobhitaṃ,
kamaṇḍaluś ca akṣyasūtraṃ
daṇḍapustakadhāriṇaṃ,
vivāhaphaladaṃ saumyaṃ
sarvasiddhipradāyakaṃ,
brahmāṇḍavadanaṃ kiṃcid
dhyāyate jñānam īśvaraṃ
dhyānapuṣpaiḥ namaḥ.

140 Read: śreṣṭhāya.

141 Read: ajāya.

142 bhadraṃ vada dakṣiṇataḥ

(RVKh 2.43.1a)?

143 Read: āpāya.

144 Read: bṛhaspataye.

145 Read: rāhava.

146 Read: ketave.

147 Read: nairṛtyāye.

148 Read: vāyave.

149 Read: viṣṇave.

*paraśurāmāye namaḥ, om mārkaṇḍe | yāye
namaḥ, veda. om asvasthe vo* [VS 12.79], *om
mahī dyau pr* [VS 13.32], *om yasya ku-*

49^v

rmā [VS 17.52], *om tīvrān ghoṣā* [VS 29.44],
om rakṣasām bhāgo [VS 6.16], *om ayaṃ
sahasra* [VS 33.83], *om prajā | pate* [VS
10.20], *om saptaṛṣaya* [VS 34.55], *āvāhanādi.
māsādipūjanaṃ, om | māsāye namaḥ, om
yakṣāye namaḥ, om nakṣatrāye namaḥ, om
pṛthivyai nama | ḥ, om karaṇāye namaḥ,
om yogāye namaḥ, om ṛtave namaḥ, om
samvatsa | rāye namaḥ, om meṣādīdvāda-
śarāśibhyo namaḥ, om uccaisravāye namaḥ, |
om aruṇāye namaḥ, om kumārāye namaḥ, om
maṇḍalāye namaḥ, om garu | ḍāye namaḥ,
om pacanadibhyo namaḥ, om ratnagarbhāye
namaḥ, om viṣṇave | namaḥ, om kalaśāye
namaḥ, om catuḥśṛṅgāye namaḥ, om
catuḥdvārāye na | maḥ, veda. om ardhmāsā
[VS 23.41], *om agneḥ pakṣati* [VS 25.4], *om
nakṣtrayaḥ | svāhā* [VS 22.28], *om suvarṇa
pā* [VS 24.34], *om krāṇā śiṣu* [RV 9.102.1], *om
yoge yoge* [VS 11.14], *om ṛtavas te**

50^r

yajñam [VS 26.14], *om samvatsaro* [VS
27.45], *om asva stūparo* [VS 24.1], *om ayaṃ
puro ha* [VS 15.15], *om brāhmaṇā | saḥ* [VS
29.47], *om aśvino te* [VS 20.80], *om ā man-
drair indra* [VS 20.53], *om yatra vāṇā* [VS
17.48], *om u du bhya mṛjā* [VS 7.41], *| om
pañca nadya* [VS 34.11], *om upahvare* [VS
26.15], *om hiraṇyagarbha* [VS 13.4], *om viṣṇo
karmāni* [VS 6.4], *om | namaḥ svabhyah*
[VS 16.28], *om ājighraka* [VS 8.42], *om catvāri
śṛṅgā* [VS 17.91], *āvāhanādi | . nāgapva pūjā, om
varuṇanāgarājāye namaḥ, om namostu sarpe*
[VS 13.6]. *| yakṣayakṣaṇī pūjā, om yakṣā-
ye namaḥ, om yakṣaṇyai namaḥ, om agne
āchā | vadehanaḥ pratinaḥ sumanā bhava,
praṇoyachasahasrajinvaṃhidhanadā | si
svāhā, om praṇoyachatvāryamāprapuśā-
pra brhaspatiḥ, pravāgadevī | dadātunaḥ*

svāhā [RV 10.141.1-2]. *śrīlakṣmī pūjā, om
śriyai namaḥ, lakṣmyai na | maḥ, om śrīscate
lakṣmī* [VS 31.22], *om dyā mā le* [VS 5.43]. *ali-
na pūjā, om śivāya*

50^v

namaḥ, om śivo nāmāsi [VS 3.63]. *ināya koḍa
pūjā, om gaṇapataye na | maḥ, om namo
gaṇebhyo* [VS 16.25]. *supo nāga pūjā, om
varuṇanāgarājāye na | maḥ, om yā iṣavo*
[VS 13.7]. *rājasa julasā śayinakhāla pūjā, om
yātave | dase* [RV 1.99.1], *om tīvrān ghoṣān*
[VS 29.44]. *chula pūjā, om ambe ambike* [VS
23.18]. *| me maṇḍala laṇa tayāva sagona pūjā,
om vasoḥ pavitra* [VS 1.3], *om dadhikrāpno*
[VS 23.32] *| , om dīrghāyus tvā* [VSK 3.9.6],
om yad adya ka [VS 33.35], *om tvam javiṣṭha
dā* [VS 13.52], *om yāḥ phalinī* [VS 12.89], *|
om śrīscate lakṣmī* [VS 31.22], *om namaḥ
parṇāya* [VS 16.46]. *bali pūjā, om gaṇānām |
tvā* [VS 23.19], *om yātavedase* [RV 1.99.1],
om imā rudrāya [VS 16.48], *om ghṛtaṃ ghṛta*
[VS 6.19], *om namo vabhru | śā* [VS 16.18], *om
asamkhyātā* [VS 16.54], *kvāche. dukhāpikhā,
om samakhyā devyā* [VS 4.23] *| . rājasa julasā
vachalā, om brhaspate* [VS 26.3]. *galaṃḍa, om
na-*

51^r

mo vabhru [VS 16.18]. *dumāju, om ambe am-
bike* [VS 23.18]. *melāneuta, om ya | tra vāṇā* [VS
17.48]. *thavake julasā. kvāche, om gaṇānām tvā*
[VS 23.19], *om, | 5, dukhāpikhā, om sam akhya*
[VS 4.23]. *thāna laṃṣu, om namo vabhrū* [VS
16.18]. *| tula nhe, om asamkhyātā* [VS 16.54].
vachalā, om brhaspate [VS 26.3]. *malāni | uta,
om yatra vāṇā* [VS 17.48]. *gaṇa, om namo
gaṇebhyo* [VS 16.25]. *gogagrā | sa, om āyaṃ gau*
[VS 3.6]. *kaumāri, om jātavedase* [RV 1.99.1].
*kebo pūjā, | rājasa julasā, śrīsūryāya namaḥ.
paśupati, om paśupatibhaṭṭā | rikāya na-
maḥ. garuḍa nārāyaṇa, om garuḍanārāyaṇāya
na | maḥ. deguli, om iṣṭadevatāya namaḥ.
māneśvarī, om | māneśvariṣṭadevatāya
namaḥ. vākuli, om iṣṭadevatāya nama*

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ḥ. pithu, om iṣṭadevtāya namaḥ. duthu 2, om iṣṭadevtāya namaḥ. nāga, om varuṇa-nāgarājāya namaḥ. veda, | om ā krṣṇe [VS 33.43], om jāte rudra [VS 16.2], om viṣṇorarāṭa [VS 5.21], om bṛhaspate [VS 26.3], om ambel ambike [VS 23.18], om jātavedase [RV 1.99.1], om namaḥ saṃbhavā [VS 16.41], om śrīscate lakṣmī [VS 31.22], om | namostu sarpebhyo [VS 13.6]. tha-vake julasā, śrīsūryāya namaḥ. paśu | pati, om paśupatibhaṭṭārikāya namaḥ. garuḍa nārāyaṇa, om | garuḍanārāyaṇāya namaḥ. śaṅkara nārāyaṇa, om śaṅkaranā | rāyaṇāya namaḥ. deguli, om manteśvarīmāṭṛkādevyai namaḥ |. jhaṃkeśvarī, om jhaṃkeśvariṣṭa-devatāya namaḥ. duthu 2, | om iṣṭadevatāya namaḥ, om iṣṭadevatāya namaḥ. nāga,

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om varuṇanāgarājāya namaḥ. veda, om ā krṣṇe [VS 33.43], om yāte ru | dra [VS 16.2], om viṣṇorarāṭa [VS 5.21], idam viṣṇu [VS 5.15], om bṛhaspate [VS 26.3], om yātavedase [RV 1.99.1] |, om ambe ambike [VS 23.18], om śrīscate lakṣmī [VS 31.22], om namostu sarpebhyo [VS 13.6]. | ākāśamālā, om smākamindra¹⁵⁰ [VS 17.43]. nhaskana, om samita | m [VS 12.57]. sindhamuṇa, om śrīscate lakṣmī [VS 31.22]. catuḥ svastityādi¹⁵¹ [VS 18.36] |. veda. dhūpa dīpa, om dhūr asi [VS 1.8]. dīpa, om tejo | 'si [VS 22.1]. phala, om yāḥ phalinī [VS 12.89]. naivedya, om annapate [VS 11.83]. | mano jūti [VS 2.13], pratiṣṭhā. jāpa. stotra, om urdhvabrahmāṇḍakha | ṇḍam nijaya-vanamayaṃ brahmayogesvarupadevānām jeṣṭhabhūtaṃ sarasijanaya | narājahaṃsa-sāsanasthaṃ, caṃyojnphulāṅgavarṇabhū-javaracaturamś cākṣamālājapa-

52^v

ntaṃ śāśvachaṃ deva hastadvijagaṇa-sakalāśrintayettadvijandraṃ. iṣṭa | deva-tyādi, atragandhādi. tato arthapadāsādhanaṃ¹⁵², dakṣiṇekama | ṇḍala ityādi. agniyā nāma, om

yojakāgnaye svāhā. om | tvano agnety-āditvaṃ [VS 21.3] yāya, iti pañcavāruṇa homa.

Rāṣṭrabhṛddhoma

tato rāṣṭrabhṛ | homa, om ṛtāśāddhāmā-gnir gandharvaḥ sa na idam brahma kṣatraṃ pātu tasmai svā | hā, vāt [VS 18.38], idam mṛtāśā ṛtadhānmāgnaye gandharvāya, om ṛtāśāddhṛtadhā | māg-nirgandharvastusya uṣaya uṣparaso mu-do nāma tābhyah svāhā [VS 18.38a], idam-āśa | dhībhyonsarabhyo mudbhyah. om saṃhito viśvesāmā sūryo gandharva | sa na idam brahmakṣatra pātu tasmai svāhā vāt [VS 18.39], idam saṃhitāya viśvasāmāya | sūryāya gandharvāya. om saṃhito viśvasāmā sūryā gandharvas tasya

53^r

marīcayopsarasa āyuvō nāma tābhyah svāhā [VS 18.39a], idam marīcibhyopsarobhyo ā | yubhyah. om saṃhito viśvasāmāsūryogandharvasta, om suṣumṇah sū | ryaśmaye candramase gandharvāya [VS 18.40]. om suṣumjah sūryaśmīscandramā ga | ndharvastasya nakṣtrāṇyapsaramā bhakurayo nāma tābhyah svāhā [VS 18.40a], idam nakṣatre | bhyopsarebhyo bhekuribhyah. om iṣiro viścavyacā vā gandharvaḥ sa na idam brahma kṣatraṃ pātu tasmai svāhā vāt [VS 18.41], idam iṣirāya viśvavyacase vāto gandha | rvāya. om iṣiro viśvavyacā vāto gandharvassasyāpo apsarasa urjo nāma | tābhyah svāhā [VS 18.41a]. idam abhyopsarobhya urubhyah. om bhujuḥ suparṇo yajño gandharva | sama na idam brahmakṣatraṃ pātu tasmai svāhā vāt [VS 18.42], idam bhujyave supārṇoya yajño gandharvā | ya. om bhujuḥ suparṇo yajña gandharvas tasya dakṣiṇā myārasam tāvā nāme tābhyah svā-

¹⁵⁰ Read: asmākam indra.

¹⁵¹ Read: svastityādi.

¹⁵² Read: atha pātrāsādanam.

53^v

hā [VS 18.42a], *idaṃ dakṣiṇābhyopsarebhyā istāvābhyāḥ. om prajāpati viśvarmā mano gaḥndharvaḥ sa na idaṃ brahmakṣatram pātu tasmai svāhā vāṭ* [VS 18.43], *idaṃ prajāpataye viśvakarmaṇe maḥsegandharvāyaḥ. om prajāpati viśvakarmā mano gandharvastasya ṛksāmānyapsaḥ rasa eṣṭayo nāma tābhyāḥ svāhā* [VS 18.43a], *idaṃ ṛksamabhyop-sarobhya eṣṭibhyaḥ, iti rāṣṭraḥ br̥ddoma.*

Jayāhoma

tato cittāhuti, om cittañca, idaṃ cittañca. om cittiścaḥ svāhā, idaṃ cittayai. om ākūṭañca svāhā, idaṃ ākūḍyai. om ākūṭi. om vijñātañca svāhā, idaṃ vijñātañca. ḥ om vijñātiñca svāhā, idaṃ vijñātiñca. om manasañca svāhā, idaṃ manaseḥ. om śakkarāñca svāhā, idaṃ śakkarāya. om darśaṇca svāhā, idaṃ darśaḥ ya. om paurṇamāsañca svāhā, idaṃ paurṇamāsāya. om br̥hacca svāhā, i-

54^r

daṃ br̥hate. om rathantarañca svāhā, idaṃ rathantarāya. om prajāpatir jayāḥ gnindrāya vṛṣṇe prāyachadugraḥ pṛtanā jayaṣu tas-mai viśaḥ samanamanta sarvā sa uḥ graḥ sa ihavyo babhūva svāhā [PG 1.5.9], *idaṃ prajāpatayajayājyendrāya, iti jayāhomaḥ ḥ.*

Abhyātānahoma

om agnivbhūtānāmadhipatiḥ samāvattvas-min karmaṇesyām devadūbhyāḥ svāhā [PG 1.5.10],¹⁵³ *idamgnaye bhūtādhipataye. om indrojeṣṭhānādhīpatiḥ sa mvattvaḥ smin brahmarā yasmin kṣetrasyāmāsivasyām purodhāyāmasminṣṭkarmaṇesyām devadūbhyāḥ svāhā, idaṃ indrāya jeṣṭhānāmadhipataye. om yamaṣṭhivānāmadhiḥ patiḥ samāvattvasmin brahmaṇāsmiṣṭkarmaṇesyām purodhāyāmasmin kaḥrmaṇesyām devdūbhyāḥ svāhā. idaṃ yasapṛthivānāmadhipataye. aḥ rghapātreṇa*

sparśanaṃ. om vāyuntarikṣasyādhipatisam-āvattoarsmin brahma-

54^v

ṇāsminkṣetrasyāmāsipmasyām purodhāyām asmin karmaṇesyām devadūbhyāḥ svāhā, ḥ idaṃ vāyave antarikṣasyādhipataye. om sūryādivodhipatiḥ samāvattvaḥ smin brahmaṇāsminkṣetrasyāmāsipmasyām purodhāyām asmin karmaṇesyā devadūbhyāḥ svāhā, idaṃ sūryādivodhipataye. om candramānakṣatrānāmadhipatiḥ saḥ sāvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyām asmin karmaṇesyāḥ svāhā, idaṃ candramase nakṣatrānāmadhipataye. om br̥haspatatiḥ brahmaṇodhipatiḥ samāvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyāḥ masmin karmaṇesyā devadūbhyāḥ svāhā. idaṃ vṛhaspataye brahmaṇodhipataye. om mitraḥ satyānāmadhipatiḥ samāvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyām asmin karmaṇesyām devadūbhyāḥ svāhā, idaṃ mitrāya satyānāmadhi-

55^r

pataye. om varuṇo apānāmadhipatiḥ samāvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyāmasmin karmaṇesyām devadūbhyāḥ svāhā, idaṃ varuṇāya apānāmadhipataye. om samudre srotyānāmadhipatiḥ samāvattvasmin brahmaṇesmin kṣetrasyāmāsipmasyām purodhāyāmasmin karmaṇesyām devadūbhyāḥ svāhā, idaṃ samudrāya srotyādhipataye. om annaṃ sām-rājyānāmadhipatiḥ saḥ māvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyāmasmin karmaṇesyām devadūbhyāḥ svāhā, idaṃ mannāya sām-rājyānāmadhipataye. om somo oṣaḥ dhīnāmadhipatiḥ samāvattvasmin brahmaṇyasminkṣetrasyāmāsipmasyām purodhāyāḥ masmin karmaṇesyām devadūbhyāḥ svāhā, idaṃ somāśadhīpataye. om savitaḥ prasavānāmadhipatiḥ samāvatt-

¹⁵³ This and the following mantras upto pitarāḥ pitāmahāḥ ... devadhūtyām svāhā (folio 56^v) have been taken from PG 1.5.10.

tvasmin brahmaṇyasmin kṣetrasyāmāsi-
vyasyām puro-

55^v

dhāyāmasmin brahmaṇyasmin kṣetrasyāmā-
si vyasyaun karmaṇesyām devadūbhyāḥ |
svāhā, idam savitre prasavānāmadhipataye. om
rudra paśūnāmadhipatiḥ | sumāvattvasmin
brahmaṇyasmin kṣetrasyāmāsi vyasyā puro-
dhāyāmasmin karmaṇesyām devadūbhyām
svāhā, idam rudrāya paśūnāmadhipataye.
arghapā | trodakena sparśanam, om tvaṣṭā
rūpānāmadhipatiḥ samāvattvasmin brah-
maṇya | smin kṣetrasyāmāsi vyasyā puro-
dhāyāmasmin karmaṇesyām devadūbhyām
svāhā, idam tvaṣṭā rūpānāmadhipataye. om
viṣṇaḥ parvatānāmadhipatiḥ sa | māvat-
tvasmin brahmaṇyasmin kṣetrasyāmāsi-
vyasyām purोधāyāmasmin karmaṇe | syām
devadūbhyām svāhā, idam viṣṇave parva-
tānāmadhipataye. om maruto | gaṇānāma-
dhipatiḥ samāvattvasmin brahmaṇyasmin
kṣetrasyāmāsi vyasyām pu-

56^r

rodhāyāmasmin karmaṇesyām devadūbhyām
svāhā, idam murubhyo gaṇānāmadhipataye |.
om pitarah pitāmahā parevaretatāstamahā
ihamāvaṃ tvasmin brahmaṇya | smin
kṣetrasyāmāsi vyasyām purोधāyāmasmin
karmaṇesyām devadūbhyām svāhā, idam
pitṛbhyah pitāmahebhyaḥ parebhyo 'varebhyas
tatebhyas tatāmahebhyaḥ. tyāgavamsa | te¹⁵⁴,

Guptāhutihoma

arghapātrodakena sparśanam. itmādhānaye¹⁵⁵
nama¹⁵⁶, om āgneraitupuyamo | devatānām,
sosmai pūjāmuñcatamṛtyupāsāt, tadayaṃ
rājā varuṇo nu | manyatām yatheyam stī
pautramadhannarodāt svāhā, idam magnayā.
om mā | magnistrāya tām gārhayatmaḥ
pūjāmasyai nayatu dīrghamāyuh, añunya-
pasthā | jīvātām astumātāpaumānan-
damabhivivudhātāmiyaṃ svāhā, idam

agnaye |. om svastino agne divāprthivya
viśvāmīdhejya yathāyajatra, yadasya

56^v

mahidivihātām putrā tadasmā sudraṇiṇa
ca dhehi citraṃ svāhā, idam agnaye |. om
sugantupathām pradviṣanna ehi jyotiṣ-
madhye hyajaranna āyuh, apaitura |
mṛtyuramṛtanma agādvaivaś ca tonān-
prabhayaṃ hano tuna svāhā, idam mṛtyuve
vaiśva | tāya. tho belasa kanyā gāta puye māla
paḍapetī cakā catuteca. | om param mṛtyo anu
yarahiyanthāyaste anya itaro devayānāta
cakṣuśma te śrtva | te te vṛavibhimānaḥ
prajāṃ rīriṣomotavīrāt svāhā [RV 10.18.1],
idam mṛtyave. tyāga | vāsate¹⁵⁷, arghapātrodakena
sparśanam, saśrava praṇīte nidhāya. ghṛtāhu | ti
save¹⁵⁸ dattvā ghṛtāhuti pūrṇā, om sapta te
agne [VS 17.79], tilāhuti samastam biya. | kalaśa
tvāya bosyantako, kalaśa pratiṣṭhā, samkṣāhuti,
om asamkhyātā [VS 16.54]. | misāthamkālina
lāsālake. tato lājāhoma, samidha ghṛta lājājyātā-

57^r

sate, nemhāsyanam jōnāva duyake, om aryama-
nan devam kanyām agnimayakṣata, | sa no
'ryamā devapreto muñcatu mā pate svāhā
[PG 1.6.2a], idam agnaya. prathamāhuti, | om
iyam nāryapabrate lājānāvapantikā, āsmā-
nastu me pariredhantām jño ta | yo mama
svāhā [PG 1.6.2b], idam agnaye. om imān
lājānāvapāmyagnau samṛddhikaraṇam |
tava, mama tubhya ca ca vadanaṃ tadagnir-
anamanyatāmiyaṃ svāhā [PG 1.6.2c], idam
agne. |

Pāṇigrahaṇa, āsmārohaṇa, agniparikrama,
saptapadī etc.

atha kumāryā dakṣiṇāhasta sāṅguṣṭham varo
grhnāti mantra, om grhnāti te saubha | tvāya
hastam mayoyatmā jaradastiryathāsaḥ,
bhargno arjyamāhā savitāpuraṃ dhir-
ma | jyam tvā durgāhayatyāya devāḥ, amo-
hamasmi sātvaṃ sātvaṃ masyamo aham,

¹⁵⁴ Read: tyāgavācase.

¹⁵⁵ Read: ity ādhārāya.

¹⁵⁶ Read: namaḥ.

¹⁵⁷ Read: tyāgavācase.

¹⁵⁸ Read: sarvaṃ.

sā|māhamasmi ṛk tvam dyauraham pṛthivī
tvam tāvehi vivahai saha reto dadhām
vahai putrā|n vindyā vahai vahūn, te
śṛṇujaradastayaḥ saṭtriyaḥ roviṣṇusu-
manasya mānau

57^v

yaśye masaradaḥ śataṃjīvena saradaḥ
śataṃ śṛnuma śaradaḥ śataṃ [PG 1.6.3].
atha a|śmānam ārohayet, uttarasvītā, om
(ārohemam) aśmānamasmeva tvasthiro
bhava, | abhitiṣṭha pṛtanyatovabādhasva
pṛtanāyataḥ [PG 1.7.1], ārohana mantra. atha |
gāthām gāyatī mantra, om sarasvatī predama-
va śubhage bajinīvatī, yām tvā vi|śvasya
bhūtasya prajāyāmasyāgrataḥ yasyām
bhūtaṃ samabhavata yasyām vi|śva|m
ida[m] jaga|ta, tāmadya gāthām gāsyāmi
yā strīnāmuttamam yaśaḥ [PG 1.7.2], atha
agniparikrāma|taḥ. jāmātāstrīsaha, anīni tvāya,
om śivo nāmāsi [VS 3.63]. strī nha|vane
tayāva agnikuṇḍa nōya, om tubhyamagre
paryavahansūryān vahatu nā| saha, punaḥ
patibhyo jāyān dāgneḥ prajāsaha [PG 1.7.3].
joḍa hāsāna gāle, om ta|va vāyu [VS 27.34].
thatthyem tripradakṣiṇa mantrāḥ dhunānāva
jāmātrā sūrpakona¹⁵⁹ lā¹⁶⁰

58^r

lājā tayāva doya mantra, om bhagāya svāhā
[PG 1.7.5], om prajāpataye svāhā, tyāgasa|hita.
agnikuṇḍayā uttarasa saptapada chāya, va
chāya, om ekami|ṣe miṣe miṣṇustva naya-
tu, om ddheūrye viṣṇustvā nayatu, om
trīnirāya spo|śāya viṣṇustvā nayatu, om
catvāri māyo bhavāya viṣṇustvā nayatu,
om pañca|paśubhyo viṣṇustvā nayatu, om
ṣaḍṛtubhyo viṣṇustvā nayatu, om sakhe-
sapta|padābhavaḥ sāmāmanuvratā bhava
viṣṇustvā nayatu.¹⁶¹ go 14 goya taya mālā|.
jelabrahmāyā laṃkhana hāya, om āpaḥ śivāḥ
śivatamāḥ śāntāḥ śānta|tamās[ta]te
kṛṇvantu bheṣajaṃ [PG 1.8.5]. om āpohiṣṭhā
[RV 10.9.1], om yovah śiva [RV 10.9.2]. om |
tasmā alaṃ [RV 10.9.3], vadhū sūryadarśanaṃ

kārayet, om taccakṣurdeva [VS 36.24].
memaṇḍala si|ndhūra laṃṇa biya,

58^v

om vasoh pavitramasi [VS 1.3]. iśānakonaśa
sindhra chāya puruṣeṇa, om sumaṅga|līti
prajāpatiṛṣiḥ sumaṅgalī devatā triṣṭu-
pchandaḥ, sindhūradarśane vini|yo-gaḥ.
om sumaṅgalīriya vadhūrimāṃ sameta
paśyata saubhāgyamasyai da|tvā yāthās-
tvām viparetana [PG 1.8.9], 3, om sindhūra-
sarvasidhyartha śirasādhārya te tva|yā,
svāmīno dīrghāmāyuh tvam putramāyu
śivam kuru, sindhramu hāya, om śrīscate
[VS 31.22] |. hṛdayālaṃbhana mantra, om
mama vratate hṛdayam dadāmi mama cite
manucittante| astu, mama vācamekamano
justvaprajāpatis tvā tiyunaku mahyam [PG
1.8.8], gorathā|rohanaṃ. om iha gāvo niṣidanti
ihoścā iha puruṣāḥ, iho sahasradakṣi|ṇo
yajña iha puruṣa niṣidatu [PG 1.8.10].
dhruva darśanaṃ, om dhruvamasi dhruvam
tvā paśya|mi dhruva idhipomapimajyam
tvādād brhaspatiḥ, mayāyat prāpravatīva
śaradaḥ śataṃ [PG 1.8.19].

59^r

āgnayakoṇā śakhonāmanapāne, datasā thava kijā
madatasā me kumāra|ṇa. ghṛtāhuti biya, om
prajāpataye svāhā, om sṛṣṭikṛtaye¹⁶² svāhā|.
tilāhuti biya, dhā 54, om ambakaṃ¹⁶³ [VS 3.60],
tvāya, vivāhā. āhu|ti biya, dhā 54, om majūti¹⁶⁴
[VS 2.13], pratiṣṭhā. thanā vādhāna chucake.
brā|hmanapūjā. śāntikapuṣṭika. javadhānyādi.
vidhi thyaṃṇa ya|jña dhunake.

Visarjana

brahmā-bali-visarjana yāya mateva-duṣāpi-
khā juko choya|. nyāsa likāya. jalaḍa brahmāyā
laṃkhana abhiṣeka. candanā|di. sagoṇa. āśīr-
vāda. vidhina misāthaṃkālina lā sālā|va thantā
yane. rājasa julasā maṇḍapana lāsālāva navarātra
kuthi va|ne thāyasa lohotā thanathātā yaṇāva
tavacapaliyā cheḍi yaṇāva tavaca

¹⁵⁹ Read: sūrpakuṣṭhana.

¹⁶⁰ Omit.

¹⁶¹ These mantras are derived
from PG 1.8.1-2.

¹⁶² Read: sviṣṭakṛte.

¹⁶³ Read: tryambakaṃ.

¹⁶⁴ Read: mano jūtir.

59^v

paliyā mātāna konyācakāva siṃdhralevakosa
yane, thavake julasā mūla\talesa, sahabhojya
nake. rātrau ekaśaryāśayanaṃ. iti vivā\hākarma
samāpta. **bhāradvājagotra bhāradvājān-**
girasalvārhaspatyatripravara mādhyan-
diniśākhā vājasanaicaraṇasya om
śrīman nepā\lamanimaṇḍaloddava, śrī
3 paśupaticaraṇāravindavandana nitya-
dhyānabhakti\paramparāpremāśrita
śrīraghuvaṃśodbhavarājapurohitaśubhāva-
lokanasamastalprakriyāvīrājamāna śrī 3
garuḍanārāyaṇapādapaṅkajasamādhaka śrī
3 śaṇ\karanārāyaṇacaraṇakamalasevaka
śrīmantrānubhāskarasahasrāṇu samasta-
pari\vyāptadaśadik śrī 3 martteśvarimātr-
kāvaralabdaprasādita śrī 3 jhaṅkeśvarīṣ-
ṭaldevatāsamārāka śrī 3 sveṣṭadevatayor
ārādhanatatpara śrīpūrvāghāṭamahāpa-

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ñcālīka sandhivigrahopādhyāgna nityaṃ
dhyaya yajurvedapadakramasahipāṭha pā-
rām\gatasya pañcāgniyañjasthāpanakla-
ta¹⁶⁵ smṛtyācāranipunalakṣāhutikoṭyāhuti\
yajñācārya śrī amuka rājopādhyā śarmaṇaḥ
prapautrāya pautrāya putrāya kanyā\l
thine. śrī upādhyāya jula gotrocāraṇa.
mānavagotravaivasvatamāne\ veti puru-
khasya¹⁶⁶ tripravaraṇi mādhyandiniśākhā
vājasanaicaraṇasya śrī ma\nmāneśvara
valaladdha¹⁶⁷ prasādisya śrī 3 raghuvaṃ-
śāvatāra śrīmatrājādhirājapalrameśvara-
paramabhaṭṭāraka śrī 3 jaya amuka man-
tradevasya prapautrāya pautrāya\ putrāya
kanyāthine. rājāyā gotrocāraṇa. \mānava-
gotravaivasvatamāne\ vetipurukhasyatri-
praverāṇi mādhyandini śākhā vājasanaicaraṇasya
śrī ma\nmāneśvara valalad-
dha prasādisya śrī 3 raghuvaṃśāvatāra
śrīmatrājādhirājapalrameśvaraparama-
bhaṭṭāraka śrī 3 jaya amuka mantradevasya
prapautrāya pautrāya\ putrāya kanyāthine.
rājāyā gotrocāraṇa. \

Santikunhuyā-vidhi

santikunhuyā vidhi. suthā nitya dhunāṇāva
sālābhālā yācake. \ misā thaṇkālina lāsā-
lāva yajñamaṇḍpayā uttarasa svastikāsana
pūrvābhi-

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mukhana taya, om asuragni [RVKh 2.4.1b].
nṛmachanaṃ, om rakṣoḥanaṃ [VS 5.23]. bali,
\ om adhyavoca [VS 16.5]. dīpa, om tejo
'si [VS 22.1]. brahmāsake svānake tānake\.
Prohitana arghapātrayā laṅkhana hāya, om
devasya tvā [VS 1.10]. matā phā\ tāḍacā pūjā,
om agnimūrdhā [VS 3.12], om tvam javiṣṭha
dā [VS 13.52]. matā phā tāḍacā\ sagonanaṃ
tvāya, om svastinomamitetyādi [RV 5.51.11].
candanādi sagona bilaya. ceta, om yadadyaka
[VS 33.35]. sidhrala, om tvam javiṣṭha dā
[VS 13.52]. svā\ sagona, om dadhikrāpno [VS
23.32]. svāna, om brahmaṇaspate [VS34.58].
om śrīscate\ lakṣmī [VS 31.22]. anina tvaya,
om śivo nāmāsi [VS 3.63]. joḍa hāsāna gāle\,
om tava vāyu [VS 27.34]. ke bādhāna chucake,
om prajāpate [VS 10.20]. sephā, om\ yāḥ
phalinī [VS 12.89]. ārati, om tejo 'si [VS 22.1].
om manojūti [VS 2.13], pratiṣṭhā.

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misā thaṇkādina lāsālāva yane, om asuragni
[RVKh 2.4.1b]. uttarasa māsa\ ghere yācake, om
sukhārathi [VS 34.6]. thatā yaṇāva svastikāsana
taya. sa\ habhoje yācake. kaṅka choya. thavakeyā
pita biyamhā julasā sā\lābhālā yāṇā velasaṃ
brahmā adina visarjana yāṇāva kalaśa hāya
bali mā\lako visarjana yāṇāva choya. thavake
dukāyamhā julasā bali ā\ dina visarjana yāya
mumāla\ caturthī kunhu visarjana yāya.

Bhramaṇayātrāvidhi

tato\ bhramaṇayātrā. maṇḍapasa goya sindhra
chāya. rājāyā julasā\ luṃmha tachu la lavalhāya
māla, om ambe ambike [VS 23.18]. vadhū vā
āḍa\ sa dyavane tayāva. maṅgala yātrā yāya. lihā

¹⁶⁵ Read: °-krta¹⁶⁶ Read: pauraṣya.¹⁶⁷ Read: varalabdhā.

vayāva mūladvā | rasa la soya. rājasa julasā be-
jana māla penake, pāla dhvākāsa u-

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tkṣova taya lu dhvākā chuya. bhaṃmālina lunora
jonake. utkṣova jo | nake, gola 2 kalaśa pu 2 duvā
ryākha toya, rājasa julasā javakhava ja | madvārasa
· thavake jula mūladvārasa. nirmachanādi lokāpa-
cārakṛtva |. lā sālāva maṇḍapa yane. nṛmachana,
om rakṣohanam [VS 5.23]. bali, | **om adhy-
avodha** [VS 16.5]. dīpa, **om tejo 'si** [VS 22.1].
brahmāsa svāna tanake. prohitana | arghapātrayā
laṃkhana hāya, **om devasya tvā** [VS 1.10].
matā phā tāḍacā pūjā, **om agni | mūrddhā** [VS
3.12], **om tvam javiṣṭha dā** [VS 13.52]. matā
phā tāḍacā sagonanam tvāya, **om śivo nā | māsi**
[VS 3.63]. joḍa hāsāna gāle, **om tava vāyu** [VS
27.34]. kebādhāvana chucake, **om | prajāpate**
[VS 10.20]. sephā, **om yāḥ phalinī** [VS 12.89].
ārati, **om tejo 'si** [VS 22.1]. | **om manojūti**
[VS 2.13], pratiṣṭhā. āśīrvāda svāna biya, **om**
kāṇḍātkāṇḍā-

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t [VS 13.20]. brāhmaṇapūjā · dakṣiṇā. vācana.
abhiṣeka. canda | nādi āśīrvāda. misāthaṃkāḍina
lāsālāva yane, **om asuragni** [RVKh 2.4.1b]
|. uttarasa māsaḡhere yācake, **om sukhārathi**
[VS 34.6]. thatā yañāva so | stikāsanasa taya.
rājāsa julasā goya biyake sagona biya mumā | la
· sahabhojya juko gāka. thavakeyā julasā mālako
goya biya | ke. sagona biya. sahabhojya yācake.
kalaṅka choya. | thavakeyā pitā biyamhāyā
julasā. mūlatalesa. goya biya | ke. sagona biya.
brāhmaṇapūjā. candanādi āśīrvā | da. sahabhojya.
kalaṅka choya. kotā yañāva yajñamaṇḍa | pa brah-
māsa goya sidhra chāyake. pitā yañāva vadhū vā
āusadya va-

62^v

ne taya. pivisyam choya. iti bhramaṇayātrāvidhiḥ
samāptah |.

Caturthīkarmavidhi

penhuku[nhu] vidhithem carthī yāya.
dhumkunhu deguliske pañco | pacārapūjā yāya.
alina salāva dutaya. amayana thokunhu |
nisyam teyuva. tato carthīkarma kuryāt. na-
kasa mā | lābhālā yāya, gvāla majuko nātunāva
sahabhojya. kalaṅka choya. | yavoda yākeya.
rājasa julasā prohitanam · thavake yā | mātṛā-
nam. yajamānanam puṣpabhājanam. adyādi.
vākya. | **yajamānasya amukasya vivāhod-
deśacaturthīkarmani yajñāraavanimitya | r-
tham kartum puṣpabhājanam samarpa-
yāmi. om ūddham brahmāṇḍakhaṇḍam
nijayavana | yatham brahmayoge svarupam
devānām jyeṣṭhabhūta sarasija nayanam
rājaham sāsanastham,**

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cayotphullāṅgavarsmabhujavara catu-
rapvākṣamālā jayantam śāśvadvaīdam
dahantam dvi | jaganamakalādhintayet
tadvijendra, siddhir astu kriyātyādi.
Vidhithyam | na kuṣāṇḍikarma yāya. tathā 2
vidhimantreṇa brahmārcanam. nyāsa |. argha-
pātra pūjā yāya. ātmapūjā. **om brahmaṇe
prajāpati | mūrtaye idam āsanam namaḥ
puṣpam namaḥ. dvārārcana, om tat tvā yāmi**
[VS 18.49], | tyādi 11. āvāhanādi. brahmā pūjā,
**om brahmaṇe prajāpatimūrta | ya idam
āsanam namaḥ puṣpam namaḥ. dhyāna,
om pītāmvaradharam pītam kṛṣṇāji | nam
vibhūṣitam, padmāsanasthitam devam
haṃsavāhanaśobhitam, kamaṇḍaluścā | k-
ṣasūtradaṇḍapustakadhāriṇam, vivāhapha-
ladam saumya sarvasiddhi pradāyakam,
| brahmānam vedakiñcit dhyāyate
jñānasīśvaram, iti dhyāna. om vi(ri)ñca**

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ya namaḥ, **om prajāpataye 2, om srastrā-
ye**¹⁶⁸ **2, om vedhase 2, om surajyeṣṭhāya 2,**
| om brahmaṇe 2, om kamalāsanāya 2, om
hiraṇyaraṃgarbhāya 2, om dhātre namaḥ,
om | vidhātre 2, om brahmāṇḍādhipataya

¹⁶⁸ Read: sviṣṭakṛtaye.

2, *om abjayonaye* 2, *om sṛṣṭirūpāye* | 2, *om viśvādhipataye* 2, *om parameṣṭhine* 2. *veda*, *om brahmanaspate* [VS 34.58], *om | prajāpate* [VS 10.20], *om brahma yajñānaṃ* [VS 13.3], *om ābrahmane brāhmaṇo* [VS 22.22], *om śivo nāmāsi* [VS 3.63], | *om hiraṇyagarbha* [VS 13.4], *om uruviṣṇo* [VS 5.38], *om ā no bhadra* [VS 25.14], *om dhāmacha* [VS 18.76], *om svastina iṅdro* [VS 25.19], *bhadram vada* [RVKh 2.2.1-3], *om namaḥ svabhyah* [VS 16.28], *om saptaṛṣaya* [VS 34.55], *om bṛhaspate* [VS 26.3]. *a | ṣṭa-kalaśa pūjā*, *om dharāye namaḥ*, 8. *veda*, *om yuñjate* [VS 5.14], *om idam viṣṇu* [VS 5.15] |, *om vatī dhenumatī* [VS 5.16], *om devaśrutau* [VS 5.17], *om viṣṇo nu kaṃ* [VS 5.18], *om divo vā viṣṇu* [VS 5.19], *om prata | d viṣṇu* [VS 5.20], *om viṣṇo rarāṭa* [VS 5.21]. *grahapūjā*, *om ādityāya namaḥ*, *tyā-*

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di 10. *veda*, *om ā kṛṣṇe* [VS 33.43], *tyādi* 10, *āvāhanādi*. *indrādi pūjā*, *om indrā | ya namaḥ*, *tyādi* 10. *veda*, *om trātāram indra* [VS 20.50] *tyādi* 10 |, *āvāhanādi*. *aṣṭaciraṃjīvai pūjā*, *om asvasthāmne namaḥ*, *tyādi* 8 |. *veda*, *om asvaste vo* [VS 12.79], *tyādi* 8, *āvāhanādi*. *māsādipūjā* |, *om māsāya namaḥ*, *tyādi* 20. *veda*, *om ardhamāsā* [VS 23.41], *tyādi* 20, | *āvāhanādi*. *nāgapo pūjā*, *om varuṇanāgarājāya namaḥ*, *om namostu sa | rpebhyo* [VS 13.6]. *yakṣayakṣṇī pūjā*, *om yakṣanyai namaḥ*, *om yakṣāya namaḥ*, *agne | achā*, *om agne achā vadeha naḥ pratinaḥ sumanya bhava*, *pra ṇo yacha sahasrajitva | ṃ hi dhanadā 2 asi svāhā* [VS 9.28], *om pra ṇo yacha* [VS 9.29]. *śrīlakṣmī pūjā*, *om śrīyai na | maḥ*, *om lakṣmai namaḥ*, *om śrīscate lakṣmī* [VS 31.22], *om dyā mā le* [VS 5.43]. *alina pūjā*, *om*

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śivāya namaḥ, *om śivo nāmāsi* [VS 3.63]. *ināya kodapūjā*, *om gaṇapataye namaḥ*, | *om namo gaṇebhyo* [VS 16.25]. *suponāga pūjā*, *om varuṇanāgarājāya namaḥ*, *om yā | iṣavo*

[VS 13.7]. *candramaṇḍala pūjā*, *om vayan̄ soma* [VS 3.56]. *rājāyā julasā kha | dga śayina pūjā*, *om yātavedase* [RV 1.99.1], *om tīvrān ghoṣān* [VS 29.44]. *chula pūjā*, *om | ambe ambike* [VS 23.18]. *sagona pūjā*, *om vasoḥ pavitra* [VS 1.3], *om dadhikrāpno* [VS 23.32], *om dī | rghāyus tvā* [VSK 3.9.6], *om jadadyaka* [VS 33.35], *om tvam javiṣṭha dā* [VS 13.52], *om yāḥ phalinī* [VS 12.89], *om śrīscā te la | kṣmī* [VS 31.22], *om namaḥ pa(r)ṇāya* [VS 16.46]. *bali pūjā*, *om gaṇānām tvā* [VS 23.19], *om yātavedase* [RV 1.99.1], *om i | mā rudrāya* [VS 16.48], *om ghṛtaṃ ghṛta* [VS 6.19], *om namo vabhluśā* [VS 16.18], *om asaṃkhyātā* [VS 16.54], *kvāche. dukhā | pikhā*, *om samakhya devyā* [VS 4.23]. *rājasa julasā vachalā*, *om bṛhaspate* [VS 26.3]. *ga | lamḍa*, *om namo vabhlu* [VS 16.18]. *dumāju*, *om ambe ambike* [VS 23.18]. *melāneuta*, *om*

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yatra vāṇā [VS 17.48]. *thavake julasā*, *kvāche*, *om gaṇānām tvā* [VS 23.19], *tvādi* 5. *dukhā | pikhā*, *om sam akhya* [VS 4.23]. *thāna lamṣu*, *om namo vabhṛū* [VS 16.18]. *tulaṃnhe*, *om asaṃkhyā | tā* [VS 16.54]. *vachalā*, *om bṛhaspate* [VS 26.3]. *melānivaḍa*, *om yatra vāṇā* [VS 17.48]. *gaṇa*¹⁶⁹ |, *om namo gaṇebhyo* [VS 16.25]. *gogrāsa*, *om āyaṃ gau* [VS 3.6]. *kaumāri*, *om jātavedase* [RV 1.99.1] |. *kebopūjā*, *rājasa julasā*, *śrīsūryyāya namaḥ*, *sūryya. paśupati* |, *om paśupatibhaṭṭārikāya namaḥ*. *garuḍa nārāyaṇa*, *om garuḍanārā | yaṇāya namaḥ*. *de-guli*, *om iṣṭadevatāya namaḥ*. *māneśvari*, *om | māneśvarīṣṭadevatāya namaḥ*. *vākuli*, *om iṣṭadevatāya namaḥ*. *pi | thu*, *om iṣṭadevatāya namaḥ*. *nāga*, *om varuṇanāgarājāya namaḥ*. | *veda*, *om ā kṛṣṇe* [VS 33.43], *om yāte rudra* [VS 16.2], *om viṣṇorarāṭa* [VS 5.21], *om bṛhaspate* [VS 26.3], *om ambe*

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ambike [VS 23.18], *om yātavedase* [RV 1.99.1], *om namaḥ śambhavāya* [VS 16.41], *om śrīscate lakṣmī* [VS 31.22], *om namostu*

¹⁶⁹ Read: *gaṇeśa*.

sa | rpebhyo [VS 13.6]. *thavake julasā, sūryya, śrīsūryyāya namaḥ. paśupati, om paśu- | patibhaṭṭārikāya namaḥ. garunārāyaṇa, om garuḍanārāyaṇāya namaḥ. | śaṅkara- nārāyaṇa, om śaṅkaranārāyaṇāya namaḥ. de- guli, om matteśvari | mātṛkādevyai namaḥ. jhaṅkeśvarī, om jhaṅkeśvariṣṭadevatāya namaḥ. duthu | 2, om iṣṭadevatāya namaḥ. om iṣṭadevatāya namaḥ. nāga, om varu | ṇa- nāgarājāya namaḥ. veda, om ā kṛṣṇe [VS 33.43], om yāte rudra [VS 16.2], om (vi)ṣṇor arāṭa [VS 5.21], om | idam viṣṇu [VS 5.15], om bṛhaspate [VS 26.3], om jātavedase [RV 1.99.1], om ambe ambike [VS 23.18], om śrīscate la | kṣmī [VS 31.22], om na- mostu sarpebhyo [VS 13.6]. ākāśamālā, om asmākamindra [VS 17.43]. nha | skana sindhramuṇa pūjā, om samitaṁ [VS 12.57], om śrīscate lakṣmī [VS 31.22]. catuḥ svastityā-*

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di [VS 18.36], om svastina indro [VS 25.19], om payaḥ pṛthivyām [VS 18.36], om viṣṇo rarāṭa [VS 5.21], om agnirdevatā [VS 14.20] |, om dyauḥ śānti [VS 36.17]. dhūpa, om dhūr asi [VS 1.8]. dīpa, om tejo si [VS 22.1]. phala |, om yāḥ phalinī [VS 12.89]. naivadya, om annapate [VS 11.83]. om mano jūti [VS 2.13], pratiṣṭhā |. jāpa. stotra. om ūddham brahmāṇḍakhamḍanijayavanaya- nam brahmaya | gesvarupadevānājeṣṭhabhū- tam sarasijanayanarājajamaṣāsanaṣṭham, caṁyotphallā | ṅgavarṇam bhujavaracaturam cākṣamālājapantam śāśvadvaṁdamvahasam dvijagaṇasaka | lāścintayet tadvijendra, atra gandhādi. arthapadāsādhanaṁte¹⁷⁰. calu | sādhana¹⁷¹ yāyamāla puruṣaṇa. tato agnidaśakriyā. agniyā | nāma, om yojakāgnaye svāhā, pūrvāghāra, uttarāghāra, pañcavāruṇānte | samśravapranīte nidhāya. ghr̥tāhuti, om prajāpataye svāhā, om sṛṣṭi-

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kṛtaye¹⁷² svāhā. tato kuṇḍāgre udakapātrakam sthāpayet. ta | taḥ pūjanam, om kapālāya idam āsanam namaḥ, om kapālāye namaḥ.

ghṛtā | huti biya, om kapālāya svāhā . idam kapālāya tyāga. om agneḥ prāya | ścittite tvam devānām prāyaścittirasi brāhmaṇastva nāthakāma upadhāvāni yā | syai patighnī tanutāmasyai nāśaya svāhā [PG 1.11.2a]. idam agnaye. om vāyoḥ | prāyaścittite tvam devānām prāyaścittirasi [brāhmaṇas tvā nāthakāna upadhāvā | ni]¹⁷³ yāsyai paśru- ghnī¹⁷⁴ tanutāmasyai nāśaya svāhā [PG 1.11.2b]. idam sūryyāya, pra, jāghṛt | tan- utāmasyai nāśaya svāhā.¹⁷⁵ idam vāyavye. om sūryyaḥ prāyaścittite | tvam devānām prāyaścittirasi brāhmaṇas tvā nāthakāna upadhāvāmi yā | syai paśughnī tanutām- asyai nāśaya svāhā [PG 1.11.2c]. idam sūryyāya. om candra-

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maḥ prāyaścittite tvam devānām prāyaścittirasi brāhmaṇas tvā nāthakāna upadhāvā | mi yāsyai gṛhaghnī tanutāyam- asyai nāśaya svāhā [PG 1.11.2d]. idam candrāya. om ga | ndharovaḥ prāyaścittite tvam devānām prāyaścīyattirasi brāh- maṇas tvā nāthakāma upadhāvā | mi yāsyai yaśoghnī tanutāmasyai nāśaya svāhā [PG 1.11.2e]. idam gandharovāya prāyaścittā | ya. calu¹⁷⁶ āhuti biye ghr̥tena, om prajāpataye svāhā, idam prajāpata | ye. veda, om prajāpate na tva [VS 10.20], ghr̥tāhuti, ghr̥tāhutipūrṇā. ti | lāhutisarvoe dadyāt. kalaśapratīṣṭhā, saṁ- khyāhuti. vandhū si | ndhūravastrana secake, nipatina ṇayake. puruṣaṇa lā sālāva hayake |, yajñasiṁhāsasyāttarabhāg¹⁷⁷ pūrvābhīmukha- na svastikāsanasa taye. | nṛmmachanaṁ, om rakṣoḥaṇam [VS 5.23]. bali, om adhyavoca [VS 16.5]. dīpa, om tejo

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'si [VS 22.1]. arghapātrayā laṁkhana hāya, om pavitre stho [VS 1.12]. brahmāsa svāna ta | nake. matā phā tādacā pūjā, om agnir murddhā [VS 3.12], om tvam javiṣṭha dā [VS 13.52]. | matā phā tādacā sagonanam tvāye, om svastino- mamitetyādi [RV 5.51.11]. belānu | kramana

¹⁷⁰ Read: *atha pātrāsādanānte*.

¹⁷¹ Read: *carusādhana*.

¹⁷² Read: *sviṣṭakṛte*.

¹⁷³ PG (1.11.2b) omits.

¹⁷⁴ PG (1.11.2b) *prājāghnī*.

¹⁷⁵ Parts of PG 1.11.2c have been mistakenly placed here.

¹⁷⁶ Read: *caru*.

¹⁷⁷ Read: *yajñasiṁhāsanaṇāyā uttarabhāge*.

rulinole. datasā thava kijāna, madatasā kumāra puruṣana, | cusābalāna rulinolake. purukha-
na vadhu tritatvana śodharape, śira | si, *rhām*
*ātmatatvaya braṇehme*¹⁷⁸ *namah, om brah-*
ma yajñānaṃ [VS 13.3]. *hṛda, hrīm vidyā* |
tatvāya viṣṇave namah, om viṣṇo rarāṭa [VS
5.21]. *pāde, hum śivatatvāya rudrāya na | mah,*
om namah sambhavā [VS 16.41]. *kuṇḍāgra-*
sthāpita udakena vadhusuddhi abhiṣeka | mantra,
om yā te patighnī prajāghnī grhaghñī
yaśoghñī nihitāntanujāraghñīntata | enā
karomi sā jīryya tvaṃ mayā sahasāviti [PG
1.11.4], *amukadevī suvikṣaṇaṃ*¹⁷⁹.

68^r
arghapātra laṃkhana hāya, om pavitre stho [VS
1.12]. *sapyāya vidhiḥ. cusa | balāna sāṣeya, om*
dirghāyus tvā [VSK 3.9.6]. *sā sobothaya, javaya*
javāṃ sa cho | ya khavayā khavāṃ choya livaneyā
livanesaṃ choya. dantakakacinasayā | ya, om bhūr
bhuvah svah suprajā [VS 3.37]. *sāpola pyāya*
java svabo telakaṃ grathi chi | ya livaneyā conaṃ
thāsvacakaṃ sopyākāṃya, om svastino mamitā
[RV 5.51.11]. *om | yasūryyāvaṭauvrkṣa*¹⁸⁰
*ujjiva*¹⁸¹ *phalinī bhavata* [PG 1.15.6].
sidhra chāya puruṣana, brahmā | ādipaṃ iṣṭa-
devatāmaka sidhra chāya. thonaṃli prohita ādina
pūjāva | ristaṃ biyā. vadhū sake sindhra chāya
mantra, om śrīscate lakṣmī [VS 31.22]. *om |*
sidurasarvvasidhyartham sirasā dhāryya te
tvayā, svāmīno dirgham āyu tvaṃ putram
ā | yuśivaṃ kuru. kumāri sutrana hine tu 3, om
rakṣoḥaṇaṃ [VS 5.23]. *to-*

68^v
yupātakāna hine, tu 3, om pavitra stho [VS
1.12]. *luṃṣopā taya, om hiranyaga | rbhva*
[VS 13.4]. *ohoṣopā taya, oṣadha trāya* [VS
4.1]. *dumvarasi pu 2 soka pyā | ya, om śivo*
nāmāsi [VS 3.63]. *kuśabu pu 3 soka pyāya, om*
brahmaṇaspate [VS 34.58]. *| aṃjala ulake, om*
yujjanti vradhna [VS 23.5]. *laṭukacuśavālā*
dakākīcā ā | jalasālā thetisāpolasa soka pyāya. pāsa
chāya om vasoḥ pavitra [VS 1.3]. *| bhoimāla*
kapālasatake. thote sapyāya vidhiḥ. candanādi

sagoṇa | āśīrvvāda. ceta, om jadadyaka [VS
33.35]. *siṃdhala, om tvaṃ javiṣṭha dā* [VS
13.52]. *sa | gona, om dadhikrāpno* [VS 23.32].
svāna, om śrīscate lakṣmī [VS 31.22]. *sephā*
om yāḥ pha | linī [VS 12.89]. *ārati, om tejo si*
[VS 22.1]. *om manojūti* [VS 2.13], *pratiṣṭhā.*
puruṣa | na lā sālāva yane, om asuragni [RVKh
2.4.1b]. *uttarasa māsaghere yācake, om su-*

69^r
khārathi [VS 34.6]. *rājasa julasā maṇḍapana*
lā sālāva navarātrakuthi vanethāyasa |
lohotāthana thatā yañāva tavacapaliyā chedi
yañāva tavacapaliyā mā | tānakonyācakāva
sidhralevakoṭhā yane, thavake julasā mūlatalesa
*ca | luprāsana yācake. caluprāsananamantra*¹⁸², *om*
prāṇais te prāṇasaṃ dadhāmi | vyasthi-
bhirsthīnimāṃ sānitvācanati [PG 1.11.5].
prāśananti vadhusvāsa | sana upaveśya. āhuti
dhā 54, om śrīscate lakṣmī [VS 31.22]. *āhuti |*
dhāla 54, om manojūti [VS 2.13], *pratiṣṭhā.*
vadhū hṛdayālaṃbhanamantra, om | yatte
susīme hṛdayaṃ divi candramadrami śritam,
vedāham tadvidyāt paśyema śara | dā śataṃ
jīvenaśaradā śataṃ śṛṇuyāma śaradā satam
[PG 1.11.9]. *śāntikapu | ṣṭika, yavadhānyādi.*
vidhithyaṃṇa yajña dhunake. brahmā agni-

69^v
visarjjanaṃ. bali choya, rājasa julasā balipā 4
dayīva, pā 1 gala | ḍa laṃṣu . pā 1 dumāju laṃṣu
melānevatasudhā . pā 1 pīṭha . pā 1 vachalādevī bo |
17 dukhāpikhā . goḍajā dhvāṣā ināya . gogagrāsa
sāyatā kumhalapūjā bāhā | la chesa. thavake julasā
balipā 4 dayīva, pā 1 tulanhe . pā 1 pīṭha . pā | 1
thānalamaṃṣu . pā 1 vachalā melānevatasuddhā, bo
27 dukhāpikhā, goḍajā | dhvākā ināya . gogrāsa
sāyatā . kumhalapūjā bāhāache. yajamāna |
abhiṣeka, candanādi . sagoṇa . āśīrvvāda. kalaśa
lhāya, śrīvacha . | prohita, puṇḍarīka . yajamāna,
dhvaja . tini, kalaśa . misāthamaṃkādi, cā | mara .
josi, nā nau, chatra . ācāryya, śaṃṣa . citrakāri,
upadohinī mā | lakostaṃ biya. rājasa julasā khāla
sahīna chula . lavalhāya, om jāta-

¹⁷⁸ Read: brahmaṇe.

¹⁷⁹ Read: subhikṣaṇaṃ.

¹⁸⁰ Read: ayam ūrjjāvato vrkṣa.

¹⁸¹ Read: urjjiva.

¹⁸² Read: caruprāśananamantraḥ.

Ritual of the Day Before

On the day before marriage (*dusala*¹⁸⁸), the priest and other persons should necessarily cut their toenails. One should go (to the potter) for worshipping clay (*cāpūjā*).¹⁸⁹ The wife-taker should prepare two lumps of the clay. Two sets (of ritual implements) should also be prepared. Having performed the ritual according to the rule, one should come back home. The welcoming woman (of the wife-giver) should wait and receive (the groom) in the main entrance.

In case of royal (marriage), the groom should be waited and received in the main entrance.¹⁹⁰

One should perform *yavodaka*, having recited the mantras silently at Cucā.¹⁹¹ One should perform *yavodaka* according to the rule. At the auspicious time (*yathākarmasa*),

21^v

let the eldest (woman of the clan) bring the groom¹⁹² by pulling his hands. Let him be seated on (a seat marked with) *svastika* facing east. Worship with a lamp, a measuring vessel and a key.¹⁹³ (Perform) the purification rite. Let flowers be offered. One should offer sandalwood and so on. (Offer) sandalwood and so on, (offer) *sagā*, and (give) blessings. (Give) *dakṣiṇā* (to the groom). (Make) recitations and Vedic praises. The elders and others should offer sandalwood etc. and give blessings. One should send (someone to a temple nearby) to worship. Throw popped rice (*pratiṣṭhā*, to consecrate the groom). (Perform) waving of lamp (*ārati*) together with a wooden measuring vessel and throw popped rice (*pratiṣṭhā*). (Let him/her) grind black lentils. One should take (him) to the upper floor by pulling hands. Feed the rice meal (*dusala-jā*) of the day prior (to the main day). The bride to be welcomed (in the groom's house on the next day) should also perform *yavodaka*, and having done so, she should be fed the rice

meal of the day prior (to the main day). Thus are the rules for the day prior to the ritual.

Rules for the Main Day of the Marriage

Worship of the Flasks

(Now) the rules for the ritual implements to be arranged on the following (main) day. The *brahmā* flask, the eight (auspicious) flasks, the (auspicious) serpent flask (*nāgapva*), and the *yakṣa-yakṣaṇī-śrīlakṣmī* flasks, (the flasks for) the deities of the outer gate (such as Gaṇeśa and Kumāra) and so on should be arranged to the east of the fire-place.

In case of royal (marriage),

22^r

offer collectively an ornament, a shield, a sword, gold, barley and water.

One should worship Gaṇeśa, wait and receive (the bride) at the gate. *Yavodaka* should be performed according to the rule. Let the Śivācārya worship the Brahmā (flask). One should perform the purification rite for the Brahmā (flask, reciting) *rakṣoḥaṇaṃ valagahanam* (VS 5.23). (One should offer) *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). (One should offer) a lamp (reciting) *tejo 'si* (VS 22.1). (One should worship with) a lamp, a measuring vessel and a key (reciting) *agnir mūrdhā divaḥ* (VS 3.12) and *tvam yaviṣṭha dāśuṣo* (VS 13.52). One should wave the lamp, the measuring vessel, the key and *sagā* (reciting) *svasti no mimītām* (RV 5.51.11) and so on. Let the eldest woman make an offering of oil to the Brahmā (flask). (Offer) oil (reciting) *kāṇḍāt kāṇḍāt prarohanti* (VS 13.20). (Offer) *koḍa*¹⁹⁴ (reciting) *dirghāyutvāya balāya* (VSK 3.9.6). Let (the Citrakāra) draw eyes on the Brahmā (flask). One should offer *dakṣiṇā* of four coins in the hands of the Citrakāra. The mantra for drawing the eyes is *tac cakṣur devāhitaṃ* (VS 36.24).

¹⁸⁸ The day prior to the main ritual day.

¹⁸⁹ This worshipped clay is used for making Alīdyah.

¹⁹⁰ According to Mahendra Śarmā, previously the groom was also invited to the bride's house for the *dusala* day and the clay worship.

¹⁹¹ *Cucāche*, certain households in the southern direction of the Bhaktapur Durbar square belonging to the Rājopadhyāya Brahmins.

¹⁹² The same applies to the bride's house as this ritual of *dusala*-day is performed in both houses simultaneously.

¹⁹³ Performed normally by an elderly woman from the clan.

¹⁹⁴ *Koḍa* (var. *kola*) is a powder made of rice or barley used for cleaning the face and the body.

22^v

Offer sandalwood etc. and *sagā* (reciting) *yad adya kac ca* (VS 33.35). (Worship with) vermilion (reciting) *tvaṃ yaviṣṭha dāśuṣo* (VS 13.52). (Offer) *sagā* (reciting) *dadhikrāvṇo akāriṣaṃ* (VS 23.32). (Offer) flowers (reciting) *dhāmacchad agnir indro* (VS 18.76). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). (Wave) the lamp (reciting) *tejo 'si* (VS 22.1). Recite *mano jūtir* (VS 2.13) and throw popped rice (*pratiṣṭhā*). One should perform the rite of placing the flasks according to the rule.

In case of a royal (marriage), there would be thirty-two flasks. (Place a flask) marked with a *śrīvatsa*¹⁹⁵ in the east (of the fire-place). (Place a flask) marked with a lotus-flower symbol in the south (of the fire-place). (Place a flask) marked with a flag in the west (of the fire-place). (Place a flask) marked with a *kalaśa* in the north (of the fire-place). (Place) two flasks marked with fishes to the north of the sacrificial lion-throne (*yajñasiṃhāsana*). For offering of oil, (place) two flasks marked with *cāmara*¹⁹⁶ to the north of the sacrificial lion-throne. For offering of *phalina*¹⁹⁷ food, (place) two flasks marked with *cāmara* at Nyā-kvaṭakhā¹⁹⁸.

23^r

(Place) two (flasks) at the main entrance. (Place) a flask marked with triple glorious goddess Dumāju¹⁹⁹. (Place) a flask marked with triple glorious Vākuraṇamkha²⁰⁰. (Place) a flask marked with a lotus-flower at (the place of) triple glorious Māneśvari²⁰¹. (Place a flask) marked with *śrīvatsa* at the triple glorious Pithu. (Place a flask) marked with a parasol at the triple glorious Duthu²⁰². (Place) one (flask) below the staircase in the north. (Place) one (flask) at the cooker's room (*suvāra-kuthi*). (Place) one (flask) at the room of the person who cooks in a feast (*bhādila*). Twelve (flasks) remain in the *maṇḍala*.

If with one's own (i.e. Brahmins), there will be sixteen flasks. (Place a flask) marked with *śrīvatsa* in the east (of the fire-place). (Place a flask) marked with a conch-shell in the south (of the fire-place). (Place a flask) marked with flag in the west (of the fire-place). (Place a flask) marked with *kalaśa* in the north (of the fire-place). (Place) a flask marked with fish to the north of the sacrificial lion-throne (*yajñasiṃhāsana*). For offering of oil, (place) eight (flasks at the) fire-sacrifice place, (place) a flask marked with

23^v

cāmara to the north of the sacrificial lion-throne. For the offering of *phalina* food, (place) a flask marked with a parasol at triple glorious Mūlatale²⁰³. (Place) a betel pouch. (Place) a flask marked with a lotus-flower at the Capalitale²⁰⁴. Thus are the rules of implementing flasks.

Let the eldest (woman) bring the girl to be married by pulling her hands. Let her be seated facing east on the *svastika* seat placed north of the sacrificial lion-throne (reciting) *asuragṇam indrasakhaṃ* (RVKh 2.4.1b). Perform purification (reciting) *rakṣoḥaṇaṃ valagahanam* (VS 5.23). Offer *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). Offer lamp reciting *tejo 'si* (VS 22.1). The person performing marriage should offer flowers to the Brahmā (flask). The priest should sprinkle water from the flask with the fish symbol (reciting) *devasya tvā savituḥ* (VS 1.10). Spread pieces of fruits (*silapene*).

In case of royal (marriage), one should implement two flags and a canopy (reciting) *tava vāyav ṛtaspace* (VS 27.34).

Worship with lamp, measuring vessel and key (reciting) *agnir mūrdhā divaḥ* (VS 3.12),

24^r

and *tvaṃ yaviṣṭha dāśuṣo* (VS 13.52). One should wave with lamp, measuring vessel, key and *sagā* (reciting) *svasti no mimītām*

¹⁹⁵ A mark depicting an endless knot, one of the eight auspicious symbols (*aṣṭamaṅgala*). The other symbols are a lotus flower, a flag, a flask, fish(es), a *cāmara* fan, a parasol and a conch-shell.

¹⁹⁶ A fan made of yak's hair, also one of the eight auspicious symbols.

¹⁹⁷ Food without salt such as fruits, ghee, honey, or milk.

¹⁹⁸ DCN p. 263 refers to *nyā koṭākhā* as a name of a place.

Kvaṭakhā means an outer door.

¹⁹⁹ One of the mother goddesses particularly worshipped by the royal families of Bhaktapur. She is also identified with the goddess Kubjikā. Cf. Shrestha 2004: 11-24.

²⁰⁰ According to Mahendra Sharma, this might be the Goddess Vamkuli (Var. Vākuli), also identified as the goddess Dhānyeśvari.

²⁰¹ A royal goddess, also identified as Taleju.

²⁰² The main room or the main tutelary deity in the shrine.

²⁰³ The shrine of goddess Taleju at the Bhaktapur royal palace.

²⁰⁴ One of the shrines of the tutelary deity belonging to the Brahmins and some other castes of Bhaktapur.

(RV 5.51.11) and so on. The priest should wave the basket²⁰⁵ (reciting) *kāṇḍātkāṇḍāt prarohanti* (VS 13.20). Let the eldest woman offer oil. (Sprinkle) oil on (the bride's) legs, hands, and forehead (reciting) *kāṇḍātkāṇḍāt prarohanti* (VS 13.20). Sprinkle also with *koḍa* (reciting) *dirghāyutvāya balāya* (VSK 3.9.6). One should give sandalwood etc., and *sagā*. Mark (the forehead) with vermilion (reciting) *yad adya kac ca* (VS 33.35). Offer vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52), *sagā* (reciting) *dadhikrāvṇo akāriṣaṃ* (VS 23.32), and flowers (reciting) *brahmaṇaspate tvam* (VS 34.58). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīryā* (VS 12.89), and the lamp (reciting) *tejo 'si* (VS 22.1). Throw popped rice (*pratiṣṭhā*, reciting) *mano jūtir* (VS 2.13). The priest should wave (a plate on which) a moon-disk (*candramaṇḍala*) (is drawn, reciting) *imaṃ devā asapatnaṃ* (VS 10.18). Worship the barber's hands. Offer water for washing hands, vermilion, sacred thread, flowers, and a *dakṣiṇā* of four coins (to the barber).

24^v

Hand over the (plate to the barber on which) a moon-disk (is drawn).

The eldest woman should take the bride by pulling her hands (reciting) *asuragṇam indrasakhaṃ* (RVKh 2.4.1b). Let (the bride) grind black lentils in the northern direction (reciting) *suśārathir aśvān* (VS 34.6). Let the bride be taken to the backyard²⁰⁶ by pulling her hands. Let her be seated on the *svastika* seat facing east. One should anoint her and have her toenails pared. Let her take a bath. Give her the cloth from the brass plate. Let her change her underwear too. Thus is the rule of offering oil.

If the girl of one's own (i.e. a Brahmin family) is to be given away, offer oil in the *yajñamaṇḍapa*. The offering of red powder and so on should be done according to the rule. Then, offer *phalina* food in the *yajñamaṇḍapa*.

The girl to be received in (the house of) one's own (i.e. Brahmins) should offer oil after performing the flask-worship. Then offer vermilion.

In case of royal (marriage), have the rite done at Itā-cuka²⁰⁷ (reciting) *jāmbīratīlaguḍaṃ ca guḍaṃ ca rajanī tathā, ādrakaṃ lava-*

25^r

ṇam ātmyantu lājāṃ durvaṃ ca akṣataṃ.²⁰⁸

According to the (auspicious time announced by the) astrologer, let the applying of the vermilion, and the flask-worship be performed. The Brahmin should perform the flask-worship, and recite the Veda according to the rules. (Offer) incense (and) light. Speak silently the prayers. (Sing) praises.

(At) the auspicious time (*yathākarmasa*): here, having offered a *vaṃki* dress together with *sagā*, let her wear the dress. The eldest woman should take the bride by pulling her hand to the north and let her seat facing east on the *svastika* seat in the vermilion *maṇḍala*. (Perform) purification (*nṛmachana*, reciting) *rakṣohaṇaṃ valagahanaṃ* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). (Offer) lamp (reciting) *tejo 'si* (VS 22.1). Let the bride offer flowers and rice grains. The Joṣī should sprinkle with the water from the *arghapātra*. Give flowers (while reciting) *sāntika* (verses). Spread pieces of fruits (*silapene*, reciting) *tava vāyav ṛtaspace* (VS 27.34). Worship with lamp, measuring vessel and key (reciting) *agnir mūrdhā divaḥ* (VS 3.12) and *tvam yaviṣṭha dāśuṣo* (VS 13.52). Wave with the lamp, measuring vessel, key

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and *sagā* (reciting) *svasti no mimītām* (RV 5.51.11) and so on. Offer *nipni khavapāsa*. Offer vermilion from the container (*cemuṃ*)²⁰⁹. Let the priest offer the items as necessary. The priest and everyone should receive (them). Offer vermilion to the bride. Let

²⁰⁵ *Limi*, a basket woven of bamboo reeds.

²⁰⁶ Cf. DCN p. 442.

²⁰⁷ One of the courtyards inside the Bhaktapur royal palace.

²⁰⁸ Unidentified verse referring to eight things offered during the rite: citron (*jāmbīra*), sesame seeds (*tila*), molasses (*guḍa*), grape (*rajanī*), ginger (*ādraka*), salt (*lavaṇa*), popped rice (*lājā*), darbha grass (*durva*) and unbroken rice grains (*akṣata*).

²⁰⁹ An abbreviated form of *cetamuṇa* or *cetamuta*.

²¹⁰ A musical ensemble associating *pāyṭā* trumpets and drums.

*pañcatāla*²¹⁰ be played. (Recite) **For this (mantra) *Om sumāṅgalīr, Prajāpati is the divine seer, Sumāṅgalī is the deity, the meter is triṣṭubh. At the (moment of) worshipping (the girl with) vermilion, (this is) the application.***²¹¹ (Then the priest should pronounce) **For the sake of success of the vermilion, keep it on your head. May your husband live long, make your son's life auspicious**²¹². (The priest should recite) the Veda: *śrīś ca te lakṣmīś* (VS 31.22); *dakṣiṇata u haika ...* (ŚB 8.4.4.11)²¹³.

26^r

(The groom should) put a (golden) ring marked with the letter *cira* on the left ring-finger (of the bride, reciting) *hiraṇyavarṇāṁ hariṇīm...* (RVKh 2.6.1). Hand over the vermilion container (reciting) *śrīś ca te lakṣmīś* (VS 31.22). Offer sandalwood (paste) etc. and *sagā* (reciting) *yad adya kac ca* (VS 33.35). (Offer) vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). (Offer) *sagā* (reciting) *dadhikrāvṇo akāriṣaṁ* (VS 23.32). (Offer) flowers (reciting) *śrīś ca te lakṣmīś* (VS 31.22). Offer a dress (reciting) *vasoḥ pavitram asi* (VS 1.3). Having done this, wave the vermilion container together with *sagā* (reciting) *svasti no mimītām* (RV 5.51.11) and so on. Offer the vermilion container. Offer vermilion from the container. Let *pañcatāla* music be played. (Recite) **For this (mantra) *Om sumāṅgalīr, Prajāpati is the divine seer, Sumāṅgalī is the deity, the meter is triṣṭubh. At the (moment of) worshipping (the girl with) vermilion,***

26^v

(this is) the application. (Then the priest should pronounce) **For the sake of success of the vermilion, keep it on your head. May your husband live long, make your son's life auspicious.** (The priest should recite) the Veda: *śrīś ca te lakṣmīś* (VS 31.22); *dakṣiṇata u haika ...* (ŚB 8.4.4.11). Make a

mark with gold and sandalwood (paste on forehead, reciting) *hiraṇyagarbhaḥ sam avartata* (VS 13.4). (Let the groom) put a (golden) ring marked with the letter *prāṇa*²¹⁴ on the right ring-finger (of the bride, reciting) *hiraṇyavarṇāṁ hariṇīm* (RVKh 2.6.1). Hand over the vermilion container (reciting) *śrīś ca te lakṣmīś* (VS 31.22). Offer sandalwood etc. and

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sagā with blessings. (Offer) sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35). (Offer) vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). (Offer) *sagā* (reciting) *dadhikrāvṇo akāriṣaṁ* (VS 23.32). (Offer) flowers (reciting) *śrīś ca te lakṣmīś* (VS 31.22). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). Wave lamp (reciting) *tejo 'si* (VS 22.1). (Recite) *mano jūtir* (VS 2.13) and throw popped rice (*pratiṣṭhā*). Give *dakṣiṇā*. Recitation. Sprinkle water while reciting (the mantras). (Give) sandalwood (paste) etc. with *sagā* and blessings. Release the (Sun as the) witness. Send the *bali* offering of the flask-worship (*kalaśārcana*) to different places. This concludes the rules for the flask-worship relating to vermilion offerings.

Welcoming Rites for the Bridegroom

Then, if it is at the (house of) wife-taker, the rites of offering oil and the offering of *phalīna* food at the flask-worshipping place should be done according to the rules. If it is at the wife-giver's (house), the male (groom) should be taken to the fire-sacrifice place. Let the eldest woman pull his hand and have him seated

27^v

on the *svastika* seat facing east in the south of the fire-sacrifice place (reciting) *asuraghnām indrasakhaṁ* (RVKh 2.4.1b). (Perform) puri-

²¹¹ This *viniyoga* should generally be followed by the mantra *sumāṅgalir iyaṁ vadhūr imāṁ sameta paśyata, saubhāgyam asyai datto'yāthāstaṁ vi paretana* (RV 10.85.33).

²¹² Unidentified verse.

²¹³ This mantra is generally recited during the *paṭalāñchana* rite of the marriage. Cf. VP-Rāṇā/Baṭṭarāi pp. 57-58.

²¹⁴ The meaning of both rings together is "long life".

fication (reciting) *rakṣoḥaṇam valagahanam* (VS 5.23). (Offer) *bali* (reciting) *adhy avo-cad adhivaktā* (VS 16.5). (Offer) lamp (reciting) *tejo 'si* (VS 22.1). (Recite) *devasya tvā savituḥ* (VS 1.10). Spread pieces of fruit (*śilapene*).

In case of royal (marriage), put two flags and spread a canopy (reciting) *tava vāyav ṛtaspace* (VS 27.34).

Worship with lamp, measuring vessel, and key (reciting) *agnir mūrdhā divaḥ* (VS 3.12) and *tvam yaviṣṭha dāśuṣo* (VS 13.52). Wave with the lamp, wooden measuring vessel, key, and *sagā* (reciting) *svasti no mimitām* (RV 5.51.11) and so on. Offer dresses (reciting) *vasoḥ pavitram asi* (VS 1.3). Offer *phalina* food (reciting) *trātāram indram* (VS 20.50). Hand over the yellow thread (*śatabṛndikā*, reciting) *ā kṛṣṇena rajasā* (VS 33.43). Give *sagā* with sandalwood (paste) and so on. Give sandalwood (paste reciting) *yad adya kaccā* (VS 33.35). Give vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). Give *sagā* (reciting) *dadhikrāvṇo akāriṣam* (VS 23.32). Give flowers (reciting) *brahmaṇaspate tvam* (VS 34.58). Wave Alīdyah (reciting) *śivo nāmāsi* (VS 3.63).

28^r

Winnow with a pair of *hāsā*²¹⁵ (to the participants, reciting) *tava vāyav ṛtaspace* (VS 27.34). Give *prasāda* (to the participants, reciting) *svasti na indro* (VS 25.19). Offer portions of rice grains (*kebādhāna chuyake*, to the bride, reciting) *prajāpate na tvad* (VS 10.20). Worship the wooden measuring vessel (reciting) *yāḥ phalinīryā* (VS 12.89). Offer light (reciting) *tejo 'si* (VS 22.1). Throw popped rice (*pratiṣṭhā*, reciting) *mano jūtir* (VS 2.13). (Make) the ritual decision for food (*annasamkalpa*). (Offer) *dakṣiṇā*. (Perform auspicious) recitations. Finish the rite after reciting Vedic praises and performing ritual bath (with the water) from the flasks.

The eldest woman should take (the groom)

by pulling his hands (reciting) *asuragṇam indrasakham* (RVKh 2.4.1b). Let him grind black lentils in the northern direction (reciting) *suṣārathir aśvān* (VS 34.6).

In case of royal (marriage), take him from the *maṇḍapa* by pulling his hands towards the way to the *navarātra* room (in the palace), take him upstairs using the stone steps, and take him to the ground floor of Tavacapali²¹⁶. Then, from the first floor of Tavacapali, lead him to the *sindhraleva* room (in the palace).

If with one's own (i.e. Brahmins), (take him to) Mūlatale. Let him eat *phalina* food with beaten rice. Having offered *phalina* food,

28^v

give clothes to the Joṣī. Do not pollute the *salāpā* saucer, the coloured block print of a cow-face (*sāpākhvāla*), and the yellow thread (*śatabṛndikā*). Send offerings to the shrine of the tutelary deity and so on. Feed him *phalina* food with beaten rice. Send (the impure food and left-overs) to the Kalādyah. Thus are the rules for offering *phalina* food.

In case of royal (marriage), (the family) should wait and welcome the bride or the son-in-law at the main gate.

The son-in-law who comes to take the girl, should enter (the house) only after performing the welcoming purification rite (*balim piyāva*). If it is with the wife-taker, the girl should be waited and welcomed at the main gate. Then, one should (perform the rite of) welcoming the groom. (The father-in-law should ritually) wash (his) mouth. After the father-in-law has worshipped the Sun, (recite) the ritual decision starting with **today etc.; for the purpose of the rites of kanyādāna and welcoming the groom, I offer water to the Sun, salutations.** (Recite) *ā kṛṣṇena rajasā* (VS 33.43). (Make) the mental commitment (*nyāsa*). Worship the water pot (reciting)

²¹⁵ A circular winnowing tray made of bamboo.

²¹⁶ Var. Tavacapāla, name of a place in Bhaktapur.

29^r

To the groom, the embodiment of Viṣṇu, (I offer) this seat, salutations; flowers, salutations. This is one way (of recitation), (another one is:) To the son-in-law, the embodiment of Viṣṇu, (I offer) this seat, salutations; flowers, salutations. Likewise, (offer) water for washing feet, flowers, water for washing hands, sandalwood paste, sacred thread, flowers, incense, light and *dakṣiṇā*. Now, (worship with) incense etc. Then, one should make a *maṇḍala* in front of the son-in-law. The mantra for sprinkling with the mixture of vermilion and water (is) *pūrā indrena* ...²¹⁷ The mantra for sprinkling the ground with the mixture of vermilion and water (is) *madhukaitabhamedena*...²¹⁸ The mantra for smearing the ground (with the *gandhodaka*) using right hand while adding it with the left hand (is) *sodhitā prthivī* ...²¹⁹

29^v

Having made a *maṇḍala* of the size of a palm (*hastapramāṇa*), place flowers and unbroken rice (*akṣata*) in the middle of it. Complete the drawing of the *maṇḍala* using yellow vermilion. (Draw) three (outer circles). Place portions of rice grains (*kebo*). In the outer (circle for) Indra etc.²²⁰, (put) ten (portions of rice grains). In the inner (circle for) Jayā etc.²²¹, (put) eight (portions of rice grains). In the further inner (circle for) Sadyojāta etc.²²², (put) five (portions of rice grains). In the centre, (for) Tridevatā²²³, (put) three (portions of rice grains). While holding the sandalwood and vermilion, place flowers, a betel pouch and *dakṣiṇā* in the *maṇḍala*. Then, worship of the *maṇḍala* (reciting) *Oṃ, to Gaṇapati, salutations; Oṃ, to the Gurus, salutations;*

30^r

*Oṃ, to the guardian of the door*²²⁴, salutations; *Oṃ, to the territory-protecting deity, salutations; Oṃ, to the power of the vessel (ādhāraśakti)*²²⁵, salutations; *Oṃ, to the seat*

of Ananta (i.e. Viṣṇu), salutations; *Oṃ, to the seat of Skanda* (i.e. Śiva), salutations; *Oṃ, to Nārāyaṇa, salutations; Oṃ, to the seat of the lotus, salutations; Oṃ, to the seat of the leaf, salutations; Oṃ, to the seat of the filament, salutations; Oṃ, to the seat of the pericarp, salutations; Oṃ, to Ṛgveda, salutations; Oṃ, to Yajurveda, salutations; Oṃ, to Sāmaveda, salutations; Oṃ, to Atharvaveda, salutations.*

Worship of the outer *maṇḍala* (with ten deities of direction, reciting) *Oṃ, to the seat of Indra, salutations; Oṃ, to Agni, salutations; Oṃ, to Yama, salutations; Oṃ, to Nairṛti, salutations; Oṃ, to Varuṇa, salutations; Oṃ, to Vāyu, salutations; Oṃ, to Kuvera, salutations; Oṃ, to Īśāna, salutations; Oṃ, to Ananta, salutations; Oṃ, to Brahma, salutations.*

Worship of the inner *maṇḍala* (with eight mother goddesses, reciting) *Oṃ, to Jayā, salutations; Oṃ, to Vijayā, salutations; Oṃ, to Ajitā, salutations; Oṃ, to Aparājītā, salutations; Oṃ, to Jambhānī, salutations;*

30^v

Oṃ, to Stambhānī, salutations; Oṃ, to Mohinī, salutations; Oṃ, to Ākarṣaṇī, salutations.

Worship of the inner *maṇḍala* (with five faces of Śiva, reciting) *Oṃ, to Sadyojāta, salutations; Oṃ, to Vāmadeva, salutations; Oṃ, to Aghora, salutations; Oṃ, to Tatpuruṣa, salutations; Oṃ, to Īśāna, salutations.*

Worship of the centre (of the *maṇḍala* with the Trimūrti, reciting) *Oṃ, to the maṇḍala of Brahmā, salutations; Oṃ, to the maṇḍala of Viṣṇu, salutations; Oṃ, to the maṇḍala of Rudra, salutations; Oṃ, to the moon-disk, salutations; Oṃ, to the fire-disk, salutations; Oṃ, to the maṇḍala of the groom, salutations.*

(Offer) *dakṣiṇā*, sandalwood etc. Offer incense, light and *naivedya*. (Perform) silent recitations of prayers. (Sing) praises. (Recite)

²¹⁷ Unidentified verse.

²¹⁸ Unidentified verse.

²¹⁹ Unidentified verse.

²²⁰ The ten protectors of directions – Indra, Agni, Yama, Nairṛti, Varuṇa, Vāyu, Kuvera, Īśāna, Ananta and Brahma.

²²¹ The eight *yakṣiṇīs* – Jayā, Vijayā, Ajitā, Aparājītā, Jambhānī, Stambhānī, Mohinī and Ākarṣaṇī.

²²² The five faces of Śiva – Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.

²²³ Brahmā, Viṣṇu and Śiva.

²²⁴ Bhairava?

²²⁵ Cf. Dkv, 13^v (Gutschow / Michaels 2008: 222).

Obeisance to the *maṇḍala* and to the ruler of the essence of everything; *bhūr bhuvaḥ svaḥ*, to the *maṇḍala* of brightness, salutations to you. Now, (offer) fragrant materials and so on.

Praises to the groom: You consist of all the divinities such as *siddhas*, *gandharvas*, *kinnaras*, the protectors of the world such as Indra, the Eight Mother Goddesses Jayā and so on, the five faces (of Śiva) Sadyojāta and so on, the three gods Brahmā and so on.

31^r

O, son-in-law, you are the manifestation of Viṣṇu, and you are the *maṇḍalas* of moon, sun and fire. All the thirty among the seers are contained in your body.

Now, offer fragrant materials and so on. The father-in-law should recite the mantra joining his palms: *yadi tvam patito ...* (JN 148).²²⁶ The son-in-law should recite *yadi kanyā*²²⁷ and so on. The father-in-law should recite **I give my daughter, who is of good character, pleasant, a knower of the five elements, to you, the invited one.**²²⁸

The son-in-law should recite: **The girl who is of the nature of purifying both clans, I certainly receive her in the presence of the sacred fire and the gurus.**²²⁹

While holding fruits, the father-in-law (should recite) **You are invited as the son-in-law who grants fearlessness and merit. Today, I give (to you) (my) daughter as a gift (*kanyādāna*), make me victorious.**²³⁰

Concluding of the *maṇḍala*. The father-in-law, while holding fruits and flowers from the *maṇḍala*, should recite the mantra.

31^v

At the (auspicious) time of the *kanyādāna*, (recite) **Today etc.; on the auspicious day, on the (auspicious) lunar mansion, at the good constellation, on this day of marriage accompanied by the (auspicious) *karaṇa***²³¹, may you be victorious. At the time, in the

presence of fire, the father will give you (this lady) who is bathed or not, free of disease, not mutilated, not fallen, not impotent, free of ten faults.

(The father should) give fruits, flowers and cleansing water (to the groom, reciting) **For the sake of giving of the girl, please receive (this).** The groom should pronounce: **I certainly take (the girl).** Give everything in the *maṇḍala* to the groom.

Dismiss the (deities in the) *maṇḍala* (reciting) *devā gātuvīdo* (VS 8.21). Release the (Sun as) witness. The father-in-law (should recite) **I choose you.** The son-in-law (should recite) **I have been chosen.** Sprinkling with water to the father-in-law by the groom. Here ends the rite of welcoming (the groom).

The Gift of the Daughter I: Welcoming of the Bridegroom

From here, the rite of *kanyādāna*. The father-in-law should offer water to the Sun (and recite)

32^r

For the purpose of the ritual of *kanyādāna* ... (Recite) *ā kṛṣṇena rajasā* (VS 33.43). (Make) the mental commitment.

The *father*-in-law should offer a seat (to the groom, reciting) **After having ordered a seat (for him)**²³² (*sādhu bhavānāstām ...*, PG 1.3.4). Offer a seat (to the groom reciting) **When this Gautama came ...** (BĀU VI.2.2.4-5). The father-in-law should join his palms together (reciting) **May he seat well, we will honour you** (PG 1.3.4). The groom recites: **(Please) worship (?)**.²³³

Two *viṣṭaras*²³⁴ should be given by the father-in-law (reciting) three times (**This is**) the *viṣṭara* (seat) (PG 1.3.6); **atha yaja(mā) no ...**²³⁵; take the *viṣṭara* (seat). The groom (should recite): **I take the *viṣṭara* (seat)** and so on.

²²⁶ Cf. Dharmakośa (1981: 1894).

²²⁷ Cf. folio 37v: *om yadi kanyāguṇopetā daśadoṣa-vivarjitā, tadā 'ham pratigrhṇāmi devāgnigurusannidhau. "Om, if the girl has obtained qualities and she is free from ten faults, I receive her in the presence of the sacred fire and the gurus."*

²²⁸ Unidentified verse, tentative translation.

²²⁹ Cf. folio 37v: *om ubhaukulaviśuddhaḥ syātsvarupīmapi vanyakā. avaśyaṃ pratigrhṇāmi devāgnigurusannidhau.* This verse partly matches with Dharmakośa (1981: 1895) referring to *Vivāha-saukhyam*, 5: *ubhayakulaviśuddhe jñānaśīle surupe prathamavayasi dadyāt kanyakāṃ yauvanasthe.*

²³⁰ Unidentified verse.

²³¹ One of the eleven astrological divisions of the day.

²³² This is the beginning of a story of BĀU VI.2.2.4-7, in which Gautama is received by Pravāhaṇa Jaivali. Cf. VP-Marasini V.S. 2057: 157 (Bechler 2007: 58f.)

²³³ It is not clear to whom it is addressed.

²³⁴ Seat made of bundles of *kuśa* grass.

²³⁵ = ŚB 14.3.1.24.

32^v

The water for washing feet should be given by the father-in-law (reciting to the groom) three times **(This is) the water for washing feet** (and reciting) *atha yajamānam dadāti ...*²³⁶; **take the water for washing feet**. The groom (should recite): **I receive the water for washing feet** and so on. Give (the water) three times. The father-in-law should wash the feet (of the groom). The groom should sip (some) water silently.

The father-in-law should offer water for sipping (reciting to the groom) three times **(This is) the arghya water; tad evāvarundhe ...**²³⁷; **take the water**. The groom (should recite): **I receive the water** and so on.

The father-in-law should wash hands (of the groom). (He) should give (the water) three times, and the water for sipping (reciting) three times **(This is) the water for sipping**;

33^r

*ayāyudābhavati ...*²³⁸; **receive the water for sipping**. He should give (the water for sipping) three times. The groom (should recite): **I receive the water for sipping** and so on.

(Recite) *madhūrparkā ...*²³⁹. Let the father-in-law offer *madhuparka*²⁴⁰ (reciting) three times **(This is) the madhuparka; dadhimadhughṛta ...**²⁴¹; *madhu mādhvībhyām madhu ...* (ŚB 14.1.4.13); **receive the madhuparka**. The groom (should recite): **I receive the madhuparka** and so on. The groom should sip (the *madhuparka*) three times silently.

33^v

The groom touches his own body parts with the mantra **May the speech be in me (vāñma āsye astu ...**, PG 1.3.25) and so on.

The father-in-law should utter three times holding the *kuśa* grass: **(This is) the cow** (PG 1.3.26); *atha gāmāhvayati jaghanena ...* (ŚB 14.2.1.7); **receive the cow** (represented by

the *kuśa* grass). The groom should utter: **I receive the cow** and so on.

Then, the father-in-law should offer dresses to the groom. Give a *dhōti*²⁴² (reciting) *asmadrātā devatrā gacchata ...* (VS 7.46b). Offer sacred thread (*jonā*, reciting) **The sacred thread is the highest purifier (yajñopavītaṁ paramaṁ pavitram**, PG 2.2.11).²⁴³ (Give) an upper garment (reciting) **In the manner in which Bṛhaspati put the dress of immortality on Indra, I put (this dress) on you; may you have long life, strength and splendour (yenendrāya bṛhaspatir ...**, PG 2.2.7). (Give) an upper (or outer) garment (*uttarīya*, reciting) **He then should put on a dress that has not been washed nor soaked in lie (reciting) "For wearing (the dress), for bringing fame, and for long life, I will reach old age (and) live a hundred autumns; for the growth of wealth I shall clothe myself" (paridhāsyai yaśodhāsyai ...**, PG 2.6.20 ≈ KŚ VII.2.18).

34^r

(Give) a shawl (reciting the verse) **With glory (come) to me, Heaven and Earth, with glory, Indra and Bṛhaspati; may glory and fortune come to me! May glory fall upon me! (yaśasā mā ...**, PG 2.6.21) Give a turban (*betālī*, reciting) *yuvā suvāsāḥ parivīta ...* (RV 3.8.4); *athāto vasor dhārām ...*²⁴⁴ (Give) an ornament (reciting) **You are an ornament, may more ornaments be for you! (alaṅkaraṇam asi ...** PG 2.6.26); *athato dakṣiṇānām ...*²⁴⁵

34^v

Offer sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35); *sarvasurebhyanu ...*²⁴⁶. Offer vermilion (reciting) *tvaṁ yaviṣṭha dāśuṣo* (VS 13.52); *tvaṁ yaviṣṭha dāśuṣa iti ...* (VS 13.52, ŚB 7.5.2.39). Offer rhododendron (*tākasvām*, reciting) **The flowers that Jamadagni brought for faith, love, the Indra of senses I take with glory and fortune (yā āhāraj jamadagniḥ ...**, PG 2.6.23). *eṣāṁ vai bhūtānām ...* (BĀU 6.4.1). The father-in-law

²³⁶ ≈ ŚB 14.3.1.22.

²³⁷ ≈ ŚB 3.3.4.31.

²³⁸ Unidentified verse.

²³⁹ Unidentified verse.

²⁴⁰ A mixture of yoghurt, honey, and ghee.

²⁴¹ ŚB 14.9.4.25 (≈ BĀU 6.4.25).

²⁴² A long piece of cloth to wrap around the lower body.

²⁴³ There is a dispute about the origin of this mantra: see Chr. Zotter 2009: 213 fn 49.

²⁴⁴ ≈ ŚB 9.3.2.1.

²⁴⁵ ≈ ŚB 14.3.1.32.

²⁴⁶ Unidentified verse.

should give silently a dress for the virgin²⁴⁷ to the groom.

35^r

The groom should recite (holding) the dress: **May you reach old age. Put on (the dress)** (*jarām gaccha ...*, PG 1.4.12) and so on. He should then put on the dress to the bride with the mantra **The goddesses who spun ...** (*yā akṛntannavayam ...*, PG 1.4.13).

The bride and groom are anointed and they touch each other's arms while the mantra is recited three times each (by the groom) **May the Viśve Devāḥ together with the waters join our hearts; with Mātariśvan, Dhātṛ and Udeṣṭṛī one should give us** (*samañ-jantu viśve devāḥ ...*, PG 1.4.14); *hṛdaye tvā manase ...* (VS 6.25).

Then, having uttered (one's own) family name (*gotra*), (the groom should) speak to the daughter (i.e. the bride):²⁴⁸ **Om, she, who is brilliant by ascetic heat, the powerful, covered by the antelope skin, carrying the twisted hair, the daughter of the Sun, has practised austerity for many years; she became famous because (people) said: "And heating herself by energy she practises austerity."**

35^v

as Indrāṇī of Indra, as Kauśalyā of Daśaratha, as Sītā of Rāma, as Mandodarī of Rāvaṇa, as Tārā of the Vālin, as Añjanā of Vāyu, as Damayantī of Nala, as Madayantī of Saudāsa, as Urvaśī of Pururavas, as Narmadā of Purukutsa, as Gaṅgā of Śāntanu, as Gāndhārī of Dhṛtarāṣṭra, as Kuntī of Pāṇḍu, as Draupadī of Pāṇḍavas, as Subhadrā of Arjuna, as Hīdimbā of Bhīma, as Bhānumatī of Duryodhana, as Chāyā (shadow) of Āditya (the Sun), as Rohiṇī of the Moon, as Buddhimatī of Gaṇapati, as Lopāmudrā of Agastya, as Maitreyī of Yājñavalkya, as Sāvitrī of Brahman, as Rukmiṇī of Viṣṇu, as Umā of Paśupati, in this way, to you,

36^r

(you shall) stay in this house, may Vasor-dhārā²⁴⁹ be delighted; *athāto maṅgalāni mähendra vā tuṇaso bhavāni suśobhavānī*.

(The mantra should) first be uttered by the groom, and then by the father-in-law.

(Now the rules for the) *kanyādāna* by the father-in-law. After laying down two (bundles of) *kuśa* grass, (the father-in-law) should give what is necessary for the sake of *kanyādāna*. Holding the *kuśa* grass, sesame seeds, water, and the girl's hands, the father-in-law should recite the ritual decision for the *kanyādāna*: **Today, on (such and such day) of the week, on (such and such) present cosmic era, on (such and such) month, on (such and such) constellation ...** The father-in-law (should recite) **May heaven give you** (*dyaus tvā dadātu ...*, PG 3.15.22). The groom (should recite): **O Earth, I receive you** (ibid.).²⁵⁰ The father-in-law should recite: **I have given, o Varuṇa king, (my) wealth (i.e. daughter) who has the divineness of the Sun; o groom, she should be taken by (you) who has the form of Viṣṇu – this is the rule**²⁵¹; to the groom, of such and such a clan, of such and such a clan segment, of such and such school (section of the Veda), to the Śarmā named such and such, to a distinguished Brahmin;

36^v

I give you this girl (who is of) such and such a clan, such and such a clan segment, such and such school, and of such and such name, together with ornaments and dresses prepared for her own body, who is dedicated to Prajāpati; for the purpose of pacifying the sins produced by the body, speech and mind; and by the wife-ness (of her) for the attainment of heaven, pleasure and emancipation. Replying by the groom (pronouncing) *Om svasti*. In this way, the giver has to recite. Let the mother stream milk (from the container). The eldest person should stream

²⁴⁷ *kumārīvārsa*, *kumārīvastra*, the dress for the bride.

²⁴⁸ What follows is rather incomprehensible. The first part is a verse quoted by Koirāla et al. V.S. 2008: 39, which addresses Pārvaṭī as *tapasvini*; the second part remains unidentified. Our translation follows Koirāla et al.

²⁴⁹ An epithet of Gaṅgā.

²⁵⁰ See p. 182.

²⁵¹ Unidentified verse; cf. VP-Rāṇā/Bhaṭṭarāi p. 130, Śarmā 1993: 63.

water (reciting) *agnaye tvā mahyaṃ ...* (VS 7.47); *sa hiraṇyaṃ pratyeti agnaye ...* (ŚB 4.3.4.28-31).

37^r

(Recite) *ko 'dāt kasmā adāt* (VS 7.48) and so on. (Offer) *dakṣiṇā* (pronouncing) **Here, for the sake of making firm the (ritual of) *kanyādāna*, I offer you the gold, as per my capacity and sacralised by the fire-god, as *dakṣiṇā*.** Sprinkling of water to the father-in-law by the groom. Here, worship the Brahmin

37^v

(who acts as the priest) of one's own side. Here ends the rules for the rite of 'gift of the virgin' (performed) by the father-in-law.

Now, the rules for the rite of *kanyādāna* (performed) by the groom's side. The father-in-law should perform *maṇḍalārcana*²⁵² according to the rules. The groom recites the mantra **If the girl has obtained qualities and she is free from ten faults, I receive her in the presence of the sacred fire and the gurus.** The father-in-law recites the mantra *āmantraṇa*²⁵³ and so on. The groom recites the mantra **The girl who is of the nature of purifying both clans, I certainly receive her in the presence of the sacred fire and the gurus.**²⁵⁴ Holding a fruit, the father-in-law (should recite) *āmantrito 'st'*²⁵⁵ and so on. The groom (should) say **I certainly receive.** Give everything in the *maṇḍala* to the groom. The groom (should recite): **I have been chosen.** Sprinkling of water to the father-in-law by the groom (reciting) *devasya tvā savituḥ* (VS 1.10);

38^r

aśvinor bhaiṣajyena (VS 20.3b); *yad adya kac ca* (VS 33.35); *tvam yaviṣṭha dāśuṣo* (VS 13.52); *ṛtavas te yajñam* (VS 26.14); *idaṃ haviḥ prajananam* (VS 19.48). Here ends the rule for welcoming the groom.

The Gift of the Daughter II: Handing Over of the Girl

Then the rules for the *kanyādāna*.²⁵⁶ The father-in-law should offer water to the Sun. The father-in-law should join palms together (and recite) **May you seat well** (*sādhu bhāvanastām ...*, PG 1.3.4) and so on. The groom (should) recite: **(Please) worship.** The father-in-law should offer the *kuśa* grass seat (reciting) **(This is the) *viṣṭara* seat** and so on.²⁵⁷ The groom (should) recite: **I receive the *viṣṭara*.** (Recite) **I am the highest one among the people, as the sun among the thunderbolts. Whoever treads me, I stand on him** (*varṣo 'smi ...*, PG 1.3.8); *svāhā sūryasya raśmaye ...* (ŚB 14.2.1.21).

38^v

(Offer) a seat (to the groom), (then offer) another seat for (his) feet. The father-in-law should give water for washing the feet (of the groom, uttering) **(This is) the water for washing the feet** and so on.²⁵⁸ The groom (should) recite **I receive the water for washing feet.** (Recite) **You are the milk of Virāj, may I obtain the milk of Virāj; may the milk of Pādyā Virāj (reside) in me** (*virājo doho 'si ...*, PG 1.3.12); *virājo nāmeti etad ...* (ŚB 9.1.2.19). The father-in-law should sprinkle water to the feet (of the groom), (then) the groom should sip (water) silently. The father-in-law should offer water (uttering) *argham* and so on.²⁵⁹ The groom should utter **I receive the *argha* water.**

39^r

(Recite) **You are the waters, may I obtain all wishes through you** (*āpaḥ sthaḥ yuṣmābhiḥ ...*, PG 1.3.13); *adbhyaḥ svāheti āpo ...* (ŚB 14.3.2.13). (Recite) the mantra for laying down (the *argha*) **I send you to the ocean, return to your source; our heroes may be unhurt, may our sap not be shed** (*samudraṃ vaḥ prahiṇomi ...*, PG 1.3.14); *samudrāya tvā*

²⁵² Worship of the *gurumaṇḍala*, cf. folio 29b.

²⁵³ Cf. folio 31r.

²⁵⁴ This verse partly matches with *Dharmakośa* (1981: 1895) referring to *Vivāhasaukhyam*, 5: *ubhayakulaviśuddhe jñānaśīle surupe. prathamavayasi dadyāt kanyakām yauvanasthe.*

²⁵⁵ Cf. folio 31r.

²⁵⁶ The following part (38r-46v) is a more detailed repetition of the rules from foll. 31v to 37v. based on PG.

²⁵⁷ Cf. folio 32r.

²⁵⁸ Cf. folio 32v.

²⁵⁹ Cr. folio 32r.

vātāya ... (ŚB 14.2.2.2). Having washed his hands, the father-in-law should offer water for sipping (reciting) *ācamanīyam* and so on.²⁶⁰ The groom should reply: **I receive the water for sipping.** (Recite) **You came to me with glory, join me with splendor; make me the beloved of all beings, the lord of all cattle, the safe one for all bodies** (*āgamanya yaśasā* ..., PG 1.3.15);

39^v
athāsyāmāśiṣa āśāsta iyam ... (ŚB 14.1.3.18).

The father-in-law should offer *madhuparka* (reciting) *madhuparka* and so on.²⁶¹ The groom (should recite) **I receive the madhuparka.** (Recite) **With Mitra's eye he looks** (at the *madhuparka*) (*mitrasya tvā* ..., VSK 2.3.4, PG 1.3.16). (The groom should) look at the sign (in the *madhuparka*, reciting) *suśadā paścād iti* ... (ŚB 14.1.3.21); *devasya tvā savituḥ* (VS 1.10); *mātā dhatte*...²⁶² (The groom should) recite the mantra while touching the ground with his right ring-finger: **Adoration to the brown-faced one; what has been damaged in you, when food was eaten, that I cut off from you** (*namaḥ śyāvasyāya* ..., PG 1.3.18).

40^r
(He should recite the mantra) three times. *yathāsthānaṃ kalpantām ity* ... (BĀU 6.4.4-5). (Recite the mantra) three times. He should taste (the *madhuparka*) three times using his left hand with the mantra **What is the essence of honey, (its) highest form (and) the delight of food, by that essence of honey, (its) highest form (and) the delight of food may I become the highest, the essence of honey and the enjoyer of food.** (*yan madhuno madhavyam* ..., PG 1.3.20); *atha dhavitirādhūnoti* ... (ŚB 14.1.3. 30). The groom should sip (some of the *madhuparka*) silently.

(Then) he should touch the corresponding parts of his own body with the mantra (reciting) **May the speech be in me, may breath**

be in my nose, may sight be in my eyes, may hearing be in my ears, may strength be in my arms, vigour be in my thighs. May my limbs be unhurt, may my body be

40^v
united with your body (*vāñma āsyē astu* ..., PG 1.3.25263), (the groom) should touch the whole body. (Recite) *sa yathā sarvāsāmapāṃ* ... (BĀU 2.4.11).

The father-in-law (should) pronounce three times *gaur* and so on.²⁶⁴ The groom (should) recite **I receive the cow** (and recite) **The mother of the Rudras,**

41^r
the daughter of the Vasus, the sister of the Ādityas, the navel of immortality; to the people who understand me, I say "Do not kill the evil-free cow, the Aditi. I kill my own and somebody else's evil." This (he should say), if he accepts (the cow) (*mātā rudrāṇāṃ* ..., PG 1.3.27).

If he wants to release (the cow), he should say: "My sin and some other's evil has been killed; may (the cow) destroy the wrong deeds of mine as well of the patron named such and such Śarmā. Let it loose, let it graze (*atha yady utsisṛkset* ..., PG 1.3.28b).

But let the *arghya* not be without flesh (*na tu evam māmso 'rghaḥ syāt*, PG 1.3.29)."

At a sacrifice and a marriage ritual he should say: "Make (it ready)" (*adhi yajñnaṃ* ..., PG 1.3.30).

Even if he performs more than one Soma sacrifice during one year, let only priests, who have received (from him) the *arghya*, officiate for him, not those who have not received it; for this has been prescribed in the Śruti (*yadyapy asaṃskṛt saṃvatsarasya* ..., PG 1.3.31). *svāhā rudrāya rudrahūtaye* ... (ŚB 14.2.2.38).

Now follows the gift of the dress by the father-in-law to the groom (which then is passed to the bride).

²⁶⁰ Cf. folios 32v-33r.

²⁶¹ Cf. folio 33r.

²⁶² Cf. ŚB 14.1.2.7.

²⁶³ It seems that the order of the body parts to be touched corresponding the mantras here are wrongly stated. The mantra *om vāñma āsyē astu* should be associated to touching of the mouth and the mantra *nasorme prāṇo'stu* should be associated to touching of the nostrils.

Cf. VP-Marasini p. 162, VP-Ghimire p. 143.

²⁶⁴ Cf. folio 33v.

41^v

Offer a *dhoti*²⁶⁵ (reciting) *asmadrātā devatrā* (VS 7.46b). Offer sacred thread (reciting) **The sacred thread is the highest purifier** (PG 2.2.11²⁶⁶). (Offer) a dress (reciting) **In the manner in which Bṛhaspati** (*yenendrāya bṛhaspatir ...*, PG 2.2.7). (Offer) an upper garment (*uttarīya* reciting) **For wearing (the dress), for bringing fame** (*paridhāsyai yaśdhāsyai ...*, PG 2.6.20 ≈ KŚ VII.2.18). (Offer) a shawl (reciting) **With glory (come) to me** (*yaśasā mā ...*, PG 2.6.21). (Offer) a turban (reciting) **A youth, well dressed** (*yuvāsuvaḥ ...*, PG 2.2.9). (Offer) ornaments (reciting) **You are an ornament** (*alaṅkaraṇam asi ...*, PG 2.6.26). (Offer) sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35). (Offer) vermillion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). (Offer) rhododendron (*tākasvāṇi*, reciting) **The flowers that Jamadagni brought** (*yā āharaj jamadagniḥ ...*, PG 2.6.23). The groom should recite the mantra for dresses (to be given) to the bride: **May you reach old age. Put on (the dress). Be a protectress of the human tribes against imprecation. Live a hundred autumns full of glory and wealth; may you have a good number of children; full of life put on this dress** (*jarāṃ gaccha ...*, PG 1.4.12). Let the girl put on the dress (while the groom recites:) **The goddess who has spun, who wove, who spread out, and who drew out the threads on both sides, may those goddesses cloth you for the sake of long life. Full of life put on this dress** (*yā akṛntannavayaṃ ...*, PG 1.4.13).

42^r

(Recite) *atha neṣṭā patnīmudāneṣyan ...* (ŚB 5.2.1.8).

The groom should turn the bride (towards himself), and both should touch each other's arms while (he recites) the mantra **May the Viśve Devāḥ together with the waters join our hearts; with Mātariśvan, Dhātṛ and Deṣṭrī one should give us** (*samañjantu*

viśvedevāḥ ..., PG 1.4.14). (Repeat the mantra) three (times). *hṛde tvā manase ...* (ŚB 14.1.4.14).

Then,

42^v

having pronounced the clan name, he should recite to the daughter (i.e. the bride): *Om*, she, who is brilliant by ascetic heat, the powerful, covered by the antelope skin, carrying the twisted hair, the daughter of the sun, has practised austerity for many years; she became famous because (people) said: "And heating herself by energy she practises austerity"; as Indrāṇī of Indra, as Kauśalyā of Daśaratha, as Sītā of Rāma, as Mandodarī of Rāvaṇa, as Tārā of the Vāli, as Añjanā of Vāyu, as Damayantī of Nala, as Madayantī of Saudāsa, as Gaṅgā of Śāntanu, as Gāndhārī of Dhṛtarāṣṭra, as Kuntī of Pāṇḍu,

43^r

as Draupadī of Pāṇḍavas, as Subhadrā of Arjuna, as Hidimbā of Bhīma, as Bhānumatī of Duryodhana, as Chāyā (shadow) of Āditya (sun), as Rohiṇī of the Moon, as Buddhimatī of Gaṇapati, as Lopāmudrā of Agastya, as Maitreyī of Yājñavalkya, as Sāvitrī of Brahmā, as Rukmiṇī (of Viṣṇu)²⁶⁷, (as) Umā of Paśupati, in such manner, to you, (you) stay in this house, may Vasordhārā be delighted; *athāto ma(n)galāni māhendra vāruṇa sobhavāni susobhavāni*. First, (the recitation) should be made by the groom, (and) later by the father-in-law.

(Now follow the rules for the) *kanyādāna* by the father-in-law. Give two strands of *kuśa* grass. For the *kanyādāna*, he should give what has to be given to the groom. Holding the *kuśa* grass, sesame seeds and water, and seizing the girl's hand, (the father-in-law should) utter the statement of the *kanyādāna*: **Today, on the vārāha aeon** (The father-in-law should recite) **May heaven give you** (*dhyasu*

²⁶⁵ A cloth that wraps around the lower part of the body.

²⁶⁶ See above, fn. 243.

²⁶⁷ Cf. folio 35v.

tvā dadātu ..., PG 3.15.22) and so on. The groom (should recite):

43^v

O *Prthivī*, I accept you.²⁶⁸ (Let) the father-in-law recite: *dātāhaṃ varuṇo*²⁶⁹ and so on.

(Recite:) To the groom, (who is) of such and such a clan, of such and such a sub-clan (*pravara*), of such and such school (section of the Veda), to the *śarmā* named such and such, to a distinguished Brahmin; I give you this girl (who is of) such and such a clan, such and such a sub-clan, such and such school, and of such and such name, together with ornaments and dresses prepared for her own body, and who is dedicated to Prajāpati; for the purpose of pacifying the sins produced by the body, speech and mind; and by the wife-ness (of her) for the attainment of heaven, pleasure and emancipation. Replying by the groom (pronouncing) *Om svasti*.

Let the mother stream milk (from the container). Let the eldest person stream water (reciting) *agnaye tvā mahyaṃ ...* (VS 7.47);

44^r

sa hiraṇyaṃ pratyeti agnaye ... (ŚB 4.3.4.28-31);

44^v

ko 'dāt kasmā adāt ... (VS 7.48); *atha yad-anyad dadāti ...* (ŚB 4.3.4.32-33);

45^r

kāmaṃ kāmādughe (VS 12.72); *atha pūrvārdhena dakṣiṇām ...* (ŚB 7.2.2.12); *dhruvāsi dhruvo 'yam* (VS 5.28); *athaiva-mabhipadya vācayati ...* (ŚB 3.6.1.20).

The male (groom), keeping the girl to his right, should speak silently (the mantra): *āśuḥ śiśāno vṛṣabho ...* (ŚB 9.2.3.6). The father-in-law should offer *dakṣiṇā* (to the groom, pronouncing) For the accomplished task of making firm (the ritual of) *kanyādāna*, I of-

fer you, in all faith, (this) *dakṣiṇā* of gold sacralised by the fire-god. Replying by the groom (pronouncing) *Om, svasti*.

45^v

The groom should sprinkle water to empower the father-in-law (reciting) *devasya tvā savituḥ* (VS 1.10); *sarasvatyai vāco yantur yantriye ...* (VS 9.30b); *āśvinā bheśajaṃ* (VS 20.64); *pālāśam bhavati tena brāhmaṇo ...* (ŚB 5.3.5.11); *yadveva kalpān juhōti ...*²⁷⁰; *somāya svāheti kṣatram ...*²⁷¹; *atho sām-rājyaṃ ...*²⁷² *yad adya kac ca* (VS 33.35); *kiṃ chandaḥ kā ...* (ŚB 10.3.2.13);

46^r

tvam yaviṣṭha dāśuṣo (VS 13.52); *tvam yaviṣṭha dāśuṣa iti ...* (ŚB 7.5.2.39); *kanyā iva vahatum ...* (RV 4.58.9); *abhy arṣata suṣtutiṃ ...* (RV 4.58.10); *kanyā iva vahatum ...* (VS 17.97). Here, worship the Brahmin (who acts as the priest)

46^v

of one's own side. The groom should recite the mantra of taking the girl away: When you wander far away with your heart to different directions like the wind, may the gold-winged Vaikarṇa grant that your heart dwell with me (*yad aiṣi manasā ...*, PG 1.4.15). The girl with such and such name should be examined with *kuśa* grass (reciting) With no evil eye, not bringing death to your husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes, be godly and friendly. Bring us luck, to two footed (men) and four footed (animals). Soma has acquired (you) first (as his wife), after him the Gandharva has acquired (you). Your third husband is Agni, fourth is human. Soma has given you to the Gandharva, the Gandharva has given you to Agni. Agni has given me wealth and children, besides this wife. Pūṣān, lead her to us, the highly blessed one. May she open her thighs in

²⁶⁸ It seems that this mantra is a modification of the mantra given in PG 3.15.22.

²⁶⁹ Cf. folio 36r: *dātāhaṃ varuṇo rāja dravyam ādityadaivatam, varosau viṣṇurūpeṇa pratigṛhṇātva ayaṃ vidhiḥ*.

²⁷⁰ ≈ ŚB 9.3.3.13.

²⁷¹ ≈ ŚB 5.3.5.8.

²⁷² Unidentified verse.

which full of many desires, we wish to penetrate the penis (*aghoracakṣur apatidhanyedhi ...*, PG 1.4.16 ≈ RV X.85.44, 40-41, 37). (The groom,) together with the bride should look (at each other). Having circumambulated each other let the *phaṇini* be tied and let the yellow thread be tied (around their necks).²⁷³ Here end the rules for *kanyādāna*.

The Fire Sacrifices

Now, one should perform *homa*.

47^r

Now, in case of royal (marriage), perform the installation of the sacred fire (*kuśaṇḍikarma*).

If with one's own (i.e. Brahmins), the groom should perform (the following). Having (placed) the ritual plate (with *pūjā* materials such as) flowers (on the ground), (the priest should pronounce) the ritual decision starting with **Today etc.** (The ritual decision:) **(I wish) to perform the fire ritual intended for the marriage ceremony of the patron, I offer (this) ritual plate with flowers; all the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a rājahaṃsa swan, whose body colour is of the blooming campaka flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.**²⁷⁴

(The patron should hand over the ritual plate to the priest reciting) **May the undertaking of the ritual be successful** and so on. Offer water to the Sun (reciting) *ā kṛṣṇena rajasā* (VS 33.43). (Make) the mental commitment (*nyāsa*). Worship of the *arghapātra*, worship of the self (reciting) *mahāṃ indro vajrahastaḥ* (VS 26.10) and so on. (The priest) should install the fire according to the

rules. (Prepare) the seat for Brahmā, the seat for the *praṇīta* vessel (and) a seat for the self pronouncing the sacred syllable *Om*. Here, implement a water vessel, a parasol, and

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the main Brahmā (flask) in the south of the fire-place. Thus is (the implementation of) the seat for the *caru* oblation. Spread the *kuśa* grass (around the fire) while reciting *kayā naś citra ā* (VS 27.39). Worship the Brahmā (flask) with the rules and mantras as follows. (Make) the mental commitment. Worship the *arghapātra*.

Worship of the self (reciting) *Om*, **to Brahmā, to the manifestation of Prajāpati, (I offer) this seat and flowers, salutations.** Worship of the doors (of the house reciting) *tat tvā yāmi* (VS 18.49); *devasya tvā savituḥ* (VS 1.10); *gaṇānām tvā* (VS 23.19); *bṛhaspate ati yad aryo* (VS 26.3); *catvāri śṛṅgā trayo* (VS 17.91); *dvāro devīr anv asya* (VS 27.16); *hiraṇyagarbhaḥ sam avartata* (VS 13.4); *sapta ṛṣayaḥ pratihitāḥ* (VS 34.55); *brahma yajñānam* (VS 13.3); *viṣṇo rarāṭam asi* (VS 5.21); *namaḥ śambhavāya* (VS 16.41). Invocation etc.

Worship of Brahmā (reciting) *Om*, **to Brahmā, to the manifestation of Prajāpati, (I offer) this seat, salutations, flowers, salutations.** Meditation (silently reciting) **One should meditate on a certain (personification of) wisdom, (i.e. Brahmā) the one who wears a yellow garment, adorned with a yellow-black antelope skin, the lord sitting in the padmāsana posture, adorned by his swan vehicle, holding a kamaṇḍalu vessel and a rosary of akṣa (seeds), a staff and a book, the one who yields the fruit of marriage,**

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pleasant, granting all success, the one whose body is the universe.²⁷⁵ Salutation with flowers. One should worship Brahmā (reciting) *Om*, **to Viriñca, salutations; Om, to Prajāpati,**

²⁷³ According to Mahendra Sharma, both the bride and groom hang the yellow thread in their necks and the threads of both are tied in a knot. Then the *phaṇinī* might be tied above their heads.

²⁷⁴ Unidentified verse.

²⁷⁵ Unidentified verse.

salutations; *Om*, to Śreṣṭha, salutations; *Om*, to Vedhas, salutations; *Om*, to Surajyeṣṭha, salutations; *Om*, to Brahman, salutations; *Om*, to Kamalāsana, salutations; *Om*, to Hiraṇyagarbha, salutations; *Om*, to Vidhātṛ, salutations; *Om*, to Brahmāṇḍādhīpati, salutations; *Om*, to Aja, salutations; *Om*, to Sṛṣṭirūpa, salutations; *Om*, to Viśvādhipati, salutations; *Om*, to Parameṣṭhin, salutations.²⁷⁶ (Recite) the Veda: *brahmaṇaspate tvam* (VS 34.58); *prajāpate na tvad* (VS 10.20); *brahma yajñānam* (VS 13.3); *ā brahman brāhmaṇo* (VS 22.22); *śivo nāmāsi* (VS 3.63); *hiraṇyagarbhaḥ sam avartata* (VS 13.4); *uru viṣṇo vi kramasva* (VS 5.38); *ā no bhadraḥ* (VS 25.14); *dhāmachadagnir* (VS 18.76); *svasti na indro* (VS 25.19); *bhadraṃ vada* (RVKh 2.2.1); *namaḥ śvabhyaḥ* (VS 16.28); *sapta ṛṣayaḥ pratihitāḥ* (VS 34.55); *brhaspate ati yad aryo* (VS 26.3). Invocation etc.

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(Now) worship of the Eight Flasks (reciting) *Om*, to Dhara, salutations. *Om*, to Soma, salutations; *Om*, to Āpa, salutations; *Om*, to Anila, salutations; *Om*, to Anala, salutations; *Om*, to Pratyūṣa, salutations; *Om*, to Prabhāsa, salutations. (Recitation of) the Veda: *yuñjate mana uta* (VS 5.14); *idam viṣṇur vicakrame* (VS 5.15); *urāvatī dhenumatī* (VS 5.16); *devaśrutau deveṣv ā* (VS 5.17); *viṣṇro nu kaṃ* (VS 5.18); *pra tad viṣṇu* (VS 5.20); *viṣṇo rarāṭam asi* (VS 5.21); *divo vā viṣṇa* (VS 5.19).

Invocation etc. Worship of the planetary deities (reciting) *Om*, to Āditya, salutations; *Om*, to Soma, salutations; *Om*, to Aṅgāra, salutations; *Om*, to Budha, salutations; *Om*, to Brhaspati, salutations; *Om*, to Śukra, salutations; *Om*, to Śaniścara, salutations; *Om*, to Rāhu, salutations; *Om*, to Ketu, salutations; *Om*, to Janman, salutations. (Recitation of) the Veda: *ā kṛṣṇena rajasā* (VS 33.43); *imaṃ devā asapatna* (VS 10.18);

agnir mūrdhā divaḥ (VS 3.12); *ud budhyasvā* (VS 15.54); *brhaspate ati yad aryo* (VS 26.3); *annāt papariśruto rasam* (VS 19.75); *śam no devīr* (VS 36.12); *kayā naś citra* (VS 27.39); *ketum kṛṣṇvann* (VS 29.37);

49^r

tā asya sūdadohasaḥ (VS 12.55).

Invocation etc. Worship of Indra and so on (reciting) *Om*, to Indra, salutations; *Om*, to Agni, salutations; *Om*, to Yama, salutations; *Om*, to Nairṛti, salutations; *Om*, to Varuṇa, salutations; *Om*, to Vāyu, salutations; *Om*, to Kuvera, salutations; *Om*, to Īśāna, salutations; *Om*, to Viṣṇu, salutations; *Om*, to Brahman, salutations. (Recitation of) the Veda: *trātāram indram* (VS 20.50); *agnir mūrdhā divaḥ* (VS 3.12); *yamena dattam* (VS 29.13); *yam te devī* (VS 12.65); *iman me varuṇa* (VS 21.1); *tava vāyav ṛtaspate* (27.34); *kuvid aṅga yavamanto* (VS 10.32); *abhi tvā śūra* (VS 27.35); *triṇi padā vi cakrame* (VS 34.43); *brahmaṇaspate tvam* (VS 34.58).

Invocation etc. Worship of the Eight Immortals (reciting) *Om*, to Aśvatthāman, salutations; *Om*, to Bali, salutations; *Om*, to Hanumanta, salutations; *Om*, to Vibhīṣaṇa, salutations; *Om*, to Kṛpa, salutations; *Om*, to Paraśurāma, salutations; *Om*, to Mārkaṇḍeya, salutations. (Recitation of) the Veda: *aśvatthe vo niśadanaṃ* (VS 12.79); *mahī dyauḥ pṛthivī* (VS 13.32); *yasaya kurmo grhe* (VS 17.52);

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tīvrān ghoṣān kṛṇvate (VS 29.44); *rakṣasām bhāgo 'si* (VS 6.16); *ayaṃ sahaśramṛṣibhiḥ* (VS 33.83); *prajāpate na tvad* (VS 10.20); *saptaṛṣayaḥ pratihitāḥ* (VS 34.55).

Invocation etc. Worship of the Months etc. (reciting) *Om*, to the Moon, salutations; *Om*, to Pakṣa²⁷⁷, salutations; *Om*, to Constellation, salutations; *Om*, to the Earth, salutations; *Om*, to Karaṇa²⁷⁸, salutations; *Om*, to Yoga (constellations), salutations; *Om*,

²⁷⁶ These are all epithets of Brahmā.

²⁷⁷ Half of the lunar month.

²⁷⁸ Astrological division of the day. There are eleven *karaṇas*.

to seasons, salutations; *Om*, to the year²⁷⁹, salutations; *Om*, to Zodiacs such as *meṣa*, salutations; *Om*, to the horses (of the Sun's chariot), salutations; *Om*, to Aruṇa, salutations; *Om*, to Kumāra, salutations; *Om*, to Maṇḍala²⁸⁰, salutations; *Om*, to Garuḍa, salutations; *Om*, to Pañcanadya, salutations; *Om*, to Ratnagarbha, salutations; *Om*, to Viṣṇu, salutations; *Om*, to Kalaśa²⁸¹, salutations. *Om*, to four horns (of Agni), salutations; *Om*, to four gates, salutations. (Recitation of) the Veda: *ardhamāsāḥ parum̐ṣi* (VS 23.41); *agneḥ pakṣati* (VS 25.4); *nakṣtra(bh) yaḥ svāhā* (VS 22.28); *suvarṇa pā* (VS 24.34); *krāṇā śīṣu* (RV 9.102.1); *Om yoge yoge* (VS 11.14); *ṛtavas te yajñam* (VS 26.14);

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saṃvatsaro 'si pari (VS 27.45); *asva stūparo* (VS 24.1); *ayaṃ puro harikeśaḥ* (VS 15.15); *brāhmaṇāsaḥ pitarah* (VS 29.47); *aśvino tejesā* (VS 20.80); *ā mandrair indra* (VS 20.53); *yatra vāṇāḥ sampatanti* (VS 17.48); *u du tyam jātavedasam* (VS 7.41); *pañca nadyaḥ sarvatīm* (VS 34.11); *upahvare girīṇām* (VS 26.15); *hiraṇyagarbhaḥ sam avartata* (VS 13.4); *viṣṇo karmāṇi* (VS 6.4); *namaḥ śvabhyaḥ* (VS 16.28); *ā jighra kalaśam* (VS 8.42); *catvāri śṛṅgā* (VS 17.91).

Invocation etc. Worship of the Sacred Flask of Nāga (reciting) *Om*, to serpent-king Varuṇa, salutations; *namo 'stu sarpebhyo* (VS 13.6). Worship of Yakṣa and Yakṣiṇī (reciting) *Om*, to Yakṣa, salutations; *Om*, to Yakṣaṇī, salutations; *agne achā vadeha ...* (RV 10.141.1-2). Worship of Śrī and Lakṣmī (reciting) *Om*, to Śrī, salutations; to Lakṣmī, salutations; *śrīś ca te lakṣmīs* (VS 31.22); *dyām mā lekḥīr* (VS 5.43). Worship of Alīdyah (reciting) *Om*, to Śiva, salutations;

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śivo nāmāsi (VS 3.63). Worship of Gaṇeśa (with) rice (or barley) powder (reciting) *Om*, to Gaṇapati, salutations; *namo gaṇebhyo*

(VS 16.25). Worship of the Sacred Flask of Nāga (reciting) *Om*, to serpent-king Varuṇa, salutations; *yā iṣavo yātudhānānām* (VS 13.7).

In case of royal (marriage), worship the shield²⁸² (reciting) *jātavedase sunavāma* (RV 1.99.1); *tīvrān ghoṣān kṛṇvate* (VS 29.44). Sword-worship (reciting) *ambe ambike* (VS 23.18b).

Worship with fire-maṇḍala, a dress and *sagā* (reciting) *vasoḥ pavitram asi* (VS 1.3); *dadhikrāvṇo akāriṣam* (VS 23.32); *dīrghāyutvāya balāya* (VSK 3.9.6); *yad adya kac ca* (VS 33.35); *tvaṃ yaviṣṭha dāśuṣo* (VS 13.52); *yāḥ phalinīr yā* (VS 12.89); *śrīś ca te lakṣmī* (VS 31.22); *namaḥ parṇāya* (VS 16.46).

(Make five-fold) *bali*-worship (reciting) *gaṇānām tvā* (VS 23.19); *jātavedase sunavāma* (RV 1.99.1); *imā rudrāya* (VS 16.48); *ghṛtaṃ ghṛta* (VS 6.19); *namo babhluśāya* (VS 16.18); *asaṃkhyātā sahasrāṇi* (VS 16.54). (Send the *bali* to) Kvāche²⁸³. (Send the *bali* to) the front of the main entrance (of the house, reciting) *sam akhye devyā dhiyā* (VS 4.23).

In case of royal (marriage), (send the *bali* to) Vachalā²⁸⁴ (reciting) *bṛhaspate ati yad aryo* (VS 26.3). (Worship) *galamda*²⁸⁵ (reciting) *namo babhluśāya* (VS 16.18).

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(Worship) Dumāju (reciting) *ambe ambike* (VS 23.18). (Worship with) *melāneuta* (reciting) *yatra vāṇāḥ sampatanti* (VS 17.48).

If with one's own (i.e. Brahmins), (worship at) Kvāche (reciting) *gaṇānām tvā* (VS 23.19). (Recite) *Om* five (times). (Worship at) *dukhāpikḥā*²⁸⁶ (reciting) *sam akhye devyā* (VS 4.23). (Worship at) *thāna-lamṣu*,²⁸⁷ *namo babhluśāya* (VS 16.18). (Worship at) *tu-lanhe*,²⁸⁸ *asaṃkhyātā sahasrāṇi* (VS 16.54). (Worship at the) Vatsalā (shrine, reciting) *bṛhaspate ati yad aryo* (VS 26.3). (Worship with) *malāniuta*²⁸⁹ (reciting) *yatra vāṇāḥ sampatanti* (VS 17.48). (Worship of) Gaṇeśa

²⁷⁹ *Samvatsara*, year of the Vikrama Era personified.

²⁸⁰ The halo around the moon or sun?

²⁸¹ A ritual vase.

²⁸² *śayīṅga-khāla*.

²⁸³ The Kaumārī shrine at Kvāche tole?

²⁸⁴ Goddess Vatsalā.

²⁸⁵ Dewlap of an animal? According to Mahendra Sharma, it may be a protective deity.

²⁸⁶ Literally, inner-gate and outer-gate. But in practice, *dukhāpikḥā* is the space in front of the entrance of a house.

²⁸⁷ A local absorbing stone (*lākhū*).

²⁸⁸ According to Mahendra Sharma, it may be either a Bhairava shrine or any other protective deity.

²⁸⁹ *melānevata*, *melānauta*: a ritual implement.

(reciting) *namo gaṇebhyo* (VS 16.25). (Worship of) cow (reciting) *āyaṃ gauḥ* (VS 3.6). (Worship of) Kumārī (reciting) *jātavedase sunavāma* (RV 1.99.1). Worship with portions of rice.

In case of royal (marriage), (recite): **to glorious Sun, salutations.** (Worship) Paśupati (reciting) *Om, to great lord Paśupati, salutations.* (Worship) Garuḍa-Nārāyaṇa (reciting) *Om, to Garuḍa-Nārāyaṇa, salutations.* (Worship) Deguli²⁹⁰ (reciting) *Om, to Iṣṭadevatā, salutations.* (Worship) Māneśvarī (reciting) *Om, to the tutelary deity Māneśvarī, salutations.* (Worship at) Vākuli²⁹¹ (reciting) *Om, to Iṣṭadevatā, salutations.*

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(Worship at) Pithu (reciting) *Om, to Iṣṭadevatā, salutations.* (Worship at) Duthu (reciting) *Om, to Iṣṭadevatā, salutations.* (Worship) the serpent (reciting) *Om, to the serpent-king Varuṇa, salutations.* (Recite) the Veda: *ā kṛṣṇena rajasā* (VS 33.43); *yā te rudra śivā* (VS 16.2); *viṣṇo rarāṭam asi* (VS 5.21); *bṛhaspate ati yad aryo* (VS 26.3); *ambe ambike* (VS 23.18); *jātavedase sunavāma* (RV 1.99.1); *namaḥ saṃbhavāya* (VS 16.41); *śrīś ca te lakṣmīs* (VS 31.22); *namo 'stu sarpebhyo* (VS 13.6). If with one's own (i.e. Brahmins), (recite) **to glorious Sun, salutations.** (Worship) Paśupati (reciting) *Om, to great lord Paśupati, salutations.* (Worship) Garuḍa-Nārāyaṇa (reciting) *Om, to Garuḍa-Nārāyaṇa, salutations.* (Worship) Śaṅkara-Nārāyaṇa (reciting) *Om, to Śaṅkara-Nārāyaṇa, salutations.* (Worship) Deguli (reciting) *Om, to mother-goddess Matteśvarī, salutations.* (Worship) Jhaṅkeśvarī²⁹² (reciting) *Om, to mother-goddess Jhaṅkeśvarī, salutations.* (Worship at) Duthu twice (reciting) *Om, to Iṣṭadevatā, salutations; Om, to Iṣṭadevatā, salutations.* (Worship) the serpent (reciting)

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Om, to serpent-king Varuṇa, salutations.

(Recite) the Veda: *ā kṛṣṇena rajasā* (VS 33.43); *yā te rudra śivā* (VS 16.2); *viṣṇo rarāṭam asi* (VS 5.21); *idam viṣṇur* (VS 5.15); *bṛhaspate ati yad aryo* (VS 26.3); *jātavedase sunavāma* (RV 1.99.1); *ambe ambike* (VS 23.18); *śrīś ca te lakṣmīs* (VS 31.22); *namo 'stu sarpebhyo* (VS 13.6). (Hang) the *ākāśamālā* (reciting) *asmākam indraḥ* (VS 17.43).

(Worship with) the ritual mirror (reciting) *samitāṃ saṃ kalpethāṃ* (VS 12.57). (Worship with) the vermilion pot (reciting) *śrīś ca te lakṣmīs* (VS 31.22); *catuḥ svastī*²⁹³ etc. (Recite) the Veda. Worship with fragrant materials (reciting) *dhūr asi dhūrva* (VS 1.8). (Worship with) light (reciting) *tejo 'si* (VS 22.1). (Worship with) fruits (reciting) *yāḥ phalinūr* (VS 12.89). (Worship with) *naivedya* (reciting) *annapate 'nnasya* (VS 11.83); *mano jūtir* (VS 2.13). Throw popped rice (*pratiṣṭhā*). Recitation of the mantra (silently), and singing of praises **All the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a rāja-haṃsa swan, whose body colour is of the blooming campa flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.**²⁹⁴

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(Salutations to) the Iṣṭadevatā and so on. Here, (worship with) fragrant materials etc. Then, perform *pātrāsādanam*.²⁹⁵ (Place) *kamaṇḍalu* vessel etc. in the southern direction. (Pronounce the mantras with) names of fire (reciting) *Om, to yojaka fire, svāhā*. One should perform the beginning (the *homa*) with the mantra *tvam no agne varuṇasya* (VS 21.4). This is the *pañcavārūṇi-homa*.²⁹⁶

²⁹⁰ A synonym for *digudyo* (deity of the clan).

²⁹¹ Dhānyalakṣmī, goddess in the north-east corner of the Mūlachok at the Bhaktapur durbar square.

²⁹² The shrine in the north side of the Taḥpukhū pond in Bhaktapur.

²⁹³ Unidentified verse, cf. Dkv₁ 18r (Gutschow/Michaels 2008: 224).

²⁹⁴ Unidentified verse. Cf. folio 47r.

²⁹⁵ Laying down of ritual implements such as water vases.

²⁹⁶ This set of five offerings is also known as *sarvacapṛāyaścittahoma*. Cf. KŚ 25.1.10.

Rāṣṭrabhṛddhoma

Now, (perform) the *rāṣṭrabhṛd* fire oblation (reciting) *ṛtāṣād ṛtadhāmāgnir ...* (VS 18.38); this is for the maintainer of the sacred law, for the one abiding in truth, for Agni, for the Gandharva; *ṛtāṣād ṛtadhāmāgnir ...* (VS 18.38); this is for the herbs, for the *apsarās*, for the delighted ones; *saṁhito viśvasāmā ...* (VS 18.39); this is for the Conjoined (*saṁhitas*), for the Viśvasāman, for the Sun, for the Gandharva; *saṁhito viśvasāmā ...* (VS 18.39);

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this is for the Marīcis, for the Apsarās, for the *āyus*; *saṁhito viśvasāmā* (VS 18.39); *suṣumṇaḥ sūryaraśmiś ...* (VS 18.40); *suṣumṇaḥ sūryaraśmiś ...* (VS 18.40a); this is for the constellations, for the Apsarās, for the Bhekuris²⁹⁷; *iṣiro viścavyacā ...* (VS 18.41), this (is) for the quick one, for the all-reaching one, for the wind, for the Gandharva; *iṣiro viśvavyacā ...* (VS 18.41a); this is for waters, Apsarās, for the strong ones; *bhujiyuh suparṇo ...* (VS 18.42); this (is) for the protector, for the strong-winged one, for the sacrifice, for the Gandharva; *bhujiyuh suparṇo ...* (VS 18.42);

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this is for the Dakṣas²⁹⁸, for the Apsarases, for the praisers; *prajāpatir viśvakarmā ...* (VS 18.43); this (is) for Prajāpati, for Viśvakarman, for the mind, for the Gandharva; *prajāpatir viśvakarmā ...* (VS 18.43); this is for Ṛcās and Sāmans, for the Apsarases, for the wishes. Here ends the *rāṣṭrabhṛd* sacrifice.

Jayāhoma

Now, (perform) *cittāhuti* (reciting) *Om cit-taṇ ca (svāhā)*, this is for Citta; *Om cittiś ca svāhā*, this is for Citti; *Om ākūtaṇ ca svāhā*,

this is for Ākūta; *Om ākūtiś ca svāhā*, this is for Ākūṭi; *Om vijñātaṇ ca svāhā*, this is for Vijñāta; *Om vijñātiś ca svāhā*, this is for Vijñāti; *Om manaś ca svāhā*, this is for Manas; *Om śakkarīś ca svāhā*, this is for Śakkari; *Om darśaś ca svāhā*, this is for Darśa; *Om paurṇamāsaṇ ca svāhā*, this is for Paurṇamāsa; *Om bṛhac ca svāhā*,

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this is for Bṛhat; *Om rathantaraṇ ca svāhā*, this is for Rathantara; Prajāpati, the powerful one in victorious battles, has given victories to mainly Indra. To him all subjects bowed down, he has become powerful and worthy of sacrifice, *svāhā (cittaṇ ca cittiścākūtaṇ ...*, PG 1.5.9); this is for Prajāpati. Here ends the *jayā* sacrifice.

Abhyātānahoma

(Now, perform *abhyātāna* sacrifice, reciting *agnir bhūtānāṃ adhipatiḥ ...*, PG 1.5.10) May Agni, the lord of beings, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10a); this is for Agni, the lord of beings.

May Indra, (the lord) of the noblest, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10b); this is for Indra, the lord of nobles.

May Yama, (the lord) of the Earth, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10c); this is for Yama, the lord of the Earth. (One should) touch the (water from) *arghapātra*.

May Vāyu, (the lord) of the air, protect me here

²⁹⁷ A class of *apsarās*.

²⁹⁸ The ms. reads *dakṣiṇābhyaḥ*.

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in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10d); this is for Vāyu, the lord of air.

May the Sun, (the lord) of heaven, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10e); this is for the Sun, the lord of heaven.

May the Moon, (the lord) of the constellations, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10f); this is for the Moon, the lord of constellations.

May Bṛhaspati, (the lord) of the Brahman, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10g); this is for Bṛhaspati, the lord of the Brahman.

May Mitra, (the lord) of truth, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10h); this is for Mitra, the lord of truth.

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May Varuṇa, (the lord) of waters, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10i); this is for Varuṇa, the lord of waters.

May the sea, (the lord) of rivers, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10j); this is for the sea, the lord of rivers.

May the food, (the lord) of royalty, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10k); this is for food, the lord of royalty.

May Soma, (the lord) of herbs, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10l); this is for Soma, the lord of herbs.

May Savitr, (the lord) of impulses, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10m);

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this is for Savitr, the lord of impulses.

May Rudra, (the lord) of beasts, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10n); this is for Rudra, the lord of beasts. One should touch the water from *arghapātra*.

May Tvaṣṭṛ, (the lord) of forms, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10o); this is for Tvaṣṭṛ, the lord of forms.

May Viṣṇu, (the lord) of mountains, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10p); this is for Viṣṇu, the lord of mountains.

May the Maruts, (the lords) of troops, protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10q);

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this is for the Maruts, the lords of troops.

May the fathers, the grandfathers, the former, the latter, the fathers, the grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10r); this is for the fathers, the grandfathers, the former, the latter, the fathers, the grandfathers.

(One should) recite the *tyāga* verses (with the former mantras). One should touch the water from the *arghapātra*. Thus, to the vessel (*ādihāra*), salutations.

Guptāhutihoma

(Now, perform *guptāhuti* sacrifice, reciting *agnir aitu prathamam* ..., PG 1.5.11) May Agni come here, the first of gods, may he free the offspring of this wife from the chain of death, may this king Varuṇa grant, that, this wife may not weep over distress through her sons, *svāhā* (PG 1.5.11a); this is for Agni.

May Agni Gārhyapatya protect this woman, may he lead her offspring to old age. With fertile womb may she be the mother of living children; may she experience delight in her sons, *svāhā* (PG 1.5.11b), this is for Agni.

May Agni, all ways of heaven and earth blissful to us, o you who are worthy of sacrifices. What is great, born on this (earth) and praised, (born) in heaven, that bestow on us, rich treasures, *svāhā* (PG 1.5.11c),

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this is for Agni. Come here, showing us an easy path. Give us bright, undecaying life.

May death go away, may immortality come to us. May Vivaśvat's son make us safe from danger, *svāhā* (PG 1.5.11d); this is for the death, for Vaivaśvata.

At this time, the bride should wear a shawl (*gāta*). (Recite) *param mṛtyo anu* ... (RV

10.18.1), **this is for the death**. Recite the *tyāga* verses. (One should) touch the water of the *arghapātra*. Pour (the remains of) *saṃsrava*²⁹⁹ into the *praṇīta* vessel. Having offered all the ghee oblations, the ghee oblation is complete. (Recite) *sapta te agne* ... (VS 17.79).

Tilahuti, Saṃkhyāhuti and Lājāhoma

Make all necessary oblations of sesame seeds. Wave the flask(s). Throw popped rice (*pratiṣṭhā*) on the *kalaśas*.

(Make) *saṃkhyāhuti* offering (reciting) *asaṃkhyātā sahasrāṇi* (VS 16.54). Let the eldest woman pull (the bride's or groom's) hands.

Then, (offer) *lājāhoma*. Make offerings of fire-wood, ghee and roasted rice grains.

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Let both the bride and the groom offer together into fire (reciting *aryamaṇam devam* ..., PG 1.6.2:) To the god Aryaman the girls have made sacrifice, to Agni, may he, god Aryaman, loosen us from here, and not from the husband, *svāhā* (PG 1.6.2a); this is for Agni, (this is) the first oblation with fire. This woman, strewing grains, prays thus, "May my husband live long, may my relations be prosperous, *svāhā* (PG 1.6.2b), this is for Agni; these grains I throw into the fire, may this bring prosperity to you, and may it unite me with you. May Agni grant us that, *svāhā* (PG 1.6.2c), this is for Agni."

Joining the Hands, Stepping on a Stone, Circumambulation of the Fire, Seven Steps etc.

Now, the groom should recite while holding the bride's right hand together with the thumb (reciting) I seize your hand for the sake of happiness that you may live to old age with me, your husband. Aryaman, Savitr, Purandhi, the gods have given you

²⁹⁹ Remainings of the ghee (in the *sruva*?).

to me that we may rule our house; this am I, that is you, that is you, this am I. That Sāman and I, the Ṛk you, the heaven am I, the earth you; come, let us marry. Let us unite our sperm. Let us beget offspring. Let us acquire many sons, and may they reach old age; Loving bright, with genial minds

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may we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns (*grbhṇāmi te saubhagatvāya ...*, PG 1.6.3).

Then, (the groom should make the bride) ascend to a stone in the northern direction (of fire-place, reciting) **Tread on this stone, be firm like a stone. Tread the foes down, turn the enemies away** (*ārohemam aśmānam ...*, PG 1.7.1). (Thus is) the *ārohana* mantra.

He then sings a song (as a) mantra **O Sarasvatī, promote this (our undertaking). O gracious one, bountyful one, you who we sing first of all that is, in whom what is, has been born, in whom this whole world dwells that song I will sing today which will be the highest glory of women** (*sarasvati predamava ...*, PG 1.7.2).

Then, the groom should circumambulate the fire together with the bride. Wave Alīdyaḥ (reciting) *śivo nāmāsi* (VS 3.63). They should circumambulate the fireplace with the bride in the front (reciting) **To you, they have in the beginning carried round Sūrya (the Sun-bride) with the bridal procession. May you give back, Agni, to husbands the wife together with offspring** (*tubhyam agre ...*, PG 1.7.3). Winnow with a pair of winnowing trays (reciting) *tava vāyav ṛtaspace* (VS 27.34).

In this way, having circumambulated (the fire-place) thrice with the mantra, the groom should pour roasted rice from the *śūrpakuṣṭha*³⁰⁰ to the fire

58^r
reciting the mantras *Om, to Bhaga, svāhā* (*bhagāya svāhā ...*, PG 1.7.5) and *Om, to Prajāpati, svāhā* (≈ PG 1.7.6) together with the *tyāga* verses.

(The bride should) take seven steps forward in the north of the fire place. Throw unhusked rice (reciting) **One for sap, may Viṣṇu lead you; two for juice, may Viṣṇu lead you; three for the prospering wealth, may Viṣṇu lead you; four for comfort, may Viṣṇu lead you; five for cattle, may Viṣṇu lead you; six for seasons, may Viṣṇu lead you; o friend, be with seven steps, be devoted to me** (*ekam iṣe ...*, *viṣṇus tvā nayatu ...*, PG 1.8.1-2). One should place fourteen betel nuts³⁰¹. Sprinkle with the water from the Brahmā-flask (reciting) **The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to you** (*āpaḥ śivāḥ ...*, PG 1.8.5); *āpohiṣṭhā* (ṚV 10.9.1); *yovaḥ śivatamo* (ṚV 10.9.2). *tasmā araṇ* (ṚV 10.9.3).

The bride should look at the sun (while the groom recites) *tac cakṣur deva* (VS 36.24).

One should offer the fire *maṇḍala*, vermilion, and dresses (to the bride reciting)

58^v
vasoḥ pavitram asi (VS 1.3).

Let the groom offer vermilion in the north-east corner (of the fire-place, reciting) **For this (mantra) Om sumāṅgalīr, Prajāpati is the divine seer, Sumāṅgalī is the deity, the meter is triṣṭubh. At the (moment of) worshipping (the girl with) vermilion, (this is) the application. (Recite) This woman wears auspicious ornaments, come up to her and behold her. Having brought luck to her, go back away to your houses** (*sumāṅgalīriyam vadhūrīmāṇ ...*, PG 1.8.9). (Repeat the mantra) three (times).

(Then recite) **For the sake of accomplishment of the vermilion, keep it in your head. May your husband live long, make your**

³⁰⁰ The neb of a basket. Cf. PG 1.7.5.

³⁰¹ Two betel nuts for each step?

son's life auspicious.³⁰² Wave the vermilion container (reciting) *śrīś ca te lakṣmīś* (VS 31.22).

The (groom should) touch the heart of the bride and recite the mantra **I take your heart into my will, your mind shall follow my mind, you shall rejoice with your heart in my word, may Prajāpati join you to me** (*mama vrate te hrdayam ...*, PG 1.8.8).

(Let the bride) ascend to the cow-cart (with the mantra): **May the cows sit down here, the horses here, the men here, the sacrifice with a thousand gifts here, may Pūṣan sit down here** (*iha gāvo niśīdantu...*, PG 1.8.10).

(The bride should) look at the firm star (*dhruva*, while the groom recites) **You are firm. I see you, the firm one. May you be firm with me, o thriving one. Bṛhaspati has given you to me, live with me a hundred autumns obtaining offspring through me, your husband** (*dhruvam asi ...*, PG 1.8.19).

59^r

The younger brother (of the bride), if available, or a virgin boy should stop (the groom) in the south-east corner. Offer oblation of ghee (reciting) *Oṃ, to Prajāpati, svāhā; Oṃ, to Sviṣṭakṛt, svāhā*.

Make oblations of sesame seeds 54 times (reciting) *tryambakam yajāmahe* (VS 3.60). Wave (the *sruva*) and (make oblations of) the *vivāha* into the fire 54 times (reciting) *mano jūtir* (VS 2.13). Throw popped rice (*pratiṣṭhā*, on the girl). Now, give alms (to the bride). Worship of the Brahmin. (Recitation of the) *śāntika* (and) *puṣṭika* (-*sūkta*). (Make oblations of) barley, unhusked rice etc. (into the fire). (Here,) finish the fire-sacrifice according to the rules.

Concluding Rites

Do not dismiss the Brahmā (flask) and the *bali*.³⁰³ Send offerings to the *dukhāpikḥā*. Dissolve the mental commitment. Give ritual

purification (*abhiṣeka*) with the water from the Jalaḍa-Brahmā flask.³⁰⁴ (Give) sandalwood (paste) and so on. (Give) *sagā*. (Give) blessings. Let the eldest woman take (the bride) upstairs by pulling her hands.

In case of royal (marriage), take (the bride) from the *maṇḍapa* by pulling her hands towards the way to the *Navarātra* room (in the palace), take her upstairs using the stone steps, (and then,) take her to the ground floor of Tavacapali.

59^v

Then, from the first floor of Tavacapali, lead her to the *Sindhraleva* room (in the palace).

If it is with one's own (i.e. Brahmins), let (the bride and the groom) eat together (in the same plate) at the Mūlatale shrine. At the night, (they should) lie down in one bed (ritually). Here ends the ritual of marriage.

The concluding saṃkalpa statement

Of the Bhāradvāja clan, (consisting) of the three clan-segments (namely) Bhāradvāja, Aṅgīrasa and Bārhaspatya; of the Vājasaneyā school of Mādhyandina branch; affectionately belonging to the tradition of worshipping, continuous meditation and devotion of the lotus-feet of triple glorious Paśupati originated in the jewelled *maṇḍala* called Nepal; born in Raghu's race; the family priest of the kings; with the right view; shining (with the accomplishment of) all observations; contemplating the lotus-feet of triple glorious Garuḍa-Nārāyaṇa; worshipper of the lotus-feet of triple glorious Śaṅkara-Nārāyaṇa, a devoted worshipper of triple glorious mother goddess Matteśvarī who is shining forth (like) a thousand suns and who pervades ten directions; a devoted worshipper of the tutelary deity triple glorious Jhaṅkeśvarī; completely devoted in the worshipping of one's own tutelary deities; *śrīpūrvāghātamahāpā-*

³⁰² Cf. folio 25v.

³⁰³ The Brahmā-flask and the *bali* will be dismissed on the day of *caturthī*.

³⁰⁴ According to the Mahendra Śarmā, *jalaḍa* here may mean the water from other flasks that are mixed with the water from the Brahmā flask to be used for the ritual bathing.

60^r

ñcālīka śāntivīgrahopādhyāya nityam dhyāya; of the one who has mastered the reading of Yajurveda-saṃhitā; one who has established the oblations to the five (Śrauta) fires, skilled in the conduct of the Smṛtis, the master of one-hundred-thousand-fold and ten-million-fold fire oblations; to the glorious Rājopādhyāya Śarmā named such and such (who is) the great-grandson, grandson and son (of the Śarmas named such and such), to the one who asks for the girl. (Thus is) the pronouncing of the clan name of the Upādhyāya priest.

Of the Mānava clan, (consisting) of the three clan-segments (namely) Vaivaśvata, Mānava and Pauruṣya; of the Vājasaneyā school of Mādhyandina branch; of the devoted worshipper of glorious Māneśvara(ī); the descendant of triple glorious Raghu's race; the great-grandson, grandson and son of the supreme lord, supremely venerable, glorious King (named) triple glorious Jaya such and such Deva, to the one who asks for the girl. (Thus is) the pronouncing of the clan name of the king.

[The Day After]

The rules for the following day. Having completed the daily morning duties, let (the bride) do grooming. Let the eldest woman bring her to the north of the fire place by pulling her hand and let her seat on the *svastika* seat facing east (reciting)

60^v

asuragṇam indrasakhaṃ (RVKh 2.4.1b). (Perform) purification (reciting) *rakṣoḥaṇam valagahanam* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhvaktā* (VS 16.5). (Offer) light (reciting) *tejo 'si* (VS 22.1). Let (her) offer flowers to the Brahmā (flask). The priest should sprinkle with the water from the *arghapātra* (reciting) *devasya tvā savituḥ* (VS

1.10). Worship with the lamp, the wooden measuring vessel, and the key (reciting) *agnir mūrdhā divaḥ* (VS 3.12); *tvam yaviṣṭha dāśuṣo* (VS 13.52). Wave the lamp, the wooden measuring vessel, the key and the *sagā* (reciting) *svasti no mimitām* (RV 5.51.11) and so on. Give *sagā* with sandalwood and so on (reciting) *yad adya kac ca* (VS 33.35). (Give) vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). (Give) *sagā* with flowers (reciting) *dadhikrāvṇo akāriṣaṃ* (VS 23.32). (Give) flowers (reciting) *brahmaṇaspate tvam* (VS 34.58); *śrīś ca te lakṣmīś* (VS 31.22). Wave *Alīdyah* (reciting) *śivo nāmāsi* (VS 3.63). Winnow with winnowing trays (reciting) *tava vāyav ṛtaspace* (VS 27.34). Offer rice grains (as a ritual present, reciting) *prajāpate na tvad* (VS 10.20). Wave the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). (Perform) *ārati* (reciting) *tejo 'si* (VS 22.1). (Offer) popped rice (*pratisthā*, reciting) *mano jūtir* (VS 2.13).

61^r

Let the eldest woman take (the bride) by pulling her hands (reciting) *asuragṇam indrasakhaṃ* (RVKh 2.4.1b). Let her grind black lentils in the north (reciting) *suśārathir aśvān* (VS 34.6). Take her upstairs and let her be seated on the *svastika* seat.

Let (the couple) eat together. Send (the impure food and left-overs) to the Kalādyah.

If it is in the house of the girl-giver, dismiss the Brahmā (flask) and the *bali* as necessary during the grooming (of the bride). In the wife-taker's house it is not necessary to dismiss the *bali* and so on. Dismiss them on the *caturthī* (i.e. the fourth day of the marriage).

Ritual Outing of the Couple

Then, (go on) the journey (*bhramaṇayātrā*).³⁰⁵ Offer betel-nuts and vermilion on the *maṇḍapa*.

³⁰⁵ Going out and coming back immediately.

In case of royal (marriage), one should hand over gold, barley and water (reciting) *ambe ambike* (VS 23.18). Having kept (the *salāpā* saucer containing the *bel* fruit, vermilion container etc.) on the shoulder of the bride, perform the auspicious journey. Upon coming back, (the eldest woman of the clan should) wait in the main entrance. In case of royal (marriage), stretch out the fan.

61^v

Arrange the fan³⁰⁶ in the *pāla* gate³⁰⁷, set the golden gate. Let the *lunora* (palanquin?) be carried by the *bhammāli*³⁰⁸. Let the fan be carried (too). Arrange two *kalaśa* vessels and two oil-lamps³⁰⁹.

Having performed the purification etc. according to local custom at the *Yamadvāras*³¹⁰ of either sides (of the gate) if in the case of royal (marriage) or at the main entrance if with one's own (i.e. Brahmins), take (the couple) to the *maṇḍapa* by pulling hands. (Perform) purification (reciting) *rakṣoḥaṇam valagahanam* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). (Offer) light (reciting) *tejo 'si* (VS 22.1). Let flowers be offered to the *Brahmā* (flask). The priest should sprinkle with the water from the *arghapātra* (reciting) *devasya tvā savituḥ* (VS 1.10). Worship the lamp, the wooden measuring vessel, and the key (reciting) *agnir mūrdhā divaḥ* (VS 3.12); *tvam yaviṣṭha dāśuṣo* (VS 13.52). Wave the lamp, the wooden measuring vessel, the key and the *sagā* (reciting) *śivo nāmāsi* (VS 3.63). Winnow with winnowing trays (reciting) *tava vāyav ṛtaspace* (VS 27.34). Offer rice grains (as a ritual present, reciting) *prajāpate na tvad* (VS 10.20). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). (Perform) *ārati* (reciting) *tejo 'si* (VS 22.1). (Offer) popped rice (reciting) *mano jūtir* (VS 2.13). Give blessings with flowers (reciting) *kāṇḍāt kāṇḍāt prarohanti* (VS 13.20).

³⁰⁶ *utkṣova*, understood as *utkṣepa*(ṇa), Nev. *ukheva*. Cf. DCN, s.v.

³⁰⁷ *Pāla-dhvākā* is another name for the golden gate of the Bhaktapur royal palace. Cf. Vaidya/Shrestha 2002: 55.

³⁰⁸ The people of Banmāli caste?

³⁰⁹ *duvā ryākha*, var. *duvāra lyākha*. Cf. DCN p. 229.

³¹⁰ Lit. "door of Yama", certain gates in the palace.

³¹¹ According to Mahendra Śarmā, this passage means that meat dishes can be given from this day onwards. Cf. DCN s.v. *amasa*.

62^r

Worship of the Brahmin, (offer) *dakṣiṇā*. Recitation (of blessings). Sprinkling with water. Give sandalwood paste and blessings (to all participants). The eldest woman should take (the bride) holding hands (reciting) *asuraghaṇam indrasakhaṇ* (RVKh 2.4.1b). Let her grind black lentils in the northern direction (reciting) *suṣārathir aśvān* (VS 34.6). Having taken her upstairs, let (the bride) be seated on the *svastika* seat.

In case of royal (marriage), let betel nuts be offered. There is no need to give *sagā*. Let (the bride and the groom) eat together as necessary.

If with one's own (i.e. Brahmins), let betel nuts be offered as necessary. Give *sagā*. Let (them) eat together. Send (the impure food and left-overs) to the *Kalādyah*. Then, taking (them) downstairs, let them offer betel-nut and vermilion to the *Brahmā* (flask) of the fire place. Having taken (the couple) outside, keep (the *salāpā* saucer containing the *bel* fruit, vermilion container etc.) on the shoulder of the bride.

62^v

Let them go out. Here ends the rules for going on the journey.

The Ritual of the Fourth Day

On the fourth day, perform the *caturthī* rite according to the rules. On this day, make *pañcopacāra* offering to the Deguli. Take the *Alīdyah* and the *salāpā* saucer inside (the Deguli shrine). *amayana thokunhu nisyaṃ teyuva*.³¹¹ Then, perform the *caturthī* ritual. First, groom (the bride). Let (the bride and the groom) smell a betel-pouch and have a meal together. Send (the impure food and left-overs) to the *Kalādyah*. Let *yavodaka* be done.

In case of royal (marriage), let the priest (place a) plate with (the *pājā* materials such as) flowers.

If with one's own (i.e. Brahmins), let the patron (place a) plate with (*pūjā* materials such as) flowers (etc.). Ritual decision (*vākya*) starting with Today etc. (reciting) For the patron named such and such, in the ritual act of the fourth-day of the marriage, for the sake of the beginning of the fire-oblations, I offer (you) the flower-container; all the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a *rājahaṃsa* swan,

63^r whose body colour is of the blooming *cam-pa* flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.³¹² Recite *siddhir astu...* and so on. Perform the installation of the (sacred) fire (*kuśaṇḍikarma*) according to the rule. Worship of Brahmā with the mantras according to the rules. Ritual commitment. Worship the *arghapātra*. Worship of the self (reciting) *Om, to Brahmā, to the manifestation of Prajāpati, (I offer) this seat and flowers, salutations.* Worship of the gates (of the house reciting) *tat tvā yāmi* (VS 18.49) and so on.

Invocation etc. Worship of Brahmā (reciting) *Om, to Brahman, to the manifestation of Prajāpati, (I offer) this seat and flowers, salutations.* Contemplation (of Brahmā recitating) One should meditate on a certain (personification of) wisdom, (i.e. Brahmā), the one who wears a yellow garment, adorned with a yellow-black antelope skin, the lord sitting in the *padmāsana* posture, adorned by his swan vehicle, holding a *kamaṇḍalu* vessel and a rosary of *akṣa* (seeds), a staff and a book, the one who yields the fruit of marriage, pleasant, granting all success, the one whose body is the universe.³¹³ Here ends the contemplation (of Brahmā).

(Recite) *Om, to Viriṇca,*

63^v salutations; *Om, to Prajāpati, salutations; Om, to Sṛṣṭikṛt, salutations; Om, to Vedhas, salutations; Om, to Surajyeṣṭha, salutations; Om, to Brahman, salutations; Om, to Kamalāsana, salutations; Om, to Hiraṇyagarbha, salutations; Om, to Dhātṛ, salutations; Om, to Vidhātṛ, salutations; Om, to Brahmāṇḍādhipati, salutations; Om, to Abjayoni, salutations; Om, to Sṛṣṭirūpa, salutations; Om, to Viśvādhipati, salutations; Om, to Parameṣṭhin, salutations.*³¹⁴

(Recitation of the) Veda: *brahmaṇaspate tvam* (VS 34.58); *prajāpate na tvad* (VS 10.20); *brahma yajñānam* (VS 13.3); *ābrahmane brāhmaṇo* (VS 22.22); *śivo nāmāsi* (VS 3.63); *hiraṇyagarbhaḥ samavartata* (VS 13.4); *uru viṣṇo vikramasvoru* (VS 5.38); *ā no bhadraḥ* (VS 25.14); *dhāmacchad agnir indro* (VS 18.76); *svasti na indro* (25.19); *bhadram vada dakṣiṇato* (RVKh 2.2.1); *namaḥ śvabhyah* (VS 16.28); *sapta ṛṣayah pratihitāḥ* (VS 34.55); *brhaspate ati yad aryo* (VS 26.3).

Worship of the Eight Flasks (reciting) *Om, to dharā, salutations.* (Recitation of the) Veda *yuñjate mana uta* (VS 5.14); *idam viṣṇu* (VS 5.15); *urāvatī dhenumatī* (VS 5.16); *devaśrutau deveṣv ā ghoṣatam* (VS 5.17); *viṣṇor nu kaṃ* (VS 5.18); *divo vā viṣṇa* (VS 5.19); *pra tad viṣṇu* (VS 5.20); *viṣṇo rarāṭamasi* (VS 5.21).

Worship of planets (reciting) *Om, to Āditya, salutations* and so on, ten times.

64^r (Recitation of the) Veda: *ā kṛṣṇena rajasā* (VS 33.43) and so on, ten times. Invocation etc. Worship of (the ten protective deities such as) Indra (reciting) *Om, to Indra, salutations* and so on, ten times. (Recitation of) the Veda: *trātāram indram* (VS 20.50) and so on, ten times.

Invocation etc. Worship of the Eight Immortals (reciting) *Om, to Aśvatthāman, salutations* and so on, eight times. (Recitation of)

³¹² Unidentified verse; cf. folio 47r.

³¹³ Unidentified verse; cf. 47v.

³¹⁴ These are the epithets of Brahmā.

the Veda: *aśvatthe vo* (VS 12.79) and so on, eight times.

Invocation etc. Worship of the months and so on (reciting) *Om, to the month, salutations* and so on, twenty times. (Recitation of the) Veda: *ardhamāsāḥ parūṁṣi* (VS 23.41) and so on, twenty times.

Invocation etc. Worship of the Nāga flask (reciting) *Om, to the serpent king Varuṇa, salutations; namo 'stu sarpebhyo* (VS 13.6). Worship of *yakṣas* and *yakṣiṇīs* (reciting) *Om, to Yakṣiṇī, salutations; Om, to Yakṣa, salutations; agne acchāvadeha* (VS 9.28); *pra no yacchatv aryamā* (VS 9.29). Worship of Śrī and Lakṣmī (reciting) *Om, to Śrī, salutations; Om, to Lakṣmī, salutations; śrīś ca te lakṣmīś* (VS 31.22); *dyām mā lekhīr* (VS 5.43). Worship of Alīdyaḥ (reciting) *Om,*

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to Śiva, salutations; śivo nāmāsi (VS 3.63). Offering of rice-powder to Gaṇeśa (reciting) *Om, to Gaṇapati, salutations; namo gaṇebhyo* (VS 16.25). Worship of the Nāga flask (reciting) *Om, to serpent-king Varuṇa, salutations; yā iṣavo yātudhānānām* (VS 13.7). Worship of the *maṇḍala* of the Moon (reciting) *vayaṁ soma vrate* (VS 3.56).

In case of royal (marriage), worship of the sword and the shield (reciting) *jātavedase sunavāma* (RV 1.99.1); *tīvrān ghoṣān kṛṇvate* (VS 29.44). Worship of the knife (reciting) *ambe ambike* (VS 23.18).

Worship with *sagā* (reciting) *vasoḥ pavitram asi* (VS 1.3); *dadhikrāvṇo akāriṣaṁ* (VS 23.32); *dīrghāyutvāya balāya* (VSK 3.9.6); *yad adya kac ca* (VS 33.35); *tvam yaviṣṭha dāsuṣo* (VS 13.52); *yāḥ phalinīr yā* (VS 12.89); *śrīś ca te lakṣmī* (VS 31.22); *namaḥ parṇāya* (VS 16.46). Bali worship (reciting) *gaṇānām tvā* (VS 23.19); *jātavedase sunavāma* (RV 1.99.1); *imā rudrāya* (VS 16.48); *ghṛtaṁ ghṛta* (VS 6.19); *namo babhluṣāya* (VS 16.18); *asaṁkhyātā sahasrāṇi* (VS 16.54). (Send the *bali* to) Kvāche. (Send

the *bali* to) *dukhāpikhā* (reciting) *samakhye devyā dhiyā* (VS 4.23).

In case of royal (marriage), (send the *bali* to) Vatsalā (reciting) *bṛhaspate ati yad aryo* (VS 26.3). (Worship) *galamda*³¹⁵ (reciting) *namo babhluṣāya* (VS 16.18). (Worship) Dumāju (reciting) *ambe ambike* (VS 23.18). (Worship with) *melāneuta* (reciting)

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yatra vāṇāḥ sampatanti (VS 17.48).

If with one's own (i.e. Brahmins), (worship at) Kvāche (reciting) *gaṇānām tvā* (VS 23.19) and so on five (times). (Worship at) *dukhāpikhā* (reciting) *samakhye devyā dhiyā* (VS 4.23). (Worship at) *thāna-lamṣu*³¹⁶, *namo babhluṣāya* (VS 16.18). (Worship at) *tulam-nhe*³¹⁷, *asaṁkhyātā sahasrāṇi* (VS 16.54). (Worship at the) Vatsalādevī (shrine, reciting) *bṛhaspate ati yad aryo* (VS 26.3). (Worship with) *melāneuta* (reciting) *yatra vāṇāḥ sampatanti* (VS 17.48). (Worship) Gaṇeśa (reciting) *namo gaṇebhyo* (VS 16.25). (Worship with) the grass to feed the cow (reciting) *āyam gauḥ* (VS 3.6). (Worship) Kumārī (reciting) *jātavedase sunavāma* (RV 1.99.1). Worship with portions of rice.

In case of royal (marriage), (worship) the Sun (reciting) *To glorious Sun, salutations*. (Worship) Paśupati (reciting) *Om, to great lord Paśupati, salutations*. (Worship) Garuḍa-Nārāyaṇa (reciting) *Om, to Garuḍa-Nārāyaṇa, salutations*. (Worship) Deguli (reciting) *Om, to Iṣṭadevatā, salutations*. (Worship) Māneśvarī (reciting) *Om, to the tutelary deity Māneśvarī, salutations*. (Worship at) Vākuli (reciting) *Om, to Iṣṭadevatā, salutations*. (Worship at) Pithu (reciting) *Om, to Iṣṭadevatā, salutations*. (Worship) the serpent (reciting) *Om, to the serpent-king Varuṇa, salutations*. (Recite) the Veda: *ā kṛṣṇena rajasā* (VS 33.43); *yā te rudra śivā* (VS 16.2); *viṣṇo rarātam asi* (VS 5.21); *bṛhaspate ati yadaryo* (VS 26.3); *ambe*

³¹⁵ An unidentified place in Bhaktapur? According to Mahendra Sharma, it may be a protective deity.

³¹⁶ An absorbing stone (*lākhu*).

³¹⁷ According to Mahendra Sharma, it may be either a Bhairava shrine or any other protective deity.

65^v

ambike (VS 23.18); *jātavedase sunavāma* (RV 1.99.1); *namaḥ saṃbhavāya* (VS 16.41); *śrīś ca te lakṣmīś* (VS 31.22); *namo 'stu sarpebhyo* (VS 13.6).

If with one's own (i.e. Brahmins), (worship) the Sun (reciting) *Om, to the glorious Sun, salutations*. (Worship) Paśupati (reciting) *Om, to great lord Paśupati, salutations*. (Worship) Garuḍa-Nārāyaṇa (reciting) *Om, to Garuḍa-Nārāyaṇa, salutations*. (Worship) Śaṅkara-Nārāyaṇa (reciting) *Om, to Śaṅkara-Nārāyaṇa, salutations*. (Worship) Deguli (reciting) *Om, to mother-goddess Matteśvarī, salutations*. (Worship) Jhaṅkeśvarī (reciting) *Om, to mother-goddess Jhaṅkeśvarī, salutations*. (Worship at) Duthu twice (reciting) *Om, to Iṣṭadevatā, salutations; Om, to Iṣṭadevatā, salutations*. (Worship) the serpent (reciting) *Om, to the serpent king Varuṇa, salutations*. (Recite) the Veda: *ā kṛṣṇena rajasā* (VS 33.43); *yā te rudra śivā* (VS 16.2); *viṣṇo rarāṭamasi* (VS 5.21); *idam viṣṇur vicakrame* (VS 5.15); *brhaspate ati yad aryo* (VS 26.3); *jātavedase sunavāma* (RV 1.99.1); *ambe ambike* (VS 23.18); *śrīś ca te lakṣmīś* (VS 31.22); *namo 'stu sarpebhyo* (VS 13.6). (Hang) the *ākāśamālā* (reciting) *asmākam indraḥ* (VS 17.43).

Worship of the ritual mirror and the vermilion container (reciting) *samitaṃ saṃ kalpethaṃ* (VS 12.57); *śrīś ca te lakṣmīś* (VS 31.22). (Recite) *catuḥ svastī*³¹⁸

66^r

and so on; *svastī na indro* (VS 25.19); *payah pṛthivyāṃ* (VS 18.36); *viṣṇo rarāṭam asi* (VS 5.21); *agnir devatā vāto devatā* (VS 14.20); *dyauḥ śāntir antarikṣaṃ* (VS 36.17). (Worship with) fragrant materials (reciting) *dhūr asi dhūrva* (VS 1.8). Worship with light (reciting) *tejo 'si* (VS 22.1). Worship with fruits (reciting) *yāḥ phalinīr yā* (VS 12.89). Worship with *naivedya* (reciting) *annapate 'nnasya* (VS 11.83). (Recite) *mano jūtir* (VS 2.13); throw popped rice (*pratiṣṭhā*). Recitation of the man-

tra (silently), and singing of praises **All the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a rājahaṃsa swan,**

63^r

whose body colour is of the blooming *cam-pa* flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.³¹⁹

Now, (worship with) incense etc. Then, having placed the ritual implements, the groom should perform *caru* oblations. Then, (perform) ten life-cycle rituals for the fire. (Pronounce) the name of Agni. (Recite) *Om, to the Yojaka fire, svāhā*. (One should make) *pūrvāghāra* and *uttarāghāra* oblations.³²⁰ At the conclusion of *pañcavāruṇī*³²¹ oblation, one should put the remainings of the fire offering (*saṃśrava*) into the *praṇīta* vessel. Offer oblation of ghee (reciting) *Om, to Prajāpati, svāhā; Om, to Sviṣṭakṛt,*

66^v

svāhā. Then, place a water vessel in front of the fire place. Then, (do the) worshipping (reciting) *Om, to Kapāla, I offer this seat, salutations; Om, to Kapāla, salutations*. Make an oblation of ghee (reciting) *Om, to Kapāla, salutations*. Here ends the sacrifice to Kapāla.

(Recite *agne prāyaścitte ...*, PG 1.11.2:) **O Agni, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to her husband, svāhā** (PG 1.11.2a); **this is for Agni.**

O Vāyu, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to her children, svāhā (PG 1.11.2b); **this is for Vāyu.**

³¹⁸ Unidentified verse, cf. Dkv₁ 18r (Gutschow/Michaels 2008: 224).

³¹⁹ Unidentified verse, cf. folio 47r.

³²⁰ According to some handbooks, these two *āghāras*, or offering of ghee in the fire place can be made in various ways such as streaming in straight lines across the fire place from corner to corner in different directions. See Chr. Zotter 2009: 144-145.

³²¹ *Pañcavāruṇī*, also known as *sarvaprāyaścitta-homa*, is a five-fold fire offering.

O Sūrya, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to cattle, *svāhā* (PG 1.11.2c); this is for the Sun.

O Candra,

67^r

o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings destruction to the house, *svāhā* (PG 1.11.2d); this is for the Moon.

O Gandharva, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings destruction to fame, *svāhā* (PG 1.11.2e); this is for the satisfaction of Gandharvas.

Give *caru* oblation with ghee (reciting) *Om*, to Prajāpati, *svāhā*; this is for Prajāpati. (Recite) the Veda: *prajāpate na tvad* (VS 10.20). (Make) ghee oblations. Having completed the ghee oblations, make sesame oblations. Placing of the flask. Make *saṃkhyāhuti* oblations.

Let the groom offer vermilion and dresses; let him spread (the vermilion) using two fingers. Let the groom bring the bride to the north of the sacrificial lion throne and let her be seated on the *svastika* seat facing east. Perform purification rite (reciting) *rakṣoḥaṇam valagahanam* (VS 5.23). Offer *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). Offer lamp (reciting) *tejo*

67^v

'*si* (VS 22.1). He should sprinkle the water from the vessel (reciting) *pavitre stho vaiṣṇavyau* (VS 1.12). Let him offer flower to the Brahmā flask. Worship with lamp, measuring vessel and key (reciting) *agnir mūrdhā divaḥ* (VS 3.12) and *tvam yaviṣṭha dāsuṣo* (VS 13.52). One should wave the lamp, the

measuring vessel, and the key (reciting) *svasti no mimītām* (RV 5.51.11) and so on.

At the right time, make markings (on the bride's hair). If available, by one's own younger brother, otherwise by a virgin male, the marking should be done with a *cusābalā*³²². The groom should purify the bride with *tritattva*³²³. (Recite while touching) the head, *Rhām*, to the true nature of the self³²⁴, to the Brahman, salutations; *brahma jajñānam prathamam* (VS 13.3). (Recite while touching) the heart, *Hrīm*, to the true knowledge, to the Viṣṇu, salutations; *viṣṇo rarāṭam asi* (VS 5.21). (Recite while touching) the feet, *Huṃ*, to the *śivatattva*, to Rudra, salutations; *namaḥ śaṃbhavāya ca* (VS 16.41).

One should purify the bride (by sprinkling) with the water placed in front of the fire place while reciting the mantra The evil substance which dwells in you that brings death to your husband, death to your children, death to cattle, destruction to the house, destruction to the fame, I change that into one that bring death to your paramour. Thus live with me (to the) old age (*yā te patighnī ...*, PG 1.11.4); may the lady named such and such have abundance of food (or happiness).

68^r

One should sprinkle the bride with the water from *arghapātra* (reciting) *pavitre stho vaiṣṇavyau* (VS 1.12).

The rules for tying knots on (the bride's) hair. (The groom) should part (the bride's) hair using a porcupine quill (while reciting) *dīrghāyutvāya balāya* (VSK 3.9.6). The hair should be parted into three: the hair in the right side, the hair in the left side, and the hair in the back. The hair should be smoothened using a comb³²⁵ (while reciting) *bhūr bhuvaḥ svaḥ suprajāḥ* (VS 3.37). He should tie knots in the hair; make three knots in the right side using oil; the hair in the back should be turned upward and then tied into a knot (reciting) *svasti no mimītām* (RV 5.51.11); This

³²² Porcupine quill or a decorative pin shaped like a fish. Cf. DCN p. 123.

³²³ Three truths: Brahmā, Viṣṇu and Rudra. Here, they are represented as three seed syllables *Hrām*, *Hrīm* and *Huṃ* placed on the head, the heart and the feet to purify the bride.

³²⁴ *ātmātattva*.

³²⁵ *dantakakaci*, a hair brush made of a tooth from animals such as elephant.

tree is rich in sap. You be fruitful like this tree, rich in sap (*ayam ūrjāvato vṛkṣa ...*, PG 1.15.6). The groom should offer vermilion to Brahmā, Iṣṭadevatā and other deities as necessary. Then he should offer vermilion to the bride (reciting) *śrīś ca te lakṣmīś* (VS 31.22); **For the sake of accomplishment of the vermilion, keep it in your head. May your husband live long, make your son's life auspicious.** Tie (the knots) three times with the *kumāri* thread³²⁶ (reciting) *rakṣoḥaṇaṃ vala-gahanam* (VS 5.23).

68^v
Tie (the knots) three times with white silk thread (reciting) *pavitre stho vaiṣṇavyau* (VS 1.12). Place a golden razor (reciting) *hiranyagarbhaḥ* (VS 13.4). Place a silver razor (reciting) *oṣadhe trāyasva* (VS 4.1). Touch thrice with two sticks of *udumbara* (reciting) *śivo nāmāsi* (VS 3.63). Touch thrice with three strands of *kuśa* grass (reciting) *brahmaṇaspate tvam* (VS 34.58). Apply mascara (reciting) *yuñjanti bradhnām aruṣaṃ* (VS 23.5). Touch the knot with the porcupine quill, a hair brush and the mascara container thrice. Offer a dress (reciting) *vasoḥ pavitram asi* (VS 1.3). Put white sesame seed (powder) in the hair. Here end the rules for tying knots on (the bride's) hair.

Offer sandalwood etc. and *sagā* with blessings. (Offer) sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35). (Offer) vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). (Offer) *sagā* (reciting) *dadhikrāvṇo akāriṣaṃ* (VS 23.32). (Offer) flowers (reciting) *śrīś ca te lakṣmīś* (VS 31.22). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). Wave the lamp (reciting) *tejo 'si* (VS 22.1). (Recite) *mano jūtir* (VS 2.13) and throw popped rice (*pratiṣṭhā*). Let the groom take the bride by pulling her hand (reciting) *asur-aghnam indrasakhaṃ* (RVKh 2.4.1b). Let her grind black lentils in the northern direction (reciting)

69^r
suśārathir aśvān (VS 34.6).

In case of (royal marriage), take her from the *maṇḍapa* by pulling her hand towards the way to the *navarātra* room (in the palace), take her upstairs using the stone steps, (and then,) take her to the ground floor of Tavacapali. Then, from the first floor of Tavacapali, lead her to the *sindhraleva* room (in the palace).

If with one's own (i.e. Brahmins), let her taste the *caru* oblations at the Mūlatale shrine. (Recite) the *caru* feeding mantra **I add breath to your breath, bones to your bones, flesh to your flesh, skin to your skin** (*prāṇais te ...*, PG 1.11.5). The bride, having tasted *caru*, and having seated on her own seat, should make fifty-four-fold oblations to the fire (reciting) *śrīś ca te lakṣmīś* (VS 31.22). Make oblations fifty-four times. (Recite) *mano jūtir* (VS 2.13) and throw popped rice (*pratiṣṭhā*).

(The groom should) touch the heart of the bride reciting the *mantra* **O you, whose hair is well parted, your heart that dwells in heaven, in the moon, that I know, may it know me. May we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns** (*yat te susīme hṛdayaṃ ...*, PG 1.11.9). Recite *śāntika-puṣṭika* mantra. (Offer) barley, unhusked rice etc. (to the fire-sacrifice). (Here,) finish the fire-sacrifice according to the rules. Dismissal of the Brahmā fire.

69^v
Send away the *bali* offerings.

In case of royal (marriage), there should be a set of four *balis* (to be offered each) at *galada lamsu*³²⁷, at the street to *dumāju* temple together with the ritual implements (*melāneuata*), at the *pīṭha*, and at the Vatsalādevī shrine. (Make) seventeen portions (of offerings) at *dukhāpikhā*. (Offer) *goḍajā*³²⁸ to Gaṇeśa of the gate. (Give) *gogrāsa*³²⁹ to a cow. Worship Kumārī at the *Bāhāla-che*³³⁰.

³²⁶ The thread spun by virgin girls. Cf. DCN s.v. *kumhalakā*.

³²⁷ The street towards the *galamḍa*-shrine?

³²⁸ Var. *gorajā*, *gohjā*- a kind of pastry made of rice for offering.

³²⁹ A mixture of beaten rice, salt and ginger. Cf. DCN s.v.

³³⁰ The Kumārī shrine at the Buddhist monastery.

If with one's own (i.e. Brahmins), there should be a set of four *balis* (to be offered each) at *tulanhe*³³¹, at the *pīṭha*, at *thānalaṃkhu*, and at Vatsalādevī shrine together with the ritual implements (*melāneuata*). (Make) twenty-seven portions (of offerings) at *dukhāpikhā*. (Offer) *goḍajā* to Gaṇeśa of the gate. (Give) *gogrāsa* to a cow. Worship Kumārī at the *Bāhāla-chē*. Sprinkle water to the patron(s). Offer sandalwood etc. and *sagā* with blessings. Hand over the flask(s). (Hand over the flask with) *śrīvatsa* (symbol) to the priest, (the flask with) lotus (symbol) to the patron, (the flask with) flag (symbol) to the *tini*³³², (the flask with) *kalaśa* (symbol) to the eldest woman of the clan, (the flask with) yak-tail fan (symbol) to the *joṣī*, (the flask with) fish (symbol) to the barber, (the flask with) canopy (symbol) to the *ācārya*³³³, (and the flask with) conch-shell (symbol) to the painter. Hand over the (remaining) sub-vessels to others as necessary.

In case of royal (marriage), hand over *khāla*³³⁴, a shield, and a knife (reciting) *jāta-*

70^r

vedase sunavāma (RV 1.99.1).

Pour the water from the Brahṃa (flask).

In case of royal (marriage), pour (the water) at the golden roof.

If with one's own (i.e. *brāmins*), pour at the *vimāna* in the Mūlatale shrine and offer a parasol. Release Gaṇeśa.

In case of royal (marriage), release Gaṇeśa accompanied by a musical ensemble and *bali* offerings.

Upon coming back, proceed to the left side of the way towards the *navarātra* room and stay facing east. The eldest woman of *etā*³³⁵ should offer *sagā*. One should offer a *paligā*³³⁶.

In case of royal (marriage), on the day of *caturthī*, there should be a fourteen-fold worship of burning wicks.

The wicks should be tied with red strings. (Out of fourteen bundles of wicks,) send five to the five corners inside, and nine outside.

In case of royal (marriage), on the *caturthī* day, send offerings to the Dumāju shrine, to the Vākuli shrine, to Pithu, and to the Māneśvarī shrine. The bride and groom should worship the five corners.

If with oneself, there should be thirteen (-fold worship of burning wicks). (Out of thirteen,) send two sets of offerings together with the *sumādhe*³³⁷ and burning wicks.

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Send eleven (bundles of wick) outside. Let the priest and so on give the *sumādhe* together with white barley powder as necessary. Offer feasts to the Brahmins. Here ends the rules for the worship of the *caturthī* day.

Concluding rites of the Fourth Day

khyāte candrakrśānukujarāmitenaiyālike vatsare.

The rules for the fourth day. At first, offer *koḍa* and oil. The bride should be offered a meal containing beaten rice, salt, ginger, ghee, molasses, yoghurt, and milk. Upon finishing, send (the remaining of the meal) to Kalādyah. Show the mirror to the bride. Let the husband bind the *bel* fruit in the shawl (?). Then, (the groom should) take the bride away. Do not take her through the main gate.

(Upon arriving at the groom's house, the eldest woman of the clan should) wait at the main gate. Arrange two *kalaśa* vessels and two oil-lamps. One should perform purification rite (reciting) *rakṣoḥaṇaṃ valagahanam* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhivaktā* (VS 16.5). (Offer) lamp (reciting) *tejo 'si* (VS 22.1). The priest should sprinkle with the water from the flask (reciting) *devasya tvā savituḥ* (VS 1.10). (Worship with) a lamp, a measuring vessel,

71^r

and a key (reciting) *agnir mūrdhā divaḥ* (VS 3.12) and *tvam yaviṣṭha dāśuṣo* (VS 13.52). Wave the lamp, the measuring vessel, the key

³³¹ According to Mahendra Sharma, it may be either a Bhairava-shrine or any other protective deity.

³³² A priest caste, also known as *ghaṭṣū-ācārya*, who are specially employed during the death rituals.

³³³ *karmācārya*, or *śivācārya*?

³³⁴ A drink of milk or yoghurt mixed with oil and salt.

³³⁵ *Etāche*, name of a place in Bhaktapur.

³³⁶ A kind of shawl.

³³⁷ Sweets or bread (deep-)fried in oil. Var. *somādhe*.

and *sagā* (reciting) *svasti no mimītām* (RV 5.51.11) and so on. Offer sandalwood and so on together with *sagā*. (Put) vermilion mark (on forehead reciting) *yad adya kac ca* (VS 33.35). Worship with vermilion (reciting) *tvam yaviṣṭha dāśuṣo* (VS 13.52). Offer *sagā* (reciting) *dadhikrāvṇo akāriṣam* (VS 23.32). Offer flowers (reciting) *brahmaṇaspate tvam* (VS 34.58); *śrīś ca te lakṣmīś* (VS 31.22). (Wave) the wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89). (Wave) the lamp (reciting) *tejo 'si* (VS 22.1). (Recite) *mano jūtir* (VS 2.13) and throw popped rice (*pratiṣṭhā*). The eldest woman (of the clan) should take (the bride) to the upper floor by pulling hands (reciting) *asuragṇam indrasakhaṃ* (RVKh 2.4.1b).

Let her be seated on the *svastika* seat facing east at the Sidhralevalale shrine in case of royal (marriage),

but at the Mūlatale shrine if with oneself (i.e. Brahmins). Let betel-nuts be offered and let (the bride and the groom) eat together as necessary. Offer *sagā*, (perform a) Brahmin worship, (give) *dakṣiṇā* (to the Brahmin). (Make) recitations (of hymns). Sprinkle (the participants of the ritual) with the water from the flask. Let (the bride and the groom) eat together. Send (the impure food and left overs) to Kalādyah. Here ends the rules for the *dūrālabha* rite. *vāgoyātatyācaketā*. Let two copper containers³³⁸, completely filled with water, be carried.

71^v

Let *hāsa* (winnowing tray?), *pārasa*, *koḍa* and oil be carried.

In case of royal (marriage), send worships with burning wicks (to the following shrines).

Dhvākā Ināya ³³⁹	Cāśvara ³⁴⁰
Nānanīstā ³⁴¹	Nāśvara (Nāṭyeśvara)
Śivastā (Śiva's shrine)	Tupalaju (Tripurāsundarī)
Vaiṣṇavīstā ³⁴²	Bhagavatī (at Taumādhi)
Bhairavastā ³⁴³	Dunetāju ³⁴⁴

If with one's own (i.e. Brahmins), (send the worships to the following shrines)

Dhvākā Ināya	Cāmuṇḍā
Nānanīstā	Mahālakṣmī ³⁴⁵
Śivastā	Bhairava
Vaiṣṇavīstā	Cāśvara
Indrāyaṇī	Nāśvara
Tupalaju	Duvanetā Mūjāju

May the Āgama mother bring auspiciousness.

³³⁸ *Sijaghara*, var. *sijaghaḥ*, used for carrying water.

³³⁹ The Gaṇeśa shrine on the left side of the golden gate of the Bhaktapur palace.

³⁴⁰ The Caṇḍeśvarī shrine at Tibukche, Bhaktapur.

³⁴¹ The Nārāyaṇa shrine at Nārāyaṇa-nani, near the Pāncatale temple square.

³⁴² The Vaiṣṇavī shrine at Bhadrakali, Bhaktapur.

³⁴³ The Bhairava shrine at Taḥmadhi, Bhaktapur.

³⁴⁴ The Dumāju shrine.

³⁴⁵ At Thalachē on the way to Kamala-vinayak.

2a. Daśakarmavidhi₄ (Dkv₄)

Anonymous author, Nevārī, personal hand-book of the priest Hari Sharan Sharma, Bhaktapur, undated (around 1950). Complete, 94 folios; the *vivāha* section is from folio 1-39. Nepali paper, size: 15.5 x 34 cm, 11-14 lines per folio, Devanāgarī script, black ink, occasional highlighting of the mantras or instructions with red (*kuṇṭikuma*) color, additional remarks on the margins of some folios.

1r

[blank folio]

Pūrvasevā

1v

śrīgaṇeśāya namaḥ, om namo brahmaṇe. atha daśakarmavidhir likhyate. tatrādaḥ vivāhaḥ, prathame avasānakraḥ meṇa pūrvasevanam. thvānamli vā(ra)soy(ā) cānhu · ṣunhu · penhu nha(va) pithupujachoye.

Dusala-vidhi

brahmā dukāye, vivāha ha thuṣunhu | brahmaṇa · thaṃkāli ādina mālak(o)yā (r)lusi pācake, cāpūjā yā taṃchesa misā thaṃkāli nokū ihī yātmhaṃ pu | śpabhājana yācake. om adhyādi, amuka-gotrāmukaśarmaṇo vivāhakarmaṇāmdīmu-khapūjānimityartha puṣpabhā | jaṃ samarpayāmi, śivaṃ śivakaraṃ, siddhir astu, yathāvāna. yirinī svāna pūjālhāye,

Cāpūjā-vidhi

cāpūja vane, pūjābhūmi | sa mālako vasape, cāpūjā vidhiḥ. nakasaṃ brāhmaṇasyaṃ cātyāka nirmachanaṃ, om rakṣaṇaṃ valagahanaṃ vaiṣṇavīm i | dam ahaṃ taṃ valagamutkirāmi ya me niṣṭ(yo) yamamātyo nicakhānedam ahaṃ taṃ valagamutkirāmi yamme samāno yamasamāno ni | ca-khānedam ahaṃ taṃ valagamutkirāmi

yamme savandhur nnicakhānedam ahaṃ taṃ valagamutkirāmi yamme sajāto yamasajāto nica | khānotkrtyāṃ kirāmi [VS 5.23]. bali, adhy avocad adhibhaktā prathamō daivyo bhiṣak, ahiṃś ca sarvājaṃbhayaṃtsarvāś cayā | tudhānodharācīḥ parā suva [VS 16.5]. dīpa, om tejosi śukamasyamṛtamasya dhāmanāmāsi priyaṃ devānāmanādhṛṣṭaṃ devaya | janayasi. snāna yācake, om svasti na imdro [VS 25.19], pañcāmṛtasnānaṃ, om payaḥ prthivyāṃ [VS 18.36], om dadhikrāvno [VS 23.32], om tejo si [VS 22.1] |, om madhu vātā [VS 13.27], om namaḥ śivāya ca [VS 16.41], jalasnānaṃ, om svasti na imdro [VS 25.19], caṇdanaṃ, om yad adya ka [VS 33.35], siṃdūraṃ, om tvam javiṣṭha dā [VS 13.52], | drṣṭi, om tac cakṣur ddevāhitaṃ purastāchukramuccarat, paśyemaḥ śaradaḥ śataṃ jīvemaśaradaḥ śataṃ pravrajāmaḥ śaradaḥ śataṃ madīnāśyā | maśaradaḥ śataṃ bhūyaś ca śaradaḥ satāt [VS 36.24], jajñopavitāṃ, om yajñopavitāṃ [PG 2.2.11], aXvāla³⁴⁶, om vasoḥ pavitra [VS 1.3], puṣpaṃ, om yasya

2r

linī. thaṃkādisyaṃ puṣpabhājanaṃ, om adyādi, vākyaṃ, śivaṃ śivakaraṃ, siddhirastu, yathāvāna, puṣpa | bhājanaṃ samarpayāmi, puṣpavāripkostaṃ svāna biye. Brahmaṇasyaṃ sūryārghaḥ, om adyetyādi, vākya, nādīmu | kha-pujanimityarthaṃ śrīsūryāya arghaṃ namaḥ, om ā kṛṣṇe [VS 33.43], gurunamaskāra, akhaṇḍamaṇḍalā, nyāsārghapātrātma | puja. brahmaṇasyaṃ vedārcanana, om tat tvā yāmi [VS 18.49] tyādi yathā 2 vidhinā kalaśārcanaṃ. om sadyojātāya. om | sadyo jāto vy amamiti yajñamagnirdevānāmbhavyayurogāḥ, asya hotuḥ pariśrutīḥ svāhādhātēkṛtaṃ havir-imdradevāḥ [VS 29.36] |. om vāmadevāya 2, om vāmamadyasavitur vāmamuśvo dive dive vāmabhasmabhyaṃ sāvīḥ, vāmasya hi kṣaya | sya devabhūrerayādhiyādvāma-bhājāḥ syāma [VS 8.6]. om aghorāya 2, om yā te rudra śivā tanūr aghorāpāpakāśinī,

³⁴⁶ Read: ambara.

ta | yā nas tvamnvā santamayā girisaṃtābhi
cākasihi [VS 16.2]. om tatpuruṣāya 2, om yat
puruṣaṃ vyadadhuḥ katidhā vyakalpa | yan,
mukhaṃ kim asya āsīt kiṃ bāhū kim ūrū
pā dā ucyete [VS 31.10]. īśānāya 2, om tam
īśānaṃ jagatas tasthuṣas patiṃ dhiyaṃ-
| jinvaṃ avasye humahe vayaṃ, pūṣā no
yathā vedasām asad vṛdhe rakṣitā pāyur
adabdhaḥ svastaye [VS 25.18], āvāhanādi. |
pañcavāyudomdupājā, om mahī dyauḥ
pṛthivī can a imaṃ yajñam mimicsatām,
pipṛ tām no bharimabhiḥ [VS 8.32], om apsu
antar amṛtam

2^v

apsu bheṣajam apām uta praśastiṣv aśvā
bhavata vājihah, devīr āpo yo va ūrmiḥ
pratūrtiḥ śakunvājasās³⁴⁷ tenāyaṃ vājaṃ
se | t [VS 9.6], om tejo si [VS 22.1], om tava vāyu
vṛhaspates tvaṣturjāmātardbhuta, avāñ
syā vṛñīmahe [VS 27.34], om yā te rudra
śivā tanūr aghorāpā | pakāśinī, ta | yā nas
tvamnvā santamayā girisaṃtābhi cākasihi
[VS 16.2], om asmākam indraḥ samṛteṣu
dhvajeṣu asmākaṃ yā iṣava | stā jayantu,
asmākaṃ vīrā uttare bhavaṃ tvasmāñ u
deva avatā haveṣu [VS 17.43], doṇusa thane
tvate, nā · akṣata · dhari · phala · lā · mā | dhi.
catusvasti, dhūpa dīpa naivedya, dhūr asi [VS
1.8], tejo si [VS 22.1], annapate [VS 11.83],
pratiṣṭhā, mano jūti [VS 2.13], japa · stotra,
śivaṃ śi | vakaraṃ [cp. PG 1.8.5 and Skv
2v], atra gandhādi. thaṃkādisyaṃ sūryārghaḥ,
adhyādi, amuka gotrā amuka śarmaṇo vivāha-
karmanāṃdmu | khapūjākarmaṇi brāhmaṇapūjā
karttuṃ bhagavate śrīṣūryāya arghaṃ namaḥ, ā
kṛṣṇe [VS 33.43], brāhmaṇapūjā, idam āsanaṃ
2, pādārghaṃ · hastārghaṃ · caṃdanādi dhū-
padīpa atra gaṃdhādi. śāntika pustika. yirīnīna
mata phā tādacā sagonana tvā | cake, caṃdanādi
āśirvāda, namaḥ śambhavāya ca [VS 16.41],
śāntika svāna biye, om dyauḥ śānti [VS
36.17], annasaṃkalpa, brāhmaṇadakṣiṇā, vāca-
na, parivārapūjā choye. nyāsa³⁴⁸, visarjana, ud
vayaṃ [VS 20.21]. prajāpati svastikasa taye |,

thaṃkādisyaṃ prajāpatiyā lāhātasa laṃkhana
hāye, pūjanaṃ · hastārghacāṃdanādi atra
gaṃdhādi, cātyāka biye, om dyau

3^r

śānti [VS 36.17], pañcavāyu · doṃdumata-
kisesāmaṃdhe ādina dakolhāye, pūjā choye,
vosyeṃ takka, abhiṣekādi, cheyātāṇike | taye.
doke biyake, se phaṃ ārati, om yāḥ phalinī [VS
12.89], om tejo si [VS 22.1]. yirīnī samaya bi-
yeke, laṃkha dhārayā | nāna prajāpati choye, om
asuraghna [RVKh 2.4.1b], sāchi thāye. * thvate
cāpūjā vidhiḥ. *

Nāndimukhaśrāddha

atha yavodakavi | dhiḥ. * che vayā yavodaka
yāye, cāpujā svāna biye, yavodaka mālako vasape,
ṣodaśamātrkā ādi. | thaṃkādisyaṃ puṣpabhājana
yācake. om adyetyādi, amukagotra amu-
kasya vivāhakarmaṇi vṛddhiśrāddhe yavo-
daka | pūjānimityartham puṣpabhājanaṃ
samarpayāmi, siddhir astu, yathāvāṇa. sūr-
yārghaḥ, om ā kṛṣṇe [VS 33.43], om mātṛpi | -
tāmahīprapitamahīpitṛpitāmahīprapitāma-
hamātāmahebhyaḥ gaṇapataye durgāyai
viṣṇave sadāśivāya ṣodaśa | mātṛkābhyaḥ
iṃdrādyānavadevatābhyaḥ idam āsanaṃ
vṛddhiḥ, puṣpaṃ vṛddhiḥ, brāhmaṇayidi
ācāju śivācārya ādina pū | jā vārijuvastaṃ
āsana taye. viṣṇve devādi, pādarghaḥ. gāyatrī-
maṃtreṇa karāṃgaṃ nyāsaḥ, jalapātrapūjā |,
om brahmaṇe namaḥ, viṣṇave 2, rudrāya 2,
sadāśivāya 2, varuṇamūrttaye caṃdanākṣ-
tapuṣpaṃ 2, dhenumudrāṃ darśayet, ku | śa
nepu taye, om imaṃ me varuṇa śrudhī havam
adyā ca mṛdaya, tvām avasyūr ā cake [VS
21.1]. punar brahmaṇe 2 ityādina laṃkhatha

3^v

ne, ātmapūjā. puṣpabhājanaṃ, om sapta-
vyādhādaśārṇeṣu mṛgāḥ kālāṃ jare
girī, cakṛa vā kāsara dvīpe haṃsāḥ |
sarasimānase, tepi jātā kurukṣetre brāhmaṇā
vedapāragāḥ,³⁴⁹ prasthitādūramadvānām

³⁴⁷ Read: kakunmān vājasās.

³⁴⁸ Read: nyāsa likāye.

³⁴⁹ Read: saptavyādhā daśārṇeṣu
mṛgāḥ kālāṃjare girau, cakravākāḥ
śaradvīpe haṃsāḥ sarasi mānase.
te'pi jātāḥ kurukṣetre brāhmaṇā
vedapāragāḥ (Aśvaghoṣa's
Vajrasūci, 3-4).

yūyaṃ tebhya prasīdati, śrāddhabhū | miṃ
gayāṃ dhyātvā dhyātvā devaṃ
gadādharaṃ, tābhyāṃ caiva namaskāraṃ
tataḥ śrāddhaṃ pravarttate. om gayāyai 2,
gadādhārāya 2, | puḍarīkāḥśāya 2, prapitā-
mahāya 2, jalena śiṃcanaṃ, om apavitra pa-
vitro vā sarvāvasthāṃ gatopivā, yaḥ sma-
ret puṇḍ | rīkāḥśaṃ sabāhyābhyantaraḥ
śuciḥ, sanno devīr abhiṣṭaya āpo bhavaṃtu
pītaye, śaṃyorabhistravāṃtunaḥ, viśve-
devādi · sabāhyābhyāṃtaraḥ śuciḥ, viśva-
devapuṣpaṃ, om kratave 2, om dakṣāya 2. om
gaurīpadmāsacīmedhā sāvitṛi jivayā ja | yā,
devasenāsvadhā svāhā mātaro lokamā-
taraḥ, hr̥ṣṭipuṣṭis tathā tuṣṭi ātmadeva-
tvayāsaha, naṃde naṃdanivāsaś ca |
vasudevaś ca bhārgavaḥ, jayā ca vijayā ca
iva saptaitādvāramātaraḥ, aṣṭavasubhyaḥ
puṣpaṃ vṛddhiḥ, ekadaśarudrebhyaḥ, dvāda | śā-
dityebhyaḥ. punaḥ puṣbhājanaṃ, om adyetyādi,
vākyaṃ, om karttuṃ satkriyā deśakāla-
dravyaśarīrabrahmaṇā | nāṃ susannidhā-
nam astu, mātṛnāṃ susannidhānam astu,
viśvedevādi pūrvamukhaṃ, yuṣmad ājñāṃ
ahaṃ kariṣye, brāhmaṇe | na kuruṣva.
viśvedevāhanam³⁵⁰, om omāsaś carṣaṇīdhṛto
viśve devāsa āgataḥ, dāśvām so dāśuṣaḥ su-
tam [VS 7.33ab]. i

4^r
ty āvāhanam. viśvedevādi yavodakahastārghaṃ
vṛddhiḥ, pratyarghaṃ vṛddhiḥ, evaṃ caṃdana-
yajñopavītapuṣpadhūpadīpa atra gaṇḍhādi.
annasaṃkalpa, maṇḍala, akṣatādi, om madhu
vātā ṛtāyate madhu kṣaraṃti śiṃdhavaḥ,
mādhvīr naḥ saṃ | tośadhī madhu naktam
utośaso madhumat pāṛthivaṃ rajaḥ, madhu
dyaur astu naḥ pitā madhumān no vanaspat-
ir madhumāṃ astu sū | ryaḥ, mādhvīr gāvo
bhavantu naḥ [VS 13.27-13.29], om madhu
3, om adyādi vākya, viśvedevādi anna-
saṃkalpo chidram astu suśrāddham astu
kriyāparipūrṇam astu kālātītadoṣādikaṃ
nivāraṇam astu yeṣāṃ uddhiṣṭaṃ teṣāṃ
akṣayam astu svāhāsadhāvai namaḥ, deva

savitaḥ prasuva yajñam prasuva yajñapatiṃ
bhagāya, divyo gaṇḍharvaḥ ketapūḥ ketan
naḥ punātu vācaspatitvāja naḥ sva | dhatu
svāhā [VS 9.1], annasaṃkalpapūjāvidhāṃ
tatsarvaṃ paripūrṇam astu, annasaṃkalpoḥ
chidram astu. tato gavārca | nam, kapilādi-
paṃcagomāṭṛkābhyā idam āsanam vṛddhi
· puṣpavṛddhiḥ, evaṃ, gaṇparimūrttayai ·, ba-
hīdvārāṃ gaṇebhyaḥ | ·, gurave ·, varuṇanāgarājāya
·, ṣoḍaśamāṭṛkābhyā ·, dvāramāṭṛkābhyā ·, ity
ādayaḥ sarve āvāhanam vṛddhiḥ, | pūjanaṃ, om
nandāyai namaḥ, bhadrāyai 2, sumanasāyai
2, suśīlāyai 2, surabhyai 2, gogrāsai, om
brahmāṇyai 2, māheśvāryai | 2, kaumāryai
2, vaiṣṇavyai 2, vārāhyai 2, imdrāṇyai 2,
cāmuṇḍāyai 2, mahālakṣmyai 2, kaumārī,
gaṇpataye 2, heramvāya

4^v
2, viḡhnaṛājāya 2, vināyakāya 2, lambodarāya 2,
unapaṃcāśad viḡhneśvarāya 2, gaṇpati, gaṇa-
pataye 2, gurubhyo | 2, varuṇādīnāgarājebhyo
2, ṣoḍaśamāṭṛkābhyo 2, om gaurīpad-
māsacīmedhā sāvitṛi jivayā jayā, deva-
senā | svadhā svāhā mātaro lokamātaraḥ,
hr̥ṣṭipuṣṭis tathā tuṣṭi ātmadevatvayāsaha,
naṃdenaṃdanivāsaś ca vasudevaś ca |
bhārgavaḥ, jayāvijayā ca iva saptai te
dvāramātaraḥ. kapilādipaṃcatomāṭṛkābhyo ar-
ghyaṃ vṛddhiḥ, ābhyuda | kavṛddhiśrāddhe
yavodakārghaṃ 2, evaṃ sarvebhyo arghyaṃ
datvā. caṃdana · yajñopavītaka · puṣpa · dhūpa
· dīpa · phalatāṃ | būla · naivedyādi idam supṛ-
tāvaradā bhavaṃtu. maṇḍala · stotra, gave na-
maste, vaṃditāsi vasiṣṭhena viśvāmitre | na
janhunā, kapile hara me pāpaṃ yanmayā
duḥkṛtaṃ kṛtaṃ, gāvo mamāgrato nityaṃ
gāvo mamāgrato nityaṃ gāvaḥ prṣṭhaṃ tu
dehi me, gāvo me hr̥daye cā | pi gavāṃ mad-
hye vasāmy aham³⁵¹, saurabheyī jaganmātā
devanāṃ amṛtaṃ payaḥ, idam grāsaṃ
grhāṇa tvaṃ idame vrataṃ uttamaṃ, ā | yur
dehi dhanam dehi prajān dehi paśuṃś ca
me, paśupuṣṭiśriyaṃ dehi bhogyam dehi
gave namaḥ, sarvamaṃgalamāṃgalye

³⁵⁰ Read: viśvedevāvāhanam.

³⁵¹ Cf. *Kriyāsāra* by Nīlakaṇṭha Śivāchārya, p. 311, available at http://muktalib5.org/DL_Cata-LOn/tEXts/EtEXts/kriyaasaa-ra2hK.txt

śive sa|rvārthasādhike, śaraṇye tryaṃ-
vake gaurīnārāyaṇi namostu te, gaṇā-
nām gaṇapaśca iva gajavakras trilocanaḥ,
prasa|nno bhava me nityaṃ varadātā-
vināyakaḥ, manovamchitasidhyarthapūjito
yaḥ surāsuraiḥ, sahasravighnaharttāraṃ
gaṇā

5^r

dhipataye namaḥ, iṣṭadeva namastu-
bhyaṃ kuladeva namo namaḥ, sthānadeva
jagatsarvaṃ pūjāṃ gr̥ha namostu te, atra
gaṇdhādī | gavārcanavidhau tat sarvapari-
pūrṇam astu, govaraprasādo bhavatu.
suproṣatam astu | dīrghānadāś³⁵² ca nadyaś
ca viśṇo | s trīṇi padāni ca, evaṃ ca āyuh
praśaṃsaṃti dīrgham āyur avāpnuyāt,
jaladhārāṃ dadyāt, apaṃ madhye sthitā
devāsarvama | psupratiṣṭhitāḥ, brāhmaṇs-
ya karenyastāśivā āpo bhavaṃtu me, śivā
āpaḥ saṃtu. viśvedevāya puṣpaṃ dadyāt, |
lakṣmīr vasati puṣpeṣu lakṣmīr vasati puṣkare,
caṇdrāmṛte sadāgoṣṭhe saumanasyaṃ dadātu
me, akṣtaṃ ca astu me punyaṃ śaṃ | tipuṣṭikaraṃ
tathā, yad yacchreyas karaṃ loke tat tads tu sadā
mama. jalākṣata viśvedevakare dadyāt, viśveṣāṃ
de | vānāṃ datta mantram udakam astu, evaṃ
mātṛpakṣe. pūrṇābhīmukhena aṃjaliṃ vadhvā,
gotranṇo varddhaṃ tāṃ savarddhan tāṃ
ā | yur ārogyaiśvaryajanadhanalakṣmīsaṃ-
tānavrdhir astu, astu. maṇḍale jaladhārāṃ
pātayet, om dātāro no vivarddhe | tāṃ vedāḥ
saṃtatir eva ca, śraddha ca no māvyagamad
vahudeyaṃ ca nostu me [ViDh 73.28]; annaṃ
ca no bahu bhaved atithīś ca labhe mahi, |
yācitāraś ca naḥ saṃtumāyāciṣmakaraṃ
ca na, etāḥ āśiṣaḥ saṃtu, satyāśiṣaḥ saṃtu
[ViDh 73.30]. gogrāsasya puṣpaṃ | phalaṃ
gr̥hītvā, om ā dhatta pitaro garbhaṃ kumā-
raṃ puṣkarasrajaṃ [VS 2.33a]. puruṣai kena
saṃpujya, om yatheha puruṣo sat [VS 2.33b].

5^v

jaladhārāṃ dadyāt, om urjjaṃ vahatīr
amṛtaṃ ghṛtaṃ payaḥ kilālaṃ pari-
śrutaṃ, svadhā stha tarppayata me pitṛn
[VS 2.34]. tato yathā | karma, vivāha yāyemha
thaṃkādisyaṃ lā sāle, om asuraghnāṃ indra
sakhaṃ samatsu br̥had yaśo nāmam iva
āruhema, aṃho muca | m āṅgirasam gayam
ca svasty ātreyaṃ manasā ca tārṁṣyaṃ
prayata pāṇiḥ śaraṇam prapadye, svasti-
sambādheṣv abhayan no astu [RVKh 2.4.1b-
2.4.2ab]. sva | stikasaṃ taye, nṛmachana, om
rakṣohaṇaṃ valagahanaṃ vaiṣṇavīm idāṃ
ahaṃ taṃ valagam ut kirāmi yaṃ me niṣṭyo
yaṃ amā tyo | nicakhāna idam ahaṃ taṃ
valagam ut kirāmi yaṃ me samāno yaṃ
asamāno nicakhāna idam ahaṃ taṃ va-
lagam ut kirāmi yaṃ me sa | bandhur yaṃ
asabandhur nicakhāna idam ahaṃ taṃ va-
lagam ut kirāmi yaṃ me sajāto yaṃ asajāto
nicakhāna ut kr̥tyāṃ kirāmi [VS 5.23]. bali,
om | adhy avocad adhivaktā prathamo
daivyo bhiṣak, ahīmś ca sarvān jambhayant
sarvāś ca yātudhānyo dharā cīḥ parā suva
[VS 16.5]. | dīpaṃ, tejo si [VS 22.1], śtra pene,
om tava vāyav ṛtaspace tvaṣṭur jāmātar
adbhutaḥ, avāṃ syā vṛṇīmahe [VS 27.34],
laṃkhaṇaṃ hāye, om deva | sya tvā [VS 1.10],
svāna taṃke. mata pha tādacā sagonana tvāye,
om asuraghna [RVKh 2.4.1b]. śatavṛṇḍikā
vāye, tu 108, caṇḍa | nādi āśīrvāda. vedārcanaṃ
brahmaṇanaṃ yāye, om āyaṃ gauḥ pṛśnir
akramīd asadan mātaraṃ puraḥ, pitaraṃ
ca prayaṃt | saḥ [VS 3.6], om jātavedase
sunavāma somam arātīyato ni dahāti vedah,
sa naḥ parśad ati durgāṇi viśvā nāveva siṃ-
dhuṃ duritaṃ

6^r

ty agniḥ [RV 1.99.1]. om namo gaṇebhyo
gaṇapatibhyaś ca vo namo namo vrā teb-
hyo vrā tapatibhyaś ca vo namo namo
gr̥tsebhyo gr̥tsapati | bhyaś ca vo namo
namo virūpebhyo viśvarūpebhyaś ca vo
namo namaḥ [VS 16.25], om gaṇānāṃ tvā

³⁵² Read: dīrghānadyāś.

gaṇapatiṁ havāmahe priyānāṁ tvā | pri-
yapatiṁ havāmahe nidhīnāṁ tvā nidhipatiṁ
havāmahe vaso mama, āham ajāni garb-
hadham ā tvam ajāsi garbhadham [VS
23.19], om brhaspate ati yad aryo arhā | d
dyumad vibhāti kratumaj janesu, yad
dīdayac chavasaḥ ṛtaprajāta tad asmā
cchu draviṇaṁ dhehi citraṁ [VS 26.3ab],
om namo stu sarpebhyo | ye ke ca prthivīm
anuh, ye antarikṣe ye divi tebhyo sarpeb-
hyo namaḥ [VS 13.6], om sam akhye devyā
dhiyā saṁ dakṣiṇayorucakṣasā mā | ma
āyuh pra moṣīr mo aham tava vīraṁ videya
tava devi samdrśi [VS 4.23], dyām mā lekhīr
antarikṣaṁ mā hiṁ sī prthivyā saṁ bhavaḥ |
ayaṁ hi tvā svadhiti jānaḥ praṇināya ma-
hate saubhagāya [VS 5.43ab]. dakṣiṇādānaṁ,
abhiṣekāśīrvādaḥ. siphā | ratiḥ, om yāḥ phalinī
[VS 12.89], om tejo si [VS 22.1], pratiṣṭhā,
om mano jūti [VS 2.13]. yavodaka visarjana,
om devā gātuvīdo | gātu vitvā gātum ita,
manasaspata imaṁ deva yajñāṁ svāhā vāte
dhā [VS 8.21].

Dusalayā visarjana

śoḍaśamātrkāsa tayā siṁdūra svāna kā | ye.
mune, om idaṁ haviḥ prajananaṁ me astu
daśavīraṁ sarvagaṇaṁ svastaye, ātmasani
prajāsaṁ paśusaṁ lokasaṁ | ny abhayasaṁ
agniḥ prajāṁ bahulāṁ me karoto anaṁ payo
reto asmā sudhatta [VS 19.48]. pūjā choye,
sākṣi thāye.

6^v

māsagheḍe 2 yāye, om suśārathir aśvān iva
yan manuṣyān nenīyate bhīsubhir vājina
iva, hrtpatiṣṭhaṁ yad ajiraṁ javi | ṣṭhaṁ
tan me manaḥ śivasamkalpam astu [VS
34.6]. misāthamkādisyaṁ lā sālāyane, dusola
jānake, brahmaṇabhojanaṁ. | dusokā chisyaṁ
tāthe, duso kā hāne pramāṇa, ādraṁ kṣāraṁ
gudaṁ ca iva rajanī madanas tathā, jyotiṣmatī ca
matsyāni pūḡi lājā samakṣataṁ. pālu 1 ci 2 cāku
3 | (halū) mikusi 4 madampho 5 sūjaphosi 6 nā

7 gvaca 8 tāya 9 ākhe 10. thvate dusarayā vidhi
yāyegu julo. ✱. ✱. ✱.

Mūlapūjā

Kalaśapūjā

brahmā · aṣṭakalaśa · nāgapva · yakṣayakṣa-
nī · śrīlakṣmī · bahiraṅganādi · agnikunḍayā
pūrva | sa thāparape, ināya kāye, dvārāsa la soye,
anini phaṇinī kāye, dvārāsaṁ la sosyaṁ haye.
yavodaka yāye, | śivācāryana brahmāpūjā yācake,
brahmā su chāye, diṣṭi biyake, pvaṁ thane, vidhi
them. yavodakayā yathāka | rmasa karttā svas-
tikasa pūrva socakaṁ taye, thamkādina lā sāle,
vaṁsokaṁ taye, sirapyane, tava vāyu brhaspate
[VS 27.34], nīmachā | nādi, arghapātrayā lam-
khana hāye, devasya tvā [VS 1.10], svāna
tanake, brahmaṇe haṁsāsanaṁ dhurādi
aṣṭakalaśebhyo yakṣa | yakṣaṇīśrīlakṣmī-
nāgakalaśebhyo idam āsanaṁ namaḥ, evaṁ
pādārghādi, stotra, urdhvaṁ brahmāṇḍa-
khaṇḍaṁ nijapavanaya | naṁ brahma-
yogeśvarūpaṁ devānāṁ jyeṣṭhabhūtaṁ
sarasijanayanaṁ rājahaṁsāsanaṁ
caṁpotphullāṅgavarṇaṁ bhujavaracatur-
aṁś ca akṣamālājapaṁ taṁ śāśvadvedaṁ
vahaṁtaṁ dvijagaṇasakalaṁ ciṁtayet taṁ
dvijendraṁ, atra gaṁdhādi. matapha · tādacā ·
sagona

7^r

na tvāye, asuraghna [RVKh 2.4.1b], pro-
hitana limina tvāye. lāhāta tuti moḍasa 3 su
chāye, cekana maṁtraḥ, om kāṇḍāt | kāṇḍāt
praroḥaṁtī parusaḥparusaḥ pari, evā no
dūrve pratanu sahasreṇa śatena ca [VS
13.20], koḍamaṁtraḥ, om dīrghayus tvāya
ba | rāya varcase suprajās tvāya suvīryāya
sahasāḥ atho jīva śaradaḥ śataṁ [VSK
3.9.6]. caṁdanādi sagona āśīrvāda, si phā āra | ti,
yāḥ phalinī [VS 12.89], pratiṣṭhā, om mano
jūti [VS 2.13]. caṁdramaṇḍalana tvāye, om
imaṁ devā asapatnaṁ subhadhvaṁ maha-
te | kṣetrāya mahate jyeṣṭhyāya mahate jā-

narāṅjyāyemdrasyemdrīyāya, imam amuṣya putram amuṣyai putram asyai viśaḥ eṣa vo mīrā | jā somo smākaṃ brāhmaṇānām rājā [VS 10.18]. *nāpikayā lāhātasa svastika coye, caṃdramaṇḍala nāpika lhāye.* | *māsagheḍe 2 yācake, om sukhārathir aśvā* [VS 34.6], *lā sālā yane, nhaṇesa svastikasavaṃ socake, upatana yācake · lrlusi | pācake · mola lhuyake, kotoyā vastrana ubiye · mevagu vastrana tiyake. misā julasā thanāvaṃ kilāṇa sagona biyāva vaṃ kila nhyācake, thvanaṃli siṃdhara chāye. thvate su chāye vidhiḥ.* ✱. |

yidisiḥasyem siṃdūrārohanakarma yācake. vidhi them pūjā yāye, brāhmaṇasyaṃ kalāśapūjāvidhi jukva veda padape |, thvate dhunaṇāva kanyā siṃdharamaṇḍpa yane, puruṣayā thaṃkādisyaṃ lāsāle svastikasa vaṃ sokaṃ taye, nrmachanādi,

7^v

svāna tanake, mata pha tāḍacā niptiju sagonana tvāye, nipti khavapāsa chāye, cetamūṇa sinhara chāye, cira aṃgulīna | anāmikāsa nhyācake, cetamūṇa lhāye, candanādi āśīrvāda, pāsa chāye datasā pāsantī chāye, tvate dhunaṇāva | siṃdharapātāju sagonana tvāye, siṃdharapātāsa choye³⁵³, chomūṇa siṃdūra chāye, luceta ti-cake, prāṇa aṃgulīna ja | va anāmikāsa nhyāye, chāmuṇa lhāye, caṃdanādi sagonāśīrvāda · pratiṣṭhā vidhi them dhunake, thvate dhunaṇāva siṃ | dharamaṇḍapana pitā haye. ✱.

yajñamaṇḍapa yane, misāthaṃkādisyaṃ lā sāle, yomkulīsa | svastikasa taye · vaṃ sokaṃ, śīrapene, om tava vāyu [VS 27.34], *nrmachanādi · arghapātra laṃkhana hāye · svāna tanake, brahmā ā | di nase, mata pha tāḍacā sagonana tvāye · vastra koṭoye thva vastra yidisi hāto biye, sagonasa tayā vastra biye, om | vasoh pavitram asi satadhāraṃ vasoh pavitram asi sahasradhāraṃ, devas tvā savitā punātu vasoh pavitreṇa śatadhāreṇa sulpvā kā madhukṣaḥ* [VS 1.3]. *phaṇini chāye, om trātāraṃ indram avitāraṃ indraṃ have have suhaṃ sūraṃ indraṃ, hvayāmi śakram pulruhūtam indraṃ svasti no maghavā dhātvo indraḥ* [VS 20.50], *śatavṛmdikāna*

koṣāyake, om ā kṛṣṇe [VS 33.43], *caṃdanādi sagonāśīrvāda |, aninina tvāye, om śivo nāmāsi svadhitis te pitā namas te astu mā mā himsīḥ, nivarttayāmy āyuṣennā dyāya*

8^r

prajananāya rāyas poṣāya suprajāstoḥ ya suvīryāya [VS 3.63]. *hāsāna gāyake, om tava vāyu* [VS 27.34], *prasāda pitinī biye · om | svastina indro* [VS 25.19], *vamḍāma chuye, si phā ārati pratiṣṭhā · māsagheḍe 2 yāye, lā sālāva yene, phaṇini³⁵⁴ baji nake Xsa sva | stikasa taye, phaṇini kotoye, āgama mālako tayāva tevā baji nake, kalaṃka vāye.* ✱. *thvate phaṇini chā | vidhiḥ.* ✱.

Jāmātā-āmantraṇa

tato jāmātā āmantraṇaṃ kuryāt. ☼. *ādau trir ācamya. sūrtyārghaḥ, om adyādi vākya, amukagotrāmukaśarmaṇaḥ putrikanyādāna jāmātrāmaṇtraṇa³⁵⁵ pūjānimityarthaṃ śrīśūryāya a | rghyaṃ namaḥ, om ā kṛṣṇe* [VS 33.43], *gurunamaskārah, gāyatrīm nyāsah, jalapātrapūjā ātmapūjāṃ ca. tato jāmātāpuja | yet, om jāmātre viṣṇudaivatāya idam āsanam 2 puṣpaṃ 2, evaṃ pādārgha · hastārgha · pratyargha · caṃdana · yajñopavīka · puṣpaṃ, | dhūpadīpa · dakṣiṇā, atra gaṃdhādi. jāmātur agre maṇḍalaṃ kārayet, kuśena bhūmau saṃmārjanaṃ, om purāviṣṇu | padākrāntā varāheṇo Xtāma-hī, kṛtāpavitṛī sarvatra kim artham ukalepayet. bhūmau jalena siṃcayet, om | purā imdreṇa vajreṇa hatā daityāmahāsuraḥ me dosṛk pūritā prthvīnayojoyā yajñakarmasu. gaṃdhacaṃdanena abhyū | kṣaṇaṃ, om madhu-kaiṭabhamedena bharitāsivasumdhare, tad-doṣapraviśudhyarthaṃ siṃcāmi gandhavārīṇā. hastena bhūmau le*

8^v

panaṃ, om śodhitā prthivī ca iḥa gaṃdhavārīvilepanāt, pūrvajanmakṛtaṃ pāpaṃ duḥkṛtaṃ sukṛtaṃ bhavet, iḥajanmārjitaṃ | pāpaṃ pratyajanmāntareṣu ca, veṣṭhitaṃ karmasūtreṇa janmajanmāntareṣu ca, kara-

³⁵³ Read: *chāye*.

³⁵⁴ Read: *phalina*.

³⁵⁵ Read: *jāmātram āmantraṇa*.

prṣṭāñjaliṃ kṛtvā bhrāmayet karacetasā,
akhaṇḍamaṇḍalod dattaṃ jāmātāgre nive-
dayet, puṣpaṃ ca vividhākāraṃ jāyate viv-
idhe kule, tat sarvaṃ kṣamyatām devavīḥṇu
rakṣantu sarvadā.

hastapramāṇavarattulākāramaṇḍalaṃ kṛtvā,
pītacūrṇena caturvedīṣṭitaṃ nikṣipeḥt, akṣataṃ
nidhāya. bahi iṃdrādi 10, tan madhye jayādi
8, tan madhye sadyojātādi 5, tan maḥdhye
trideva 3. caṇḍana · siṃdūra · yajñopavīta
· puṣpa · bījapūraphalaṃ vā nārikelaṃ vā ·
vāḥchādanapūgīphala 10 kuṇḍupuṣpa 10
tāmḇūla etan madhye nidhāya. tataḥ pūjanaṃ.
om̐ gaṇaḥpataye 2, om̐ gurubhyo 2, om̐
dvārapālāya 2, om̐ kṣatrapālāya 2, om̐
ādhāraśaktaye 2, om̐ anantāsanaṃ 2ḥ,
om̐ skandāsanaṃ 2, om̐ nālāsanaṃ 2,
om̐ padmāsanaṃ 2, om̐ patrāsanaṃ 2,
om̐ keśarāsanaṃ 2, om̐ karṇikāsanaṃ 2ḥ
2, om̐ satyayugāya 2, om̐ tretāyugāya 2,
om̐ dvāparayugāya 2, om̐ kaliyugāya 2,
om̐ ṛgvedāya 2, om̐ yajurvedāya 2, om̐
sāmavedāya 2, om̐ atharvaṇavedāya 2.
om̐ brahmāṇyai 2, om̐ māheśvāryai 2, om̐
kaumāryai 2, om̐ vaiṣṇavyai 2, om̐ vārā

9^r

hyai 2, om̐ iṃdrāṇyai 2, om̐ cāmuṇḍāyei 2,
om̐ mahālakṣmyai 2. om̐ iṃdrāya 2, om̐
agnaye 2, om̐ yamāya 2, om̐ nairṛtyāya 2,
om̐ varuṇāya 2, om̐ vāyave 2, om̐ kuve-
rāya 2, om̐ īśānāya 2, om̐ anantāya 2, om̐
brahmaṇe 2. tan madhye, om̐ jayāyāi 2, om̐
vijayāyāi 2, om̐ ajitāyāi 2, om̐ aparājītāyāi
2, om̐ jambhanyai 2, om̐ stambhanyai 2, om̐
mohinyai 2, om̐ ākarṣaṇyai 2ḥ. tan madhye,
om̐ sadyojātāya 2, om̐ vāmadevāya 2, om̐
aghorāya 2, om̐ tatpuruṣāya 2, om̐ īśānāya
2. tan madhye, om̐ brahmaṇe 2, om̐ viṣṇave
2, om̐ rudrāya 2, om̐ śrīsūryamaṇḍalāya 2,
om̐ somamaṇḍalāya 2, om̐ vahnimaṇḍalāya
2ḥ, om̐ jāmātramaṇḍalāya 2, āvāhanādi caṇ-
danasiṃdūrayajñopavītaka akṣatapuṣpadhūpa-
dīpanaivedyaphalatāmḥbūladakṣiṇā, atra gaṇ-
dhādi. japastotra, om̐ sarvadevamayas tvam̐

hi siddhagamdhavarvakinnarāḥ, iṃdrādiloka-
pālāś ca jayādy aṣṭamātrkāḥ, sadyoj-
ātādipaṃcāsyā brahmādyas ca tridevatāḥ,
jāmātar viṣṇurūposau somasūryastḥthai-
vaca, ṛṣayas tridaśāḥ sarve tavadehe
vyavasthitā, maṇḍalāya namastubhyaṃ
sarvatatvādhipāya ca, bhūr bhuvah svaḥ
prakāśāya viśvarūpāya vai namaḥ, atra
gamdhādi.

tataḥ śvaśuro hastāñjaliṃ vadhvā paṭhet.
om̐ yadi tvam̐ patito naḥsyād daśadoṣa-
vivarjitah, tubham̐ kanyām̐ pradāsyāmi
devāgnigurusannidhau (JN 148). jāmātā
paṭhet, om̐ yadi kanyām̐ gu

9^v

ṇopetām̐ daśadoṣavivarjitām̐, tadā 'ham̐
pratigrhṇāmi devāgnigurusannidhau. śva-
śuraḥ, om̐ āmantraṇakṛto hy aḥsmiṇ
suśīlah sumanoharā, paṃcabhūtātmaḥ
sākṣīdīyate kanyakām̐ mayā. jāmātā, om̐
ubhayoḥ kulaśuddhāḥrtham̐ svarūpām̐
api kanyakām̐, avaśyaṃ pratigrhṇāmi de-
vāgnigurusannidhau. śvaśuraḥ, om̐ subhe-
haniśu nakṣatreḥsuyoge karaṇānvite
yasmin̐ dine vivāhaḥ syat taddine vijayī
bhava. tato maṇḍalastha puṣpaphalādikām̐
sarvaṃḥgrhya paṭhet. om̐ āmantrito si³⁵⁶
jāmātar mayā punyānuvarddhayā, kan-
yādānam̐ pradāsyāmi adya me vijayaṃ
kuḥru. maṇḍalavisarjanam̐, om̐ devā gātuvīdo
gātum̐ vītō gātum̐ itaḥ, manasaspata ima
deva yajñam̐ svāhā vāte dhā [VS 8.21]ḥ.
atha vārāheti, yathāvākyam̐, om̐ tasmin̐
kāleṇnisānnidhye snātasnāto hy ārogiṇī,
avyam̐ge patite³⁵⁷ klīve³⁵⁸ pītātubhyaṃ
pradāsyati. phalapuṣpādīdakṣiṇā jāmātre
dadyāt paṭhet, kanyādānam̐ pratigrhyatām̐.
jāmātāḥ, om̐ avaśyaṃ pratigrhṇāmi. tato
jāmātā śvaśuraḥbhīṣekaṃ kuryāt. om̐ jāmātrā-
mantraṇasampūrṇārtham̐ḥabhiṣekasu-
muhūrttam̐ astu, om̐ devasya tvā savituh̐
[VS 1.10] prasave śvinor bāhubhyaṃ pūṣno
hastābhyām̐, om̐³⁵⁹ aśvinor bhaiṣajyeḥna te-
jase brahmavaracasā yābhi ṣiṃcāmi, saras-

³⁵⁶ Read: 'si.

³⁵⁷ Read: 'patite.

³⁵⁸ Read: 'klīve.

³⁵⁹ Omit.

vatyai bhaiṣajyena vīryā yānnā dyāyābhi
ṣimcāmi, indrasyeṇdriyāṇa balāya

10^r

śriyai yaśase bhi ṣimcāmi [VS 20.3], om
pālāśam bhavati tena brāhmaṇo bhiṣimcati
brahma vai pālāśo brahmaṇai vai name tad
abhiṣimcati [ŚB 5.3.5.11], | yadvai kalpām
juhōti prāṇā vai kalpā 'amṛtam uhai prāṇā
'amṛte nai vai name tad abhiṣiñcati [≈ ŚB
9.3.3.13], sarveṣām vā eṣa vedānā | m̐ raseyat
sāmasarveṣām evai name tad vedānām rase-
na abhiṣimcati. ity abhiṣekaṃ.

tataś caṇḍanam, om yad adya | kac ca
vṛtrahann udagā abhi sūryaḥ sarvaṇ tad in-
dra te vase [VS 33.35], taraṇir viśvadarśato
jyotiṣkṛt aśi sūryaḥ viśvam ābhāsi rocanam
[VS 33.36]. siṃdūraṃ, tvam javiṣṭa dāsuṣonṛḥ
pāhiśṛnudhīgiraḥ, rakṣātokamutanmanā [VS
13.52]. athāśīrvādaḥ, | om ṛtavas tha ṛtā vṛdha
ṛtuṣṭhāstha ṛtāvṛdhaḥ, ghṛtaś cyuto madhuś
cyuto virājo nāmakāmadhughā akṣīyamā-
nāḥ [VS 17.3], | om ṛtavasthe jṛtavā hyetā
ṛtāvṛdha 'iti satyavṛdha ityetad ṛtusthā ṣṭha
ṛtāvṛdha 'ity ahorātrāṇi tiṣṭhamti, ghṛta | ś
cyuto madhuś cyuta 'iti tadenā ghṛtaś
cyutaś ca madhuś cyutaś ca kurute virājo
nāmai te tad vai devā 'enā iṣṭakānāma-
bhirū | pāhvayaṃta, yathā yathainā etad-
acakṣate tā enā namabhyupāvarttantātha
lokaṃ prṇā 'enā 'eva parācyuta, sthūlahita |
vānāmnō nimemi hetu aṣṭā virājo nāmā
kurvaṃtatā enā namabhyupāvarttante,
tasmād daśadaśeṣṭhakā upadhāyalokaṃ
prṇa | yābhimamtrayate, tadenā virājah
kurute daśākṣarā hi virāṭkāmadhudhā
'akṣīyamānā 'iti tadenā kāmadhudhā

10^v

akṣīyamānāḥ kurute [ŚB 9.1.2.18-19]. sarve-
ṣām āśīrvādaḥ, idam̐ haviḥ prajananam me
astu daśavīraṃ sarvagaṇam̐ svastā | yaḥ
ātmasani prajāṣani paśusani lokasany
abhayasani, agniḥ prajāṃ bahulāṃ me
karoti annam̐ payo reto 'asmā su dhattāḥ

[VS 19.48]. ity āśīrvādaḥ. tataḥ śvaśureṇa
sūryasākṣī. iti jāmātrāmaṃtraṇa vidhiḥ.

Kanyādānavidhi

atha ka | nyādānaṃ. śvaśuro jūyāt, bahisālāyām
āsanam ādāryya, om sādhuḥ bhavānās tām
arcayīṣyāmo bhaṃtaṃ [PG 1.3.4], om | sa
ājagāma gautamo yatra pravāhanasya vai v-
asat asmā āsanam̐ sahāyādaka mahārāyo
cakārātha hāsmā argham̐ cakā | raḥ [BĀU
6.2.4]. jāmātā paṭhet, om sādhuaham̐ aste³⁶⁰
· om arccaya. śvaśuro viṣṭaradvayaṃ dadyāt,
om viṣṭaro viṣṭaro viṣṭarah̐ prati | grhyatām
[PG 1.3.6-7], om atha yajamāno vai dātā
pra yad atha yajamāno evai tad dannāyam
dadhāti bhūyam̐ vā viṣṭaram̐ vā pariśinaṣṭi
ta | sminn aparāhne yajamānāya tasmād
āha viṣṭaram̐ karoti. jāmātā, om viṣṭaram̐
pratigrhnāmi, om varṣmosmi³⁶¹ sa | mā-
nānām udyatām̐ iva sūryyaḥ, iman tam
abhiṭiṣṭhāmi yo mā kaś cābhidāṣati [PG
1.3.8], svāhā sūryasya raśmaya vṛṣṭivanaya
'i | ti sūryasya ha vā 'eko raśmir vṛṣṭivanir
nāma yenemāḥ sarvā prajā bibharti tame
vai tat prīṇāti tasmād āha svāhā sū | ryasya
raśmaya vṛṣṭivanaya 'ityavaram̐ svāhākā-
ram̐ karoti paro devatāmesāveva bandhu [ŚB
14.2.1.21]. ekam āsanam̐, ekam̐ pādā

11^r

sanam̐. śvaśuraḥ pādyaṃ dadyāt, om pādyaṃ
3 pādyaṃ pratigrhyatām̐, om atha yaja-
mānam̐ dadāti kalyāṇam̐ vai tan mā | dhyam̐
vinaśyati, pādyaṃ pādyaṃ iti pādābhyām̐
dhr̥ṣṭam̐ praharaty uttarataḥ, svarau
pracaraṇī yautadvi yorāyatanaṃ bhavati
[≈ ŚB 14.3.1.22]. | jāmātā, om pādyaṃ prati-
grhnāmi, om virājo dohosi virājo dehamasīyā
mayi pādyaṃ virājo dohaḥ [PG 1.3.12],
virājo | nāmai te tad vai devā 'etā iṣṭakā
nāmabhirūpāhvayaṃ ca yathā yathaina
etadācakṣate tā 'enā namabhyupāvarttante,
tasmā | d daśadaśeṣṭhakā 'upadhāya lokaṃ
pranayābhimamtrayate, tadenā virājah̐

³⁶⁰ Read: āse.

³⁶¹ Read: varṣo 'smi

kurute daśākṣarā hī virāṭ kāmādhudhā akṣīya | mānā 'iti tadenā kāmādhudhā 'akṣīyamānāḥ kurute [ŚB 9.1.2.19]. 2. śvaśureṇa tuṣṇiṇi jāmātre ācamanaṃ dadyāt. śvaśureṇa sajaladugdhakuṇḍadurvā-akṣatahemagarbha-śamkham grhītvā arghyaṃ dadyāt, om arghyo 3 arghyaṃ pratigrhyatām, om tadevā varundhye arghā mantrayety arghāṃ yaṃ mānuṣe yannavṛddhaṃ yajñe vāvīti tasminnopaniṣayayet [≈ ŚB 3.3.4.31]. 3. jāmātā, om a | rghyaṃ pratigrhnāmi, om | āpastha yuṣmābhiḥ sarvān kāmān avāpnuvāni [PG 1.3.13], om adbhyah svāhety āpo vai sarveṣāṃ devānām āyataṃ tat sarvābhire vai tad de | vatābhir bhiṣakūjyoti vatkiṃ ca vadṛddhaṃ yajñasya [ŚB 14.3.2.13]. tasya bhūmau nidhāya maṃtra, om samudraṃ vāḥ prahīnomisvām yonim a | bhigachata, ariṣṭa asmākaṃ vīrā mā parā cāmāsyeti matyayaḥ [PG 1.3.14]. 3. om samudrāya tvā vātāya svāhety ayaṃ vai samudro yaṃ pa | vata 'etasmādvai samudrāt sarve devāḥ sarvāṇi bhūtāni samudroyaṃ bhavati, tasmā evainam juhotti tasmād āha samudrāya

11^v

tvā vātāya svāhā [ŚB 14.2.2.2]. śvaśureṇa jāmātre ācamanaṃ dadyāt, om ācamanīyaṃ 3 ācamanīyaṃ pratigrhyatām, om a | thāyudā bhavati parokṣe jāmātā maṃtrayety udakaṃ prāsayati tasmād āhaṃ hyudag bhavati, 3, jāmātā, om ācamanī | yaṃ pratigrhnāmi, om ā mā gan yaśasā saṃ srja varcasā tam mā kuru priyaṃ prajānām adhipatiṃ paśūnām ariṣṭaṃ te tanūnām [PG 1.3.15], | om athāsyāmāśiṣaḥ āśāsta iyaṃ vai yajño syāme vai tad āśiṣa āśāste tā asmā iyaṃ sarvā samarddhayati [ŚB 14.1.3. 18], upa | sparśanaṃ viṣṇu 2. śvaśuro madhuparkaṃ dadyāt, om madhuparko 3 madhuparkaṃ pratigrhyatām, om atha dadhi madhu ghṛtaṃ saṃsrjyān antarihena jatarupeṇa prāsayati [ŚB 14.9.4.25 ≈ BĀU 6.4.25]; madhu mādhvībhyām madhu mādhrībhyām iti, dadhya haṃ vā āvābhyāmātharvaṇo | madhu nāma

brāhmaṇam uvāca tadena yo priyaṃ dhāma tadevai tenāpagachati tasmād āha madhu mādhvībhyām madhu mādhrībhyām iti | [ŚB 14.1.4.13]. jāmātā, om madhuparkaṃ pratigrhnāmi, mitrasya tvā cakṣuṣā samīkṣe³⁶² [VSK 2.3.4], om sukhadā paścād iti nātra tiro | hitamivāsti devasya saviturādhipatya iti devamevāsyai savitāram adhipatiṃ karoti, rāṣṭrāṇāṃ rakṣasāmapahatyai | cakṣurme dā iti carevātmaṃ dhatte, tathā ha cakṣuṣmān bhavati [ŚB 14.1.3.21]. jalena abhyukṣaṇaṃ, om devasya tveti [VS 1.10], om tāmā dhatte mā | dade dityai rāsnāśītyasāveva bandhuḥ, iti madhuparkasiṃcanaṃ, taṃ madhuparkaṃ pratigrhnāmi. vāme nidhāya, dakṣa anāmi

12^r

kayā madhuparkaṃ ālodya bhūmau nikṣipet, om syāvāsyāyāṃ naśanair yatta aviddhaṃ te niṣkr̥ntāmi [PG 1.3.18], 3, yathāsthā | naṃ kalyaṇtām ity anāmikā aṃguṣṭhābhyām ādāya aṃtareṇa stanau vā śruvau vā nimṛdyāt [BĀU 6.4.4-5]. madhuparka prāsa | naṃ³⁶³, om yaṃ madhuno madhavyaṃ paramaṃ rūpaman nādyāṃ tena ahaṃ madhuno madhavyena paramaṇa rūpen nādyena paramo madhavyo nā | dosāni [PG 1.3.20]. 3. om atha pavitrarādhunoni madhumādhvi iti triḥ prāṇā vai madhu prāṇa me vāsmiṇnetad dadhāti, triṇi bhavati | trayo vai prāṇāpāna 'udāno vyāna-stānevāsmiṇnetad dadhāti [ŚB 14.1.3.30]³⁶⁴. madhuparka śeṣa na saṃcaret, tūṣṇim ācamya 3. | aṃgāni spr̥śet. om vāṇma āsye astu, mukhe. om nāso me astu, nāsikāyāṃ. om akṣor me ca | kṣur astu, cakṣubhyām. om karṇor me śrotram astu, karṇayoh. om vāvohor me va-lam astu, vāhubhyām. om urvor me | ojos-tu, urubhyām. om ariṣṭāni meṃgāni tanūs tanvā me sahasaṃtu, sarvāṃgāni spr̥śet [PG 1.3.25]. om sa yathā sarvā | samapāṃ samudram ekāyanam evaṃ sarveṣāṃ sparśānām tvagekāyanam evaṃ sarveṣāṃ gaṃdhānān nāsike ekāyanamevaṃ sarve | śāṃ

³⁶² Read: pratikṣe.

³⁶³ Read: prāśanaṃ.

³⁶⁴ Read: atha

dhavitrairādhūnoti madhu mādhvīti triḥ prāṇo vai madhu prāṇamevāsmiṇnetad dadhāti triṇi bhavanti trayo vai prāṇāḥ prāṇa udāno vyāna-stānevāsmiṇnetad dadhāti.

rasānām jihvai kāyanamevaṁ sarveṣāṁ rūpā-
nām cakṣurekāyanam evaṁ sarveṣāṁ śabdā-
nām śrotramekāyanam evaṁ sarveṣāṁ
saṁkalpānām mana ekāyanamevaṁ sar-
veṣāṁ vedānām hṛdayam ekāyanam evaṁ
sarveṣāṁ karmaṇām hastamekā

12^v

yanamevaṁ sarveṣāṁ adhvānām pā-
dām ekāyanamevaṁ sarveṣāṁ ānandā-
nāmupastham ekāyanam evaṁ sarve-
ṣāṁ visargānām pāyurekāyanam evaṁ
sarvāsāṁ vidyānām vāgyekāyanam [ŚB
14.5.4.11]. āyāntodakāya sāsam ādāya, sarvāṁ-
gāni spr̥ṣet. śvaśuro gām | dadyāt, om̐ gaur
gaur gauḥ pratigr̥hyatām, atha gāmāhvā-
yati jaghanena gārhapatyam yannīda ehyā-
dita ehi sarasvatyai hi | tīdā hi gauritirhi
gauḥ sarasvatī hi gauratho ccairāhvaya
nāmnāsāvehyasāvehīti triḥ [ŚB 14.2.1.7].
jāmātā paṭhet, om̐ gām prati | gr̥hnāmi,
om̐ mātā rudrānām duhitā vasūnām
svasādityānām amṛtasya nābhīḥ, praṇavo
caṁcikituse janāya māgā | maditiṁ
variṣṭhā mama cāmuṣya ca, pāpmānaṁ
nahomi yadyālabheta atha yadyutsisṛkṣe
mama cāmuṣya ca [PG 1.3.27-28], om̐
svāhā rudrā | ya rudrahūtaya iti ahutya iva
dakṣiṇekṣamānaḥ, pratiprasthātre praya-
chatī tam sa uttarataḥ ātmāyā udacaram
tirasya | tyeṣā hyetasya devasya diyāme
vai nametaddīśi pr̥ṇātyatha yanna prekṣa-
tanmā rudro hisaditi [ŚB 14.2.2.38]. dvau
kuśau chin̐dyāt, | om̐ amuka gotrāmuka śar-
maṇam ubhaya pāpmāhataḥ, om̐ utsrjāta
tr̥ṇānyattviti brūyāt na tvevāmāṁ sorghaḥ
syād adhi | yajñamadhivivāhaṁ kurutety-
eva brūyād yadyathāsakṛt saṁvaratsarasya
somena yajeta kṛtārghyā evainam yāja-
yeyunnām kṛtārghyā | iti śrute [PG 1.3.28b-
31]. śvaśureṇa tūṣṇīm kanyāyā pītavastrādikaṁ
śodhanārthaṁ jāmātre dadyāt. jāmātr̥ṇā kanyāyā
va

13^r

stram̐ japed yathā, om̐ jarām gaccha parid-
hatsva vāso bhavākṛṣṭīnāmabhiśastipāvā,
śataṁ ca jīvaḥ śaradaḥ suvarcā rayim̐ ca
putrāmanu | saṁvyayasv āyusmatīdam
paridhatsva vāsaḥ [PG 1.4.12], om̐ athāto
vāsorddhārām̐ juhoty atraiṣa sarvogniḥ
saṁskṛtaḥ sa eṣo tra vāso tasma | enām̐
vāsoddhārām̐ praviśam̐ tathai vāsyām̐ ayam
etām̐ vāsoddhārām̐ praviśati [≈ ŚB 9.3.2.1].
atha uttarīya maṁtrah, om̐ yā akṛtannava | yaṁ
yā atanvataḥ, yās ca devīs tanūnabhito
tataṁthah, tāstvām̐ devījjarase saṁ-
vyayasv āyusmadīdam̐ paridhatsva vāsaḥ
[PG 1.4.13]. a | tha neṣṭā patnīmudānekhyam̐
kauśam̐ vāsaḥ paridhāpayati kauśam̐ vā
caṇḍātakamaṁtaram̐ dīkṣitavasanaḥ jagh-
nāddho vā eṣa ya | jñasya yatpatnī tām̐ etat
prācī yajñam̐ prasādayiṣvabhavatyasti vai
patnyā amedhyam̐ adaprācīnan nābherma-
dhyā vai darbhāstadyade | vāsyā amedhyam̐
tadevāsyā etad darbhamadhyam̐ kṛtvāthai-
nām̐ prācī yajñam̐ prasādayati, tasmāneṣṭā
patnīmudānekhyam̐ kauśam̐ | vāsaḥ pari-
dhāpayati kauśam̐ vā caṇḍātakamaṁta-
ram̐ dīkṣitavasanaḥ atha niḥśayati
niśrayati [ŚB 5.2.1.8], iti kanyāvastra-
śodha | nam̐. tataḥ śvaśuro jāmātre vastrālaṁ-
kāradikaṁ dadyāt. ādau adhovāsa maṁtrah, om̐
asmadrātā devatrā ga | chata pradātā ramā
viśat [VS 7.46b]. uttarīyasya, om̐ paridhāsyai
yāśodhāsyai dīrghāyustvāya jaradaṣ-
ṭiraśmih, śataṁ ca jī | vāmi śaradaḥ purū-
cīrāyaspoṣam̐ abhisam̐vyayiṣye [PG 2.6.20].
yajñopavītasya, om̐ yajñopavītam̐ paramam̐
pavītram̐ prajāpateyah

13^v

sahajam̐ purastāt, āyusyamagryam̐ pra-
timuñca sutram̐ yajñopavītam̐ balamastu
tejah [PG 2.2.10a]. kaṁcukasya, om̐ yenen-
drāya br̥haspatir vāsaḥ pa | ryadadhā-
damṛtam̐, tena tvā paridadhāmyāyuse
dīrghāyustvāya balāya varcase [PG 2.2.7].
uṣṇīṣasya, om̐ yuvāsuvāsāḥ parivīta āgātsa

ul cchreyān bhavati jāyamānaḥ, taṃ dhīrā-
saḥ kavaya unnayanta sādhyo manasā
devayaṃtaḥ [PG 2.2.9]. paridhānavastrasya,
om yaśasā mā dyāvāpṛthivī yaśaseṃdrāya
brhaspatīḥ, yaśo bhagaśca māvidyatāso
mo pratipadyatām [PG 2.6.21]. alaṃkāradī,
alaṃkāraṇamasī bhūyo laṃkāraṇam
asi bhūyāsaḥ [PG 2.6.26]. caṇḍanaṃ, om
yad adya keti [VS 33.35]. siṃdūraṃ, om
tvam javiṣṭhadeti [VS 13.52]. puspāṃ, om
āharayamadagni śraddhāyai kāmāyen-
dram ahaṃ pratigrhṇāmi yaśasā ca bha-
gena ca [PG 2.6.23]. suvarṇamudrikā, om
hiraṇyagarbhaḥ sam avarttatāgre bhūtasya
jātaḥ patir eka āsit, sa dādāhāraṃ pṛthivīm
dyā mutemām kasmai devāya haviṣā
vi dhema [VS 13.4]. iti jāmātrpūjanaṃ. tataḥ
suvelāyām śvaśureṇa varasya savyāya savye
vāhubhyām kanyāyā vāhuḥ bhyām sparśanīyau.
om samaṃjāntu ityātharvaṇa ṛṣiḥ liṅgoktā
devatā anuṣṭupchandaḥ samañjaye viniyo-
gaḥ. om samaṃjāntu viśvedevāḥ samāpo
hrdayāni nau, sammātariśvā samdhātā
samudeṣṭrī dadhātu nau [PG 1.4.14], 3, om
hrde tvā manaḥ se tvā dive tvā sūryāya tvā,
ūrdhvam imav adhvaram divi deveṣu hotrā
yacha [VS 6.25], 3, tatrāḍau jāmātā gotram uc-
caret,

14^r

amuka śarmaṇaḥ prapautrāya, 1, amu-
ka śarmaṇa pautrāya, 2, amuka śarmaṇa
putrāya, amuka śarmaṇe kanyāḥ rthine.
śvaśureṇa api gotram uccārayet, amuka
śarmaṇaḥ prapautrīm, amuka śarmaṇaḥ
pautrīm, amuka śarmaṇaḥ putrīm, amuka
devīm varārthinīm. jāmātre kuśadvayaṃ śva-
śureṇa dadyāt, om dātāhaṃ varuṇo rājā dravy-
am ā dityadaivatam, varo sau viṣṇurūpeṇa
pratigrhṇātō ayaṃ vidhiḥ³⁶⁵. etad viṣṇukalpita
jāmātre sālaṃkārakanyādānaṃ dāḥ tavyaṃ, om
dadasv iti jāmā paṭhet. punaḥ śvaśuro jūyāt,
om dyaustvā dadātu [PG 3.15.22]. jāmātā, om
pṛthivī tvāmḥ pratigrhṇāmi. śvaśureṇa, adya
vārāhakalpeti, vākyam, om kanyām kanaka-

saṃyuktām kanakābharaṇairiyutāmḥ dās-
yāmi viṣṇave tubhyaṃ brahmalokajigīṣayā;
amuka gotrāya amuka pravaraṇāya amuka
vedādhyāyine brāhmaṇāyaḥ viśiṣṭāya
jāmātre amuka gotrā amuka pravaraṇā amuka
nāmnīm imaṃ kanyām prajāpatidaivatām
sālaṃkāraṃ kāyavāgmaḥ najanita aśeṣa-
pāpa kṣayapūrvakāḥ svargakāmaparaḥ
patnitvena dātum ahaṃ saṃpradade
[≈SRM I p. 551]. iti tilayavākṣatajalaṃ
gr̥hītvā saṃkalpaḥ. tato jāmātā, om svasti.
tato jaladugdhadhārā kanyāyā haste mātṛbhyām
pātaye. ubhābhyām paṭhe, om agnaye tvā
mahyam varuṇo dadātu somṛtatvam aśīyā
yur dātra edhi mayo mahyam pratigrahītre,
rudrāya

14^v

tvāmahyamvaruṇodadātusomṛtatvamaśīya
prāṇo dātra edhi vayo mahyam pratigrahītre,
brhaspataye tvā mahyam varuṇoḥ dadātu
so mṛtatvam aśīya tvag dātra edhi mayo
mahyam pratigrahītre, yamāya tvā mahyam
varuṇo dadātu so mṛtatvam aśīyaḥ hayo
dātra edhi vayo mahyam pratigrahītre [VS
7.47]. om sa hiraṇyam pratyety agnaye tvā
mahyam varuṇo dadātu iti agnaye hyetaṃḥ
varuṇo dadātu somṛtvamaśīyayur dātra
edhi mayo mahyam pratigrahītra iti atha
gām pratyeti, rudrāya tvā mahyam varuṇo
dadātu iti rudrāya hyetaṃḥ varuṇo dadātu
somṛtvamaśīya prāṇo dātra edhi vayo ma-
hyam pratigrahītra ity athaḥ vāsaḥ praty-
eti, brhaspataye tvā mahyam varuṇo dadātu
iti brhaspataye hyetaḥ varuṇo dadātu
somṛtatvamaśīya tvaḥgdātra edhi mayo
mahyam pratigrahītra ity athāśvāḥ pra-
tyeti, yamāya tvā mahyam varuṇo dadātu
iti yamāya hyetaṃḥ vaḥruṇo dadātu som-
ṛtvamaśīya hayo dātra edhi vayo mahy-
am pratigrhītre [ŚB 4.3.4.28-31]. tato jāmātā
paṭhet, om kodāḥ t kasmā adāt kāmōdāt
kāmāyādāt kā mo dātā kāmāḥ pratigrahītā
kāmaitat te [VS 7.48], om atha yadan-
yad dadāti kāḥ menaiva tad dadātīdam

³⁶⁵ Unidentified verse;
cf. VP- Rāṇā/Bhaṭṭarāi p. 130.

me pyamudrāsaditi tatpratyeti kodātkas-
mā adāt kāmōdātkāmāyādāt kāmō dātā
kāmaḥ pratigrahītā kāmaitatta iti, tad
devatāyā aditisati tadāhur na devatāyā
aditisedidaṃ vai yām devatā

15^r
m̐ samimdhye, sādīpyamānāśvaḥśvaḥ śre-
yān bhavati[daṃ vai yasmin nagnāva-
bhyādadhāti sa dīpyamāna eva śvaḥ-śvaḥ
śreyānbhavati śvaḥ-śvo ha vai śreyān-
bhavati] ya evaṃ vidvān pratigrhṇāti
tadyathā samidhaṃ juhuyād devametam̐
juhoti yāmadhīyate dadāti tasmādadhīyan
nātidiśeti [ŚB 4.3.4.32-33], om̐ kāmam̐
kāmadughe dhukṣva mitrāya varuṇāya
ca, imdrā|yāśvibhyām̐ pūṣṇe prajābhya
oṣadhībhyah̐ [VS 12.72], om̐ atha pūrvām̐
dhenu dakṣiṇā kāmam̐ kāmādhughe
dhukṣva mitrāya varuṇāya| ca, imdrāyāś-
vibhyām̐ pūṣṇe prajābhyaḥ oṣadhībhyā
iti sarvadevatābhyo vai kṣīretābhyo
devatābhyah̐ sarvān kāmān dhu|kṣvā
[ŚB 7.2.2.12], om̐ dhruvā si dhruvo yaṃ
yajamāno sminn āyatane prajāyā paśubhir
bhūyāt, ghṛtena dyāvāpṛthivī pūryethām̐
imdra|sya chadir asi viśvajanasya chāyā
[VS 5.28], om̐ athaivamabhipadya vācayati
dhruvāsi dhruvo yaṃ yajamāno sminn-
āyatane prajā|yā [bhūyā]diti paśubhiriti
vaivam̐ yaṃ kāmam̐ kāmāyate so smai
kāmaḥ samṛdhyate [ŚB 3.6.1.20]. tatra varasya
dakṣe kanyāsamsthāpya jape|t, om̐ āśuḥ śīsāno
vṛṣabho nabhīmo ghanāghanaḥ kṣobhanaś
carṣaṇīnām̐, samkramdano nimiṣa eka-
vīraḥ śataṃ se|nā ajayat sākam imdraḥ [VS
17.33], om̐ āśuḥ śīsāno vṛṣabho na bhīma
iti aindro vai bhirūpā dvādaśa bhavaṃti
dvādaśa māsāḥ sam|vatsaraḥ samvatsaro
gnīryāvānagnīryāvatyasya mātṛā tāvat-
taivai tad dakṣiṇatosurānrakṣāṃsi [ŚB
9.2.3.6a]. tato suvarṇada|kṣiṇām̐ datvā, kṛtai
tat kanyādānapratiṣṭhārthaṃ hiranyam
agnidaivatam̐ jāmātre viṣṇumūrttaye dakṣi-
nām̐ tubhyam aham̐ sampradade

15^v
. om̐ svasti iti jāmātā jūyāt. tataḥ śvaśu-
rābhiṣekaṃ kuryāt, om̐ devasya tveti [VS
1.10], om̐ sarasvatyair vāco yaṃtu|r yatri-
ye dadhāmi, bṛhaspates tvā sāmṛājyenābhi
ṣiṃcāmy asau [VS 9.30b], om̐ devasya tve-
ti [VS 1.10], om̐ sarasvatyai vācho yaṃtu
yatriyena| agne, bṛhaspatayet sāmṛājyena
abhiṣiṃcāmi [VS 18.37b], om̐ devasya tveti
[VS 1.10], om̐ aśvinor bhaiṣajyena tejase
brahmavarcasā yābhi| ṣiṃcāmi saras-
vatyai bhaiṣajyena vīryā yānā dyāyābhi
ṣiṃcāmi imdrasyendriyena balāya śriyaśase
bhi ṣiṃcāmi [VS 20.3bcd], om̐ pālāsam
bhavati tena brāhmaṇo bhiṣiṃcati brah-
ma vai palāśo brahmaṇai vai nametad-
abhiṣiṃcati [ŚB 5.3.5.11] · yadvai³⁶⁶ kalpān
juhoti prāṇā vai| kalpā amṛtamu hai
prāṇā amṛtenaivainametad abhiṣiṃcati [≈
ŚB 9.3.3.13] · sarveśām̐ vā esa vedānām̐ ra-
soyat sāmasarveśāmevai| nametad vedā-
nām̐ rasēnābhiṣiṃcati. caṃdanaṃ, om̐ yad
adya keti [VS 33.35], om̐ kiṃ chanda³⁶⁷ kā
devatāgnenābhitvakṣarā³⁶⁸ chanda³⁶⁹| āpo
devatānātirikṭāni saiṣātmavidyaivai tan-
mayo divaitā³⁷⁰ devatā etam̐ ātmānam̐ sam-
bhavati nā hātrānyā lokya|tāyā āśīrasti
[ŚB 10.3.2.13]. siṃdūram̐, om̐ tvam̐ javiṣṭha
deti [VS 13.52], om̐ tvam̐ javiṣṭha dāśuṣa iti
yajamāno vai dāśvānaraḥ| pāhiti manuṣyā
vai naraḥ, śṛṇudhī gira iti śṛṇu na imām̐
stutimityetadrakṣā tokamuta tmaneti prajā
vai toka|m̐ rakṣa prajāṃ cātmānam̐ ca [ŚB
7.5.2.39]. āśīrvādaḥ, kanyā iva vahatum etavā
u am̐jyam̐jānā abhicākaśīmi

16^r
, yatra somaḥ sūyate yatra yajño ghṛtasya
dhārā abhi tat pavante [VS 17.97], om̐ eṣā
kanyā iva vahaṃtu jaṃtunā enacaitum̐
i|nmā ayi, abhiṣiṃcā abhicākaśīmi,³⁷¹ yatra
somaḥ sūyate yatra yajño ghṛtasya dhārā
abhi tat pavante, a|bhy arṣata suṣṭuti gavy-
am̐ ājim̐ asmāsu bhadro draviṇāni dhatta
imam̐ yajñam̐ nayata devatā no ghṛtasya

³⁶⁶ Read: yadvēva.

³⁶⁷ Read: canda.

³⁶⁸ Read: devatānātirikṭānti
nyūnākṣarā.

³⁶⁹ Read: chanda.

³⁷⁰ Read: haivaitā.

³⁷¹ Read: kanyā iva vahatum etava
u añjy añjānā abhi cākaśīmi.

dhārā madhumat pavam | te [RV 4.58.9-10], *om abhivarsasamartha tiṣṭhastum iti tiṣṭhamtutinugavyah, ājin asmān bhadro dranā nidhatta imanayatadeva* | tā no madhumat pavamte, *om imam devā asapatnaṁ suvadhvam mahate kṣetrāya mahate jyaiṣṭhyāya mahatejānarājyāyemdrasyem* | *driyāya, imam amuṣya putram amuṣyai putram asyai viśa eṣa vo vīrājā somosmākam brāhmaṇānāṁ rājā* [VS 10.18], *om imam de* | *vāḥ asapatnaṁ suvadhvam iti imam devā abhrātroyaṁ suvadhvam ityevai tad āha mahate kṣatrāya mahate jyaiṣṭhyāye* | *ti nātra tirohitamivāsmīn mahate jānarājyāyeti mahate janānāṁ rājyāyetyevai tad āhemdrasyemdriyāyeti vī* | *ryāyetyevai, tad āha yad āhemdrasyemdriyāyeti mamam-ugraputramamuṣyai putram iti tadyadevāsya janma tadayaṁ vai tadā* | *hāsyaḥ rita iti, yasyai riśo rājā bhavatyēṣa vo mī rājā somosmākam brāhmaṇānāṁ rājeti tadasmā ihaṁ sa* | *rvamādyam karoti tad brāhmaṇo nādyah somorājā hi bhavati* [5.3.3.12]. *ity āśīrvādaṁ, punaḥ sarveṣāṁ āśīrvādaḥ.*

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om idaṁ haviḥ prajananam me astu daśavīram sarvagaṇam svastaye, ātmaśani prajāśani paśuśani lokaśany a | *bhayaśani, agniḥ prajāṁ bahulāṁ me karotv annam payoreto asmā sudhattaḥ* [VS 19.48], *om sa bhakṣayati idaṁ haviḥ prajananam me* | *astv iti prajananam hi yadi payo yadi somo daśavīram iti prāṇān evātman dhatte, sarvagaṇam ity aṁgāni vai sa* | *rvagaṇā aṁgāny eva vātman dhatte, svasaya ātmāsanīty ātmānam eva sanoti prajāsanīti prajāṁ eva sanoti paśu* | *sanīti paśum eva snoti lokasanoti lokāyevai yajte nameva jayatyubhayasanīti svargo vai loko bhayaṁ svarga* | *eva loka tataḥ pratitiṣṭhaty agniḥ prajāṁ bahulāṁ me karotv annam payoreto asmā sudhatteti tad ya evainam ete yajā* | *yaṁti tān eta haitan mayi sarvaṁ dhatte, hiraṇyena ārjayaṁte amṛtaṁ vai*

hiraṇyenaṁṛta evāṁ tataḥ pratitiṣṭhati [ŚB 12.8.1.22]. *tataḥ* | *strīṇāṁ apy āśīrvādaḥ, om śrīś ca te lakṣmīś ca patnyāv ahorātre pārśve nakṣatrāṇi rūpam aśvinau vyāttām, iṣṇann iṣā* | *ṇāmum ma iṣāṇaḥ sarvalokam ma iṣāṇa* [VS 31.22], *om tā vā etā paṁcadevatā etena kāmepriṇa yajanta tā yatkāmā* | *ayajanta sa ābhyaḥ kāmāḥ samārdhyata yatkāmo ha vā etena yajñena yajante sasmai kāmāḥ samārdhyateti śrīś ca te* [ŚB 11.1.6.20]. | *iti samāpya. adyādi brāhmaṇapūjā, dakṣiṇā pūgīphalādi tāmbūlamukhavāsādi sarvebhyo deyaṁ.*

17^v

tato niṣkramaṇam, yadaiṣi manasā dūram diṣonupavamāno vā hiraṇyavarṇā vaikaṇaḥ sa tvā manmanasā karomi [PG 1.4.15], *priye a* | *mukadevī ity ādi vadhū niṣkramaṇam, svavāme vadhū sthāpya pādāṁguṣṭhaṁ grhītvā paṭhet, om aghoracakṣurapatighnedhi śivā* | *paśubhyaḥ sumanāḥ suvarcā vīrasūrddeva-kāmāsyonāsanno bhava dvipade śaṁ catuṣpade, om somaḥ prathamo vivide gandharvo vi* | *vida uttaras tṛtīyogñiṣṭe patisturīyaste manuṣyajāḥ, om somodadgdandharvāya gandharvodadagnaye rayiṁ ca putrāścādād agnir mahya* | *matho imān, sā naḥ pūṣā śivatamāmairayaṁ sā na ūrū uṣatī viharayaḥ, om yasyāmuśantaḥ praharāma śepaṁ yasyāsu* | *kāmā bahavo nivīṣyai* [PG 1.4.16]. *ity avekṣaṇamaṁtraḥ. duhitā paṭhet.*

sūryasākṣī, śvaśuraḥ putrikanyādānasam-pūrṇārtham śrīsūryāya a | *rghyaṁ namaḥ, kāyena vācā. tataḥ śvaśurāgre pūgīphala 12 kuṇḍapūṣpa 12 raupyamudrā 1 mṛga-nābhi 1 madanapūṣpākṣata* | *yathā 2 vastūni paṭṭavastre sthāpayitvā jāmātrṇā dhṛtvā laukīkācāraṁ kuryāt. jāmātrpitā, asmat kulasya* | *rakṣārtham bhavatām prārthitaṁ mayā, adya bhavat prasādena matkulaṁ rakṣaṇam kṛtaṁ. śvaśuro jūyāt, aṣṭavarṣā bhavet ka* | *nyā putravat pālita mayā, idānīm tava putrāya dattā snehena pālāya. anyā-*

brāhmaṇena, anukriyāmtu tatraikka | rtum karttum śaktominai vahi, āśīrvādam brāhmaṇasya puṣpam ekaṃ pragrhyatām, iti kanyādānavidhiḥ.

Homa

17^v

tat jāmātrṇā kuśaṇḍikarmmaṃ kārayet, śrī puruṣanehmaṃ phaṇinīna cecake, śatavarṇḍi-kānaḥśāyake, | ācamana, sūryārghaḥ, om adyetyādi, amukagotrāmukaśarmaṇaḥ³⁷² vivāhakarmaṃgikarmaṇi śrī sveṣṭa-devatāsuprīta | yekātyāyanoktakuśaṇḍi-yajñakarttum bhagavate śrī sūryāyārgho 2, om ā kṛṣṇe [VS 33.43], nyāsārghātma-pūjāntaṃ, om ma | hām imdro vajrahastaḥ ṣoḍaśī śarma yachatu, haṃtu pāpmā naṃ yo smāndveṣṭi [VS 26.10] yaṃcavayaṇḍviṣmaḥ, yugmakuśavāmahaste vadhvā | om gaṇānām tvā gaṇapatiṃ havāmahe priyānām tvā priyapatiṃ havāmahe nidhīnām tvā nidhipatiṃ havā | mahe vaso mama, āham ajāni garbhadhamātvaṃ ajāsi garbhadham [VS 23.19], iti gaṇapativaliḥ, om namovabhruśāya | vyādhine nānāmpataye namo namo bhavasyahetyai jagatānām pataye namo namo rudrāyatātāyine kṣatrāṇām pataye na | mo namaḥ sūtāyāhaṃtyai vanānām pataye namo namaḥ [VS 16.18], iti kṣetravalīḥ. om jātavedase sunavāma somarātīha | tonitahātivedaḥ, sanaḥ parirṣati durgāniviś-vānāveva siṃdhumḍuritātyagniḥ [RV 1.99.1], iti durgāvalīḥ. om ghr̥taṃ | ghr̥tapāvānaḥ pivata vasam pāvānaḥ pivatāmtarikṣahavirasi svāhā, diśaḥ pradiśa ādiśovidīśaḥ udiśo | digbhyaḥ svāhā [VS 6.19], iti digvalīḥ, dhūpadīpajapa, stotra, pūrvedakṣinapaścim-ottaradiśāpūrvādivāmā

18^r

śikhā, kṣetreśovaṭubhūtadurganilayaṃheraṃvanāthāya ca, śmaśāne suramādideva vibhujasokārttisamtāyahā° ni | tyānaṃdamayīpramodasukhadāvalyādīpūjāvidhiḥ, atra gaṇdhādī

paṃcavalyarcanavidhes tatsarve paripūrṇam astu. | tvam javiṣṭa dāsuṣonrḥ pāhi śṛṇu tadhīgiraḥ, rakṣātokamutanmanā [VS 13.52], lājāvikṣepanaṃ, gāyatrīmaṃtre | na kuṇḍanirīkṣaṇaṃ. om yaddevā devahe-ḍanaṃ devāsaścakrmā vayaṃ, agnirmā tasmād enaścaviśvānmumcamtvam | ha-saḥ [VS 20.14], pariṣaṃmūhanaṃ. om mā nastoke tanaye mā na āyusi mā no goṣu mā no asveṣu rīriṣaḥ, mā no vī | rān rudra bhāmino vadhīr haviṣmaṃtaḥ sadami tvā havāmahe [VS 16.16], lepanaṃ. om tvām vṛteṣvīndrasatpatiṃ narastvām kāṣṭhā | sarvataḥ, ullepanaṃ³⁷³. om tatvā yāmi brahmaṇā vaṃdamānastadā śāste yajamāno havirbhiḥ, aheḍamāno varu | neha vodhyurūśaṃ samāna āyuh pra moṣṭiḥ [18.49], arghapātroḍakenābhyūkṣaṇaṃ. gāyatroddharaṇaṃ³⁷⁴, paścimena da | kṣiṇe dakṣiṇena uttare uttareṇa madhye āgneyyām paścimārekḥā dakṣiṇe pitṛdevatā, uttare somadevānām prājā | patyaṃ tu madhyamāḥ. om aśvatthaṃ ca samīgarbha-soyameva hutāśanaḥ, rekhāmcatuṣṭayaṃ kuryād gāyatrīvinyase | dvudhaḥ [VSK.7.12a?]³⁷⁵, catuṣṭayaśamidhaṃ kuryāt. om sadasaspatimadbhūtaṃ priyam īndrasya kāmyaṃ, śaniṃ medhāmayāsi

18^v

śaṃ svāhā [VS 32.13], dhānyavikṣepanaṃ. om śrī hayaś ca me yavāś ca me māśāś ca me tilāś ca me mugdhāś ca me khalvāśca me pri | yaṃgavaś ca me navaś ca me śyāmākāś ca me nīvārāś ca me godhūmāś ca me masūrāś ca me yajñenakalyaṃtām [VS 18.11], vṛthivikṣepanaṃ³⁷⁶. | om devasyatvā° [VS 1.10], kuśāśanaṃ. om hiraṇyagarbhaḥ samavarattatāgne bhūtasyajātāḥ patireka āsīt, sadādhārapr | thivīm dyomutemām kasmai devāya haviṣāvidhema [VS 13.4], viṣṭarāśanaṃ. om padmānane padmaūrū padmākṣīpadmasaṃbhave |, tan me bhaja-si padmākṣi yena sūkṣmaṃ labhāmy ahaṃ [RVKh 2.6.17]³⁷⁷, pītacūrṇena padmaṃ likhet.

³⁷² Read: amukagotrāmukaśarmaṇaḥ.

³⁷³ Read: ullekhanam?

³⁷⁴ Read: gāyatrīyoddharaṇaṃ.

³⁷⁵ Kāthaka-saṃhitā.

³⁷⁶ Read: vṛthivikṣepanaṃ.

³⁷⁷ Based on J. Scheftelowitz' edition. In the Vedic Concordance, the stanzas are numbered as RVKh 5.87.21.

om tejo si śukra° [VS 22.1], ghr̥tāsanaṃ. |
om rakṣoḥaṇaṃ valagahanaṃ vaiṣṇavīm
idam ahaṃ taṃ valagamutkirāmiyam-
me niṣṭyoyamamātyonicakhānedam ahaṃ
taṃcca | lagamutkirāmiyamme samāno-
yamasamānonicakhāne damayaṃ taṃ
valagamutkirāmiyamme savamdhuryama-
savamdhū | nicakhāne damahantaṃ vala-
gamutkirāmiyamme sajāto yama sajāto
nicakhānotkr̥tyāṃ kirāmi [VS 5.23], trisūtraiḥ
kuṃ | daveṣṭanaṃ. om hiraṇyavarṇāṃ hariṇīm
suvaṇarajatas rajāṃ caṃdrāṃ hiraṇ-
mayīm lakṣmīm jātavedo mamāvahātāṃ
ā | vahajātavedo lakṣmīm anapagāminīm
[RVKh 2.6.1-2.6.2], lakṣmīpūjanaṃ. om yuk-
tena manasāvṇayaṃ devasya savituḥ sarve
svargā | yaśaktyā [VS 11.2], vāgeśvarīpūjanaṃ.
toāṃ vr̥teṣvīmdrasatpatiṃ narastvām
kāṣṭhāsarvataḥ [RV 6.46.1c], kāṣṭhagrahanaṃ.
om īmdhānā

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stvāśataṃ himādyumaṃtaṃ samidhīmahi,
vayasyaṃtovayaskṛtaṃ sahasvaṃtaḥ sa-
haskṛtaṃ, agnesapaladambhanamada | d-
dhāso adābhyam citrāvaso svastitepāra-
maśīya [VS 3.18], yajñe kāṣṭhani yojanaṃ. om
ṛtavastha ṛtāvṛdha ṛtuṣṭhāstha | ṛtāvṛdhaḥ,
ghṛtaścyuto madhuścyuto virājonāma-
kāmadhudyā akṣīyamānāḥ [VS 17.3] ku-
rute, kuṇḍapūjanaṃ. sūryakṛānte | thavā-
kāṣṭhe vrāhmaṇasya gr̥he pi vā, agniṃ
prajvālayed dhīman tāmrapātre sthitānayet,
agnipramāṇaṃ. om | agnir mūrddhā divaḥ
kakutpatiḥ pṛthivyā ayaṃ, apāṃ retāṃ
si jinyati [VS 3.12]. agniprajvālanam. om
kravyādam agniṃ prahinomidūraṃ yama-
rājyaṃ gachatu ripravāhaḥ, i | hevāyam itaro
jātavedādevabhyo havyaṃ vahatupradānaṃ
[VS 35.19], kravyādāgniṃ parityajya. āhuti, om
kravyādāgne | svāhā 3, tilāhutighṛtāhutiṃ
ca, agnivalivahikṣipet³⁷⁸, upasparśanaṃ. agniṃ
nyāsaśaḍaṅgena saṃpū | jya, catuḥsaṃskāraḥ,
bhūtaajātraramaṇīndravajrotimekaikṛtya nalatra-
yaṃ, saṃpūjya, om agniṣṭipavamānāḥ pām-

caja | nyapurohitaṃ, tamīmahe mahāgayam
[VS 26.9a]. gāyatrīnyaset, astreṇa saṃrakṣākava-
cenāvagum̐thya, dhenumudrāmṛti-

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kr̥tya. tato 'gniṃ ghr̥tva, om anvagnir uṣasām
agram akhyadanvahānīprathamo jātave-
dāḥ, anusūryasyapurutrā | caraśmīnanudyā-
vāpṛthivī ātatam̐tha [VS 11.17], agnitripṛa-
dakṣiṇīkr̥tya. yathā vākyam uccārya, om mayi
gr̥hnāmyagne | agniṃ rāyasyoṣāyasu-
prajāstvāyasuvīryāya māmudevatāḥ sa-
caṃtaṃ [VS 13.1] svāhā, agnisthāpanam. om
svastinomi | mīteti [RV 5.51.11] svastivācanaṃ
paṭhet. om marmānitevarmaṇā chādayāmi
somas tvā rājāmṛtenānuvastāṃ, uror varī-
yovva | ruṇas te kṛnotu jayam̐taṃ tvānude-
yāmadam̐ta [VS 17.49], īmdhanena prachādya.
om pṛṣṭho divi pṛṣṭho agniḥ pṛthivyāṃ
pṛṣṭho | viśvā oṣadhīrāviveśa, vaiśvānaraḥ
sahasā pṛṣṭho agniḥ sanodivāsariśasyātu-
naktam̐ [VS 18.73], arghapātro dakenāgniṃ |
siṃcanaṃ. caturvedīpūjanaṃ³⁷⁹, om ṛgve-
dāya idam āsanaṃ 2, om yajurvedāya °,
om sāmavedāya °, om arthavaṇave | dāya³⁸⁰
°, om agnimilepurohitaṃ yajñasya devam-
ṛtviḥ, hotāraṃ ratnaghātamaṃ (RV 1.1.1),
pūrve akṣapātanaṃ, om iṣejvorñje | tvāvā-
yavasthadevovaḥ savitāpṛārpayatuśreṣṭha-
tamāyakarmaṇaḥ āpyāyadhvamaghnyā
īmdrāya bhāgaṃ prajāvatīraṇam̐ | vā aya-
kṣmāmāvastena īsatamāghaśaṃ so dhruvā
asmin gopatau syāt avakīrya jamānasya
paśūn pāhi [VS 1.1], dakṣiṇe |. om agnaḥ
ayahivītaye ghr̥tānohavayajātaye, niho-
tāyasya varhiṣi (RV 6.16.10), paścime. om
śanto devīrabhi-

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ṣṭaya āpo bhavaṃtu pītaye, śamyor
abhiśravaṃtu naḥ [VS 36.12], uttare.
ṛgvedāya atrigotrāya somadaivatāya
gāyatrīchaṃ | dase 2, yajurvedāya bhāra-
dvājagotrāya vrahmadaivatāya tṛṣṭup-
chaṃdase 2, sāmavedāya kāśyapagotrāya

³⁷⁸ Read: agnibalīm bahikṣipet.

³⁷⁹ Read: caturvedapūjanaṃ.

³⁸⁰ Read: atharvavedāya.

rudradaivatāya ja|gatīchaṁdase 2, artha-
yanavedāya³⁸¹ vaidānasyagotrāya imdra-
daivatāya anuṣṭupchaṁdase 2. imdrādi-
daśalokapālāpū|jā, om imdrāya 2, agnaye 2,
yamāya 2, nairtyāya 2, varuṇāya 2, vāyave
2, kuverāya 2, īśānāya 2, anantāya 2,
vra|hmaṇe 2, om madhye samastadevānām
adhimukhāya lohitavarṇāya śruvahaṣṭāya
havyāsanāya svāhā patnīsamantitāya|
vaiśvānarāya 2. dvesamidhahoma, ekaṁ
omkāreṇa svāhā, ekaṁ tūṣṇīm juhūyāt. om
eṣohadevaḥ prahinonu|sarvāpūrvohajātaḥ
sa'ugarbhe antaḥ, sa eva jātaḥ saniṣya-
mānaḥ pratyamjanās tiṣṭhati sarvato
mukhaḥ [VS 32.4], agnisamṁmukhika|raṇaṁ.
vrahmāsaṇaṁ praṇītāsaṇaṁ, praṇaveṇātmasa-
naṁ, iti carāsaṇaṁ³⁸². om hiraṇyagarbhaḥ
samavarttatāgre bhū|tasyajātaḥ patirekha
āśīt, sadādhāraprthivīm dyāmutemām
kasmai devāya haviṣā vidhema [VS 13.4],
vrahmāsaṇaṁ. om idaṁ vi|ṣṇur vicakram-
etredhānidadhepadaṁ, samūdhamasyayām
sure svāhā [VS 5.15], praṇītāsaṇaṁ. om
pratyusṭaṁ rakṣaḥ pratyusṭā arāta|yo
niṣṭaptaṁ rakṣoniṣṭaptā arātayaḥ, anīsi-
tosisapalakṣi dvājinamtvāvājedhyāyai
saṁmārjmi [VS 1.29], abhyukṣaṇaṁ

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tripraṇītapratarpaṇaṁ. om āpo hiṣṭā mayo
bhuvastānaḥ ūrje dadhātanamaheraṇāya
cakṣuṣe [VS 36.14], yovaḥ śivatamorasa|s
tasyabhājayatehana, uṣatīr iva mātaraṁ
[VS 36.15] tasmā araṁgamānavoyas-
yakṣayāyajinvatha, āyojanayathācana [VS
36.16], ākā|kodakenaprasnīte vāripūjanaṁ.
vrahmāpūjanaṁ, vrahmanyāsah, om vrah-
mane 2, prajāpataye 2, sarvebhyo devebhyo 2.|
om vrahmajajñānaṁ [VS 13.3]. praṇīta-
pūjanaṁ, viṣṇu nyāsaḥ, viṣṇave 2, praṇītāya
2, adbhyo 2, apāṁvaruṇāya 2, om idaṁ
vi|ṣṇu ° [VS 5.15], om āvrahmanvrahmaṇo
vrahmavarcasījāyatāmārāstre rājanyaḥ
śūraḥ iṣavyetirovādhimahāratho jāyatām
dogdhṛi|r dhenur voḍhānaddhānāsuh

saptiḥ puramdhioṣājiṣṇūratheṣṭhāḥ sabhe-
yoyuvāsyā yajamānasya vīro jāyatām
nikāmenikā|menaḥ parjjanyor varṣatu-
phalavatyonah oṣayaḥ yacyamātam
yogakṣemonah kalpatām [VS 22.22], dakṣine
vrahmāsthāpanaṁ. om viṣṇora|rāṭa ° [VS
5.21], uttare praṇītasthāpanaṁ. punarvrahmā-
pūjā, om vrahmane 2, prajāpataye 2, sarveb-
hyo devebhyo 2, om vrahmaja|jñānaṁ [VS
13.3], viṣṇave 2, praṇītāya 2, adbhyo 2, apāṁ
varuṇāya 2, viṣṇor arāṭa ° [VS 5.21]. om kaya
naś citraḥ ābhuvadūti sa|dā vṛdhaḥ sakhā,
kayāśaniṣṭhayaḥ dhṛtā [VS 27.39], kuṣena
pariṣṭaranaṁ.

Kalaśārcana

yathā 2 vidhimamtreṇa kalaśārcanaṁ, snānādi,|
svasti na imdro ° [VS 25.19], om yadadya ka
[VS 33.35], om tvam javiṣṭa dā [VS 13.52,
18.77], om akṣannamimadaṁ [VS 3.51], om
yajñopavitam [PG 2.2.11], om yāḥ phalinī
[VS 12.89]. nyāsa-

21^r

rgha ātmapūjāntaṁ. tato dvārārcanaṁ, om
tatvāyāmi vrahmaṇāvamdamāṇas ta|dā
śāste yajamāno havirbhiḥ, ahe ḍa|māṇo
varuṇe havoddhyuruṣaṁ samāna āyuh
pramoṣiḥ [VS 18.49], om devasya tvā [VS
1.10], om gaṇānām tvā gaṇapatiṁ havā-
mahe priyā|ṇaṁ tvā priyapatiṁ havāmahe
nidhīnām tvā nidhipatiṁ havāmahe vaso
mama, āham ajāmigarbhadhamātvama-
jāsi|garbhadham [VS 23.19], om vṛhaspateḥ
atīyadaryoḥ arhādyumadvibhāti kratum-
ajjaneṣu, yadvīdayachavasah ṛtaprajāta tad
asmā|c chudravinaṁ dhehi citraṁ [VS 26.3],
om catvāriṣṇṅgātrayoḥ asya pādā dve śiṛṣe
sapta hastāsoḥ asya, tridhāvaddho vṛṣabho
ro|ravīti mahodevomarttyām āviveśa [VS
17.91], om dvārodevīranvāsya viśvevratā-
dadamteḥ agne, uruvyacasodhāmnāpat-
ya|mānā [VS 27.16], om hiraṇyagarbhaḥ
samavarttatāgre bhūtasya jātaḥ patirekaḥ

381 Read: atharvavedāya.

382 Read: carvāsaṇaṁ.

āsīt, sadādhāra prthivīm dyāmutemām
kasmai de|vāya haviṣā vidhema [VS
13.4], om saptaṛṣayaḥ pratihitāḥ śarīre
saptarakṣam̐tisadaya pramādaṁ, saptā-
yaḥ svapatoloka|mīyus tatra jāgratoḥ as-
vaprajausatrasadaucadevau [VS 34.55],
om vrahmajajñānaṁ [VS 13.3], om viṣṇor
arāṭa [VS 5.21], om namaḥ śambhavāya
ca [VS 16.41] |. āvāhanādi, dvārārcanavidhes
tatsarvaṁ vidhiparipūrṇam astu. om ādhāra-
śaktikamalāsanāya | 2, anam̐tāsanāya 2,
kaṇḍāsanāya³⁸³ 2, nālāsanāya 2, padmā-
sanāya 2, patrāsanāya 2, keśarāsanāya 2,
ka-

21^v

rñikāsanāya 2, om ājighrakalāśaṁ mahyā
tvāviśaṁvimdavaḥ, punar urjānivarttasv
asānaḥ sahasraṁ dhukṣorudhārā|payas-
vatī punar urmāviśatādrayi [VS 8.42], om
paṁcanadyaḥ sarasvatīm api yaṁtisas-
rotasaḥ, sarasvatī tu paṁcadhā so deśe|
bhavatsarit [VS 34.11], om imam me
gaṁgeyamune sarasvatī suduṣṭo maṁ
śatadhā pūruṣṭyā, asi kryāmaruvṛdhe-
vitastvayāji|kiye śṛṇusyāśiṣo mayā [RV
10.75.5], om śitāśite sarite yatra saṁgame
tatrāplutāsodivamatpudam̐ti, ye vai ta-
troviśva|taṁsudhīr āste naijanāso abhi-
tatvaṁ bhajaṁte [RVKhKh 5.1], om
upahvaregirīṇāṁ saṁgame ca nadīnāṁ,
dhiyāviproḥ ajāyata [VS 26.15], | āvāha-
nādi. om vrahmaṇe prajāpatimūrttaye idam
āsanam̐ 2, puṣpaṁ 2, dhyānaṁ, pītāṁvara-
dharam̐pītākṛṣṇājina|vibhūṣitam, padmā-
sana sthitam̐ devaṁ haṁsavāhanaśobhitam̐,
kamaṇḍalum̐ cākṣasūtram̐ daṇḍapusta-
kadhārīnaṁ, vivāhapha|ladam̐ saumyaṁ
sarvasiddhipradāyakaṁ, vrahmaṇavadane
kiṁcid dhyāyate jñānam̐ īśvaraṁ, dhyāna-
puṣpaṁ 2.³⁸⁴ caturdaśavra|hmāpūjā, om vi-
riṁcaye 2, 1, prajāpataye 2, 2, sraṣṭre³⁸⁵ 2, 3,
vedhase 2, 4, surajyeṣṭhāya 2, 5, vrahmaṇe
2, 6, kamalāsanāya 2, 7, hiraṇyagarbhāya
2, 8, vidhātre 2, 9, vrahmaṇḍādhipataye 2,

10, ajāya 2, 11, sṛṣṭirū|pāya 2, 12, viśvāvi-
dhipataye 2, 13, paramēṣṭhine 2, 14, vedah, om
vrahmaṇaspate tvam̐ asya yaṁtā sūktasya
vo-

22^r

dhitanayaṁ ca jinva, viśvaṁ tadbhadraṁ
yadayaṁtidevāvṛhadvademavidathe suvī-
rāḥ [VS 34.58], 1, om prajāpate na tvaṁ
devatānyanyovi|śvārūpāṇi paritāvabhū-
va, yatkāmās te juhūṣa tan no astu vayaṁ
syāmapatayorayīṇāṁ [VS 10.20], 2, om
vrahma yajñānaṁ [VS 13.3], 3, | om
āvrahman [VS 22.22], 4, om śivo nāmāsi
svadhitistepitānamasteh astu mamahiṁ
sīḥ, nivarttayāmy āyusennardya|yap-
prajananāyarāyas poṣāya suprajās tvāya
suvīryāya [VS 3.63], 5, om hiraṇyagarbhaḥ
[VS 13.4], 6, om uruviṣṇovikramasyoruk-
ṣa|yācanas kṛdhi, ghr̥taṁ ghr̥tayonepiva-
paprayajñapatetiṁ tiraṁ svāhā [VS 5.38],
7, om ānobhadrāḥ kratavo yaṁtu viśva-
toladvogo upa|rītāsa udbhidadevā no
yathā, asadvidherakṣito yāyuraddhasvas-
taye [VS 25.14], 8, om dhāmachadagnir
imdro vrahmaḍevo vṛhaspatiḥ|, sacetaso
viśvedevā yajñam̐ prāvam̐tunaḥ śubhe [VS
18.76], 9, om svasti na imdro [VS 25.19],
10, om bhadraṁ dadakṣiṇato bhadraṁ ut-
tarato vada, bha|draṁ purastān no vada
bhadrapaścāt kapim̐jala [RVKh. 2.2.1], 11,
om namaḥ svabhyaḥ svapati [VS 16.28], 12,
om saptaṛṣayaḥ [VS 34.55], 13, om vṛhaspate
[VS 26.3], | 14, āvāhanādi. aṣṭakalāśapūjā, om
dharāya 2, om yuṁjate mana yuṁjate dhi-
yo viprā viprasya vṛhato vi|paścitaḥ, vi
hotrā dadhe vayunāvidekayinmahī devasya
savituḥ pariparistutiḥ svāhā [VS 5.14], 1, om
dhurāya 2, om idam̐ | viṣṇu [VS 5.15], 2, om
somāya 2, om irāvati dhenumatī hi bhūtaṁ
sūryamasinīmanave daśasyāt, vya-
saṁbhārādasīvi-

³⁸³ Read: skandāsanāya.

³⁸⁴ Unidentified verse. Read: om
pītāmbaradharam̐ pītākṛṣṇājina-
vibhūṣitam, padmāsana-
sthitadevaṁ haṁsavāha-
naśobhitam̐, kamaṇḍaluś ca
akṣyasūtram̐ daṇḍapustaka-
dhārīnaṁ, vivāhaphaladam̐
saumyaṁ sarvasiddhipradāyakaṁ,
brahmaṇḍavadane kiṁcid dhyāyate
jñānam̐ īśvaraṁ dhyānapuṣpail
namaḥ.

³⁸⁵ Read: sṛeṣṭhāya.

22^v

ṣṇavetredadharthapṛthivīmabhitomayūṣaiḥ
svāhā [VS 5.16], 3, om adbhyo, om devaśrutau
devaṣvāghoṣataṃ prācīpretamadhvaraṃ
kaḥ lyayaṃtāṃ, urddhaṃ yajñāṃ nayatāṃ
mājihvarataṃ, svagoṣṭhaṃ āvedataṃ devī
ūrjaya āyur mānir vādiṣṭamatraramedhaṃ
varmaṃ pṛthivyā [VS 5.17], 4, om
agnarāya³⁸⁶ 2, om viṣṇor nukamvīryāṇipra-
vācayaḥ pāṛthivāni vimamerajāṃ si, yo
askabhāya uttaraṃ saḥ dhaṣṭhāṃ vicakra-
monapn/nnudhoragāyo viṣṇave tvā [VS 5.18],
5, om nalāya 2, om divor vā viṣṇu uta vā
pṛthivyā mahā vā viṣṇuḥ uttarorāṃtarikṣāt,
ubhā hi hastā vasunāḥ pṛṇa prayacha
dakṣiṇādota savyāviṣṇave tvā [VS 5.19], 6,
om pratyūṣāya 2, om pratadvīṣṇus tava
te vīryeṇa mṛgo na bhīmakucarāgiriṣṭhāḥ,
yasyorūṣutriṣu vikramaṇeṣu adhikṣiyāṃ-
ti bhuvanāni viśvā [VS 5.20], 7, om
prabhāsāya 2, om viṣṇo rarāta [VS 5.21],
8, āvāhanādi. om ādityāya 2, somāya 2,
amgāḥ rāya 2, vudhāya 2, vṛhaspataye 2,
śukrāya 2, śanaiścarāya 2, rāhave 2, ketave
2, janmane 2, om ākṣṇenarajasāvaḥ rta-
māno niveśayan, nāmatāṃ marttyaṃ
ca hiraṇyayena savitārathena devo yāti
bhuvanāni paśyan [VS 33.43], om imaṃ devā
asaḥ patnaṃ subhadhvaṃ mahate kṣetrāya
mahate jānarājyāyemdrasyemdrīyāya,
imaṃ amuṣya putraṃ amuṣyai putraṃ
asyai viśa eḥ sa vo mī rājā somo smākaṃ
vrāhmaṇānāṃ rājā [VS 9.40, 10.18], om agnir
mūrdhā [VS 3.12], om udvudhyasvāgne
pratijāgrahī tvam iṣṭāpūrtte-

23^r

saṃ srjethāṃ ayaṃ ca, asmitsadhasṭhe
adhyuttarasmin viśve devā yajamānās ca
sīdata [VS 15.54, 18.61], om vṛhaspate ati [VS
26.3], om aḥ nnāt pariśruto rasaṃ vrahmaṇā
vyativat kṣatraṃ payaḥ somaṃ prajāpatiḥ,
ṛtena satyam indriyaṃ vipānaṃ śukraṃ ad-
hasa imḥ drasaimdriyaṃ idaṃ payo mṛtaṃ
madhu [VS 19.75], om sannodevī [VS 36.12],

om kayā nāscitra ā bhuvadūtī sadāvṛdhah
sakhā, kayā śaciṣṭaḥ yā vṛtā [VS 27.39, 36.4],
om ketuṃ kṛṇvan na ketave peśo maryyā
apesase, samuṣadbhir ajāyathā [VS 29.37],
om tā asya sūdadohasaḥ somaḥ mī śrīnamti
vṛṣṇayaḥ, janmaṃ devānāṃ viśastvaṣv
ārocane divaḥ [VS 12.55, 15.60], āvāhanādi
adityādinavagrahārcanavidheḥ tat sarvaṃ
paripūrṇaṃ astu. om imdrāya 2, agnaye 2,
yamāya 2, nairītyāya 2, varuṇāya 2, vāyave
2, kuverāya 2, īśanāya 2, anamītyāya 2,
vrahmaṇe 2, om trātāram indram avitāram
indram have have suhaṃ śūram indram,
hvayāmi śakraṃ puruhūtaṃ indram sv-
asti no maghavā dhātviṃdraḥ [VS 20.50],
om agnimūrdhā [VS 3.12], om yamena
dattaṃ trita yenamāyunaḥ indraḥ enaṃ
prathamo adhyatiṣṭat, gaṃdharvo asya
rasanāmagrībhūt sūrād aśvaṃ vasavo
nirataṣṭa [VS 29.13], om yaṃ te devī nī-
tirāvavaṃdha pāśaṃ grīvāsvavicṛtyaṃ,
taṃ te viṣyāmyāyuso na madhyād athaitaṃ
pitumaddhi prasūtaḥ, namo bhūtyai yedaṃ
cakāra [VS 12.65], om imaṃ me varuṇa
śrudhī haḥ vamaḍyā ca mṛdayaḥ, tvām
avasyurā cake [VS 21.1], om tava vāyu-
vṛhaspates tvaṣṭur jāmataradbhutaḥ, apāṃ
syā vṛṇīmahe [VS 27.34], om kuvidam-

23^v

ga yavamamto yavamcidyathā dāmtya-
numpūrvam viyūya, ihehaiṣāṃ kṛṇuhi
bhojanāni ye varhiṣā nama ukti yajamti
[VS 10.32, 19.6, 23.38], om abhiḥ tvā śūra
ṇonuvo dugdhā iva dhenavaḥ, īśanam asya
jagataḥ svardaśamīśanamīmdra tasthuṣaḥ
[VS 27.35], om trīṇi yadā vicakra me viṣṇor
gopāḥ adābhyah, ato dharmāṇi dhārayan
[VS 34.43], om brahmaṇaspate [VS 34.58],
āvāhanādi mī imdrādidaśalokapālārcanavidheḥ.
om aśvatthāmne 2, valaye 2, vyāsāya 2, hanu-
mate 2, vibhīṣanāya 2, kṛpācāryāya 2, parśu-
rāmāya 2, mārkaṇḍeḥ yāya 2, aśvatthe vo
niśadanaṃ parṇe vo vvasatiṣṭṛtā, gobhāja
itkilāsatha yatsanavasapūruṣaṃ [VS 12.79,

³⁸⁶ Read: analāya.

35.4], *om mahī dyau pr | thi ca na ima yajñam mimikṣatām, piprtān no bharīmabhiḥ* [VS 8.32, 13.32], *om kūrmo grhe havis tvam agne varddhayāsvam, tasmai devā | adhioravannayam ca vrahmaṇaspatih* [VS 17.52], *om tīvrān ghoṣān kṛvate vṛṣapānayo śvā rathebhīḥ saha dvājayaṃtaḥ, ava | krāmantaḥ prapadairamitrān kṣiṇanti śatruṃ 1 nnapavyayaṃtaḥ* [VS 29.44], *om rakṣasām bhāgo si nirastaṃ rakṣaḥ idam ahaṃ rakṣo | bhiniṣṭhomidam ahaṃ rakṣo vavādha idamahaṃ rakṣo dhamam tamo nayāmi, ghrtena dyāvāprthivī prorṇavāthā vā | yo vve stākānām agnirājyasya vetu svāhā svāhākṛte urddhanabhasam mārutaṃ gachataṃ* [VS 6.16], *om ayaṃ sahasramṛṣibhiḥ sa | haskṛtaḥ samudra iva saprathe satyaḥ so asya mahimā grṇe savo yajñeṣu viprarājye* [VS 33.83], *om prajāpate na tvamdevatā-*

24^r
nyanyo viśvārūpāṇi pari tā vabhūva, yatkāmās te juhus tan no astu vayaṃ syāma patayo rayīnām [VS 10.20, 23.65], *om saptarṣa | 2. ya* [VS 34.55], *āvāhanādi aśvatthāmādi aṣṭaciraṃjīvyarcanavidhe. om māsebhyo 2, pakṣābhyaṃ 2, nakṣatrebhyo 2, tithi | bhyo 2, muhūrtebhyo 2, prthivyai 2, karaṇebhyo 2, yogebhyo 2, ṛtubhyo 2, saṃvatsarāya 2, rāṣibhyo 2, rathāya 2, rakṣāyai*³⁸⁷ *2 |, vasarebhyo 2, uccaiśravāya 2, aruṇāya 2, kumārāya 2, maṃḍalāya 2, garudāya 2, prabhāsāya 2, nadībhyo 2, ratnagarbhā | ya 2, viṣṇave 2, rudrāya 2, om arddhamāsāḥ parūṃ ṣitemāsā āyyam tu samyataḥ, ahoratrāṇi maruto viliṣṭam | sūdayam tu te* [VS 23.41], *om agneḥ pakṣatir vāyor nnipakṣatir imdrasya tṛtīyā somasya caturthyadityai paṃcamimdrānyai ṣaṣṭi-marū | tām saptamīvṛhaspater aṣṭamyar-yamṇo navamī dhātur daśamimdrasyaikā-daśivaruṇasya dvādaśi yamasya trayodaśi* [VS 25.4], *om | imdrāgnyoḥ pakṣatih saras-vatyair nipakṣati mmitrasya tṛtīyāpām*

caturthī nīrtyai paṃcamyagnīṣomayoḥ ṣaṣṭi sarpāṇā | m̐ saptamī viṣṇor aṣṭamī pūṣṇo navamī tvaṣtur daśamimdrasyaikādaśi vvaruṇasya dvādaśi yamyai trayodaśi dyāvāpr | thivyor dakṣiṇam pārsvam viś-veṣam devānām uttaram [VS 25.5], *om nakṣatrebhyaḥ svāhā nakṣatriyebhyaḥ svāhāhorātrebhyaḥ svāhārdhamā | sebhyaḥ svāhā māsebhyaḥ svāhā ṛtubhyaḥ svāhārt-tavebhyaḥ svāhā saṃvatsarāya svāhā dyāvāprthivībhyaṃ svāhā caṃ-*

24^v
drāya svāhā sūryāya svāhā raśmibhyaḥ svāhā vasubhyaḥ svāhā rudrebhyaḥ svāhādityebhyaḥ svāhā marudbhyaḥ svāhā viśvebhyo | devebhyaḥ svāhā mulebhyaḥ svāhā śākhābhyaḥ svāhā vanaspatibhyaḥ svāhā puṣpebhyaḥ svāhā phalebhyaḥ svāhauśadhībhyaḥ | svāhā [VS 22.28], *om suparṇa pārjanya ātirvāhaso darvidā me vāyave vṛhaspataye vācaspataye paṃga-rājo laja āmtarikṣaḥ | plavo madbhur-matsyas te nadīpataye dyāvāprthivīyaḥ kurmaḥ* [VS 24.34], *om krāṇāsiśunmahimāṃ grhīdīdivaviśvāpari | plu torasadviḥ* [RV 9.102.1], *om yoge yoge tavastaram vāje vāje havāmahe sakhāya imdramūttaye* [VS 11.14], *om ṛtavas te yajñam vitanvaṃtu mā | sā rakṣaṃtu te haviḥ, saṃvatsaras te yajñam dadhātu na ajām ca parapātu naḥ* [VS 26.14], *om saṃvatsaro si parivatsaro sīdāvatsaro siluṣasas te kalpaṃtām ahorātras te kalpaṃtām arddhamāsās te kalpaṃtām māsās te kalpaṃtām ṛtavas te kalpaṃtām saṃvatsa | ras te kalpaṃtām, pretyā etyai saṃcāṃca pra vasārāya suparṇavidasi tayā devatayā ṃgiras paddhavaḥ sīdaḥ* [VS 27.45], *om aśvas tū | paro gomṛgas te prajāpatyaḥ kṛṣṇagrīva āgneyo rarāṭe purastāt sārasvatī meṣyadhastāddhanvārāśvanāvadhoraṃmau | vāhvoh saumāpauṣṇaḥ śyāmo nābhyāṃ sauryayāmau śvetaś ca kṛṣṇaś ca pāśvayos tvaṣtrau lomaśaskthaurvāyavya | ḥ sveta pucha imdrāya svapasyāya vvehadvaiṣṇavo*

³⁸⁶ Read: mātīrānabharatyaḥ.

³⁸⁷ Unidentified verse, cf. Dev. 18; (Gutschow / Michaels 2013: 224).

³⁸⁸ Unidentified text, cf. Dev. 19; (Gutschow / Michaels 2013: 213).

³⁸⁹ Read: pūṣṇoḥ gnyoḥ.

³⁸⁷ Read: pakṣāyāi.

vāmanaḥ [VS 24.1], *ayaṃ puro harikeśaḥ sūryaraśmis tamya rathagr̥tsaś ca rathau-*

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jāś va senānīgrāmaṇyau, puṃcikaṣṭhalā ca kratuṣṭhalā cāpsaraḥsau dakṣṇavaḥ paśavo hetih pauruṣeyā vadhaḥ pra|hetis tebhyo namo astu te no vaṃtu te no mṛdayaṃtu te ya dviṣmau yaś ca no dveṣti tameṣāṃ jaṃbhe dadhmaḥ [VS 15.15], om vrāhmaṇāsaḥ| pitarah somyāsaḥ śive no dyāvāpṛthivī aneḥasā, puṣā naḥ pātu duritādyātāvṛdho rakṣā mākīrṇo aghaśa| m̐ sa īśata [VS 29.47], om aśvinā tejaś cakṣuḥ prāṇena sarasvatī vīrṣam, vāceṃdro valeneṃdrāya dadhu- riṃdriyaṃ [VS 20.80], om ā| miṃdrair iṃdra haribhiyāhi mayūraromabhiḥ, mā tvā ke cin- ninna pāśino ti dhanveva tā 2 ihi [VS 20.53], om yatra vāṇāḥ saṃ|pataṃti kumārā viśikhā iva, tan na iṃdro vṛhaspatir aditiḥ śarmma yachatu viśvāhā śarmma yachatu [VS 17.48], om udu tyam jā| tavedase devaṃ vahaṃti ketavaḥ, dṛṣe viśvāya sūryaṃ [VS 7.41, 8.41, 33.31] svāhā, om paṃca nadyaḥ sarasvatīm api yaṃti sasrotasaḥ, sa| rasvatī tu paṃcadhā so deśe bhavatsarīt [VS 34.11], om upahvare girīnām saṃgame ca nadīnām, dhiyo viprā ajāyata [VS 26.15], om| viṣṇoḥ karmāṇi paśyata yato vratāni paśpase, iṃdrasya yujyaḥ sakhā [VS 6.4, 13.33], om namaḥ śvapātibhyaś ca [VS 16.28?], om ājighraka| laśaṃ [VS 8.42], om catvāriśrṃgā [VS 17.91], āvāhanādīmāsādīpakṣārcanavidhe- nāgāya 2, om namo stu sarpebhyo ye ke ca| pṛthivīmanu, yemtarikṣe ye divi tebhyo sar- pebhyo namaḥ [VS 13.6]. yakṣāya 2, om agne achā vadeha na prati naḥ sumanā bha-

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va prāṇo yacha sahasrajittvaṃ hi dhanadā asi svāhā [VS 9.28], yakṣīnyai 2, om prā ṇo yachattvāryyamā pra puṣā ppra vṛhas- pa|tiḥ, pra vārgēvī dadātu naḥ svāhā [VS 9.29]. śrīyai 2, om śrīś ca te [VS 31.22]. lakṣmyai 2, om dyām mā leṣiraṃtarikṣaṃ mā māṃ sī

pr|thivyā sambhavaḥ, ayaṃ hi tvā svadhiti- sthetijānaḥ praṇināya mahate saubhagāya [VS 5.43]. alina, om śivo nāmāsi [VS 3.63]|. ināya, om namo gaṇebhyo [VS 16.25]. sup- vanāgāya 2, om yā īśavo yātudhānānān devāṣ vanaspatī 1 ranu, ye vāva|ṭeṣu śera tebhyaḥ sarpebhyo namaḥ [VS 13.7]. dadhi umāpataye idam āsanam 2, om dadhikrāvṇo akāriṣaṃ jiṣṇor aśvasya vā|jinaḥ, surabhi no mukhā karaṣaṇā āyūṃ khi tāriṣat [VS 23.32], om vasoḥ pavitrām asi śatadhāraṃ vasoḥ pavitrām asi sahasra|dhāraṃ, de- vas tvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadvukṣaḥ [VS 1.3], om dīrghāyus tvayavarāyavarcasē su|pra- jāstvāyasuvīryāya sahasā atho jīvasaradaḥ satam [VSK 3.9.6], om yad adya ka [VS 33.35], om tvam javiṣṭa dā [VS 13.52, 18.77], om yāḥ phalinī [VS 12.89], om namaḥ| parṇāya ca parṇasādāya ca nama udguraṇāya cābhighnate ca nama ākhidate ca nama īśukṛdbhyo dhanukṛdbhyaś ca vo namo na|mo vaḥ kirikebhyo devānām hṛdayebhyo namo vicinvatkebhyo nama ānirhatebhyah [VS 16.46], āvāhanādi. tataḥ paṃcava|lipūja, svasthānakṣatrapālāya idam āsanam 2, om gaṇānām tvā [VS 23.19], om jātavedase sunavāmasomamarātīyatoni-

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dahāti vedaḥ, sa naḥ parṣadati durgāṇi viśvānāvedasiṃdhum duritāty agniḥ [RV 1.99.1], om imā rudrāya tavaseka- parddineḥsayadvī|rāya prabharāmahema- tiḥ, yathā samadviyadecatuh pade viśvaṃ puṣṭam grāme asmin nanāturaṃ [VS 16.48], om ghṛtaṃ ghṛtapāvānaḥ piva|tava- sāsvasyapāvānaḥ pivatāmtarikṣahavir asi svāhā, diśaḥ pradaśa ādiśo vidiśa udiśo digbhyah svāhā [VS 6.19], om| namo vabhruśāya vyādhinennānām pataye namo namo bhavasya hetyaijagatām pataye namo namo rudrāyātātāyikṣetrānām pa|ta- ye namo namaḥ sūtāyāhamtyaivānānām pataye namo namaḥ [VS 16.18], om asaṃ-

khātāsahasrāṇi ye rudrā adhibhūmyām, teṣaṃ | sahasrayojane vadhanvāni tanmasi [VS 16.54], *om amve amvike mvālike namā nayati kaścana sastpaśvakāḥ subhadrikām kām | pīlavāsinīm* [VS 23.18 b,c], *om samakhye devyā dhiyā samdakṣiṇayorucakṣasā, māma āyuh pramoṣīrmo ahaṃ tava vīraṃ vide | yata vadēvisamdr̥śi* [VS 4.23], *āvāhanādi. gaṇagogrāsakaumārīpūjā, om namo gaṇebhyo gaṇapatibhyaś ca vo namo | namo vrātebhyo vrātapatibhyaś ca vo namo namo gr̥tsebhyo gr̥tsapatibhyaś ca vo namo namo virūpebhyo viśvarūpebhyaś ca | vo namo namaḥ* [VS 16.25], *om jātavedase* [RV 1.99.1], *āvāhanādi. dukepūjā, om dīrghāyustvāya-valāya varcase suprajāstvāya | suvīryāya sahasā atho jīva saradaḥ satam* [VSK 3.9.6]. *śrīsūryāya 2, nārāyaṇāya 2, sadāśivāya 2, gr̥halakṣmyai 2, iṣṭa-*

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*devatābhyo namaḥ, nāgarājāya 2, paśupatibhaṭṭārakāya 2, garuḍanārāyaṇāya 2, śaṃkaranārāyaṇāya 2, mat-teśvarī | ṣṭadevatābhyo*³⁸⁸ *2, kamkeśva-rīṣṭadevatāya 2, om ā kṛṣṇe* [VS 33.43], *om viṣṇor arāṭa* [VS 5.21], *om namaḥ śaṃbhavāya ca* [VS 16.41], *om śrīś ca te* [VS 31.22], *om vṛha | spate ati adaryo* [VS 26.3], *om tryaṃvakam yajāmahe* [VS 3.60], *om idaṃ viṣṇu* [VS 5.15], *om sahasraśrīśā* [VS 31.1], *om amve amvike* [VS 23.18 b,c], *om jātavedase* [RV 1.99.1], *āvāhanādi, darpaṇa-siṃdūrabhāṇḍapūjā, om śriyai 2, lakṣmyai 2, om samitaṃ saṃkalpethāṃ sapriyo rā | jiṣṇu sumanasya mānau, iṣarjam abhi samvasānau* [VS 12.57], *om sam vām nām si sam vratā samū cimtanyākaram, agne purikṣā | dhipā bhavas tvan na iṣamūrja yajamānāya dhehi* [VS 12.58], *om śrīś ca te* [VS 31.22]. *om catuḥ svasti*³⁸⁹, *om svasti na imdro* [VS 25.19], *payah pr | thivyām* [VS 18.36], *om viṣṇor arāṭa* [VS 5.21], *om agnir devatā* [VS 14.20], *om dyauḥ sām̐tiḥ* [VS 36.17], *āvāhanādivedārcanavidhes tat sarvaṃ*

vidhiparipūrṇa | m astu. dhūpaṃ, om dhurasi dhūrva dhūrve tam yo smām dhūrveti tam dhūrva yaṃv ayaṃ dhūrōmah [VS 1.8]. *dīpaṃ, om tejo si* [VS 22.1], *om a | gnir yyotijyotir agniḥ svāhā sūryo jyotiḥ sūryaḥ svāhā, om agnir varco jyotir varcaḥ svāhā sūryo varco jyotir va | caḥ svāhā jyotiḥ sūryaḥ sūryo jyotiḥ svāhā* [VS 3.9]. *naivedyam, om annapate nasya no hyamīmasya sūṣmīṇaṃ, prapra dātā | raṃ tarikṣaṃ urjan no dhehi dvīpadeśaṃ catuṣpathe* [VS 11.83]. *phalaṃ, yā phalinī* [VS 12.89], *lājāvikṣepanaṃ, om mano jūtir juṣatā-*

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m ājyasya vṛhaspatir yajñam imaṃ tanot-varikṣaṃ yajñam samidham dadhātu, viśve devāsa iha mādamyaṃtāmo 3 pratiṣṭha [VS 2.13] *supra | tiṣṭhā varadā bhavatu. maṇḍalajapastotra, ratnausadhī sakalatīrthajalena pūrṇasvachatra palla vasuśobhitapuṣpa | mālā, yajñesu yājñaviṣaye munibhiḥ praśastaṃ tvām kumbhamūrttiśivaśaktiyutaṃ namāmi*³⁹⁰, *om namo vrahmaṇe 2, urddham | brahmāṇḍakhaṇḍaṃ nījapavanayanam vrahmayogeśvarūpaṃ · devānām jyeṣṭabhūtaṃ sarasijanayanaṃ rājajamaṃ sāsanaṣṭhaṃ, caṃpotphu | l-lāṃgavarṇaṃ bhujavaracaturaṃ cākṣa-mālājapaṃ tamśāśvadvedaṃ vahaṃtaṃ dvijagaṇasakalam cimtayet tam dvijem-draṃ, iṣṭadeva nama | s tubhyaṃ kuladeva namo stu te, sthānadeva namas tubhyaṃ pūjāgr̥hnaṃ*³⁹¹ *namo stu te, atra gandhādi. iti kalaśārcanaṃ, | arthapadāsā dhanāṃte*³⁹², *dakṣiṇe kamaṇḍalu · puṣpabhājanaṃ · pavitratrinī · prokṣaṇīpātra · ājyasthālī · caru | sthālī · saṃmārjanakuśa · upayamanakuśa · śrukśrūvā · ulūśala · muśala · kṛṣṇājina · samidha · ājya · tila · tam | ḍula · udakakalpitayugmayugmāny ālaṃbhanam, om yoge yoge tavastaraṃ vāje vāje havāmahe, sakhāya imdramūrttaye* [VS 11.14], *tri | dhā agnimāny ālaṃbhanam, om pavitre ṣṭho vaiṣṇavyo saviturvaḥ prasava utpunāmbhachidreṇa pavitreṇa sūryasya*

³⁸⁸ Read: *matteśvarīṣṭadevatāya*.

³⁸⁹ Unidentified verse, cf. Dkv₁ 18r (Gutschow/Michaels 2008: 224.)

³⁹⁰ Unidentified text, cf. Dkv₁ 19v (Gutschow/Michaels 2008: 213).

³⁹¹ Read: *pūjām gr̥hṇa*.

³⁹² Read: *atha pātrāsādanānte*.

raśmibhiḥ [VS 1.12, 10.6] |, pavitrachedanam.
om viṣṇo rarāṭa [VS 5.21], pavitravaṇḍhanam.
om pratyusṭam rakṣaḥ pratyusṭhā arātayo
niṣṭaptam rakṣo

[At the margins]

[at the bottom:] ājyapātre nidhāya, om dhānyam
asi dhimnuhivedānprāṇāyartovādānyayatvo,
dīrghāmanupratthitimāyusodhāndevovah
savitā [VS 1.20] | taṇḍula grahaṇam, om
kukkuṭosi madhu | jihva īṣam ūrjam āvadha
tvayā vaya samdhāta samdhātam jyeṣma
[VS 1.16]

[at the right:] taṇḍula sūrpe nidhāya, om pa-
rāpūtam rakṣa parāputā 'arāta yopahatam
rakṣo 'vāyuvovi, vinaktuḥ [VS 1.16],
sūrpeṇa taṇḍulaśnvayet, om devovah | vitā
hiranyapātīḥ pratigṛhṇātoachidreṇa pāṇi-
nā [VS 1.16], sthālī taṇḍulam nidhāya, om iṣe
tvorjetvā [VS 1.1], ghr̥tapātracarupātrā | kuṇḍe
nidhāya, om apahatā 'asurāḥ [VS 2.29b],

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niṣṭaptā arātayo anisito si sapatknakṣi-
dvyajinan tvā vājedhyāyai sammārjmi [VS
1.29], prokṣaṇīpratarpaṇam. | om samudrād
ūrmīr madhumām udāradupām sunā
samamṛtatvamāmṛta, ghr̥tasya nāma guhya
yad asti jinuhvā devā | nām amṛtasya nābhi
[VS 17.89], udakapūraṇam. om devīrāpo ag-
reguvo agre puvo gre imam adya yajñam
nayatāmgne yajñam pati | m̐ sudhātu
yajñapatiṃ devayuvam [VS 1.12b], tridhārād
vāraṇam. om yuṣmā imdro vṛṇīta vṛtrātūrye
prokṣitā stha. agnaye | tvā juṣṭam prokṣāmi
[VS 1.13a], samutplavanam tridhā. om savitus
tvā prasava utpunāmy achidreṇa sūryasya
raśmibhiḥ [VS 1.31a], | agnir³⁹³ abhyukṣaṇam.
om saviturvaḥ prasava utpunāmy achidreṇa
pavitreṇa sūryasya raśmibhiḥ [VS 1.31b],
ātmanām siṃca | nam. om daivyāya karmaṇe
śundhadhvam devayajyāyai yaddhvo-
śuddhāḥ purājaghnur idam vastachum-
dhāmi [VS 1.13e], sarvavastupro | kṣaṇam,
asaṃcare prokṣaṇī agnipraṇītamadhye sthāpya.

ājyasthālīsaṃskārah, om pratyusṭam rakṣeti
[VS 1.7, 29] pra | tarpaṇam. ghr̥tam nidhāya,
om mahīnām payo si varcodā asi varco
me dhehi, vṛtrasyāsi kanīnayā cakṣurda
a | si cakṣur me dehi [VS 4.3]. agnikuṇḍopari
nidhāya, om iṣe tvorjetvā [VS 1.1]. kuṣena
ghr̥te siṃcanaṃ, om apahatā a | surārakṣām
sivediṣadaḥ [VS 2.29b]. kuṣenāvajyotitam, om
ye rūpāṇi pratimumcamānā asurāḥ saṃtaḥ
svadhayā caramti

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, parāpuro nipuro ye bharanty agniṣṭam
llokātpraṇudātyasmājyotiḥ [VS 2.30].
amṣāragrahaṇam, om tam vo dasmamṛti-
sa | ham vvasor mandānamamḍhasaḥ,
abhivatsam na svasareṣu dhenavaḥ imdraṃ
gīrbhirnavāmahe [VS 26.11]. pratarpaṇam,
om trātāram imdra | savitāram imdraṃ
have have suhavam śūram indraṃ, hvayāmi
śakraṃ puruhūtam indraṃ svasti ni magha-
vādhatvidraḥ [VS 20.50]. | abhyukṣaṇam, om
devasya tvā [VS 1.10]. ārodanam, om iṣe tvorje
[VS 1.1]. utplavanam, om saviturvā³⁹⁴ prasava
utpunāmy a | chidreṇa pavitreṇa sūryasya
raśmibhiḥ [VS 1.31a]. pavitrighr̥te nidhāya, om
pavitreṣṭho vaiṣnavyau saviturvaḥ prasava
u | tpunāmy achidreṇa pavitreṇa sūryasya
raśmibhiḥ [VS 1.12, 10.6]. ājyam ādāya, om
tejo si [VS 22.1]. ājyāvalokanam, | om ājyam
pāpam haram dṛṣṭvā ājyam pāpaharam
param, ājyam suragaṇāpītvā sarvām
ājyam pratisthitam. prokṣaṇī | pūrvaṇat saṃ-
kāra, devīrāpo [VS 1.12b], tridhādvālanam,
yuṣmā imdro [VS 1.13], samutplavanakam,
om savitus tvā [VS 1.31], agnir abhyukṣaṇam,
om | savitur veti asiṃcanaṃ [VS 1.12b].
om kṛṣṇo syākhareṣṭo gnaye tvā juṣṭam
prokṣāmi vvarhir asi srugbhyas tvā juṣṭam
prokṣāmi [VS 2.1] | . kuṇḍatṛipradakṣiṇīkṛtya,
om adityai vyumdanam asi viṣṇo mmvuyo
svarnasradasaṃ tvā strīnāmi svāhā,
sva | sthānadevebhyo bhuvanapataye svāhā,
bhuvanapataye svāhā bhūtānām pataye
svāhā [VS 2.2], śeṣodakam praṇītte nidhāya.

³⁹³ Read: agnaye.

³⁹⁴ Read: savitus tvā.

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sapavitram jñānakhadgam ca śrukśruvārcanam,
om viṣṇave 2, om lakṣmyai 2, om viṣṇo
rarāṭa [VS 5.21], om śrīś ca te lakṣmī [VS
31.22], om dhū|rasi dhūrva dhūrvantaṃ
dhūrva taṃ yo smādhūrvaṭi taṃ dhūrva
yaṃ vayaṃ dhūrvaṃmaḥ [VS 1.8]. upaya-
manakuśam ādāya, tato agner da|śakriyā, om
kṣatrasya yonir asi kṣatrasya nabhir asi,
mā tvā hiṃ sīnmā mā hiṃ sī [VS 20.1],
yonikalpanā. | om garbho asyoṣadhīnām
garbho vanaspatīnām, garbho viśvasya
bhūtasyāgner garbho apām asi [VS 12.37]
svāhā, garbhādhānam, | om svasti na imdro
[VS 25.19], puṃśravānam, om māhibhūrmā
mr̥dākurnnamasta ātānānavāprehi, ghr̥tas-
ya kulyā 'upa 'rta|sya panthyā anu svāhā
[VS 6.12], śīmaṇṭonayanam, om prāṇāya
svāhā pānāya svāhā vyānāya svāhā cakṣuṣe
svāhā śro|trāya svāhā vāce svāhā manase
svāhā [VS 22.23, 23.18], jātakarmaṇam, om
vrahmayajñānam [VS 13.3], niṣkrāmaṇam,
om kāya svāhā kasmai | svāhā katakasmai
svāhādhimādhītāya svāhā manah prajā-
pataye svāhā cittam vijñātāyadityai svāhā
sara|svatyai pāvakāyāi svāhā sarasvatyai
vr̥hatyai svāhā pūṣṇe prapathyāya svāhā
pūrṇenaramdhipāya svāhā tvaṣṭre turīpā-
ya | svāhā tvaṣṭre purūpāya svāhā viṣṇave
svāhā viṣṇave virūpāya svāhā viṣṇave
śipiviṣṭāya svāhā [VS 22.20], nāmaka|raṇam,
om yāḥ phalinī [VS 12.89], phalaprasānam,
om annapate [11.83], annaprasānam, om
mūrdhānam divo aratiṃ pr̥thivyā
vaiśvāna-

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ramṛta ājātam agnim, kaviṃ samrājam ati-
thim añcanānāmāsannā pātram janayanti
devā [VS 7.24, 33.8] svāhā, cūḍākara|ṇam,
om yathemām vācam kalyāṇī māvadāni
janebhyah, brahmarājannyābhyāṃ
sūdrāya cāryāya ca svāya cāraṇāya ca,
pr̥iyo devānām dakṣiṇāyāi dātur iha
bhūyāsamayam me kāmāḥ samṛddhyatām

upa mādo namatu [VS 26.2] svāhā, vaṭukarma,
om ā kr̥|ṣṇe [VS 33.43], samāvarttanam, om
tryamvakam̐yajāmahe [VS 3.60], vivāhakarma,
om kaṇḍāt kaṇḍāt purohamti puruṣaḥ
puruṣasyati, evā | nodūrve pratanusahasreṇa
śatena ca [VS 13.20], bhramaṇayātrā, om sapta
te agne sapta samidhaḥ sapta jihvāḥ sapta
rṣayaḥ saptadhāma priyāṇi, sapta hotāḥ
saptadhā tvā yajanti sapta yonir apr̥nasva
ghṛtena svāhā [VS 17.79], maṃtrapradānam.
tato | dhyānam, meṣārūdhām parivṛyāptam
śaktihastam hutāśanam, kuṇḍasya cottare
vaktram̐jvalitam̐ bhāskaradyuti, sapta-
varṇam̐ bhavē | j jihvāśruvādidakṣiṇe kare,
svāhāpatnīsthitāvāme āgachāśāntika-
maṇi, dhyānapuṣpa 2. aṣṭadaśa | midha-
homa, om samidhā gñin duvasyata ghr̥tair
vodhayatātithim, āsmin havyā juhotaṇa [VS
3.1, 12.30], samidham ādāya, om ta | d evāgnis
tad ādityas tad vāyus tadu caṃdramā, tad
eva śukram̐ tad vrahma tā āpaḥ sa prajāpatih
[VS 32.1], sarve nimeṣā jajñire vi | dyutaḥ
puruṣādadhi, nainam ūrdhan na tiryajñan
na madhye parijagrabhat [VS 32.2], na tasya
pratimā asti yasya nāma mahadyaśa-

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ṣā yasmānnajāta ityeṣa svāhā [VS 32.3],
ṣoḍaśasamidhahomaḥ, ekaṃ om kāreṇa svā-
hā, ekaṃ praṇīte nidhāya. triṣaṃ | vīryya-
kuṣena vrahmā pr̥ṣṭvā, om manuprajāpataye
svāhā, idaṃ manuprajāpataye tyāga, om bhū
svāhā, om bhū tyāga, om | bhuva svāhā,
om bhuvastyāga, om svaḥ svāhā, om svaḥ
tyāga, om bhūrbhuvahsvaḥ svāhā, om
bhūrbhuvahsvaḥ tyāga. om śa | rmāsyava-
dhūtam̐ rakṣo vadhūtā arātayo dityāstvag
asi prativāditirvetu [VS 1.14, 19], triṣaṃ-
vīryakuṣena tridhāramutavīrya |, om imdras-
ya vajro si vājasās tvayāyaṃ vājāṃ set,
vājasya nu prasave mātaram̐ mahim̐ aditiṃ
nāma vvacasā karāma | he yasmām̐ idaṃ
viśvam̐ bhuvanam̐ āviveśa tasyāṇ no devaḥ
savitā dharma sāviṣaṭ [VS 9.5], vāmahaste
vadhātī. pūjanam̐, | om imdrāya namaḥ,

om vajrahastāya 2, om surādhipataye 2, om airāvātāsanāya 2. tato prajāpatidevatā mā | nasamcīmtya, vrahmāpraṇītavedaloka-pālārcanam. punar homeṣu devārcanam, om tripamcāya 2, om catuḥpamcāya | 2, om devāgātave 2, om diṣe 2, om vidīṣe 2, om svargāya 2, om marttyāya 2, om pātālāya 2, om gauryyai 2, om skaṃ | dāya 2, om sūryāya 2, om caṃdrāya 2, om yogīśvarāya 2, om triṣṭuvbhyo 2, om āriṣibhyo 2, om deve | bhyo 2, om tridevatābhyo 2. agnaye nāmakaraṇam, om yojakāgnaye svāhā, sarve 2, namo devebhyah.

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uttare. apasavyena pitrbhyah svadhā, dakṣiṇe, upasparśanam. om ita imdro vīryyam akṛnod ūrddho dhvara ā | sthāt [≈ VS 2.8], agner vetrāhotram vvedūtyamvatām tvām dyāvāprthivī atvaṃ dyāvāprthivī sviṣṭa-kr̥dvesva imdra ājyena havi | śā bhūtsvāhā sam jyotiṣām jyotiḥ [VS 2.9] svāhā, ity uttaradvāre. tyāga, caruhoma, om agnaye svāhā, idam agne | ye tyāga, somāya 2, idam somāya, agniṣomābhyām 2, idam agniṣomābhyām, om agner jihvāsīsu hūrdvebhyo | dhāmne dhāmne bhava yajuse yajuse svāhā, jihvāho-matyāgasahita, om hiranyāyai svāhā, idam hiranyāyai tyāga |, kanakāyai 2, idam kanakāyai, raktāyai 2, idam raktāyai, kṛṣṇāyai 2, idam kṛṣṇāyai, suprabhāyai 2, idam suprabhāyai |, atiriktāyai 2, idam atiriktāyai, dhūmrāyai 2, idam dhūmrāyai, vahurūpāyai 2, idam vahurūpāyai, om sapta te agne | saptasamidhaḥ saptajih-vāḥ saptarṣayah saptadhāma priyāni, saptahotāḥ saptadhātṛvā yajamti saptayonira-pr | nasva ghr̥tena svāhā [VS 17.79], idam saptajihvāhomatyāga, agnaye sṛṣṭikṛtaye 2, idam agnesṛṣṭikṛtaye. tato ve | dāhuti, ṛgvedāya 2, idam ṛgvedāya, prthiviyai 2, idam prthiviyai, agnaye 2, idam agnaye, vrahmaṇe (1)³⁹⁵ 2, idam vra | hmaṇe, prajāpataye (2) 2, idam prajāpa-taye, devebhyā (3)³⁹⁶ 2, idam devebhyā³⁹⁷, ṛṣi-bhyā (4)³⁹⁸ 2, idam ṛṣibhyā³⁹⁹, chandobhyā (5) 2, idam chaṃ—

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dobhyah, śraddhāyai (6) 2, idam śraddhāyai, medhāyai (7) 2, idam medhāyai, sadasas-pataye (8)⁴⁰⁰ 2, idam sadasaspataye⁴⁰¹, anu-mate (9) 2, idam anul | mate. yajurvedāya 2, idam yajurvedāya, am̐tarikṣāya 2, idam antarikṣāya, vāyave 2, idam vāyave, vrahmaṇe 2, idam vra | hmaṇetyādi, 9. sāmavedāya 2, idam sāmavedāya, dive svāhā, idam dive, sūryāya 2, idam sūryāya, vrahmaṇe | 2, idam vrahmaṇetyādi, 9. atharvaṇavedāya 2, idam atharvaṇavedāya 2, digbhyah 2, idam digbhyah, caṃdramase 2, idam chaṃ | dramase, vrahmaṇe 2, idam vrahmaṇetyādi, 9. tatas tṛpaṃcahomaḥ, om bhūḥ 2, om idam bhūḥ, bhuvah 2, idam bhuvah, svaḥ 2, idam | svaḥ, om bhūrbhuvahsvah 2, idam bhūr bhuvah svaḥ, tvan no agne varuṇasya vidvām devasya heḍo avayāsisiṣṭāḥ, yajīṣtho vahnitamah sosu | cāno viśvā dveṣāṃ si pra mumug-dhyasyat [VS 21.3] 2, idam agnivaruṇābhyām, om sa tvan no agne vamo bhavotī nediṣṭho alsyā uṣaso vyuṣṭau, ava yakṣma no vvaruṇaṃ rarāṇo vīhi mṛḍikaṃ suhavo na edhi [VS 21.4], idam agnivaruṇāya, om | ayās cāgnesyanabhisastipās ca satvayā asi, ayānoyajāṇam vahāsyayānodhehibheṣajam 2 [KŚ 25.1.11], idam ayāścā | gne, om ye te śataṃ varuṇam ye sahasraṃ yajñīyāpāsāvi-tatāmahataḥ, tebhīr nno adya savitur viśvemumcamtu marutaḥ sva | rkāya 2 [ibid.], idam varuṇāya savitre viśvakarmaṇe viśvebhyo devebhyo marudbhyah svakebhyah, om uduttamaṃ varuṇa pāsam asmada—

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vādhamam, vi madhyamaṃ śrathāya atho-ya atho vayām ādityair vrate tavānāgasā abhitaye syāma [VS 12.12], idam varuṇāya.

Rāṣṭrabhṛd-homa

tato rāṣṭra | bhṛddhomaḥ, om ṛtāśāḍṛta-dhāmāgnir gaṃdharvāmanu idam vrahma kṣatram pātu tasmai svāhā vāt [VS 18.38?],

³⁹⁵ Above the upper Devanāgarī line, the following 9 deities are numbered.

³⁹⁶ Read: devebhyah.

³⁹⁷ Read: devebhyah.

³⁹⁸ Read: ṛṣibhyah.

³⁹⁹ Read: ṛṣibhyah.

⁴⁰⁰ Read: sadasatpataye.

⁴⁰¹ Read: sadasatpataye.

idaṃ mṛnmaśāḍṛtadhāmegnaye⁴⁰² gaṃ | dhar-
vāya, om tośāḍ ṛtadhāmāgnir gaṃdharvās
tasyośadhayo psarasomudānāmatābhyah
svāhā [VS 18.38?], idam ośadhībhyo sadbhyo
mu | dbhyah. om saṃ hito viśvasomā sūryā
gaṃdharvah sana idam vrahmakṣatram pātu
tasmai svāhā vāṭ [VS 18.39?], idam saṃhitāya
viśva | sāmne sūryāya gaṃdharvāya, om saṃ
hito viśvasomāsūryāgaṃdharvas tasya
marīcayo psarasa āvonāmabhyah [VS
18.39a] svāhā, i | damarīcibhyāpsarebhyā āyu-
bhyah. om susumnah sūryaraśmīś caṃdranā
gaṃdharvah sanah iṃdrakṣatram pātu tas-
mai svāhāvā | ṭ [VS 18.40?], idam suśumnāya
sūryyaraśmaye caṃdramase gaṃdharvāya,
om suśumnāya sūryyaraśmaye caṃdra-
mase gaṃdharvastanakṣatrā | ny apsara-
sobhekarayonāmatobhyah [VS 18.40] svāhā,
idam nakṣatrebhyo psarebhyo bhekulibhyah. om
iṣiro viśvavyacā | vāte gaṃdharvah sana
idaṃ vrahma kṣetre pātu tasmai svāhāvāṭ
[VS 18.41?], idam iṣiroya viśvavyecasa vātāya
gaṃdharvāya, om iṣi | ro viśvavyatā vāto
gaṃdharvas tasyāpsarasa ūrjo nāma
tebhyah svāhā [VS 18.41], idam adbhyopsarob-
hya ūrubhyah. om bhujuḥ su | parṇo yajño
gaṃdharvah sana iṃdram vrahma kṣatram
pātu tasmai svāhā vāṭ [VS 18.42?], idam bhu-
jyuve suparṇāya yajñāya gaṃdharvāya, om bhu-
jyu

31^v
suparṇo yajño gaṃdharvas tasya
dakṣiṇāpsarasa stāvā nāma tābhyah svāhā
[VS 18.42], idam dakṣiṇebhyo psarasebhyah
stāvādbhyah. | om prajāpatir viśvakarmā
mano gaṃdharvāḥ sana iṃdram vrahma
kṣetram pātu tasmai svāhā vāṭ [VS 18.43],
idaṃ prajāpatayo viśvakarmāsano | gaṃdhar-
vas tasya ṛksāmānyapsarasa eṣṭayo nāma
tobhyah svāhā [VS 18.43], idam ṛksāmābhyo
psarasobhyah, iti rāṣṭrabhṛt. |

Jayā-homa

cimttāhuti, om cittaṃ ca svāhā, idam cittāya,
om cittiś ca svāhā, idam cittyai, om kūṭas ca
svāhā, idam ākūṭāya, | om ākūṭiś ca svāhā,
idam ākūṭyai, om vijñātas ca svāhā, idam
vijñāyai, om manas ca svāhā, idam manase, om
śarkarī | ś ca 2, idam śarkarībhyah, om darśas
ca 2, idam darśāya, om paurṇamāsas ca 2, idam
paurṇamāsāya, om vṛhac ca 2, idam vṛha | te,
om rathamtaram ca, idam rathamtarāya, om
prajāpatir jayānimdrāya vṛṣṇepṛāyachad
ugrah pṛtanājayeṣu tasmai viśah samam | -
tasarvāsa ugrah sa iha vyovabhūva svāhā
[PG 1.5.9], idam prajāpataye jayānimdrāya,

Abhyātāna-homa

om agnibhūtānām adhipatiḥ samāvart-
ta | smin kṣetre syāmāsivasyām puro-
dhāyām asmin karmanasyā devahūtvām
svāhā⁴⁰³, idam agne bhūtām adhipataye, om |
iṃdro jyeṣṭhānām adhipatiḥ iṃdram iṃdrāya
jyeṣṭhānām adhipataye, om yamaḥ pṛthivyānām
adhipati, idam yamaḥ pṛthivya | nām adhipataye,
arghapātrodakasparśanam. om vāyur amtaris-
yādhipatiḥ, idam vāyave amtarisyādhipataye,
om sū-

32^r

ryo divo dhipate 2, idam sūryo divo dhipa-
taye, om caṃdramā nakṣatrānām adhipa-
taye 2, idam caṃdramase nakṣatrānām adhipa-
taye |, om vṛhaspativrahmaṇo dhipataye,
idam vṛhaspativrahmaṇodhipataye, om mitrāya
satyānām adhipataye 2, idam mitrā | ya
satyādhipataye, om varuṇaya anādhi-
pati 2, idam varuṇāya anādhipataye, om sa-
mudrah srotyānām adhipa | taye 2, idam
samudrāya srotyānām adhipataye, om annam
sāsnāsyānām adhipatiḥ 2, idam annāya
sāmrāsyānām a | dhipataye, om soma ośadhī-
nām adhipatiḥ 2, om idam somāya ośadhīnām
adhipataye, om savitāprasavām adhi | patiḥ
2, idam savitre prasavānām adhipataye, om

⁴⁰² Read: ṛtāśāḍṛtadhāmne agnaye.

⁴⁰³ This and the following man-
tras up to pitaraḥ pitāmāhāḥ
... devahūtyām svāhā (folio
62) have been derived from PG
1.5.10.

rudraḥ paśūnām adhipatiḥ 2, *idaṃ rudrāya paśūnām adhipataye*, *arghapā* | *trodakasparśanaṃ*. *«thanāvadhūgāna puye» om tvaṣṭārūpānām adhipati*, *idaṃ tvaṣṭre rūpānām adhipataye*, *om viṣṇuḥ parvatānām adhipa* | *taye*, *idaṃ viṣṇave parvatānām adhipataye*, *om maruto gaṇānām adhipataye*, *idaṃ marudbhyo gaṇānām adhipataye*, | *om pitarah pitāmāhāh parevaretatātātāmāhāh parevaretatātātāmāhā ihamāvamtvosmi vrahmaṇyasmikṣastrasyā* | *māsiṣyaṃsyām purodhāyām asmiṃ karmadevahūtyāṃ svāhā*, *idaṃ pītṛbhyah pitāmahebhyaḥ parebhyo parebhyas tato ma* | *hebhyaḥ tyāgavasataye*⁴⁰⁴, *arghapātroda-kena upasparśanaṃ*.

[Guptāhuti-homa]

om agnir aitu prathamo devatānām somyaprajā-

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muṃ ca tu mṛtyuyāśāt, tad ayaṃ rarāvaruṇo numanyatām yatheyaṃ strībhyautramadyantarodā 2 [PG 1.5.11a], *idaṃ agne, om svasti* | *nomamagne diva-prṥthivyāvīśvānidheraca yathā yajatre, yadasyāmmahidivijātaṃ prasastaṃ, tadasvāxdraviṇaṃ* | *vidhedicitraṃ svāhā* [PG 1.5.11c], *idaṃ agne, gannu panthā pradiśanna ehi jyotiṣmadhye satpuramṛtama gāvaivasvato* | *nā abhayaṃ kṛnotu naḥ svāhā* [PG 1.5.11d], *idaṃ mṛtyave vaivasvatāya, thva padapesakanyāgāna puye māla, padape te cakaṃ tu teva* | *om puraṃ mṛtyo anupare hi panthāyas te anya itaro devayāt, cakṣuṣmate śṛṇuś ca te te vṛvīmimānāprajā* | *nā rīrīśāmātavīrān* 2 [RV 10.18.1], *idaṃ mṛtyave, tyāgavaṃsataye*⁴⁰⁵, *arghapātrodakena upasparśanaṃ, saṃsṛavapraṇīte nidhāya* | *gaṇapati durgā svasvamamṛtreṇa ghṛtāhuti. ghṛtāhutipūrṇā, sapta te agne* [VS 17.79]. *vrihipātraprata* | *rpaṇaṃ, om pratyusṭaṃ* [VS 1.29], *prokṣaṇaṃ kuśena saṃmārjanaṃ, yava · akṣata · tila · taṇḍula · guḍa · dadhi · dugdha ·*

madhu · sami | *dhadvaya · āchādana · jāpyamālā · śrīphalasaṃyuktena yajamānahastena ācāryasamarpayet, gāyatrīm jayet*, | *om idaṃ haviḥ* [VS 19.48],

Tilāhuti, Saṃkhyāhuti, Lājāhoma

yajamānahastena namaskṛtya, kalaśapra-tiṣṭhā, mano jūti [VS 2.13], *gaṇapati durgā svasvamamṛtreṇa* | *tilāhuti, tilāhutipūrṇā. saṃkhyāhuti, om asaṃkhyāyā* [VS 16.54], *«yathākarma yāye», tato lājāhomah, samidha-ghṛta-*

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lājā, thvate jelāsa taye, om aryamamdevaṃ kanyām agnim ayakṣate, sannoryamādevapreto muṃcamṭumāpate svāhā [PG 1.6.2a], *ida* | *m agnaye, prathamāhutiḥ. om iyaṃ nāryupravṛute rājānāvaṣatamṭi, āyusyān astu me pariredhamṭi jñātayo mama* | *svāhā* [PG 1.6.2b], *idaṃ agnaye, dvitīyāhutiḥ. om imāṃ lājānāvapāmy agrau saṃṛddhikaraṇaṃ tava, mama tulya ca saṃvada* | *naṃ tadagninanumanyatām iyaṃ svāhā* [PG 1.6.2c], *idaṃ agnaye, tṛtīyāhuti.*

Aśmārohaṇa, Agniparikrama, Saptapadī etc.

atha kumāryā dakṣiṇahastaṃ sāmguṣṭhaṃ varo | *grhnāti maṃtraḥ, om grhnāmi te saubhagatoṣyahastaṃ mayā matpājaradastir yathāsat, bhargo aryamāsavitāparaṃ* | *dhir mahyamstvādurgārhapatyāya devāḥ, avāham asmi sātvaṃ sātvaṃ asyamohaṃ, sāmīham asmi ṛktaṃ dyaur ahaṃ pr* | *thivī toaṃ tāvehivivahāva-daisaharetādadhāvahai prajān prajānānvahai putrān viṃdyāvahai vahūn, te saṃtu jaradaṣṭa* | *yah saṃpiyauroviṣṇu-sumanasyamānau paśyema śaradaḥ śatamṃ śṛṇuyāma śaradaḥ śataṃ* [PG 1.6.3]. *atham aśmānam āroha* | *yet uttarasthitvā, om aśmānamasmevatvaṃ sthīro bhava,*

⁴⁰⁴ Read: *tyāgavācase*.

⁴⁰⁵ Read: *tyāgavācase*.

atitiṣṭapṛtanyato vavādhasvamṛtanāyate [PG 1.7.1], ārohanamaṃ|trah, atha gāthāṃ gāyaṃtīmaṃtrah, om sarasvato predameva śubhagevājīnīveti, yāṃ tvāṃ viśvasya bhūtasya pūjāyāma|syāgrataḥ yasyābhūtaṃ samabhavat, yasyāṃ viśvam idaṃ jagat, madyathāgāthāṃ gāsyāmi yastrīṇāmūrttayaṃ yaśaḥ [PG 1.7.2]

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atham agniṃ parikrāmata, jāmātrīstrīsaha, anīnatvāye, om śivo nāmāsi [VS 3.63], <strīhavane tayāva agnikuṇḍa> ineye. om tubhya|m agre paryavahan sūryāmva hetunā saha, punaḥ patibhyo jāyā āgneyaprajayā saha [PG 1.7.3], jodahāsānagāyake maṃ|trah, om tava vāyu [VS 27.34], thvathem svacākaluṇuyāva jirina hāsāsa tāya tayāva doye maṃtrah, om bhagāya svāhā [PG 1.7.5], om| prajāpataye 2, tyāgasahita. agnikuṇḍa nayana viye, saptapada chāye, vaṃchāye julo, om eka|m iṣe viṣṇus tvānayatu, 1, om dve ūrje viṣṇu° 2, om triṇīrāyasyoṣāyaviṣṇu° 3, om catvārimāyo bhavāya| viṣṇu° 4, om paṃcapaśubhyo viṣṇu° 5, om ṣaḍa ṛtubhyo viṣṇu° 6, om sakhe saptapadābhavaḥ sāmām eva pratī|bhava viṣṇu° [PG 1.8.1], 7. udakumbhābhiṣekaḥ, om āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamās tās te kṛṇvaṃtu bheṣa|jaṃ [PG 1.8.5], om āpo hi ṣṭā [PG 1.8.6], om yovaḥ śiva [RV 10.9.2], om tasmā alaṃ [RV 10.9.3]. vadhū-sūryadarśanaṃ, om taccakṣur devahitaṃ purastāchukra|m uccaran, paśyema śaradaḥ śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ śataṃ pavravāma śaradaḥ śataṃ adīnā syāma śara|daḥ śataṃ bhūyaś ca śaradaḥ śatāt [VS 36.24]. me maṃḍala siṃdhūri laṃṇa viye, om vasaḥ pavitra [VS 1.3], siṃdhara chāye puruṣaṇa, | om sumanḡalīriyaṃ vadhurisāṃ sametapaśyata saubhāgyam asyai datvā yathāstvamvivayaretane [PG 1.8.9], sindūrasarvasidhyartham śirasā dhāryyatetvayā, svāmīno dīrgham āyutvaṃ putram āyu śivaṃ kuru 3, siṃdharamūṇa lhāye,

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om śrīs ca te [VS 31.22]. hṛdayālaṃbhana-maṃtrah, om mama vrata te hṛdayaṃ dadhāmi mama cittam anucittaṃ te astu, mama vāca|m ekamano juṣasva prajāpatis tvānīyunaktu mahyaṃ [PG 1.8.8]. gorathā-varoḥanaṃ, om ihāvānīṣidaṃti ihastvā i|ha puruṣmaḥ, iho sahasradakṣiṇo yajña iha puruṣānīṣidatu [PG 1.8.10]. dhruvadarśanaṃ, om dhruvāsi dhruvam asi dhru|vam tvā pasyāmi dhruva idhi paśyāmayi mahyaṃ tvādādvṛhaspatih, mayā patyaṃ prajāpatī samjīva śaradaḥ śataṃ [PG 1.8.19]. | khvanāmanapāne. ghṛtahuti viye, om prajāpataye svāhā, om sṛṣṭikṛte svāhā, tilāhutiḥ⁴⁰⁶, om tryaṃva|kaṃ [VS 3.60], vivāhā, om mano jūti [VS 2.13], pratiṣṭhā, vādāvana choye. tato vādāvana choye. tato vrāhmaṇa|pūjā, sarveṣāṃ pratiṣṭhā. śāntikāhutiḥ, 10, om dyauḥ śāntiḥ [VS 36.17]. puṣṭikāhutiḥ, 10, om tryaṃvakam [VS 3.60], | yavadhānyādīhomah, yava · dhānya · lājā · samidha · guḍodana · śrīphala · dadhyodana · vadarīphala · priyaṃgu · sumukha | śatapuṣpa · śvetatila · kṛṣṇatila · raktatila · ṭṛkatu · ṭṛphala · rūpakeśara · padmakeśara · caṃḍanaguliḥ guguli · sa|rvauṣadhīnām · yava · dhānyaṃ · tathā-mugdham · karāyaṃ · māśam eva ca, kulumthaṃ · kalamāśam ca · siddhārthaṃ cāṣṭamaṃ vrihi. | rājikā · kaṇḍa · mūla · phala · pakvāṇna · ikṣu · durvākṣatapayasā aṣṭottaraśataṃ juhūyāt. vrāhmaṇānnasaṃ-

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kalpaḥ, digārcanaṃ, om trātāram imdra [VS 20.50], valipūjā, om dyauḥ śānti [VS 36.17], ghṛtadīpavṛttikā aṣṭottaraśataṃ juhūyāt, om ṛcam vācam prapadye mano yajuh sa padye sāmā prāṇaṃ prapadye cakṣuḥ śrotraṃ prapadye vāgojaḥ sahaujo mayi prā|ṇapānau [VS 36.1], 1, yanme chidraṃ cakṣuḥ hṛdayasya manaso vātitrṇaṃ vṛhaspatir me taddadhātu, śanno bhavatu bhuvanasya| yasppati [VS 36.2], 2, om bhūr bhuvah svah, tatsavitur vareṇyaṃ bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt

⁴⁰⁶ Above the upper Devanāgarī line "54" is written.

[VS 36.3], 3, *om kayā | naścitra ā bhuvadūti sadā vṛdhaḥ sakhā, kayā śaciṣṭayā vṛtā* [VS 36.4], 4, *kastvā satyo madānā mañ hiṣṭo matsamdamdha | saḥ, dr̥dhā cidāruje vasu* [VS 36.5], 5, *abhī šu naḥ sakhīnāmacitā jaritr̥nām, śataṃ bhavāsyūtibhiḥ* [VS 36.6], 6, *kayā tvan na ūltyābhi pramaṃdase vṛṣan, kayā stotṛbhya ābhara* [VS 36.7], 7, *imdro viśvasya rājati, śan no astu dvipade śaṃ catuspade* [VS 36.8], 8, *śan no mitraḥ śaṃ vvaruṇaḥ śan no bhavatvaryama, śan na imdro vṛhaspatiḥ śan no viṣṇururukramaḥ* [VS 36.9], 9, *śan no vātaḥ pa | vatām śan na-stapatu sūryaḥ, śan naḥ kanikradaddevaḥ paryanno abhivarṣatu* [VS 36.10], 10, *ahāni saṃ bhavaṃtu naḥ, śaṃ rā | trīḥ pratidhiyatām, śan na imdrāgnī bhavatāmavobhiḥ śan na imdrāvaruṇā rātahavyā, śan na imdrāpūṣaṇāvājasātau | samimdrāsomā sucitāyaśaṃ yyoh* [VS 36.11] 11, *om śan no devīrabhiṣṭaya āpo bhavaṃtu pītaye, śaṃ yyorabhi śravaṃtu naḥ* [VS 36.12], 12,

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syonā prthivī no bhavān ṛkṣarā niveśanī, yachā naḥ śarmma saprathā [VS 36.13], 13, *āpo hi ṣṭhā mayo bhuva* [VS 36.14], 14, *yo va | śivatamo* [VS 36.15], 15, *tasmā araṃgamāmavo* [VS 36.16], 16, *dyauḥ śāmtiraṃ* [VS 36.17], 17, *dr̥ te dr̥m̄ ha mā mitrasya mā cakṣuṣā sarvā | ni bhūtāni samīkṣe, mitrasya cakṣuṣā samīkṣāmahe* [VS 36.18], 18, *dr̥ te dr̥m̄ ha mā jyokte samdr̥ṣī jīvyāsaṃ jyokte saṃ | dr̥ṣī jīvyāsaṃ* [VS 36.19], 19, *namaste harase śociṣe namaste astvarciṣe, anyāṃste asmattapastu hetayaḥ pāvako | 'smabhyaṃ śivo bhava* [VS 36.20], 20, *namaste astu vidyute namaste bhagavannastu yataḥ svaḥ samīhase* [VS 36.21], 21, *yato yataḥ sa | mīhase tato no abhayaṃ kuru, śan naḥ kuru prajābhyo bhayan naḥ paśubhyaḥ* [VS 36.22], 22, *sumitriyā na āpa oṣadhayaḥ | samtu durmitriyās tasmai samtu yo smāṃ dveṣṭi yaṃ ca vayaṃ dviṣmaḥ* [VS 36.23], 23, *taccakṣur devahitaṃ*

purastācukram uccarat, paśyema | śaradaḥ śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ śataṃ, pavravāma śaradaḥ śataṃ adīnāsyāma śaradaḥ śataṃ bhū | yaś ca śaradaḥ satāt [VS 36.24], 24. *iti saṃhitāpāṭhe śadtr̥m̄šo 'dhyāyaḥ. vrahmā upayamanasyāgre, tvan no | agne* [VS 21.3], *sa tvan no agne* [VS 21.4], *ayāś cāgne* [KŚ 25.1.11], *je te satam* [ibid.], *udvayaṃtama, om pāhi no agne svāhā, om pāhi no viśvadeva | se 2, <yajñam> sarvaṃ pāhi vibhāvase 2, <sarvaṃ pāhi śatakrato 2,>* [TA 10.6.1] *nyūnātiriktaṃ juhomi 2, atiriktaṃ juhomi 2, anājñātaṃ janājñātaṃ tat sarvaṃ*

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*triyate mama, sarvadagnau kalpetivihite-tihūnānayathāhi 2, agniḡyatrī, om vaiśvānalāya vidmahe a | namtārcitāya dhīmahi tan no vahni pracodayāt.*⁴⁰⁷ *om devakṛtasyainasovayajanam asi 2, manuṣya kṛtasyainaso | vayajanam asi 2, om pitṛkṛtasyainasovayajanam asi 2, om ātmakṛtasyainasovayajanam asi 2, yaccāha me | ni vidvām̄ś cakāra yaccāvidvām̄stasya sarvasyainasovayajanam asi 2* [VS 8.13], *om svasti na imdro* [VS 25.19], *om payaḥ prthivyām̄* [VS 18.36], *om | viṣṇorarāṭa* [VS 5.21], *om agnir devatā* [VS 14.20], *om dyauḥ śāmtiḥ* [VS 36.17]. *vrahmaṇadakṣiṇādānaṃ, valiharaṇaṃ, om udvayaṃ* [VS 20.21]. *| om kāmam̄ kāmadhughe dhukṣa mitrāya varuṇāya ca, imdrāyāśvibhyaṃ pūṣṇe prajābhya oṣadhībhyaḥ* [VS 12.72], *saṃśrava-prāsaṇaṃ |. om sumitriyā na* [20.19b], *praṇītābhiṣeka. om apo adyātvacārīṣaṃ rasena yamam̄ṛkṣmahi, payasvā | nagna āgamaṃ tam̄ mā saṃ srja varcasā prajayā ca dhanena ca* [VS 20.22], *pavitramocanaṃ. pūrṇāhomaḥ, 108, adyotyā | di, vākyaṃ, amukagotrāmukaśarmaṇo vivāhakarmāmga-karmaṇi śrīśveṣṭadevatāsūprītaye kātyāyanoktaku | śaṇḍiyajñasampūrṇārtham̄ pūrṇāhutisumuhūrttāstu, om devā gātuvido gātu vitvā gātum itaḥ, manasyataḥ ima*

⁴⁰⁷ TA 10.1.7: Vaiśvānarāya vidmahe lālilāya dhīmahi, tanno agniḥ pracodayāt. gayatrīnyaset tad agnau, dhenumudrām̄rtikṛtya.

de|va yajñam svāhā vāte dhā [VS 8.21].
maṇḍala japa, om āpyāyasva sametu te
viśvataḥ soma vṛṣṭyam, bhavā vāja-

36^r

sya samgathe [VS 12.112], sam te payām
si samu yaṁtu vājāḥ sa vṛṣṭyānyabhi-
mātiśāha, āsamsā āśīrvādaṁ paṭhet,
āpyā|yamāno amṛtāya soma divi śravām
syuttamāni dhiṣva [VS 12.113], āpyāyasva
maditama soma viśvebhiraṁ śubhiḥ,|
bhavā naḥ saprathastamaḥ sakḥā vṛdhe
[VS 12.114], ā te vatso mano yamat-
paramāccitsadhasthāt, agne tvām kāmāyā
girā [VS 12.115], tubhyaṁ tā|amgirastama
viśvā suksitayaḥ pṛthak, agne kāmāya
ṣamire [VS 12.116], agniḥ priyeṣu dhāmasu
kāmo bhūtasya bhavyasya,| samrādeko
virājati [VS 12.117], payaḥ pṛthivyām
[VS 18.36], devasya tvā [VS 1.10], aśvinor
bhaiṣajyena [VS 20.3b], drupadād iva
muṁcāna [VS 20.20], ud vayaṁ tamasa [VS
20.21]|, śrīś ca te lakṣmī [VS 31.22], om namo
vrahmaṇe namas tvam agnaye pṛthivyai 2,
oṣadhībhyo namo vāce namo vācaspataye
namo| viṣṇave mahate karomi [TA 2.12.1],
agnir imdrasya somahutibhyah, kariṣamtaś ca
somāya kariṣyāmi vatadataḥ, ye devāso|div-
yekādaśa stha pṛthivyāmadhyekādaśa
stha, apsaṣiṇī mahinekādaśa stha te devāso
yajñam imaṁ juṣadhya [VS 7.19],| punas
tvādityā [VS 12.44], ā vrahman vrāhmaṇo
vrahmavarcasī jāyatāmmā rāṣṭre rājanyaḥ
sūra iṣavyo tircyādhi mahāratho| jāyatām
dogdhrīr dhenur voḍhānaivānāśuḥ saptiḥ
puraṁdhiryoṣā jiṣṇū ratheṣṭhāḥ sabhe-
yo yuvāsyā yajamānasya vṛtro| jāyatām
nikāme nikāmen naḥ parjjanyo varṣatu pha-
lavaty na oṣadhaḥ pacyaṁtām yogakṣemo
naḥ kalpatām [VS 22.22], prathamā

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dvitīyai dvitīyās tritīyais tritīyā satyena
satyaṁ yajñena yajño yajurbhir yajum
ṣisāmabhiḥ sāmānyrḡbhi rciḥ pu|ro

nuvākyābhiḥ puro nuvākyā yājyābhir
yājyā vaṣaṭkārair vaṣaṭkāra āhutibhir
āhutayo me kāmātsamrddhayaṁtu| bhūḥ
svāhā [VS 20.12], himasya tvā jarāyunā
sāle pariṣyayāmasi uta hrado hi no bhuvo
gnir dadhātu bheṣajaṁ, abhikām⁴⁰⁸ a|gnir
ajanayandurvāpaśiśurāgamaṁ ajātapaśi-
putraś ca hrdayaṁ mama dhūyate, vipulaṁ
valavatkāmaṁ carajātave|da kāmāya mām
ca rakṣaputraṁ me rakṣaḥ saraṇam ab-
hutava, piṅgalākṣalohitagrīvakṛṣṇavarṇa
namostu te asmān paya|riharaḥ syāmāsā-
garasyānmayo thavā, imdrakṣatre dadātu
varuṇaṁ tvam abhiṣimcatu śatravo ni-
dhanam yāṁtu jayatvaṁ vrahma|tejasā,
kapilajaṭi sarvabhakṣi cāgnīḥ pratyakṣa-
devatāḥ, varuṇaṁ tapaso yajñair mama
putraś ca rakṣati, yāvad ā|ditya tapati
yāvad rājati caṁdramā, yāvad vāta pra-
vahati tāvaj jīva tvayā saha, yena kena
prakāreṇa mamanākonu|jīvati, pareṣām
upakārāṇām yajjīvati sa jīvati [RVKhKh
7.1-7.9b]⁴⁰⁹, ekasamhairahastena deśatvaṁ
vipule pṛthvī tvam bhumjaty ekachatre|ṇa
daṇḍena, urddham vrahmāṇḍakhaṇḍam
nijapavanayanaṁ vrahmayogeśvarūpaṁ
devānām jyeṣṭhabhūtaṁ sarasījanayanaṁ
rajahamsā|sanastham, caṁpotphullām
gavarṇam bhujavaracaturaṁ cākṣamālā-
japaṁtaṁ śāśvadvedaṁ vahaṁtaṁ dvija-
gaṇasakalaṁ cimtayet taṁ

37^r

dvijendraṁ, ratnausadhīsakalatīr-
thajalena pūrṇasva chatrapallavasus-
śobhitapuṣpamālā, yajñeṣu yājñaviṣaye
mu|nibhiḥ praśastaṁ tvām kuṁbhamūrtti-
śivaśaktiyutaṁ namāmi, śuddhaśāṁta-
śivapraśādaparamaṁ sarvajñaśaktiśvaraḥ
sānaṁda|h suranāyakasya bhagavān sam-
pūrṇakāmapradaḥ, vāgīśo varadas tu vāg-
bhavaprado vāmādiśaktiśvaro vyādhiḥ śo-
ka|vināśakuṣṭabhayahāmṛtyumjaya trāhi
mām, ādityaḥ śāsimamgalo budhaguruḥ
śukraḥ śanaiścarāsuraḥ ketur yasya

⁴⁰⁸ Read: antikām.

⁴⁰⁹ RVKh Add. 7.-9

(Scheffelowitz 1906: 170).

daśā\vidhānakathinaṃ yogo sthitaṃ jan-
mani, bhāvaṃ gocarajanmakarmasaphalā-
nirjitya puṣṭiṃ parāṃ nītvā tasya nava-
grahā\śubhaphalābhūyāt surātyarjitā,
iṃdrādya\lokapālādāśaśiśaśitā svasva-
mudrāsavyuktā ādityādigra\heśāvasatu
bhuvī sadā janmadevasvarūpāḥ, ṛkṣāyo-
gāsātīrthāgaṇaguruvaṭukāsthāṃdile mā-
tṛke vā siddhiṃ\śreyo dadātu bhavatu
vasumatī yajñapūrṇāsubho stu, om namo
'gnaye, tejākṣaṃ kṣaṃti viśvaṃ bhava
kaluṣaharaṃ pāvanaṃ\bhūr bhuvaḥ
svaḥ sarvo yaṃ viśvavyāptaṃ munijana-
namitaṃ bhāskaraṃ śaktihastaṃ, jaṃtoś-
cābhyāmtarātmākanam api nikaraṃ sūkṣ-
ma\sūkṣmāti sūkṣmaṃ vaṃdevaṃnādhike
tu dvi\janikhilaguruṃ śocikeśaṃ bhavaṃ-
taṃ, vrahmāviṣṇuś ca śukro jvalati yama-
kalā\dvārapāśīśārīrayakṣoś cānaṃtadur-
grahagaṇasakalaṃ saṃhutaṃ sarvaṇāgāḥ,
heraṃvāsiddhisamghāduritabhayaharāś
caṃ-

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drasūryādidevāyoginyāḥ sarvadevāsura-
gaṇasahitāpātuvaḥ sarvadevāṃ, rgvedo
yasya pādo yajur aparapadaḥ\sāmavedo
tha hastaṃ eko tharvo dvi\tiyaṃ śata-
pathavadanaṃ vyāhṛtīvrahmaghoṣaiḥ,
gāyatrī yasya gātraṃ nayanam upa\ni-
śadvrahmagotraiva daṃṣṭrā viṣṇuḥ pra-
channamūrttir bhavatu vasumatī yajña-
rūpīvarāhaḥ, asman maṃtrārthā saṃtu
sakala\sthaṃ dīlādidigdevatāsupritā bha-
vatu, govrahmaṇebhyaḥ śubhaṃ bhavatu
rājā dharmavijayo bhavatu, prajāśukhinaḥ
saṃtu\ sarve satvāsukhī bhavaṃtu par-
janyaḥkāle varṣo bhavatu, devā varṣaṃtu
kāle janayatu vasudhāsasyasampanna-
mudrākṣī\ rādyāsaṃtu gāvo nayavipulamati
pātu rājñādhariṭrī, sūryaṃttāsādhuputrī-
kulayuvati\janājātidoṣovisaṃ\ tarlokā-
nāṃ bhaktibhāvā bhavati suhasadā bhak-
tir eṣā śiro stu, asmad rāṣṭrādhīpati śrī 3
jaya amukadevasya\ khadgasiddhir astu,

yajamānasya amukayajñanimitiyarthena
yathāśāstroktaphalapradāyino bhavaṃ-
tu yajamānī\ nāmacalasīṃdūram astu sa-
kalapariṇāṇāṃ āyur ārogyajanadhana-
lakṣmīsaṃtatisaṃtānavṛddhir astu, saṃtaḥ
saṃtu niraṃtaraṃ sukṛti no vidhvas-
tapāpopahārājānaḥ pratipālayaṃti vasu-
dhādharme sthitā sarvadā, kāle saṃtatiṃ
varṣi\ no jalamucaḥ saṃtu prajāmoditāṃ
modaṃtāṃ dhanavṛddhivāṃdhavasuhṛd-
goṣṭhīpramodā sadā, svasti prajābhyah
prati-

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pālaya tvam nyāyena mārgena mahīn-
mahīśaḥ, govrahmaṇebhyaḥ śubhaṃ astu
nityaṃ lokān samastān sukhino bhavaṃ-
tu,\ kāle varṣatu parjanyaḥ pṛthivīsasya-
sālīnī, deśo yaṃ kṣobharahitāvrāhmaṇaḥ
saṃtu nirbhayaḥ, ajñānājñānato\ vā kṛtaṃ
akṛtakṛtaṃ yatṛtaṃ cātiriktaṃ mudrāpū-
jāvidhāne kramayajana\vidhau stotra-
yajñenayajñe, yajñe yājñeṣu\ doṣāhaviṣ-
apimahuṭiṃ sarvalokaikaṇāthaṃ sarvaṃ
saṃpūrṇam eva jvalanahutavahaḥ prāṃ-
jalīḥ suprasannaḥ, doṣeṇa\ rājyena na ca
bhaktibhāvācāpalyadoṣo manuyaḥ prabhā-
vāḥ, nyūnādhikaṃ maṃtrakṛpādhvareśa
kṣamasva devau mama doṣa\haṃtāḥ,
tvam gatiḥ sarvabhūtānāṃ saṃsthitā tu
carācare, aṃtāścāreṇa bhūtānāṃ dṛṣṭā tvam
paramēśvaraḥ, karmaṇā manasā\ vācā tato
nyāyādicakramāt, akṛtaṃ vākyahīnaṃ
tu tatra pūredjatāsanāḥ, maṃtrahīnaṃ
triyāhīnaṃ bhaktihīnaṃ ta\thaiva ca,
japahomārcanaṃhīnaṃ kṣamyatāṃ para-
meśvaraḥ, iti āsaṃśasamāptam. agni ṛṣi-
pavamānaḥ pāṃca\janyaḥ purohitaṃ
tam īmahe mahāgayam [VS 26.9ab],
agnyāśīrōvādaḥ, yasya kūrmo grhe havistam
agne varddhayā tvam tasmai devā\ adhi-
vruvann ayaṃ ca vrahmaṇas patim [VS
17.52], sarveṣāṃ āśīrōvādaḥ. uttiṣṭha vrah-
maṇasya te deva ekastvehe, upaprayaṃtu
marutaḥ sudrānava iṃdraprāśūrbhāvāsacā

[RV 1.40.1], *vrahmāvisarjanaṃ, viṣṇo rarāṭa* [VS 5.21], *praṇītavisarjanaṃ. kas tvā vi-*

38^v

mumcati sa tvā vimumcati kasmai tvā vimumcati tasmai tvā vimumcati poṣāya rakṣasāṃ bhāgo si [VS 2.23], *vrahmā-kuśamocanaṃ. apo adyātvacāriṣaṃ rasena yamamṛkṣmahi, payasvānagna āgamaṃ taṃ mā saṃ sṛja varccasā prajayā ca dhanena ca* [VS 20.22], *a | bhiṣmcanāṃ. om saṃ-varhiramṭāṃ haviṣā ghr̥tena samādit-yair vasubhiḥ sammarudbhiḥ, samimdro viśvadevebhir antā | divyaṃ namo gachatu yat svāhā* [VS 2.22], *akṣapātana upayamanakuśaghr̥taplutena juhūyāt. om tanū-pā agne si tanvam me | pāhyāyurdā agne syāyur me dehi varcodā agne si varcco me dehi, agne yanme tanvā unanma āpr̥ṇa* [VS 3.17] *medhām me dehi savitā | medhā devī sarasvatī ādadhātu medhāvaśvanau devāvādhatā puṣkaraśratau* [PG 2.4.8], *aṃgāni ca āpyāyataṃ vāk · prāṇa · ca | kṣu · śrotraṃ · yaśovalam* [PG 2.4.9], *hastasaṃplavanam. tryāyusaṃ jamadagneḥ kasy apasya tryāyusaṃ, yaddeveṣu tryāyusaṃ tanno a | stu tryāyusaṃ* [VS 3.62], *bhasmanā tilakaṃ kārayet, om yajña yajñaṃ gacha yajñapatiṃ gacha svām yoniṃ gacha svāhā, eṣa te yajño ya | jñapate sahasūktaṃ vāk aḥ sarvavīrastam juṣasva svāhā* [VS 8.22], *arghapātro dakenāgnikuṇḍatribhramaṇam. gacha gacha sura | śreṣṭha ātmāsaṃsāravāhanah, yatra vrahmādayo devās tatra gacha hutāsanaḥ, agni prārthanā, śeṣahomah, vrahmā | kāṣṭha-homah, om kṛtāya karmaṇe svāhā, om akṛtāya karmaṇe 2, agnitāṃ vūlaṃ dadyāt, nyāsaḥ, agnivoisa-*

39^v

rjanaṃ, udvayaṃ, valigaṇapatipūjā choye, abhiṣekacamaṇḍanādi āśīrvāda, pūrṇacamaḍra-nibhaṃ divyaṃ darpaṇam śu | bhamam-galam, ātmavimvākṛtiṃ dr̥ṣṭvā saṃpade ca dhane na ca, kaumārīdarśanam, sarva-

maṃgalamāṃgalyeti, sūryasā | kṣi, sahabhojanaṃ rātrau ekasayyāśayanaṃ. iti vivāhakarmayajñasamāptaḥ.

Santikunhuyā Vidhi

saṇṭibhramaṇaṇiyātrā, vrahmāsanatanakestrotra, goyasimdhara chāye, vadhūtā āḍasadyante, maṃgalayātrā, gr̥ha | dvārāsa nṛmachanādi lokopacāra yāye, lāsālāva maṇḍapa haye, vrahmāsana tanake stotra, camḍanādisago | na āśīrvāda, om kaṇḍāt 2 [VS 13.20], *mano jūti* [VS 2.13] *pratiṣṭhā, aninṭhāsāna gāyake, kevaḍānana chāye, siphāra | ti, māsaḡheḍe 2, sahabhojanaṃ. iti bhramaṇayātrā. <ornament>*

Caturthīkarma

atha caturthīkarmma. | nityakarma mālābhālā tāmbūla sahabhojanaṃ. puruṣeṇa kuśaṇḍīkarma kuryāt, yathā 2 vidhinā yajñakarma ve | dādinā brahmārcaṇam, arthapadāsādhanaṇte⁴¹⁰ carusā-dhanaṇ⁴¹¹. ājyasthālīcarusthālīsamaṃskārah, pra-tyuṣṭam rakṣe | ti [VS 1.29], *pratarpaṇam abhyukṣaṇam, om mahīnām payo si* [VS 4.3], *ghṛtaṃ nidhāya. om dhānyam asi dhinuhi devam prāṇāya tvā | dānāya tvā vyānaya tvā, dīrgham anu prasitim āyuse dhān devovaḥ savitā hiraṇyapāṇiḥ pratigr̥bhṇāto achidreṇa*

39^v

pāṇinā cakṣuṣe tvā mahīnām payo si [VS 1.20], *dhānyam ādāya, om kukkuṭo si madhujihva iṣam ūrjam ā vada tvayā vayaṃ | saṃdhātāṃ saṃdhātāṃ jeṣma, varṣavṛddham asi prati tvā varṣavṛddham vetu, sūrpe nidhāya, parāpūtāṃ rakṣaḥ parā | pūtā arātayopahatāṃ rakṣo vāyur vo vi vinaktu, tuṣaṇi rasanam, devo vaḥ savitā hiraṇyapāṇiḥ prati gr̥bhṇā | to acchidreṇa pāṇinā* [VS 1.16], *tāmrāpātre nidhāya trivāra, om iṣe tvorjeti* [VS 1.1] *agnikuṇḍopari nidhāya, carupātra ghr̥tapātra | saṃskārah, agner daśakriyā, agnīnāma, om yojāḡnaye⁴¹²*

⁴¹⁰ Read: *atha pātrāsādanānte.*

⁴¹¹ Read: *carvāsādanam.*

⁴¹² Read: *yojāḡnaye.*

*svāhā, pūrvāghāṭa uttarāghāṭa pañca-vāruṇāṃte, saṃśra | vaprasānāṃte*⁴¹³ *nidhāya. om parajāpataye svāhā, om sṛṣṭikṛtaye 2, tataḥ kuṇḍāgre udakapātram ekaṃ sthā | payet, tatra pūjanam, om kapālāya idam āsanam namah, puṣpaṃ 2, om kapālāya svāhā, idam kapālāya tyāga | h, ghr̥tena āhuti maṃtrah, om agne prāyaścitte tvam devānā prāyaścittir asi brāhmaṇastvā nāḥ, kāma upadhāvā | mi yāsyai patighnam tanūtāmasyai nāsaya svāhā* [PG 1.11.2a], *idam agnaye, om vāyoḥ prāyaścitte tvam devānā prāyaścittir asi | brāhmaṇastvā nāthakāma yā syai prajā vai tāmasyai nāsaya 2* [PG 1.11.2b], *idam vāyave, om sūrya prāyaścitte tvam | devānā prāyaścittir asi brāhmaṇastvā nāthakāma upadhāvāmi yāsyai paśughnī tanūtāmasyai nāsaya 2* [PG 1.11.2c],⁴¹⁴ *idam gaṃ-*

40^r

*dhavāyā*⁴¹⁵. *ghṛtāhuti sarve datoā · ghṛtāhutipūrṇā, tilāhutiṃ ca, kalaśapratīṣṭhā, saṃkhyāhuti. | vadhū siṃdhūripātāna secake, cipatināna yake, puruṣana lā sālāva haye, yajñasimhāsanasya uttare svasti | kāsane upaviśya · pūrvamukham, nṛmachanam · arghapātralaṃkhana hāye, svāna tanake, mata phā tāḍacā sagonana | tvāye, belānukrameṇa cusibalāna bhulī ṇoye, vadhū tritatvena sodhayet, om ātmatatvāya namah, om vidyā | tatvāya 2, om śivatatvāya 2. kuṇḍāgre sthāpita udakena vadhūm urddhe abhiṣīncati maṃtrah, om yāte pati | ghnī prajāghnī paśughnī gr̥haghnī yaśoghni nīhitā tanūjāraghnī tata enāṃ karomi sā jīrya tvam mayā sahasāvi | ti* [PG 1.11.4], *amuka devīti subhikṣaṇā iti.*

vidhi them sapyaṇe, śalalena keśa tribhāgaḥ, hastidaṃta prasā | dhanyā prasādhitam, om dīrghāyus tvā [VSK 3.9.6], *vāmabhāga urddhe kṛtvā keśa vaṃdhvā, siṃdhūrārohanam, om śrīś ca te* [VS 31.22], *siṃdhū | rabhāṇḍa striyai dadyāt, praṇāma, paṭṭasūtreṇa śirasi trivīdhā veṣṭanam, om pavitre stho* [VS 1.12], *kumārīsūtreṇa 3, om | rakṣohanam* [VS 5.23], *śalala · danta-prasādhinī · kuśapuṣpa śirasi sthāpya, kajjala, om*

tac cakṣur devahitam [VS 36.24], *darppaṇe | na mukhadarśanam, caṃdramaṇḍalastha śvetatila śirasi dadyāt, caṃdanādi sagonāśīrvādaḥ, se phārati.*

40^v

thatā yañāva caruprasanam, prāsanāṃte vadhū sva-āsane upaviśya, āhuti 108, om śrīś ca te [VS 31.22], *mano jūti* [VS 2.13], *prati | ṣṭhā. vadhū hṛdayālaṃbhana, om yatte susīme hṛdayam divi caṃdramasi śritam, vedāham tadvidyāt paśyema śaradaḥ | śatam jīvema śaradaḥ śatam śr̥ṇuyāma śaradaḥ śatam* [PG 1.11.9]. *brāhmaṇapūjā, śāntikapuṣṭika, yavadhānyādi, vi | dhithem yajña dhunake, strī puruṣāya sagonāśīrvāda, pakvānnabhāṇḍam puruṣāya dadyāt, striyai annādibhāṇḍam da | dyāt, pakvānnabhāṇḍachidranam, devabrāhmaṇa-jyēṣṭhādikrameṇa pakvānnādi dadyāt, agni-visarjana, pūjā cho | ye, yajamānābhiṣeka, ināya lite · brahmālaṃkhana luye, chatra chāye, somādhi biye. iti vivāha ca | turthikarma samāptah, 1.*

2b The Manual for the Ten Rites₄

1^r

[blank folio]

Preliminary rites

1^v

To glorious Gaṇeśa, salutations. *Om, salutations to Brahman.* Now, the rules of Ten (Life-Cycle) Rituals are written. The first one among them is marriage. In the beginning, preliminary worships according to the order of the days. Then, according to the day of the week, one should send (the patron) to worship the *pīṭhas* on the eighth day, the sixth day and the fourth day prior (to the ritual).

⁴¹³ Read: *saṃśravapranīte*?

⁴¹⁴ Here, some parts of the mantra are missing: *idam sūryaya, candra prāyaścitte tvam devānāṃ prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yā 'syai gr̥haghnī tanūtāmasyai nāsaya svāhā* [PG 1.11.2d], *idam candrāya, gandharva prāyaścitte tvam devānāṃ prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yā 'syai yaśoghni tanūtāmasyai nāsaya svāhā* [1.11.2e].

⁴¹⁵ Read: *sūryāya.*

Rituals of the Day Before

On the day before marriage, one should welcome Brahmā.⁴¹⁶ On this day, the priest, the elders and other persons should necessarily cut their toenails. For worshipping of the clay, the eldest woman of the clan and the bride should do *puṣpabhājana* at house. (Recite) **Today etc.; for the ancestor worship during the marriage ceremony of such and such lineage, of the Śarmā named such and such, I hand over the flower container; may there be prosperity;** (until) *siddir astu ...*; (and) *yathāvāna*⁴¹⁷.... The son's or younger brother's wife should hand over the ritual plate.

Worship of the Clay

One should go for the worship of the clay⁴¹⁸ (to the potter). Arrange the ritual objects in the ritual ground as necessary. (Now) the rules for worshipping the clay. First, purification of the clay lump(s) by the Brahmin (reciting) *rakṣoḥaṇaṃ valagahanaṃ ...* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhivaktā ...* (VS 16.5). (Offer) light (reciting) *tejo 'si ...* (VS 25.19). One should bathe (the clay lump, reciting) *svasti na indro* (VS 25.19). Bathing with the five nectars (reciting) *payah prthivyāṃ* (VS 18.36); *dadhikrāvṇo akāriṣaṃ* (VS 23.32); *tejo 'si* (VS 22.1); *madhu vātā rtāyate* (VS 13.27); *namaḥ śivāya ca* (VS 16.41). Bathing with the water (reciting) *svasti na indro* (VS 25.19). (Offer) sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35). (Offer) vermilion (reciting) *tvaṃ javiṣṭha dāśuṣo* (VS 13.52). (Draw) the eyes (reciting) *tac cakṣur devāhitam ...* (VS 36.24), (Offer) the sacred thread (reciting) **The sacred thread is the highest purifier** (PG 2.2.11).⁴¹⁹ Give a dress (reciting) *vasoḥ pavitram asi* (VS 1.3). (Offer) flowers (reciting) *yasya linī*.

2^r

Handing over the flower-container by the eldest person (to the priest reciting) **Today etc.** (until) *śivaṃ śivakaraṃ...*; *siddhir astu ...*; *yathāvāna ...*; **I hand over the flower container.** Give the flowers to the priest. (Offering of) the *arghya* water to the Sun by the Brahmin (reciting) **Today etc; For the sake of the nāndimukha ancestor worship, (I offer) the arghya water to the glorious Sun, salutations; ā kṛṣṇena rajasā** (VS 33.43). Greetings to the Guru (reciting) *akhaṇḍamaṇḍalā*.⁴²⁰ Mental commitment, worship of the *arghyapātra*, worship of the self. Recitation of the Veda by the Brahmin: *tat tvā yāmi* (VS 18.49) and so on.

Worshipping of the flasks according to the rules. (Recite) *Om, to Sadyojāta, (salutations); sadyo jāto vy animīta ...* (VS 29.36); *Om, to Vāmadeva, salutations; vāmam adya savitar ...* (VS 8.6); *Om, to Aghora, salutations; yā te rudra śivā ...* (VS 16.2); *Om, to Tatpuruṣa, salutations; yat puruṣaṃ vy ...* (VS 31.10); to *Īśāna, salutations; tam īśānaṃ jagatas ...* (VS 25.18). Invocation etc. (Hand over) the *pañcavāyu* (i.e. the five kinds of) ritual objects (set on the saucer made of leaves containing), two sets of ritual implements (reciting) *mahī dyauḥ prthivī ...* (VS 8.32); *apso antar amṛtam ...* (VS 9.6);

2^v

tejo 'si (VS 22.1); *tava vāyav r̥taspace ...* (VS 27.34); *yā te rudra ...* (VS 16.2.); *asmākam indraḥ samṛteṣu ...* (VS 17.43). Fill the saucer (made of leaves) with these materials: fish, unbroken rice grains, yogurt, fruit, meat, sweets. (Recite) *catusvasti*.⁴²¹ (Offer) incense, light, and edibles (reciting) *dhūr asi dhūrva* (VS 1.8); *tejo 'si* (VS 22.1); *annapate 'nnasya* (VS 11.83). Throw popped rice (reciting) *mano jūtir* (VS 2.13). Recitation of the mantra (silently), and singing of praises: *śivaṃ śivakaraṃ śānta* (cp. PG 1.8.5 and Skv 2v). Here, (worship with) fragrant materials etc.

⁴¹⁶ In the form of a flask (*kalaśa*).

⁴¹⁷ Abbreviation of a formula for protecting the ritual.

⁴¹⁸ For making the Alīdyaḥ.

⁴¹⁹ See above fn. 243.

⁴²⁰ A popular *prāṇamantra*: *akhaṇḍamaṇḍalākāraṃ vyāptam yena carācaraṃ, tat padaṃ darśitam yena tasmai sṛīgurave namaḥ*.

⁴²¹ Unidentified verse; cf. Dkv₁ 19v (Gutschow / Michaels 2008: 213).

Offering of the *arghya* water to the Sun by the eldest person (reciting) **Today etc.; in the ancestor worship of the marriage of such and such lineage, of the Śarmā named such and such, for worshipping the Brahmin, (I offer) the arghya water to the glorious lord Sun, salutations; ā kṛṣṇena rajasā** (VS 33.43). Worship of the Brahmin (reciting) **(I offer you) this seat, salutations.** (Offer) water for washing feet, water for washing hands, sandalwood (paste), incense and light. Here, (worship with) fragrant materials etc. (Recitation of the) *śāntikapustika* (-mantra).

Let the wife of the son or younger brother wave the measuring vessel, key and *sagā*. (Offer) sandalwood etc. with blessings (reciting) *namaḥ śambhavāya ca* (VS 16.41). Give a flower from the *śāntikapustika* recitation (reciting) *dyauḥ śāntir antarikṣam* (VS 36.17). (Make) the ritual decision for food. (Offer) *dakṣiṇā* to the Brahmin. (Perform auspicious) recitations. Send (a plate with) *pūjā* (materials) from the family (of the worshipper to various deities in the vicinity). Mental commitment (*nyāsa*). Release the deities (*visarjana*, reciting) *ud vyaṃ tamasas* (VS 20.21). Let the Prajāpati⁴²² stand on the *svastika* seat. The eldest man should sprinkle water on the hands of the Prajāpati. Worship of the Prajāpati's hands with water, sandalwood (paste) and fragrant materials etc. Hand him over the clay lump (Alīdyaḥ, reciting) *dyauḥ śāntir antarikṣam* (VS 36.17).

3^r

Also hand him over the *pañcavāyu* (i.e. the five kinds of) ritual objects (set on the saucer made of leaves containing), light and all (necessary) materials. Send (a plate with) *pūjā* (materials to various deities in the vicinity). Also (include in the *pūjā*,) the materials (such as *gvaḥjā*) used in the ritual. Ablution etc. Keep some of the ritual remains for the house (as a token of the ritual). Let *duke*⁴²³ be offered.

Waving of the lamp (*ārati*) together with a wooden measuring vessel (reciting) *yāḥ phalinīr yā* (VS 12.89); *tejo 'si* (VS 22.1). Let the wife of the son or the brother give *samaya* food (to the Prajāpati). Let the Prajāpati go after pouring a stream of water (reciting) *asuraghaṇam indrasakhaṇam* (RVKh 2.4.1b). Release the (Sun) as witness. Here end the rules for the clay worship.

Ancestor worship

Upon coming back home, perform the *yavodaka* worship. Give the flowers from the clay worship. Perform *yavodaka* as necessary. (Worship) sixteen mother goddesses and so on. Let the eldest person hand over the flower-container (reciting) **Today etc.; in the ancestor worship of the marriage of such and such lineage, of the Śarmā named such and such, for the yavodaka worship, I hand over the flower container. Siddhir astu ...; yathāvāṇa ...** Offering of the *arghya* water to the Sun (reciting) *ā kṛṣṇena rajasā* (VS 33.43); *Om, to the maternal grandmother, to the maternal great-grandmother, to the paternal grandmother, to the great-grandfather, to mother's parents, to Gaṇeśa, to the goddess Durgā, to Viṣṇu, to Sadāśiva, to Sixteen Mother Goddesses, to the nine gods starting with Indra, (I offer) these seats and flowers. Offer seats to all the priests residing in the ritual including the Brahmin, the Ācāju, the Śivācārya and so on (and) to the Viśve Devāḥ and so on. (Offer to them) the water for washing the feet. (Perform) *karāṅga-nyāsa* with the Gāyatrī mantra. Worship of the water vessel (reciting) **Om, to Brahman, salutations; to Viṣṇu, salutations; to Rudra, salutations; to Sadāśiva, salutations; the sandalwood, the unbroken rice grains and the flowers to the embodiment of Varuṇa, salutations.** One should show the cow posture. Place two strands of the *kuśa* grass (reciting) *imaṃ me varuṇa ...* (VS 21.1). Again, offer water reciting **to Brahmā, salutations** and so on.*

⁴²² A young member of the potter caste; cf. Gutschow/Michaels 2008: 133 (plate).

⁴²³ Meaning unclear; DCN: "duke, n., a kind of rice?"; see also Dkv, 18v.

3^v

Worship the self. Hand over the flower container (reciting) *saptavyādhā daśārṇeṣu...* (*Vajrasūcī* 3-4); **One succeeds in the journey of middle age and youth having meditated on Gayā as the place for śrāddha, and having meditated on the god Gadādhara (i.e. Yama?), and salutation to you both; thus the śrāddha should be performed.**⁴²⁴ *Om*, to Gayā, salutations; to Gadādhara, salutations; to Puṇḍarīkākṣa, salutations; to the great-grandfather, salutations. Sprinkling with water (reciting) *apavitra-pavitro vā...*⁴²⁵ (Offer) flowers to Viśvedevāḥ (reciting) *Om*, to Kratu, salutations; *Om*, to Dakṣa; (*Om*, to) *gaurī-padma-śacī-medhā-sāvitṛī-vijayā-jayā-devasenā-svadhā-svāhā-mātaro lokamātaraḥ ...*⁴²⁶ Offering of flowers to the Eight Vasus, to the Eleven Rudras, to the Twelve Ādityas.

Again, hand over the flower container (reciting) Today etc.; by the actions to be performed, may there be the auspicious place and time (for my) wealth, bodily strength, the Brahmins and the mothers. Facing east towards the Viśvedevāḥ I will fulfil your order; perform (the ritual) through the Brahmin. Invocation of the Viśvedevāḥ (reciting) *omāsaś carṣaṇīdhr̥to vīśve ...* (VS 7.33).

4^r

Here ends the invocation.

Offer *yavodaka* and the water for washing hands to the Viśvedevāḥ. Offer water again. Similarly, (offer) the sandalwood, the sacred thread, flowers, incense and light. Now, (worship with) the fragrant materials and so on.

Ritual decision for the food. (Offer) the unbroken rice grains to the *maṇḍala* (reciting) *madhu vātā ṛtāyate ...* (VS 13.27-13.29). (Recite) (This is) *madhu* (Repeat) thrice. (Recite) Today etc. Ritual decision. May it be the ritual decision for the Viśvedevāḥ etc. May the ancestor worship be auspicious. May the task be accomplished. May the sins of

past be eliminated. May that which has been mentioned be imperishable. I offer it always to you. Salutations (reciting) *deva savitaḥ pra suva ...* (VS 9.1). This all may completely fulfill the rules of the ritual decision for food. Thus is the ritual decision for food.

Then, worship of the cows (reciting) I offer this seat to the five mother cows starting with Kapilā. (Offer) flowers. Similarly, (making offerings) to Gaṇapati, Bahidvārāṅgas, to the Gurus, to the serpent king Varuṇa, to the Sixteen Mother Goddesses, to the Mother Goddesses of the Doors. This is the invocation of all (the deities). Worship (reciting) *Om*, to Nandā, salutations; *Om*, to Bhadrā, salutations; *Om*, to Sumanā, salutations; *Om*, to Suśīlā, salutations; *Om*, to Surabhi, salutations. (Offer) a mouthful of grass to the cow. (Recite) *Om*, to Brahmāṇī, salutations; to Māhesvarī, salutations; to Kaumārī, salutations; to Vaiṣṇavī, salutations; to Vārāhī, salutations; to Indrāyaṇī, salutations; to Cāmuṇḍā, salutations; to Mahālakṣmī, salutations. (Worship) Kaumārī. (Recite) to Gaṇapati, salutations; to Heramba, salutations;

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to Vighnarāja, salutations; to Vināyaka, salutations; to Lambodara, salutations; to the Forty Nine Vighneśvaras, salutations. (Worship) Gaṇapati. (Recite) to Gaṇapati, salutations; to the Gurus, salutations; to the serpent kings starting with Varuṇa, salutations; to the Sixteen Mother Goddesses, salutations; (*Om*, to) Gaurī, Padmā, Śacī, Medhā, Sāvitṛī, Vijayā, Jayā, Devasenā, Svadhā, svāhā, Mātṛs (and) Lokamātṛs ...⁴²⁷ Offering of the *arghya* water to the Five Mother Cows starting with Kapilā. (Recite) (I offer) the *yavodaka* and the *arghya* water in the *abhyudayika* ancestor worship, Salutations. In this way, having offered the *arghya* water to all (the deities), (offer) the

⁴²⁴ Unidentified verse.

⁴²⁵ ≈ *Dikṣāprakāśa*, p. 128); standard mantra for purifications: cf. Bühnemann 1988: 132f.

⁴²⁶ Enumeration of 17 mothers, partly matches with *Dikṣāprakāśa*, p. 51.

⁴²⁷ Enumeration of 17 mothers, partly matches with *Dikṣāprakāśa*, p. 51.

sandalwood (paste), the sacred thread, flowers, incense, light, fruits, betel nuts, the *navedyā* and so on (reciting) **May (they) be delighted and granting wishes.** (Worship) the *maṇḍala* and (sing) praises: **Salutations to the cow; vanditāsi vasiṣṭhena ...**⁴²⁸; *saurabheyī jaganmātā ...*⁴²⁹; **grant me long life, wealth, offspring, animals and their nourishment, glory and enjoyment, salutations to the cow; you are the all auspicious Śiva, the one who fulfill all wishes, the refuge of all, o three-eyed one, Gaurī, Nārāyaṇī, salutations to you; o (Gaṇeśa), you are the leader of the troops, elephant-faced, three-eyed like, be always pleased with me, fulfiller of the wishes, remover of obstacles, wish-fulfiller, who is to be worshipped by the gods and Asuras for the purpose of accomplishments, the dispeller of thousands obstacles,**

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salutations to Gaṇeśa; salutations to you, the Iṣṭadeva, salutations to you the Kuladeva, salutations, salutations, accept always my worship, o local deities, salutations to you. Now, (worship with) the fragrant materials and so on. This all should fulfill the rules for worshipping the cow (reciting) **May the cow-dung be a prasāda (from you). May this sprinkling be auspicious.** (Recite) **The long rivers and the rivers and the three feet of Viṣṇu, thus he praises the life; may one obtain a long life.**⁴³⁰ Offer a stream of water (reciting) **The deities who reside in the middle of all waters, may be to me the auspicious waters in the hand of the Brahmin; may the waters be auspicious.**⁴³¹

Offer flowers to the Viśve Devāḥ (reciting) **Lakṣmī resides in the flowers, Lakṣmī resides in the Lotus, in the nectar of the moon, (and) always in the eternal cow-pen; give me good thoughts, may I be uninjured, merittful, and peaceful and well-nourished; what ever is superior in the world, that may always be mine.**⁴³² Offer water and the un-

broken rice grains to the hands of the Viśve Devāḥ (reciting) **May the mantra of the Viśve Devāḥ be (this) water.** Similarly, for the maternal side (i.e. ancestors). Having joined hands and facing east, (recite) *gotran no varddham ...*⁴³³ Drop a stream of water to the *maṇḍala* (reciting) *dātāro no 'bhivardhantām ...* (ViDh 73.28); *annaṃ ca no bahu bhaved ...* (ViDh 73.30). Having taken the flower and fruit from the *gogrāsa*, (recite) *ā dhatta pitaro ...* (VS 2.33a). Having worshipped the male (groom?) with water, (recite) *yatheha puruṣo sat* (VS 2.33b).

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Offer a stream of water (reciting) *urjjaṃ vahantīr amṛtaṃ ...* (VS 2.34).

Then, at the auspicious moment, the hand of the person to be married should be pulled by the eldest person (reciting) *asuragṇam indra sakhaṃ ...* (RVKh 2.4.1b-2.4.2ab). Take him to the *svastika* seat. (Perform) purifications (reciting) *rakṣoḥaṇaṃ vala-gaḥanaṃ ...* (VS 5.23). (Offer) *bali* (reciting) *adhy avocad adhivaktā ...* (VS 16.5). (Offer) light (reciting) *tejo 'si* (VS 22.1). Spread pieces of fruits (reciting) *tava vāyav ṛtaspace ...* (VS 27.34). Sprinkle with water (reciting) *devasya tvā savituḥ* (VS 1.10). Offer flowers, wave a lamp, a measuring vessel, a key and *sagā* (reciting) *asuragṇam indrasakham* (RVKh 2.4.1b). Make a hundred and eight fold of the yellow thread (*śatavṛndikā*). (Offer) the sandalwood (paste) etc. with blessings. The Brahmin should recite the Veda: *āyaṃ gauḥ pṛśnir ...* (VS 3.6); *jātavedase sunavāma somam ...* (RV 1.99.1);

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namo gaṇebhyo gaṇapatibhyaś ... (VS 16.25); *gaṇānām tvā gaṇapatiṃ ...* (VS 23.19); *bṛhaspace ati yad ...* (VS 26.3); *namo stu sarpebhyo ...* (VS 13.6); *sam akhye devyā ...* (VS 4.23); *dyām mā lekhīr ...* (VS 5.43). Offering of the ritual fee. Ritual bathing together

⁴²⁸ ≈ *Kriyāsāra*, p. 311.

⁴²⁹ This stanza, relating to the worship of Kapilā, can be found in the *Kriyākramadyotikā* p. 352.

⁴³⁰ Unidentified verse.

⁴³¹ ≈ MS 11.9.3.32

⁴³² Unidentified verse.

⁴³³ Unidentified verse referring to the seven enrichments (*vṛddhis*), i.e. long life (*āyus*), health (*ārogya*), sovereignty (*aiśvarya*), family (*jana*), wealth (*dhana*), success (*lakṣmī*), and offspring (*santāna*).

with blessings. Wave the wooden measuring vessel together with a lamp (reciting) *yāḥ phalinīr yā* (VS 12.89); *tejo 'si* (VS 22.1). Throw popped rice (reciting) *mano jūtir* (VS 2.13). (Perform) the dismissal of the *yavodaka* (i.e. *nāndikaśrādhha*, reciting) *devā gātuvido gātum ...* (VS 8.21).

Conclusion of Dusalapūjā

Receive vermilion and flowers from the place of the Sixteen Mother Goddesses. Collect (the remains from the ritual, reciting) *idaṁ haviḥ prajananam ...* (VS 19.48). Send worships (to the deities in the vicinity). Release the Sun as the witness.

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Let (the groom) grind black lentils (reciting) *suśārathir aśvān iva ...* (VS 34.6). Let the eldest woman take her by pulling his hands. Feed (him) the meal of the day prior to the ritual. Feeding of the meal to the Brahmin. Having dyed the thread of the day before (*duṣo*), leave it (for the night). The rule of preparing the *duṣo* thread. (Arrange) ginger, black salt, molasses, grape (?), *madana* plant⁴³⁴, *jyotiṣmati*⁴³⁵, fish, betel nut, popped rice and unbroken rice grains. (Arrange) ginger, salt, turmeric, *madana* plant, *sūjaphosi* (tree?), fruits, fish, betel nut, popped rice and unbroken rice grains. Here ends the ritual of the day prior to the marriage.

Ritual of the Main Day

Worship of the Flasks

The Brahmā flask, the eight auspicious flasks, the auspicious serpent-flask (*nāgapva*), the *yakṣa-yakṣaṇī* flasks, the Śrīlakṣmī flask, (the flasks for) the deities of the outer gate (such as Gaṇeśa and Kumāra) and so on should be arranged to the east of the fire-place. One should worship Gaṇeśa, wait (the bride/

the groom) at the gate. Take Alīdyaḥ and the *phaṇini*. One should bring (the groom) in after waiting at the gate. Perform the ancestor worship (*yavodaka*). Let the Śivācarya worship Brahmā. Offer oil to the Brahmā (flask). (Let the Citrakār) draw eyes (on the Brahmā flask). Fill the flasks up (with water) according to the rules. Perform *yavodaka* at the auspicious moment. The eldest person (of the clan) should take the *karttā* (= *yajamāna*, i.e. the bride's father) to the *svastika* seat and have him seated facing east. Spread pieces of fruit (reciting) *tava vāyu bṛhaspate* (VS 27.34).

Purifications etc. (by) sprinkling with the water from the *arghapātra* (reciting) *devasya tvā savituḥ* (VS 1.10). Let him offer the flowers (reciting) **I offer these seats to Brahman, to the one seated on a swan, to the Eight Flasks dedicated to the polar star and so on, to the flasks of the Yakṣa, Yakṣaṇī, Śrī, Lakṣmī, and the Serpent, salutations.**

Similarly, (offer) the water for washing feet and so on. (Sing) praises **All the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, the leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a rājahaṁsa swan, whose body colour is of the blooming *campa* flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.**⁴³⁶ Now, (worship) with fragrant materials etc. Wave with lamp, measuring vessel, key and *sagā* (reciting)

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asuragṇam indrasakhaṁ (RVKh 2.4.1b). The priest should wave the basket.

Put oil on the hands, the feet and the head (of the groom, with the) mantra *kāṇḍāt kāṇḍāt prarohanti ...* (VS 13.20). (Offer) rice-powder (with) the mantra *dirghayus tvāya balāya ...* (VSK 3.9.6). Offer sandalwood

⁴³⁴ Possibly the Emetic nut tree, or Common emetic nut (*Randia dumetorum* Lam.).

⁴³⁵ Possibly the Climbing staff plant (*Celastrus paniculatus* Willd.).

⁴³⁶ Unidentified verse, cf. Dkv₃ fol. 47r.

(paste), *sagā* etc. together with blessings. (Wave) wooden measuring vessel and a lamp (reciting) *yāḥ phalinīr yā* (VS 12.89). Throw popped rice (reciting) *mano jūtir* (VS 2.13). Wave with (the plate on which a) moon-disk (is drawn, reciting) *iman devā asapatnam ...* (VS 10.18).

Draw a *svastika* on the palm of the barber. Hand over to the barber (the plate on which a) moon-disk (is drawn). Let (the groom) grind black lentils (reciting) *sukhārathir aśvān* (VS 34.6). Take him pulling his hands and have him seated in the *svastika* seat. One should anoint him and have his toe nails pared. Let (the groom) take a bath. Give him the cloth from the brass plate. Let him change his dresses. If it is with the girl (i.e. the bride), give her a *vamki* dress together with *sagā*, let her wear the dress. Then, offer vermillion. Here ends the rules for offering oil.

According to the time announced by the astrologer, (the groom) should put vermillion (on the bride's head). Perform the worshipping according to the rules. Let he Brahmin complete the flask worshipping and the recitation of the Veda. Having done this, take the bride to the vermillion *maṇḍala*. The eldest person (of the clan) should take the male (i.e. the groom) by pulling his hands to the *svastika* seat. Purifications etc.

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Let flowers be offered. One should wave with lamp, measuring vessel, key and *sagā*. Offer *nipni khavapāsa*. Offer vermillion from the container. (The groom should) put a (golden) ring marked with the letters *cira* on the (left) ringfinger (of the bride). Hand over the vermillion container. (Give) sandalwood (paste) etc. with blessings. Offer a handful (of rice grains?). If available, *pāsantī chāye*.

Having done this, wave the vermillion container together with *sagā*. Make offerings to the vermillion container. Offer vermillion from the container. (The groom should) put

a mark made of gold (on the forehead of the bride). (The groom should) put a (golden) ring marked with the letters *prāṇa*⁴³⁷ on the right ringfinger (of the bride). Hand over the vermillion container. Offer sandalwood etc. and *sagā* with blessings. Throw popped rice. End (the rite) according to the rules. Having finished this, take (the bride) out of the vermillion *maṇḍala*.

The eldest woman should take (the bride) to the fireplace (*yajñamaṇḍapa*) by pulling her hands. Keep her on the *svastika* seat in the northern direction. Spread pieces of fruits (reciting) *tava vāyav ṛtaspace* (VS 27.34). Purifications etc. Sprinkle the *argha* vessel with water. Starting with the *Brahmā* (flask), offer flowers, wave with lamp, measuring vessel, key and *sagā*. Offer a dress to the astrologer together with *sagā* (reciting) *vasoḥ pavitram asi ...* (VS 1.3). Offer the *phaṇini* (reciting) *trātāram indram avitāram ...* (VS 20.50). Hang over (the neck) the yellow thread (reciting) *ā kṛṣṇena rajasā* (VS 33.43). Offer sandalwood (paste) etc. and *sagā* together with blessings. Wave the *Alīdyaḥ* (reciting) *śivo nāmāsi svadhitis ...* (VS 3.63).

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Winnow with (a pair of) *hāsā*⁴³⁸ (to the participants, reciting) *tava vāyav ṛtaspace* (VS 27.34). Give *prasāda* (to the participants, reciting) *svasti na indro* (VS 25.19). Offer portions of rice grains (*vaṇḍāma chuye*, var. *kebādhāna chuyake*). Worship with the wooden measuring vessel and by waving the lamp. Throw popped rice. Let the bride/groom grind black lentils. Take them by pulling their hands. Feed them *phalina* food with beaten rice. Place the dress on the *svastika* seat. Take off the *phaṇini*. After making necessary offerings to the images of family deities, feed (all?) with popped rice (*tevā*, var. *tāya*) and beaten rice. Send (the impure food and left-overs) to the *Kalādyah*. Thus are the rules for offering *phalina* food.

⁴³⁷ The two rings together mean "Long life".

⁴³⁸ A circular winnowing tray made of bamboo.

Welcoming of the Bridegroom

Then, one should welcome the groom. First, having sipped water three times, offer the *arghya* water to the Sun. Recite **Today etc.; for the sake of the ritual of giving of the girl and welcoming the groom (who is) of such and such lineage, the Śarmā named such and such, I offer the arghya water to the glorious Sun, salutations; ā kṛṣṇena rajasā** (VS 33.43). Salutations to the Gurus. Mental commitment on the Gāyatrī (mantra). Worship of the vase with (purified) water, and worship of the self. Then, worship the groom (reciting) **To the groom, to (the embodiment of) the Lord Viṣṇu, (I offer) this seat, salutations; flowers, salutations.** Similarly, (make offerings of) the water for washing feet, the water for washing hands, (give) *arghya* water in return, the sandalwood (paste), the sacred thread, flowers, incense, light and *dakṣiṇā* (to the groom). Here, worship with fragrant materials etc. Make a *maṇḍala* in front of the groom. Sweep the ground with the *kuśa* grass (reciting) *purā viṣṇupadākṛāmtā* ...⁴³⁹ Sprinkle the ground with water (reciting) *purā indreṇa vajreṇa* ...⁴⁴⁰. Sprinkle with fragrant material and the sandalwood (paste, reciting) *madhukaitabhamedena* ...⁴⁴¹ Besmear the ground using hands (reciting)

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śodhitā pṛthivī ca ...⁴⁴² Having made a circular *maṇḍala* of the size of a palm, draw four bases (i.e. four circles, of the *maṇḍala*) using yellow powder. Place portions of unbroken rice grains. In the outer (circle for) Indra etc.⁴⁴³, (place) ten (portions of rice grains). Inside of that (in the circle for) Jayā etc.⁴⁴⁴, (place) eight (portions of rice grains). Inside of that (in the circle for) Sadyojāta etc.⁴⁴⁵, (place) five (portions of rice grains). Inside of that (i.e. in the centre, for) Tridevatā⁴⁴⁶, (place) three (portions of rice grains). Place sandalwood (paste), vermilion, sacred thread, flow-

ers, the *citrus* fruit or the coconut, ten pieces of betel nut, ten pieces of winter jasmin (*kunda*) flowers and a betel nut in the centre (of the *maṇḍala*).

Then, worshipping (reciting) *Oṃ*, to Gaṇapati, salutations; *Oṃ*, to the Gurus, salutations; *Oṃ*, to the guardian of the door⁴⁴⁷, salutations; *Oṃ*, to the territory-protecting deity, salutations; *Oṃ*, to the power of the vessel (*ādhāraśakti*)⁴⁴⁸, salutations; *Oṃ*, to the seat of Ananta (i.e., Viṣṇu), salutations; *Oṃ*, to the seat of Skanda (i.e., Śiva), salutations; *Oṃ*, to the seat of the stem, salutations; *Oṃ*, to the seat of the lotus, salutations; *Oṃ*, to the seat of the leaf, salutations; *Oṃ*, to the seat of the filament, salutations; *Oṃ*, to the seat of the pericarp, salutations; *Oṃ*, to the *satyayuga*, salutations; *Oṃ*, to the *dvāparayuga*, salutations; *Oṃ*, to the *tretāyuga*, salutations; *Oṃ*, to the *kaliyuga*, salutations; *Oṃ*, to Ṛgveda, salutations; *Oṃ*, to Yajurveda, salutations; *Oṃ*, to Samaveda, salutations; *Oṃ*, to Atharvaveda, salutations.

(Worship of Eight Mother Goddesses reciting) *Oṃ*, to Brahmāṇī, salutations; *Oṃ*, to Māheśvarī, salutations; *Oṃ*, to Kaumārī, salutations; *Oṃ*, to Vaiṣṇavī, salutations; *Oṃ*, to Vārāhī, salutations;

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Oṃ, to Indrāṇī, salutations; *Oṃ*, to Cāmuṇḍā, salutations; *Oṃ*, to Mahālakṣmī, salutations.

(Worship of the Ten Directions, reciting) *Oṃ*, to Indra, salutations; *Oṃ*, to Agni, salutations; *Oṃ*, to Yama, salutations; *Oṃ*, to Nairṛti, salutations; *Oṃ*, to Varuṇa, salutations; *Oṃ*, to Vāyu, salutations; *Oṃ*, to Kuvera, salutations; *Oṃ*, to Īśāna, salutations; *Oṃ*, to Ananta, salutations; *Oṃ*, to Brahman, salutations.

Inside that, (worship of the Eight Yakṣaṇīs, reciting) *Oṃ*, to Jayā, salutations; *Oṃ*, to Vijayā, salutations; *Oṃ*, to Ajitā, saluta-

⁴³⁹ Unidentified verse.

⁴⁴⁰ Unidentified verse.

⁴⁴¹ Unidentified verse.

⁴⁴² Unidentified verse.

⁴⁴³ The ten protectors of directions, i.e. Indra, Agni, Yama, Nairṛti, Varuṇa, Vāyu, Kuvera, Īśāna, Ananta and Brahma.

⁴⁴⁴ The eight *yakṣiṇīs*, i.e.

Jayā, Vijayā, Ajitā, Aparājitā, Jambhānī, Stambhānī, Mohinī and Akarṣaṇī.

⁴⁴⁵ The five faces of Śiva, i.e.

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.

⁴⁴⁶ Brahmā, Viṣṇu and Śiva.

⁴⁴⁷ Bhairava?

⁴⁴⁸ Cf. Dkv₁ 13v (Gutschow/Michaels 2008: 222).

tions; *Oṃ*, to Aparājītā, salutations; *Oṃ*, to Jambhānī, salutations; *Oṃ*, to Stambhānī, salutations; *Oṃ*, to Mohinī, salutations; *Oṃ*, to Ākarṣaṇī, salutations.

(Worship) inside of that (*maṇḍala* the five faces of Śiva, reciting) *Oṃ*, to Sadyojāta, salutations; *Oṃ*, to Vāmadeva, salutations; *Oṃ*, to Aghora, salutations; *Oṃ*, to Tatpuruṣa, salutations; *Oṃ*, to Īśāna, salutations.

(Worship) inside of that (*maṇḍala* Trimūrti etc., reciting) *Oṃ*, to Brahmā, salutations; *Oṃ*, to Viṣṇu, salutations; *Oṃ*, to Rudra, salutations; *Oṃ*, to the Sun *maṇḍala*, salutations; *Oṃ*, to the Moon *maṇḍala*, salutations; *Oṃ*, to the fire *maṇḍala*, salutations; *Oṃ*, to the *maṇḍala* of the groom, salutations. Invocations etc.

(Offer) sandalwood, vermilion, the sacred thread, unbroken rice grains, flowers, incense, light, *naivedya*, fruits, betel nuts and *dakṣiṇā*. Here, worship with fragrant material etc. Muttering of mantras silently, singing praises (to the groom, reciting) **You consist of all the divinities such as Siddhas, Gandharvas, Kinnaras, the protectors of the world such as Indra, the Eight Mother Goddesses such as Jayā, the five faces (of Śiva) such as Sadyojāta, the three gods such as Brahmā. O, son-in-law, you are the manifestation of Viṣṇu, and you are the Moon and the Sun. All the thirty among the seers are contained in your body. Obeisance to the *maṇḍala* and to the ruler of the essence of everything, *bhūr bhuvah svaḥ*, to the brightness, to the one in various forms, salutations to you.** Here, worship with fragrant materials etc.

The father-in-law should recite the mantra joining his palms: *yadi tvam patito* ... (JN 148).⁴⁴⁹ The groom should say: **If the girl has obtained**

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qualities and she is free from ten faults, I receive her in the presence of the sacred fire and the gurus.

The father-in-law should recite **You are invited as the son-in-law who is increasing fearlessness and merit. Today, I give (you) *kanyādāna*, make me victorious.** The groom (should recite) *Oṃ*, the girl, whose is of the nature of purifying both clans, I certainly receive her in the presence of the sacred fire and the gurus.⁴⁵⁰

The father-in-law (should recite) **At the auspicious day, at the (auspicious) lunar mansion, at the good constellation, on this day of marriage accompanied by the (auspicious) *karana***⁴⁵¹, may you be victorious.

Then, having hold all the materials such as flowers from the *maṇḍala*, (the father-in-law) should recite **You are invited as the son-in-law who is increasing fearlessness and merit. Today, I give (you my daughter as) the gift of the virgin (*kanyādāna*), make me victorious.**

Dismissal of the *maṇḍala* (reciting) *devā gātuvido gātum* ... (VS 8.21). Now, the (*saṃkalpa* with the) day of the week etc. (Make) the following statement: **At the time, in the presence of fire, the father will give you (this girl) who is fully purified, free of disease, not mutilated, not fallen (from her caste), not impotent, free of ten faults. Give the fruits, the flowers and *dakṣiṇā* to the groom and recite, Please receive the gift of the girl. The groom (should reply) I certainly receive (the gift of the girl). Then, the groom should make the ritual bathing (*abhiṣeka*) of the father-in-law (by sprinkling water). (Recite) May the act of welcoming the groom be accomplished, may the moment of *abhiṣeka* be auspicious; *devasya tvā savituḥ*** (VS 1.10);

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pālāśam bhavati tena ... (ŚB 5.3.5.11); *yadvai kalpāṃ juhōti* ...⁴⁵²; *sarveṣāṃ vā eṣa vedānām* ...⁴⁵³ Here ends the *abhiṣeka* (of the father-in-law).

(Offer) sandalwood (paste, reciting) *yad adya kac ca* ... (VS 33.35); *taraṇir*

⁴⁴⁹ Cf. Dharmakośa 1981: 1894.

⁴⁵⁰ One of the eleven astrological divisions of the day?

⁴⁵¹ One of the eleven astrological divisions of the day.

⁴⁵² ≈ ŚB 9.3.3.13.

⁴⁵³ ≈ Manu 4.233.

viśvadarśato ... (VS 33.36). (Offer) vermillion (reciting) *tvam javiṣṭa dāśuṣo ...* (VS 13.52). (Give) blessings (reciting) *ṛtava stha ṛtāvṛddha ...* (VS 17.3); *ṛtava stheti ṛtavo ...* (ŚB 9.1.2.18-19).

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(Give) blessings to all (the participants, reciting) *idaṁ haviḥ prajananam ...* (VS 19.48). Here ends the (giving of the) blessings. Then, releasing of the Sun as witness by the father-in-law. Here ends rules for welcoming the groom.

The Rules for the Gift of the Girl

Now, the rules for the gift of the girl (*kanyādāna*). Having offered him a seat in the outer hall the father-in-law should (recite) **May he seat well, we will honour you** (*sādhubhavanāstām ...*, PG 1.3.4); *sa ājagāma gautamo ...* (ŚB 14.9.1.7). The groom should say, **I am comfortable; (Please) worship.**

The father-in-law should give two seats (*viṣṭara*⁴⁵⁴ reciting) **(This is) the viṣṭara (seat), take the viṣṭara (seat)** (PG 1.3.6-7); *atha yajamāno ...*⁴⁵⁵ The groom (should recite), **I take the viṣṭara.** (Recite) **I am the highest one among the people, as the Sun among the thunder-bolts. Whoever treads me, I stand on him** (*varṣo 'smi ...*, PG 1.3.8); *svāhā sūryasya raśmaye ...* (ŚB 14.2.1.21). One (*viṣṭara*) seat (should be used as groom's seating), other (should be used as a) seat for feet.

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The father-in-law should offer the water for washing feet (*pādyā*, reciting), *pādyam pādyam pādyam*, **take the water for washing feet; atha yajamānam dadāti ...**⁴⁵⁶ The groom (should recite), **I take the water for washing feet.** (Recite) **You are the milk of Virāj, may I obtain the milk of Virāj; May the milk of Pādyā Virāj (reside) in me** (*virājo doho 'si ...*, PG 1.3.12); *virājo nāmeti ...* (ŚB 9.1.2.19).

The father-in-law should silently offer the *arghya* water to the groom. Holding a bowl with a mixture of milk and water, a bunch of *kuśa* grass, unbroken rice grains and with a conch shell containing gold inside he should offer the *arghya* water (to the groom, reciting) *arghyo arghyo arghyo*, **take this arghya water; tad evā varundhye ...**⁴⁵⁷ The groom (should recite), **I take the arghya water.** (Recite) **You are the waters, may I obtain all wishes through you** (*āpaḥ sthaḥ yuṣmābhiḥ ...*, PG 1.3.13); *adbhyaḥ svāhety āpo* (ŚB 14.3.2.13). The mantra for laying the *arghya* water (vessel) on the ground: **I send you to the ocean, return to your source; our heroes may be unhurt, may our sap not be shed** (*samudraṁ vaḥ prahiṇomi ...*, PG 1.3.14). (Recite) *samudrāya tvā vātāya ...* (ŚB 14.2.2.2).

11^v

The father-in-law should give the water for mouth rinsing (*ācamanīya*) to the groom (reciting) *ācamanīyaṁ ācamanīyaṁ ācamanīyaṁ*, **take the water for sipping; athāyudā bhavati parokṣe ...**⁴⁵⁸ The groom (should recite) **I take the water for sipping.** (Recite) **You came to me with glory, join me with splendor; make me the beloved of all beings, the lord of all cattles, the safe one for all bodies** (*āgamanya yaśasā ...*, PG 1.3.15); *athāsyāmāśiṣa āśāsta ...* (ŚB 14.1.3.18).

The father-in-law should give *madhuparka* (to the groom, reciting) **(This is) the madhuparka, take the madhuparka; atha dadhi madhu ghṛtaṁ ...**⁴⁵⁹; *madhu mādhvībhyām madhu ...* (ŚB 14.1.4.13). The groom (should recite) **I take the madhuparka; mitrasya tvā cakṣuṣā** (VSK 2.3.4); *suśadā paścād iti ...* (ŚB 14.1.3.21). Sprinkling (of the *madhuparka*) with water (reciting) *devasya tvā* (VS 1.10) and so on; *tāmā dhatte mā dade ...*⁴⁶⁰ Here ends (the act of) watering the *madhuparka*. Placing (the *madhuparka*-vessel) in the left hand, (the groom should) stir the *madhuparka* with his

⁴⁵⁴ Seat made of bundles of *kuśa* grass.

⁴⁵⁵ ≈ ŚB 14.3.1.24.

⁴⁵⁶ ≈ ŚB 14.3.1.22.

⁴⁵⁷ ≈ ŚB 3.3.4.31.

⁴⁵⁸ Unidentified verse.

⁴⁵⁹ ŚB 14.9.4.25 (≈ BĀU 6.4.25).

⁴⁶⁰ Cf. ŚB 14.1.2.7.

12^r
right ringfinger and sprinkle (some of it) to the ground (reciting) **Adoration to the brown-faced one; What has been damaged in you, when food was eaten, I cut off that from you** (*namaḥ śyāvasyāya ...*, PG 1.3.18). (Repeat) thrice. (Recite) *yathāsthānam kalpantām ity ...* (ŚB 14.9.4.5). He should taste (the *madhuparka*, reciting) **What is the essence of honey, (its) highest form (and) the delight of food, by that essence of honey, (its) highest form (and) the delight of food may I become the highest, the essence of honey and the enjoyer of food** (*yan madhuno madhavyam ...*, PG 1.3.20); *atha dhavitraitrādhūnoti ...* (ŚB 14.1.3.30). (Repeat) thrice. (Recite) *atha dhavitraitrādhūnoti ...* (ŚB 14.1.3.30). Do not pass on the remainder of the *madhuparka*. Having silently sipped (the *madhuparka*) thrice, (the groom) should touch parts of his body (reciting) **May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt, may my body be united with your body** (*vāñma āsyē astu ...*, PG 1.3.25), (the groom) should touch the whole body. (Recite) *sa yathā sarvāsāmapāṇ ...* (ŚB 14.5.4.11).

12^v
The father-in-law should offer a cow (to the groom, reciting) **(This is) the cow, take this cow; atha gāmāhvayati ...** (ŚB 14.2.1.7). The groom should recite **I receive the cow** (and recite) **The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality; to the people who understand me, I say: "Do not kill the evil-free cow, the Aditi." I kill my own and some other's evil. This (he should say), if he takes it (i.e. the cow for killing) (mātā rudrāṇām ...**, PG 1.3.27); if he wants to release (the cow), he should say: **"My sin and somebody else's evil has been killed** (PG 1.3.28a). *svāhā rudrāya rudrahūtaya ...*

(ŚB 14.2.2.38). Cut off two strands of the grass (reciting) **May (the cow) destroy the wrong deeds of mine as well of the patron named such and such Śarmā. Let it free, let it grass** (*atha yady utsisṛkṣet ...*, PG 1.3.28b). But let the *arghya* not be without flesh (*na tu evam māmso 'rghaḥ syāt*, PG 1.3.29). At a sacrifice and a marriage ritual he should say: **"Make (it ready)"** (*adhi yajñam ...*, PG 1.3.30). Even if he performs more than one Soma sacrifice during one year, let only priests, who have received (from him) the *arghya* reception, officiate for him, not those who have not received it; for this has been prescribed by the Śruti (*yady apy asaṃskṛt saṃvatsarasya ...*, PG 1.3.31).

The father-in-law should silently give the yellow dresses etc. of the girl to the groom for consecrating. The groom should speak silently (mantras) to the dresses of the girl

13^r
as follows: **May you reach old age. Put on (the dress). Be a protectress of the human tribes against imprecation. Live a hundred autumns full of glory and wealth; may you have a good number of children; full of life put on this dress** (*jarāṃ gaccha ...*, PG 1.4.12); *athāto vāsorddhārāṃ juhoty ...*⁴⁶¹. Now the mantra for the upper garment: **The goddess who has spun, who wove, who spread out, and who drew out the threads on both sides, may those goddesses cloth you for the sake of long life. Full of life put on this dress** (*yā akr̥ntannavayaṃ ...*, PG 1.4.13); *atha neṣṭā patnīmudāneṣyan ...* (ŚB 5.2.1.8). Here ends the consecration of the bride's dresses.

The father-in-law should give dresses, ornaments etc. to the groom. First, the mantra for (offering) the lower garments (is) *asmadrātā devatrā ...* (VS 7.46b). (Then, the mantra for offering) the upper garments: **For wearing (the dress), for bringing fame, of long life I shall reach old age. I live a**

⁴⁶¹ ŚB 9.3.2.1.

hundred long autumns. For increase of wealth I will clothe myself (*paridhāsyai yaśdhāsyai* ..., PG 2.6.20 ≈ KŚ VII.2.18). (The mantra for offering) the sacred thread (is) **The sacred thread is the highest purifier ...** (PG 2.2.1a).⁴⁶²

13^v

(The mantra for offering) the *kañcuka*⁴⁶³-dress (is) *yenendrāya bṛhaspatir vāsaḥ* ... (PG 2.2.7). (The mantra for offering) a turban (is) **A youth, well dressed, came here. He, being born, becomes glorious. Wise sages and devout ones praise him, turning their minds to the gods** (*yuvāśuvāḥ* ..., PG 2.2.9). (The mantra for offering) *paridhāna* upper garment (is) **With glory (come) to me, Heaven and Earth. With glory, o Indra and Bṛhaspati, may glory and fortune come to me, may glory be mine on every occasion** (*yaśasā mā* ..., PG 2.6.21). (The mantra for offering) ornaments etc. (is) **You are an ornament, may more ornaments be mine** (*alaṅkaranam asi* ..., PG 2.6.26). (The mantra for offering) sandalwood (paste is) *yad adya kac ca* (VS 33.35). (The mantra for offering) vermilion (is) *tvam javiṣṭha dāśuṣo* (VS 13.52). (The mantra for offering) flowers: **The flowers that Jamadagni brought for the sake of faith, of love, of senses, then I take with glory and with fortune** (*yā āharaj jamadagniḥ* ..., PG 2.6.23). (The mantra for offering) the golden coin (is) *hiranyagarbhaḥ sam avarṭtatāgre* ... (VS 13.4). Here ends the worshipping of the groom.

Then, at the auspicious moment, to the right side of the groom, the father-in-law should touch the right hand (of the groom) with the bride's hands (reciting) **For this (mantra) *samañjantu*, Atharvaṇa is the divine seer, Liṅgoktā is the deity, the meter is *anuṣṭubh*. At the (moment of) anointing, (this is) the application. (Recite) May the Viśve Devāḥ together with the waters join our hearts; with Mātariśvan, Dhātṛ and Deṣṭṛ one should give us** (*samañjantu viśvedevāḥ* ...,

PG 1.4.14). (Repeat) thrice. (Recite) *hṛde tvā manase* ... (VS 6.25). (Repeat) thrice.

Then, one should pronounce the clan name of the groom first:

14^r

to the great-grandson of the Śarmā named such and such; to the grandson of the Śarmā named such and such; to the son of the Śarmā named such and such; to the Śarmā named such and such who asks for the girl. The father-in-law should also pronounce the clan name: the great-granddaughter of the Śarmā named such and such; the granddaughter of the Śarmā named such and such; the daughter of the Śarmā named such and such; the lady named such and such who intends to marry the groom. The father-in-law should give two strands of *kuśa* grass to the groom (reciting) **I have given, o Varuṇa King, my wealth (i.e. daughter) who has the divineness of the Sun. O, groom, she should be taken by you, who has the form of Viṣṇu, this is the rule.**

Now (perform) the gift of the girl to be given together with ornaments to the groom who has been assumed as Viṣṇu. The groom (should pronounce) **(Please) give (me the bride)**. The father-in-law should again announce **May heaven give you** (*dhyaus tvā dadātu*... PG 3.15.22). The groom (should recite) **O Pṛthivī, I accept you**. The father-in-law should utter the statement (of the *kanyādāna*) **Today, on the *vārāha* aeon etc.; (Recite) To (the manifestation of) Viṣṇu, who is desiring to attain the heaven of Brahmā, belonging to such and such a clan, such and such a sub-clan (*pravara*) and such and such school of the Veda, to a distinguished Brahmin, to the son-in-law, I give to you this girl (who is) of such and such a clan, such and such a sub-clan and of such and such name, adorned with gold and golden ornaments, (and who is) dedicated to Prajāpati; for the purpose of pacifying the sins pro-**

⁴⁶² See above fn. 243.

⁴⁶³ A dress fitting upper part of the body.

duced by the body, speech and mind; and by the wife-ness (of her) for the attainment of heaven, pleasure and emancipation [cf. SRM I p. 551]. The statement (of the father-in-law which is done) holding sesame seeds, barley powder, unbroken rice grains and water ends here. Then the groom (should pronounce) *Om, svasti*. Then, the mother should stream a mixture of milk and water to the palms of the bride. Both (the mother and the bride) should recite *agnaye tvā mahyaṃ ...* (VS 7.47);

14^v
sa hiraṇyam pratyeti ... (ŚB 4.3.4.28-31). Then, the groom should recite *kodāt kasmā adāt ...* (VS 7.48); *atha yad anyad dadāti ...* (ŚB 4.3.4.32-33);

15^r
kāmaṃ kāmāduḡhe dhukṣva ... (VS 12.72); *atha pūrvārdhena...* (ŚB 7.2.2.12); *dhruvā 'si dhruvo ...* (VS 5.28); *athaiṣamabhipadya vācayati ...* (ŚB 3.6.1.20). Then, having kept the bride in the right side of the groom, one should speak silently: *āśuḥ śīśāno vṛṣabho ...* (VS 17.33); *āśuḥ śīśāno vṛṣabho na bhīma iti ...* (ibid. and ŚB 9.2.3.6a). Here, having offered the gift of gold, (the father-in-law should recite) **For the accomplished task of making firm (the ritual of) kanyādāna, I offer to you, to the son-in-law, to the manifestation of Viṣṇu, (this) dakṣiṇā of gold sacralised by the fire-god.**

15^v
The groom (should pronounce) *Om, svasti*. Then, (the groom should) do *abhiṣeka* of the father-in-law (by sprinkling water, reciting) *devasya tvā savituḥ* (VS 1.10); *sarasvatyair vāco yantur ...* (VS 9.30b); *devasya tvā savituḥ* (VS 1.10); *sarasvatyai vācho yantu ...* (VS 18.37b); *devasya tvā savituḥ* (VS 1.10); *aśvinor bhaiṣajyena tejase ...* (VS 20.3bcd); *pālāśam bhavati tena ...* (ŚB 5.3.5.11); *yad-*

*veva kalpān ...*⁴⁶⁴; *sarveṣāṃ vā esa vedānām ...*⁴⁶⁵. (Offer) sandalwood (paste, reciting) *yad adya kac ca* (VS 33.35); *kiṃ candaḥ kā ...* (ŚB 10.3.2.13). (Offer) vermilion (reciting) *tvam javiṣṭha dāśuṣo* (VS 13.52); *tvam javiṣṭha dāśuṣa iti ...* (ibid. and ŚB 7.5.2.39). (Give) blessings (reciting) *kanyā iva vahatum ...* (VS 17.97);

16^r
eṣā kanyā iva vahaṃtu ... (RV 4.58.9-10); *abhivarṣasamartha tiṣṭhastum iti tiṣṭhaṃ-tutinugavyaḥ, ājin asmān bhadro draṇā ni-dhatta imanayatadeva | tā no madhumat pavamte*⁴⁶⁶; *imaṃ devā asapatnaṃ ...* (VS 10.18); *imaṃ devā asapatnaṃ suvadhvam iti ...* (ibid. and ŚB 5.3.3.12). Here end blessings. Again, blessings to all (reciting)

16^v
idaṃ haviḥ prajananam ... (VS 19.48); *sa bhakṣayati idaṃ ...* (ŚB 12.8.1.22). Then, the blessings of women (reciting) *śrīś ca te lakṣmīs ...* (VS 31.22); *tā vā etā paṃcadevatā ...* (ŚB 11.1.6.20). Having finished thus, (recite the statement of the ritual) starting with **To-day etc.** Worshipping of the Brahmin, (offer) *dakṣiṇā* (to the Brahmin). Give away betel nuts and mouth-perfuming materials such as betel(-pouch).

17^r
Then, (at the moment of) departing (of the bride, the groom should recite) **When you wander far away with your heart to different directions like the wind, may the gold-winged Vaikarṇa grant that your heart dwell with me** (*yad aiṣi mansā ...*, PG 1.4.15). The groom should take out the bride (reciting) **My dear wife (named) so and so.** The groom, keeping the bride in his right side and holding her foot-thumb, should recite **With no evil eye, not bringing death to your husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes, be godly**

⁴⁶⁴ ≈ ŚB 9.3.3.13.

⁴⁶⁵ ≈ Manu 4.233.

⁴⁶⁶ Unidentified verse.

and friendly. Bring us luck, to two footed (men) and four footed (animals). Soma has acquired (you) first (as his wife), after him the Gandharva has acquired (you). Your third husband is Agni, fourth is human. Soma has given you to the Gandharva, the Gandharva has given you to Agni. Agni has given me wealth and children, besides this wife. Pūṣān, lead her to us, the highly blessed one. May she open her thighs in which full of many desires, we wish to penetrate the penis. (*aghoracakṣur apatidhanyedhi ...*, PG 1.4.16 ≈ RV X.85.44, 40-41, 37). Thus is the mantra for looking towards (each other by the bride and the groom).⁴⁶⁷

(Keeping) the Sun as witness, the father-in-law (should recite) **For the accomplishment of the gift of (my) daughter, (I offer) this arghya water to the glorious Sun, salutations;** (recitation of) *kāyena vācā*.⁴⁶⁸

Then, the groom, holding twelve pieces of betel nuts, twelve pieces of winter jasmin (*kunda*) flowers, a silver coin, a dear's navel (musk), a *madana* (cf. fol. 6v), a flower and rice grains wrapped in a cloth, should perform customary rites in front of the father-in-law. The groom's father (should recite:) **Yor are requested for the protection of my lineage, today my lineage is protected by the divine grace (prasāda) of you.** The father-in-law should pronounce: **I now have given my daughter, who is (more than) eight years old and whom I have raised like a son, to your son. Please keep her affectionately.** Another Brahmin (should recite): **It should be followed exactly this way; I cannot do otherwise; one flower that is blessing of the Brahmin should be taken.** Here ends the rules for *kanyādāna*.

Fire Sacrifice

17^v

Then, let the son-in-law perform the installation of fire (*kuśaṇḍīkarma*). Let *phaṇinī* be

tied (in the heads of) both the bride and the groom. Hang the yellow threads (*śatabrṇḍikā*) on (their) necks. (Offer) water for sipping. (Offer) water to the Sun. Ritual decision starting with Today... etc.; in the marriage ritual of such and such lineage, such and such devotee, to the one much cherished by the glorious tutelary deity, I (offer) water to the Lord, to the Glorious Sun (with an intention) for doing the *kuśaṇḍī* fire ritual as transmitted by Kātyāyana. (Recite) *ā kṛṣṇena rajasā* (VS 33.43). (Make) the mental commitment (*nyāsa*), (worship with) water, worship the self; (and recite) *mahāṃ indro ...* (VS 26.10). Having hold a pair of *kuśa* grass in the left hand, (recite) *gaṇānām tvā ...* (VS 23.19). Here ends the *bali* offering to Gaṇapati. (Recite) *namo babhluśāya ...* (VS 16.18). Here ends the *kṣetra-bali*. (Recite) *jāta-vedase sunavāma ...* (RV 1.99.1). Here ends the *bali* offering to Durgā. (Recite) *ghṛtaṃ ghṛtapāvānaḥ ...* (VS 6.19). Here ends *bali* offering to (the gods of different) directions. (Offer) incense, light together with silent muttering. (Sing) praises: *pūrvodakṣina ...*⁴⁶⁹

18^r

Now fragrant materials etc. This all should fulfil the rules of worshipping with five *balis*. (Recite) *tvam yaviṣṭha dāśuṣo...* (13.52). Throwing of parched grains (*lājā*). Examination of the (*agni*)-*kuṇḍa* while reciting the Gāyatrī mantra. (Recite) *yad devā devaheḍanaṃ ...* (VS 20.14). Sweeping the ground (reciting) *mā nas toke ...* (VS 16.16). Smearing⁴⁷⁰ (the ground, reciting) *tvam vṛteṣv indra satpatiṃ ...* (RV 6.46.1). Scratching lines (in the ground on the *yajñakuṇḍa* reciting) *tat tvā yāmi brahmaṇā ...* (18.49). Sprinkling of the water from the *arghapātra*. Recitation of the Gāyatrī mantra. **Through the west in the south, through the south in the north, through the north in the centre, in the southeast (to) the west – (thus) the (four) lines (of the *yajñakuṇḍa*); (draw**

⁴⁶⁷ At the margin: "The daughter should recite" (*duhitā paṭhet*).

⁴⁶⁸ Popular but unidentified mantra: *kāyena vācā manasendriyair vā buddhātmanā vā prakṛteḥ svabhāvāt, karomi yad yat sakalam parasmai guruvarāṇyeti*. "Whatever actions I may perform, by body, mind, senses, intellect, soul, character, or by the force of nature, I offer all to the greatest of teachers."

⁴⁶⁹ Unidentified verse.

⁴⁷⁰ Smearing with a mixture of cowdung, red mud and water?

in the south (the *maṇḍala* lines) for the ancestors, in the north for the Somadevas, but in the middle for Prajāpati; *yo aśvatthaḥ śamīgarbhaḥ*, this is the eater of the oblation (i.e. Agni); make the line fourfold, the wise should place down the Gāyatrī (i.e. the Veda or sacrificial place).⁴⁷¹ Prepare a set of four firewoods (reciting) *sadasas patim adbhūtaṃ ...* (VS 32.13).

18^v

Spreading of (unhusked rice) grains (reciting) *śrī hayaś...* (VS 18.11)⁴⁷² Spreading of rice (grains, reciting) *devasya tvā savituḥ* (VS 1.10). (Making of) a *kuśa* grass seat (reciting) *hiraṇyagarbhaḥ sam avartata ...* (VS 13.4). (Spreading out of) a seat of *viṣṭaras*⁴⁷³ (reciting) *padmānane padmaūrū...* (RVKh 2.6.17). One should draw a lotus with yellow powder (reciting) *tejo 'si* (VS 22.1). (Make a) seat for the ghee (reciting) *rakṣoḥaṇaṃ valagahanam ...* (VS 5.23). Encircling of the *yajñakuṇḍa* with three strings (reciting) *hiraṇyavarṇāṃ hariṇīṃ ...* (RVKh 2.6.1-2.6.2). Worship of the goddess Lakṣmī (reciting) *yuktena manasā vayaṃ ...* (VS 11.2). Worship of the goddess of Vāgeśvarī (reciting) *tvāṃ vr̥tsevindrāsapatim ...* (RV 6.46.1c). Receiving of the wood-sticks (recing) *indhānās tvā*

19^r

śataṃ ... (VS 3.18). Assembling of the wood-sticks on the *yajñakuṇḍa* (reciting) *ṛtava stha ṛtāvṛdha ...* (VS 17.3). Worship of the *yajñakuṇḍa* (reciting) **In the sun stone or the wood or even in the house of the Brahmin, the wise should kindle the fire (and) keep it in a copper vessel.**⁴⁷⁴ (Make) the measurement of the fire (place reciting) *agnir mūrdhā divaḥ ...* (VS 3.12). Lighting of the fire. (Perform) purification and so on (reciting) *rakṣoḥaṇaṃ valagahanam* (VS 5.23); *adhy avocad adhivaktā o ...* (VS 16.5); *tejo 'si* (VS 22.1); *kravyādāṃ agniṃ pra hiṇomi ...* (VS 35.19). Putting aside the corpse-

eating fire, offer oblations (reciting) *Oṃ, to Kravyādagni*,⁴⁷⁵ *svāhā*. (Repeat) three (times). Oblations of sesame seeds and ghee into fire. One should throw the fire-*bali* outside. Act of touching (water after contact with the impure “corpse-eating fire”). Having worshipped the fire with the ritual commitment to the six body parts⁴⁷⁶ (perform) four *saṃskāras*⁴⁷⁷. *Bhūtajātraram aimdravajro-tim ekaikṛtya nalatrayam sampūjya*. (Recite) *agnir ṛṣiḥ pavamānaḥ...* (VS 26.9a). One should perform the ritual commitment of Gāyatrī (in order) to be concealed with the protective armour (to protect) from a weapon.⁴⁷⁸ Turn (the water in the *argha*-vessel) to nectar with the gesture of the cow.

19^v

Then having hold the fire, (recite) *anv agnir uśasām agram ...* (VS 11.17), and circumambulate the fire in the clockwise direction three times. Having recited according to the *vākya*, *mayi gr̥hnāmy agre agniṃ ...* (VS 13.1), *svāhā*, lay down the fire. Recite *svastivācana* (i.e.) *svasti no mimītām* (RV 5.51.11). (Recite) *marmāṇi te varmaṇā ...* (VS 17.49). Having filled (the *yajñakuṇḍa*) with (fire) wood, (recite) *pr̥ṣṭo divi pr̥ṣṭo agniḥ ...* (VS 18.73). Sprinkling of water from the *arghapātra* on the fire.

Worship of the Four Vedas (reciting) *Oṃ, (I offer) this seat to the Ṛgveda, salutations; Oṃ, (I offer this seat) to the Yajurveda, salutations; Oṃ, (I offer this seat) to the Sāmaveda, salutations; Oṃ, (I offer this seat) to the Atharvaveda, salutations.* (Recite) *agnim īde purohitaṃ ...* (RV 1.1.1). Throwing of the *akṣata* in the eastern direction. (Recite) *iṣe tvā ūrje tvā ...* (VS 1.1). In the southern direction. (Recite) *agna ā yāhi vītaye ...* (SV 1.1). In the western direction. (Recite) *śaṃ no devīr abhi-*

⁴⁷¹ Unidentified verses, tentative translation.

⁴⁷² Mantra regarding the offering of several grains: barley, black lentils, sesame, green lentils, khalva lentils, panic seed, black panic, corn (*nivāpa*?), wheat and yellow lentils.

⁴⁷³ Handful of *kuśa* grass shoots tied up in a bundle.

⁴⁷⁴ Unidentified verse.

⁴⁷⁵ Agni in one of his terrifying forms.

⁴⁷⁶ Four limbs, head and waist.

⁴⁷⁷ Four purifications, perfectations?

⁴⁷⁸ This passage seems to refer to the fire that has to be protected with tantric *astra*-mantras und to be covered by *kavaca*-mantras: cf. *Kuśāṇḍikāgnividhi*, Exp. 9l.18-9r.3: *oṃ raḥ astrāya phat, saṃrakṣya, rāṃ kavacāya hūm oṃ vaiśvānarāya vidmahe anantārccitāya dhīmahi, tanno vahniḥ pracodayāt*.

20^r

ṣṭaya... (VS 36.12). In the northern direction. To the Ṛgveda, to the Atri lineage, to the god Soma, to the *gāyatrī* metre, salutations; to the Yajurveda, to the Bhāradvāja lineage, to the god Brahmā, to the *triṣṭubh* metre, salutations; to the Sāmaveda, to the Kāśyapa lineage, to the god Rudra, to the *jagatī* metre, salutations; to the Atharvaveda, to the Vaidānasya lineage, to the god Indra, to the *anuṣṭubh* metre, salutations.

Worship of direction-protecting deities such as Indra (reciting) *Oṃ*, to Indra, salutations; *Oṃ*, to Agni, salutations; *Oṃ*, to Yama, salutations; *Oṃ*, to Nairṛti, salutations; *Oṃ*, to Varuṇa, salutations; *Oṃ*, to Vāyu, salutations; *Oṃ*, to Kubera, salutations; *Oṃ*, to Īśāna, salutations; *Oṃ*, to Ananta, salutations; *Oṃ*, to Brahman, salutations; *Oṃ*, in the centre, to the one facing towards all divinities, to the red-colored one, to Sruvahaṣṭa (Agni), to the oblation eater (fire), to the possessor of Svāhā as wife, to Vaiśvānara, salutations. Oblation of two pieces of firewood. (Offer) the first one with *omkāra* (and) *svāhā*, and the other one silently. (Recite) *eṣo ha devaḥ pradiśo 'nu* (VS 32.4). Visualization of Agni in front of oneself.

Preparation of the seats for the Brahma- and *praṇītā* vessels. Arrange a seat for oneself reciting the sacred syllable (*praṇava*) *Oṃ*. In this way, (prepare) the seat for the *caru* vessel. (Recite) *hiranyagarbhaḥ sam avarttatāgre ...* (VS 13.4), (for preparing) the seat for Brahmā. (Recite) *idaṃ viṣṇur vicakrame ...* (VS 5.15), (for preparing) the seat for the *praṇītā* vessel. (Recite) *pratyusṭaṃ rakṣaḥ pratyusṭā ...* (VS 1.29 cd). Sprinkling (of water).

20^v

Make three libations of *praṇītā* water.⁴⁷⁹ (Recite) *āpo hi ṣṭhā ...* (VS 36.14); *yo vaḥ śivatamo ...* (VS 36.15); *tasmā araṃ gamāma ...* (VS 36.16). Worshipping with rain water in the *praṇītā* vessel. Worship of Brahmā. Men-

tal commitment of Brahmā (reciting) *Oṃ*, to the brahman, salutations; to Prajāpati, salutations; to all the deities, salutations; *brahma jajñānaṃ prathamam* (VS 13.3). Worship of the *praṇītā* vessel. Mental commitment of Viṣṇu (reciting) to Viṣṇu, salutations; to the *praṇītā* (vessel), salutations; to the waters, salutations; to Varuṇa of waters, salutations. (Recite) *idaṃ viṣṇur vicakrame* (VS 5.15); *ā brahman brāhmaṇo ...* (VS 22.22). Implementation of the Brahmā⁴⁸⁰ (flask) in the southern direction (reciting) *viṣṇo rarāṭam asi* (VS 5.21). Implementation of the *praṇītā* vessel in the northern direction. Worship of Brahmā again (reciting) To Brahmā, salutations; to Prajāpati, salutations; to all the deities, salutations; *brahma jajñānaṃ prathamam* (VS 13.3); to Viṣṇu, salutations; to the *praṇītā* (vessel), salutations; to waters, salutations; to Varuṇa of waters, salutations; *viṣṇo rarāṭam asi* (VS 5.21). (Recite) *kaya naś citra ā ...* (VS 27.39) (while) strewing *kuśa* grass (around the *yajñakuṇḍa*).

Flask Worship

Worship the *kalaśa* vase with the rules and mantras as follows. (Perform) ritual bathing and so on (reciting) *svasti na indro* (VS 25.19), *yad adya kac ca* (VS 33.35); *tvam yaviṣṭha dāsuṣo* (VS 13.52, 18.77); *akṣann amīmadanta hy ava* (VS 3.51); The sacred thread is the highest purifier (PG 2.2.1⁴⁸¹); *yāḥ phalinīr yā* (VS 12.89).

21^r

Completion of the mental commitment, offering of the *arghya* water, and worship of the self. Then, worship of the doors (reciting) *tat tvā yāmi ...* (VS 18.49); *devasya tvā savituh ...* (VS 1.10); *gaṇānāṃ tvā gaṇapatiṃ* (VS 23.19); *brhaspate ati yad aryo ...* (VS 26.3); *catvāri śṛṅgā trayo ...* (VS 17.91); *dvāro devīr anv asya ...* (VS 27.16); *hiranyagarbhaḥ samavarttatāgre ...* (VS 13.4); *sapta ṛṣayah*

⁴⁷⁹ Read *prataraṇam*.

⁴⁸⁰ In the form of a flask (*kalaśa*) or *kuśa* grass: cf. 38v.

⁴⁸¹ See above fn. 243.

pratihitāḥ ... (VS 34.55); *brahma jajñānaṃ* (VS 13.3); *viṣṇo rarāṭam asi* (VS 5.21); *namaḥ śambhavāya ca* (VS 16.41). Invocation etc. Thus is the worship of the doors according to the rule; this all should fulfil the rules. *Om*, salutations to the Ādhāraśakti⁴⁸², to the seat of Ananta (i.e., Viṣṇu), to the seat of Skanda (i.e., Śiva), to the seat of the stalk, to the seat of the lotus, to the seat of the leaf, to the seat of the filament,

21^v
to the seat of the pericarp. (Recite) *ājighra kalaśaṃ* ... (VS 8.42); *pañca nadyaḥ sarasvatīm* ... (VS 34.11); *imam me gaṅge* ... (RV 10.75.5); *śītāśīte sarite yatra* ... (RVKhKh 5.1); *upahvare girīṇām*... (VS 26.15). Invocation etc (reciting) *Om*, to Brahman, to the manifestation of Prajāpati, (I offer) this seat and flowers. Meditation (silently reciting) One should meditate on a certain (personification of) wisdom, (i.e.) the one who wears a yellow garment, adorned with a yellow-black antelope skin, the lord sitting in the *padmāsana* posture, adorned by his swan vehicle, holding a *kamaṇḍalu* vessel and a rosary of *akṣa* (seeds), a staff and a book, the one who yields the fruit of marriage, pleasant, granting all success, the one whose body is the universe.⁴⁸³ Worship of the fourteen (forms of) Brahmā (reciting) *Om*, to Viriñca, salutations; *Om*, to Prajāpati, salutations; *Om*, to Śreṣṭha, salutations; *Om*, to Vedhas, salutations; *Om*, to Surajyeṣṭha, salutations. *Om*, to Brahman, salutations; *Om*, to Kamalāsana, salutations; *Om*, to Hiraṇyagarbha, salutations; *Om*, to Vidhātṛ, salutations; *Om*, to Brahmāṇḍādhipati, salutations; *Om*, to Aja, salutations; *Om*, to Sṛṣṭirūpa, salutations; *Om*, to Viśvādhipati, salutations; *Om*, to Parameṣṭhin, salutations. (Recite) the Veda: *brahmaṇaspate tvam* ... (VS 34.58);

22^r
prajāpate na tvad ... (VS 10.20); *brahma yajñānaṃ* (VS 13.3); *ā brahman brāhmaṇo* (VS 22.22); *śivo nāmāsi* ... (VS 3.63); *hiraṇyagarbhaḥ sam avarttatāgre* (VS 13.4); *uru viṣṇo vi kramasvoru* ... (VS 5.38); *ā no bhadraḥ* ... (VS 25.14); *dhāmacchad agnir indro* ... (VS 18.76); *svasti na indro* (VS 25.19); *bhadraṃ vada* ... (RVKh.2.2.1); *namaḥ śvabhyaḥ* (VS 16.28); *sapta ṛṣayaḥ pratihitāḥ* (VS 34.55); *brhaspate ati yad aryo* (VS 26.3). Invocation etc.

Worship of Eight Flasks (dedicated to Eight Vasus, reciting) *Om*, to the Earth (Dharā), salutations; *yuñjate mana* ... (VS 5.14), 1; *Om*, to the Polars Star (Dhruva), salutations; *idaṃ viṣṇur* (VS 5.15), 2; *Om*, to the Moon, salutations; *urāvatī dhenumatī* ... (VS 5.16), 3;

22^v
Om, to the Waters, salutations; *devaśrutau devaṣv ā* ... (VS 5.17), 4; *Om*, to Anala, salutations; *viṣṇor nu kaṃ vīryāṇi* ... (VS 5.18), 5; *Om*, to Nara, salutations; *divo vā viṣṇa uta* ... (VS 5.19), 6; *Om*, to Pratyūṣa, salutations; *pra tad viṣṇu* ... (VS 5.20), 7; *Om*, to Prabhāsa, salutations; *viṣṇo rarāṭam asi* (VS 5.21), 8.

Invocation etc. (of Navagraha and so on, reciting) *Om*, to the Sun, salutations; to the Moon, salutations; to Mars, salutations; to Mercury, salutations; to Jupiter, salutations; to Venus, salutations; to Saturn, salutations; to Rāhu, salutations; to Ketu, salutations; to Janman (i.e., the birth planet), salutations. (Recite) *ā kṛṣṇena rajasā* ... (VS 33.43); *imam devā asapatnaṃ* ... (VS 9.40); *agnir mūrdhā divaḥ* (VS 3.12);

23^r
udbudhyasvāgne prati ... (VS 15.54) *brhaspate ati yad aryo* (VS 26.3); *annāt pariśruto rasaṃ* ... (VS 19.75); *śaṃ no devīr* (VS 36.12); *kayā naś citra* ... (VS 27.39); *ketuṃ kṛṇvann aketave* ... (VS 29.37); *tā asya sūda-*

⁴⁸² The supporting power addressed while preparing a seat.

⁴⁸³ Unidentified verse; cf. Dkv₃ 47v.

dohasaḥ ... (VS 12.55). Thus completes the worship of the Navagrahas beginning with Āditya according to the rules.

(Worship of the Ten Protectors of the World reciting) *Om*, to Indra, salutations; to Agni, salutations; to Yama, salutations, To Nairṛti, salutations; to Varuṇa, salutations; to Vāyu, salutations; to Kuvera, salutations; to Īśāna, salutations; to Ananta, salutations; to Brahman, salutation; *trātāram indram* ... (VS 20.50); *agnir mūrdhā divaḥ* (VS 3.12); *yamena dattaṃ trita* ... (VS 29.13); *yaṃ te devī* ... (VS 12.65); *imaṃ me varuṇa* ... (VS 21.1); *tava vāyav ṛtaspace* ... (VS 27.34); *kuvid aṅga ya-vamanto* ... (VS 10.32);

23^v

abhi tvā sūra ... (VS 27.35); *trīṇi padā vi cakrame* ... (VS 34.43); *brahmaṇaspate tvam* (VS 34.58). (Thus are) the rules for invocations and worship of the Ten Protectors of the World beginning with Indra.

(Worship of the Eight Immortals reciting) *Om*, to Aśvatthāman, salutations; to Bali, salutations; to Vyāsa, salutations, to Hanumat, salutations; to Vibhīṣaṇa, salutations; to Kṛpācārya, salutations; to Paraśurāma, salutations; to Mārkaṇḍeya, salutations; *aśvatthe vo niśadanaṃ* ... (VS 12.79); *mahī dyauḥ pṛthivī* ... (VS 13.32); *yasya kūrmoghe* ... (VS 17.52); *tīvrān ghoṣān kṛṇvate* ... (VS 29.44); *rakṣasāṃ bhāgo 'si* ... (VS 6.16); *ayaṃ sahasram ṛṣibhiḥ* ... (VS 33.83); *prajāpate na tvad* ... (VS 10.20);

24^r

sapta ṛṣayaḥ pratihitāḥ (VS 34.55). (Thus are) the rules for the invocations and worship of the Eight Immortals beginning with Aśvatthāman.

(Worship of the months etc. reciting) *Om*, to the months (*māsa*), salutations; to the halves of a month (*pakṣā*), salutations; to the lunar mansions (*nakṣatra*), salutations; to the lunar days (*tithi*), salutations; to the

division of time (*muhūrta*), salutations; to the Earth, salutations; to the eleven divisions of a day (*karāṇa*), salutations; to the conjunctions (*yoga*), salutations; to the seasons, salutations; to the year (*saṃvatsara*), salutations; to the zodiac signs (*rāśi*), salutations; to the chariot (*ratha*, of the Sun), salutations; to the halves of the lunar month (*rakṣā*, read: *pakṣā*), salutations; to the solar days (*vāsara*), salutations; to the horse of the Sun's chariot, salutations; to the dawn, salutations; to Kumāra, salutations; to Maṇḍala, salutations; to Garuḍa, salutations; to Prabhāsa⁴⁸⁴, salutations; to rivers, salutations; to Ratnagarbha, salutations; to Viṣṇu, salutations; to Rudra, salutations; *arddhamāsāḥ parūṃ śi* ... (VS 23.41); *agneḥ pakṣatir vāyor* ... (VS 25.4); *indrāgnyoḥ pakṣatiḥ* ... (VS 25.5); *nakṣatrebhyaḥ svāhā* ... (VS 22.28);

24^v

suparṇaḥ pārjanya ... (VS 24.34); *krāṇā śiśur mahinām* ... (RV 9.102.1); *yoge yoge tavastaraṃ* ... (VS 11.14); *ṛtavas te yajñam* ... (VS 26.14); *saṃvatsaro 'si parivatsaro* ... (VS 27.45); *aśva stūparo gomṛgas* ... (VS 24.1); *ayaṃ puro harikeśaḥ* ... (VS 15.15);

25^r

brāhmaṇāsaḥ pitarāḥ ... (VS 29.47); *aśvinā tejasā cakṣuḥ* ... (VS 20.80); *ā mandair indra* ... (VS 20.53); *yatra vāṇāḥ sampatanti* ... (VS 17.48); *ud u tyam jātavedasaṃ* ... (VS 7.41); *pañca nadyaḥ sarasvatīm* ... (VS 34.11); *upahvare girīṇāṃ* (VS 26.15); *viṣṇoḥ karmāṇi* ... (VS 6.4); *namaḥ śvabhyaḥ śvapātibhyaś* (VS 16.28); *ājighra kalaśaṃ* (VS 8.42); *catvāri śṛṅgā* (VS 17.91). (Thus are) the rules for the invocation and worship of the fortnights of the months etc. Salutations to Nāga (reciting) *namo 'stu sarpebhyo* ... (VS 13.6); salutations to Yakṣa (reciting) *agne achāvadeha* ... (VS 9.28);

⁴⁸⁴ One of the eight Vasus.

25^v salutations to Yakṣiṇī (reciting) *pra no yach-atv aryamā* ... (VS 9.29); salutations to Śrī (reciting) *śrīś ca te lakṣmīs* (VS 31.22); salutations to Lakṣmī (reciting) *dyām mā lekhīr* (VS 5.43). (Worship) Alīdyaḥ (reciting) *śivo nāmāsi* (VS 3.63). (Worship) Gaṇeśa (reciting) *namo gaṇebhyo* (VS 16.25). Salutations to the serpent of the flask (reciting) *yā iṣavo yātudhānānām* ... (VS 13.7); (I offer) this seat to Śiva, salutations; *dadhikrāvṇo akāriṣaṃ* ... (VS 23.32); *vasoḥ pavitram asi* ... (VS 1.3); *dīrghāyutvāya balāya* ... (VSK 3.9.6); *yad adya kac ca* (VS 33.35); *tvam yaviṣṭha dāśuṣo* (VS 13.52); *yāḥ phalinīr yā* (VS 12.89); *namaḥ parṇāya ca* ... (VS 16.46). Invocations etc.

Then, worship of five *balis* (reciting) **This seat to the protectors of the locality, salutations;** *gaṇānām tvā* (VS 23.19); *jātavedase sunavāma* ... (RV 1.99.1);

26^r *imā rudrāya* ... (VS 16.48); *ghṛtaṃ ghṛtapāvānaḥ* ... (VS 6.19); *namo babhluśāya* ... (VS 16.18); *asamkhātā sahasrāṇi* ... (VS 16.54); *ambe ambike* ... (VS 23.18 b,c); *sam akhye devyā* ... (VS 4.23). Invocations etc. Worship of Gaṇeśa, the cow and Kumārī (reciting) *namo gaṇebhyo* ... (VS 16.25); *jātavedase sunavāma* (RV 1.99.1). Invocations etc. Worship with *duke*.⁴⁸⁵ (reciting) *dīrghāyutvāya balāya* ... (VSK 3.9.6); to glorious Sun, salutations; to Nārāyaṇa, salutations; to Sadāśiva, salutations; to Gṛhalakṣmī, salutations; to the tutelary deities, salutations;

26^v to the serpent king, salutations; to the great lord Paśupati, salutations; to Garuḍa-Nārāyaṇa, salutations, to Śaṅkara-Nārāyaṇa, salutations; to the tutelary deity Matteśvarī, salutations; to the tutelary deity Kaṅkeśvarī, salutations; *ā kṛṣṇe rajasā* (VS 33.43); *viṣṇo rarāṭam asi* (VS 5.21); *namaḥ*

śaṃbhavāya ca (VS 16.41); *śrīś ca te lakṣmīs* (VS 31.22); *bṛhaspate ati yad aryo* (VS 26.3); *tryaṃvakam yajāmahe* (VS 3.60); *idaṃ viṣṇur* (VS 5.15); *sahasraśrīṣā puruṣaḥ* (VS 31.1); *ambe ambike* (VS 23.18 bc); *jātavedase sunavāma* (RV 1.99.1). Invocations etc.

Worship of the mirror and the vermilion container (reciting) *Om, to Śrī, salutations; to Lakṣmī, salutations; samitaṃ sam kalpethāṃ* ... (VS 12.57); *sam vāṃ manāṃsi* ... (VS 12.58); *śrīś ca te lakṣmīs* (VS 31.22); *catuḥ svasti*⁴⁸⁶; *svasti na indro* (VS 25.19); *payah prthivyāṃ paya* (VS 18.36); *viṣṇo rarāṭam asi* (VS 5.21); *agnir devatā vāto devatā* (VS 14.20); *dyauḥ śāntir antarikṣaṃ* (VS 36.17). Thus is the worship of the Vedas according to the rule beginning with invocations; this all should fulfil the rules.

(Worship with) fragrant materials (reciting) *dhūr asi dhūrva* (VS 1.8). (Worship with) light (reciting) *tejo 'si* (VS 22.1); *agnir jyotir jyotir agniḥ* ... (VS 3.9). Worship with *navedya* (reciting) *annapate 'nnasya* (VS 11.83). Worship with fruits (reciting) *yāḥ phalinīr yā* (VS 12.89). Throwing of parched grains (*lājā*, reciting) *mano jūtir* (VS 2.13); **be firmly standing one and granting wishes.**

27^r Recitation of the mantras silently, and singing of praises to the *maṇḍala*. Recitation of the *ratnausadhi* (verse): **I salute the sacred vase which is filled 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;**⁴⁸⁷ *Om, to Brahman, salutations; Om, all the twice-borns should meditate upon you, the Indra of twice-borns, who is the heaven, a part of Brahmā's egg, the leader of the eternal wind, who has the form of supreme knowledge, who has become the best of the gods, lotus-eyed, sitting on a rājahaṃsa*

⁴⁸⁵ Meaning unclear; DCN: "duke, n., a kind of rice?"; see also Dkv₁ 18v.

⁴⁸⁶ Unidentified verse, cf. Dkv₁ 18r (Gutschow/Michaels 2008: 224).

⁴⁸⁷ Unidentified verse, cf. Gutschow/Michaels 2008: 224.

swan, whose body colour is of the blooming *campa* flower and who has four hands, muttering prayers with a rosary, the eternal lord, the wind.⁴⁸⁸ Salutations to the chosen tutelary deities; salutations to the deity of the clan; salutations to the local deities; accept (this) worship, salutations to you. Here, (worship with) fragrant materials etc. Here ends the flask worship.

Then, at the end, (follows) the laying down of ritual implements (*pātrāsādana*): (for this place) in the southern direction the *kamaṇḍalu* vessel, the flower container (*puṣpabhājana*), the blades of grass for making the strainer (*pavitratriṇi*), the vessel used for keeping water for sprinkling or consecrating (*prokṣaṇīpātra*), the vessel for ghee (*ājyasthālī*), the vessel for *caru*⁴⁸⁹ oblations, the *kuśa* grass bundle for cleaning the sacrificial ladle (*saṃmārjanakuśa*), the *upayāmanakuśa*⁴⁹⁰, the sacrificial ladles *sruc* and *sruva*, the mortar (*ulākhala*), the pestle (*muśala*), the skin of the black antelope (*kṛṣṇājina*), the fire wood (*samidha*), the clarified butter (*ājya*), sesame seeds (*tila*) and (husked) rice grains (*taṇḍula*). Hold the many pairs of what has been made for the water (i.e. *kuśa* blades?) (reciting) *yoge yoge tavastaram* ... (VS 11.14). Hold the threefold pairs (of *kuśa* blades?) (reciting) *pavitre stho vaiṣṇavyau* ... (VS 1.12). (Perform) *pavitrachedana*⁴⁹¹ (reciting) *om viṣṇo rarāṭam asi* (VS 5.21). (Perform) *pavitrabandhana*⁴⁹² (reciting) *pratyusṭam rakṣaḥ* ... (VS 1.29).

[At the margins]

[Bottom lines:] Place (the *pavitra*) in the ghee container (reciting) *dhānyam asi dhinuhi* ... (VS 1.20). Take rice (grains reciting) *kukkuṭo 'si madhujihva* ... (VS 1.16a-c).

[Lines at the right:] Put rice (grains) in the *sruva* laddle (reciting) *parāpūtaṃ rakṣa parāputā* ... (VS 1.16d-f); spread rice grains with the winnowing basket (reciting) *devo vaḥ savitā* ... (VS 1.16e). Place rice (grains) in

the *sthālī* vessel (reciting) *iṣe tvā ūrje tvā* ... (VS 1.1). Place the ghee- and *caru*-containers in the *yajñakuṇḍa* (reciting) *apahatā asurā* (VS 2.29b).

27^v

Filling of *prokṣaṇī*-vessel with water (reciting) *samudrād ūrmīr madhumām* ... (VS 17.89). Perform watering with three streams (of water, reciting) *devīr āpo agreguvo* ... (VS 1.12b). Purification thrice (reciting) *yusmā indro vṛṇīta* ... (VS 1.13a). Sprinkling of water in the fire (reciting) *savitur tvā prasava* ... (VS 1.31a). Sprinkling of water to oneself (reciting) *savitur vaḥ prasava* ... (VS 1.31b). Consecration of all the implements by sprinkling water (reciting) *daivayāya karmaṇe śundhadhvaṃ* ... (VS 1.13e). *Asamcare* having placed the *prokṣaṇī* vessel in the middle between the fire and the *praṇīta* (vessel), prepare the ghee container (reciting) *pratyusṭam rakṣaḥ* ... (VS 1.29). Having placed the ghee (container, recite) *mahīnām payo 'si* ... (VS 4.3). Having placed (the ghee container and the *caru* container⁴⁹³) above the *yajñakuṇḍa*, (recite) *iṣe tvā ūrje tvā* (VS 1.1). Sprinkle (water) to the ghee with the *kuśa* grass (reciting) *apahatā asurā* ... (VS 2.29c). Illuminating (the ghee container and the *caru* container) with (a burning) *kuśa* grass⁴⁹⁴ (reciting) *ye rūpāṇi pratimuñcamānā* ... (VS 2.30).

28^r

Holding of the charcoal (reciting) *taṃ vo dasmamṛtīśaḥaṃ* ... (VS 26.11). Satiating (by offering edibles, reciting) *trātāram indram* ... (VS 20.50). Sprinkle with water (reciting) *devasya tvā savituḥ* (VS 1.10). Ascending (recite) *iṣe tvā ūrje tvā* (VS 1.1). Purification (reciting) *savitur tvā prasavaḥ* ... (VS 1.31a). Place the *pavitra* (strainer) in the ghee (reciting) *pavitre stho vaiṣṇavyau* ... (VS 1.12). Having taken the ghee, (recite) *tejo 'si* (VS 22.1). Observe the ghee (in the container, reciting) *Ghee takes the evil away, ghee takes*

⁴⁸⁸ Unidentified verse. Cf. folio Dkv₃ 47r.

⁴⁸⁹ An oblation usually made of a mixture of barley, ghee and sesame seeds.

⁴⁹⁰ The bundle of *kuśa* grass hold in the left hand while giving oblations to the fire.

⁴⁹¹ Cutting out (usually) two blades of *kuśa*-grass.

⁴⁹² Preparing the strainer of *kuśa*-grass by making a knot.

⁴⁹³ Cf. VP-Rāṇā/Bhaṭṭarāi p. 163.

⁴⁹⁴ Cf. VP-Rāṇā/Bhaṭṭarāi p. 163. The burning *kuśa*-grass is waved around the ghee- and *caru*-containers.

the evil away for ever, the ghee is food of gods, all is based on ghee.⁴⁹⁵ (Perform) rites for *prokṣaṇī* vessel as before. Watering with three streams (of water, reciting) *devīrāpo agre guvo* ... (VS 1.12b). Purification (reciting) *yuṣmā indro vṛṇīta* ... (VS 1.13a). Sprinkling of water in the fire (reciting) *savitur tvā prasava* ... (VS 1.31a). Sprinkling of water to oneself (reciting) *savitur vaḥ prasava* ... (VS 1.31b). (Recite) *kṛṣṇo sy ākhareṣṭho* ... (VS 2.1). Encircling of the *yajñakuṇḍa* in clockwise direction (reciting) *adityai vyundanam asi*... (VS 2.2). Having poured the remaining water to the *praṇītā* vessel,

28^v
worshipping of the sword of wisdom, *jñānakhaḍga* and two sacrificial ladles *sruca* and *sruva* together with the *pavitra* (reciting) *Om, to Viṣṇu, salutations; Om, to Lakṣmī, salutations; viṣṇo rarāṭamasi* (VS 5.21); *śrīś ca te lakṣmīs* (VS 31.22); *dhūr asi dhūrva* ... (VS 1.8).

Ten Rites of Agni

Having hold the *upayamanakuśa*, perform ten rites of the fire (reciting) *kṣatrasya yonir asi* ... (VS 20.1), visualisation of *yoni*; *garbho asy oṣadhīnām* ... (VS 12.37), insemination; *svasti na indro* (VS 25.19), *pumṣavana* (engendering a male embryo); *mā hir bhūr mā prdākuḥ* ... (VS 6.12), *sīmantonmayana* (parting the hair); *prāṇāya svāhāpānāya* ... (VS 22.23), birth rite; *brahma jajñānam prathamam* (VS 13.3), *niṣkramaṇa* (first outing); *kā ya svāhā kasmai* ... (VS 22.20), naming rite; *yāḥ phalinīr yā* (VS 12.89), first feeding of the fruits; *annapate 'nnasya* (11.83), first feeding of rice; *mūrdhānam divo* ... (VS 7.24);

29^r
first cutting of the hair; *yathemām vācam kalyāṇīm* ... (VS 26.2), initiation (*baṭukarma*,

i.e. *vratibandha*); *ā kṛṣṇena rajasā* (VS 33.43), *samāvartana* (end of the Vedic education); *tryamvakam yajāmahe* (VS 3.60), marriage rite; *kaṇḍāt kaṇḍāt prarohanti* ... (VS 13.20), going on the journey; *sapta te agne* ... (VS 17.79), bestowal of the mantra.

Then, contemplation (on Agni reciting) *meṣārūḍham parivyāptam* ...⁴⁹⁶ Oblation of eighteen firewoods (reciting) *samidhāgniṃ duvasyata* ... (VS 3.1). Having hold the firewood (recite) *tad eva agnis* ... (VS 32.1); *sarve nimeṣā jajñire* ... (VS 32.2); *na tasya pratimā* ... (VS 32.3);

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Oblation of sixteen firewoods with *omkara* (and) *svāhā*. Place one (of the firewoods) in the *praṇītā* vessel. Having sprinkled thrice (the water) with the torn (*vīryya*) *kuśa* (blades) to the *Brahmā* (flask), (recite) *Om, to Manu and Prajāpati, svāhā, this is a sacrifice for Manu and Prajāpati; Om, bhū svāhā; Om, this is the oblation to bhū; Om, bhuva, om this is the oblation to bhuvas; Om, svah svāhā; Om, this is the oblation to svah; Om, bhūrbhuvahsvah svāhā; Om, this is the oblation to bhūrbhuvahsvah*. (Recite) *śarmāsy avadhūtaṃ*... (VS 1.14). *trisaṃvīrya kuśena tridhāram utavīryya*⁴⁹⁷ (reciting) *indrasya vajro 'si* ... (VS 9.5). One fixes (the *kuśa* blades) in the left hand. Worship (reciting) *Om, to Indra, salutations; Om, to Vajrahasta, salutations; Om, to the Ruler of Gods, salutations; Om, to the (one whose has) Airāvata (as the) seat, salutations*.

Then, reflecting upon the god *Prajāpati*, (one should perform) the worshipping of *Brahmā*, the *praṇītā* vessel, and the guardian deities of the world. Again, worshipping of the deities in the *homa* (reciting) *Om, to the Fifty-three (deities), salutations; Om, to the Fifty-four (deities), salutations; Om, to Devāgātu, salutations; Om, to the Quarters, salutations; Om, to Intermediate Quarters, salutations; Om, to Heaven, salutation; Om,*

⁴⁹⁵ ≈ Varāhamihira's

Brhatsaṃhita 47.52.

⁴⁹⁶ Unidentified verse.

⁴⁹⁷ *Kuśāṇḍikāgnividhi*, Exp.

211.18f., reads *trisaṃvīrya kuśena barhis trivāram udvīrya*.

to the World of Mortals, salutations, *Oṃ*, to the Hell, salutations; *Oṃ*, to Gaurī, salutations; *Oṃ*, to Skanda, salutations; *Oṃ*, to the Sun, salutations; *Oṃ*, to the Moon, salutations; *Oṃ*, to Yogīśvara, salutations; *Oṃ*, to Triṣṭubh (metre), salutations; *Oṃ*, to the Ṛṣis, salutations; *Oṃ*, to the Gods, salutations; *Oṃ*, to the Three Gods⁴⁹⁸, salutations. Naming in the fire (reciting) *Oṃ*, to Yojaka Fire, *svāhā*; to all, salutations; salutations to the gods.

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In the northern direction, with the right (hand); (offer?) for the fathers in the southern direction with (the sacred thread) in *apasavya* position (i.e. hanging from the right shoulder), (using) *svadhā* (instead of *svāhā*), do the act of touching (water). (Recite) *ita indro vīryam ...* (VS 2.8d); *age ver hotraṃ ...* (VS 2.9), this (is the rite to be performed) at the northern gate (of the *yajñakunḍa*). Recite the *tyāga* verses, make oblations of *caru* (reciting) *Oṃ*, to Agni, *svāhā*; this is (the oblation) for Agni (together with) the *tyāga* (verses); to Soma, *svāhā*, this is (the oblation) for Soma; to Agni and Soma, *svāhā*, this is (the oblation) for Agni and Soma; *agner jihvāsi ...* (VS 1.30e), *svāhā*, (this is) the oblation for the Jihvas⁴⁹⁹ together with the *tyāga* (verses); *Oṃ*, to Hiranyā, *svāhā*, this is (the oblation) for Hiranyā (together with) the *tyāga* (verses); *Oṃ*, to Kanakā, *svāhā*, this is (the oblation) for Kanakā (together with) the *tyāga* (verses); *Oṃ*, to Raktā, *svāhā*, this is (the oblation) for Raktā (together with) the *tyāga* (verses); *Oṃ*, to Kṛṣṇā, *svāhā*, this is (the oblation) for Kṛṣṇā (together with) the *tyāga* (verses); *Oṃ*, to Suprabhā, *svāhā*, this is (the oblation) for Suprabhā (together with) the *tyāga* (verses); *Oṃ*, to Atiriktā, *svāhā*, this is (the oblation) for Atiriktā (together with) the *tyāga* (verses); *Oṃ*, to Dhūmrā, *svāhā*, this is (the oblation) for Dhūmrā (together with) the *tyāga* (verses); *Oṃ*, to Bahurūpā,

svāhā, this is (the oblation) for Bahurūpā (together with) the *tyāga* (verses); *sapta te agne ...* (VS 17.79), these are (the oblation) for Seven Jihvas (together with) the *tyāga* (verses); to Agni Sviṣṭakṛt⁵⁰⁰, *svāhā*, this is (the oblation) for Agni Sviṣṭakṛt. Now, (make) oblations for the Vedas (reciting) to the Ṛgveda, *svāhā*, this is (the oblation) for the Ṛgveda; to the Earth, *svāhā*; this is (the oblation) for the Earth; to Agni, *svāhā*, this is (the oblation) for Agni; to Brahman, *svāhā*, this is (the oblation) for Brahman;⁵⁰¹ to Prajāpati, *svāhā*, this is (the oblation) for Prajāpati; to the Gods, *svāhā*, this is (the oblation) for the Gods; to the Seers, *svāhā*; this is (the oblation) for the Seers; to Chandoga (meter), *svāhā*, this is (the oblation) for Chandoga;

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to Śraddhā⁵⁰², *svāhā*, this is (the oblation) for Śraddhā; To Medhā⁵⁰³, *svāhā*, this is (the oblation) for Medhā; to Sadaspati⁵⁰⁴, *svāhā*, this is (the oblation) for Sadaspati; to Anumati, *svāhā*, this is (the oblation) for Anumati. (Make oblations reciting) to the Yajurveda, *svāhā*, this is (the oblation) for the Yajurveda; to Antarikṣa, *svāhā*; this is (the oblation) for Antarikṣa; to Vāyu, *svāhā*, this is (the oblation) for Vāyu; to Brahman, *svāhā*, this is (the oblation) for Brahman and so on.

(Make again oblations for the set of) nine (deities mentioned above). (Make another) nine (oblations). (Continue oblations reciting) to the Sāmaveda, *svāhā*, this is (the oblation) for the Samaveda; to the Sky, *svāhā*; this is (the oblation) for the Sky; to the Sun, *svāhā*; this is (the oblation) for the Sun; to Brahman, *svāhā*, this is (the oblation) for Brahman and so on. (Make oblations for the set of) nine (deities mentioned above). (Make oblations reciting) to the Atharvaveda, *svāhā*, this is (the oblation) for the Atharvaveda; to the Directions, *svāhā*; this is (the obla-

⁴⁹⁸ Brahmā, Viṣṇu and Śiva.

⁴⁹⁹ The tongue or tongues of Agni.

⁵⁰⁰ An epithet of Agni.

⁵⁰¹ From here the scribe of the ms starts counting nine deities by writing numbers above them (from Brahman up to Anumati).

⁵⁰² The daughter of Prajāpati?

⁵⁰³ The daughter of Dakṣa.

⁵⁰⁴ Epithet of Indra and Agni.

tion) for the Directions; to Candramas⁵⁰⁵, *svāhā*; this is (the oblation) for Candramas; to Brahman, *svāhā*, this is (the oblation) for Brahman and so on. (Make again oblations for the set of) nine (deities mentioned above).

Now, (make) oblations for fifty-three (deities reciting) *Om, bhūh, svāhā, Om*, this is (the oblations to) *bhūh; bhuvah, svāhā*, this is (the oblations to) *bhvah; svah, svāhā*, this is (the oblations to) *svah; Om, bhūrbhuvahsvah, svāhā*, this is (the oblations to) *bhūr bhuvah svah; tvam no agne ...* (VS 21.3), this is (the oblation) for Agni and Varuṇa; *sa tvam no agne ...* (VS 21.4), this is (the oblation) for Agni and Varuṇa; *ayāś ca agne ...* (KŚ 25.1.11), this is (the oblation) for *ayāś ca agni*;⁵⁰⁶ *ye te śataṃ ...* (ibid), these are (the oblation) for Varuṇa, Savitr, Viśvakarman, Viśve Devāḥ, Maruts, Svar-kas; *ud uttamaṃ varuṇa ...* (VS 12.12),

31^r
this is (the oblation) for Varuṇa.

Rāṣṭrabhṛd-homa

Now, (perform) *rāṣṭrabhṛdhoma* (reciting) *ṛtāśād ṛtadhām āgnir ...* (VS 18.38), these are (the oblation) for the maintainer of the sacred law, for the one abiding in truth, for Agni, for the Gandharvas; *ṛtāśād ṛtadhām āgnir gandharvās* (VS 18.38), this is (the oblation) for the herbs, to the *apsarās*, to the delighted ones; *saṃhito viśvasāmā ...* (VS 18.39), this is (the oblation) for the Conjoined (*saṃhitas*), to the Viśvasāman, to the Sun, to the Gandharva; *saṃhito viśvasāmā ...* (VS 18.39a), *svāhā*, this is (the oblation) for the Marīcis, to the *Apsarās*, to the *Āyus*; *susumnaḥ sūryaraśmīś ...* (VS 18.40), this is (the oblation) for the Gracious Ones, to the Sunbeam, to the Moon, to the Gandharva; *suṣumnaḥ sūryaraśmīś ...* (VS 18.40), *svāhā*, this is (the oblation) for the constellations, to the *apsarās*, to the *Bhekuris*⁵⁰⁷; *iṣiro*

viśvāvyacā ... (VS 18.41), this is (the oblation) for the quick one, to the all-reaching one, to the wind, to the Gandharva; *iṣiro viśvavyacā ...* (VS 18.41), this is (the oblation) for waters, to the *apsarās*, to the strong ones; *bhujyuḥ suparṇo ...* (VS 18.42), this is (the oblation) for the protector, to the strong-winged one, to the sacrifice, to the Gandharva;

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bhujyuḥ suparṇo ... (VS 18.42), this is (the oblation) for *dakṣiṇā*, to the *Apsaras*, to the praisers (?); *prajāpatir viśvakarmā ...* (VS 18.43), this is (the oblation) for Prajāpati; *prajāpatir viśvakarmā ...* (VS 18.43a), this is to the *Ṛks* and *Sāmans*, for to *Apsaras*, to the wishes. Here ends the *rāṣṭrabhṛd* sacrifice.

Jayā-homa

(Now, perform) *cittāhuti* (reciting) *Om cit-taṇ ca svāhā*, this is for Citta; *Om cittiś ca svāhā*, this is for Citti; *Om ākūtaṇ ca svāhā*, this is for Ākūta; *Om ākūtiś ca svāhā*, this is for Ākūṭi; *Om vijñātaṇ ca svāhā*, this is for Vijñāta; *Om vijñātiś ca svāhā*, this is for Vijñāti; *Om manas ca svāhā*, this is for Manas; *Om śakkarīś ca svāhā*, this is for Śakkari; *Om darśaś ca svāhā*, this is for Darśa; *Om paurṇamāsaṇ ca svāhā*, this is for Paurṇamāsa; *Om bṛhac ca svāhā*, this is for Bṛhat; *Om rathantaraṇ ca svāhā*, this is for Rathantara; Prajāpati, the powerful one in victorious battles, has given victories to mainly Indra. To him all subjects bowed down, he has become powerful and worthy of sacrifice, *svāhā (cittaṇ ca cittiścākūtaṃ ...*, PG 1.5.9); this is for Prajāpati, to the one (who has) given victory to Indra.

Abhyātāna-homa

(Recite *agnir bhūtānāṃ adhipatiḥ ...*, PG 1.5.10) May Agni, the lord of beings, protect

⁵⁰⁵ The deity of the moon, one of the eight Vasus.

⁵⁰⁶ The ms. repeats here the mantra rather than naming the deities.

⁵⁰⁷ A class of *Apsarās*.

me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10a); this is for Agni, the lord of beings. May Indra, (the lord) of the noblest ... (PG 1.5.10b), this is for Indra, the lord of nobles. May Yama, (the lord) of the Earth ... (PG 1.5.10c), this is for Yama, the lord of the Earth.

(One should) touch the (water from) *arghapātra*. May Vāyu, (the lord) of the air ... (PG 1.5.10d), this is for Vāyu, the lord of air.

32^r

May the Sun, (the lord) of heaven ... (PG 1.5.10e); this is for the Sun, the lord of heaven. May the Moon, (the lord) of the constellations ... (PG 1.5.10f); this is for the Moon, the lord of constellations. May Bṛhaspati, (the lord) of the Brahman ... (PG 1.5.10g); this is for Bṛhaspati, the lord of the Brahman. May Mitra, (the lord) of truth ... (PG 1.5.10h); this is for Mitra, the lord of truth. May Varuṇa, (the lord) of waters ... (PG 1.5.10i); this is for Varuṇa, the lord of waters. May the sea, (the lord) of rivers ... (PG 1.5.10j); this is for the sea, the lord of rivers. May the food, (the lord) of royalty ... (PG 1.5.10k); this is for food, the lord of royalty. May Soma, (the lord) of herbs ... (PG 1.5.10l); this is for Soma, the lord of herbs. May Savitr, (the lord) of impulses ... (PG 1.5.10m); this is for Savitr, the lord of impulses. May Rudra, (the lord) of beasts ... (PG 1.5.10n); this is for Rudra, the lord of beasts.

One should touch the water from *arghapātra*. May Tvaṣṭṛ, (the lord) of forms ... (PG 1.5.10o); this is for Tvaṣṭṛ, the lord of forms. May Viṣṇu, (the lord) of mountains ... (PG 1.5.10p); this is for Viṣṇu, the lord of mountains. May the Maruts, (the lords) of troops ... (PG 1.5.10q); this is for Maruts, the lords of troops. May the fathers, the grandfathers, the former, the latter, the fathers, the

grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this priesthood, in this sacrifice, in this invocation of the gods, *svāhā* (PG 1.5.10r); this is for the fathers, the grandfathers, the former, the latter, the fathers, the grandfathers.

One should) recite the *tyāga* verses (together with the former mantras). One should touch the water from the *arghapātra*.

Guptāhuti-homa

(Recite *agnir aitu prathamam* ..., PG 1.5.11:) May Agni come here, the first of gods, may he free the offspring

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of this wife from the chain of death, may this king Varuṇa grant, that, this wife may not weep over distress through her sons, *svāhā* (PG 1.5.11a); this is for Agni.

May Agni Gārhapatya protect this woman, may he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons, *svāhā* (PG 1.5.11b); this is for Agni.

May Agni, all ways of heaven and earth blissful to us, o you who are worthy of sacrifices. What is great, born on this (earth) and praised, (born) in heaven, that bestow on us, rich treasures, *svāhā* (PG 1.5.11c); this is for Agni. Come here, showing us an easy path. Give us bright, undecaying life.

May death go away, may immortality come to us. May Vivasvat's son make us safe from danger, *svāhā* (PG 1.5.11d); this is for the death, for Vivasvata.

While this is being recited, the bride should wear a shawl. Keep (the shawl) stretched while (the mantra) is recited. (Recite) *param mṛtyo anu* ... (RV 10.18.1), this is for the death. Recite the *tyāga* verses. (One should) touch the water of the *arghapātra*. Having

⁴ In the PG 1.7.5, a basket called *ārpapātra* is used here.

⁵ An epithet of Agni.

⁶ The pronunciation.

⁷ A gum resin of reddish brown color, used as an incense.

poured the remains (of ghee on the *sruva*) into the *praṇītā* vessel, (make) ghee oblations to Gaṇapati and Durgā with respective mantras. Having completed the ghee oblations, (recite) *sapta te agne ...* (VS 17.79).

Place the rice container near the fire (reciting) *pratyusṭaṁ rakṣaḥ* (VS 1.29). Consecration by sprinkling, cleaning using the *kuśa* grass. The patron should hand over collectively the barley, the unbroken rice, the sesame seeds, the rice grains, the molasses, the yoghurt, the milk, the honey, two pieces of the fire woods, a piece of cloth, the rosary and the sacred fruit (*bel*) to the priest. Mutter the Gāyatrī verses, (recite) *idaṁ haviḥ* (VS 19.48).

Tilāhuti, Saṁkhyāhuti, Lājāhoma

The patron, having paid obeisance with (joining) palms, (should perform) the implementation of the flask (reciting) *mano jūtir* (VS 2.13). (Make) oblations of sesame seeds with the mantras of Gaṇeśa and Durgā.

Having completed the *tilāhuti*, (make) *saṁkhyāhuti* oblations (reciting) *asaṁkhyātā sahasrāṇī* (VS 16.54).

Now, (perform) *lājāhoma*. (Make oblations of) firewoods, ghee and roasted rice grains.

33^r

Keep those things (in the hands) of the groom (reciting *aryamaṇam devaṁ ...*, PG 1.6.2:) To the god Aryaman the girls have made sacrifice, to Agni, may he, god Aryaman, loosen us from here, and not from the husband, *svāhā* (PG 1.6.2a); this is for Agni, (this is) the first oblation with fire. This woman, strewing grains, prays thus, "May my husband live long, may my relations be prosperous," *svāhā* (PG 1.6.2b), this is for Agni, (this is) the second oblation with fire; these grains I throw into the fire, may this bring prosperity to you, and may it unite me with you. May Agni grant us that, *svāhā* (PG

1.6.2c), this is for Agni, (this is) the third oblation with fire.

Stepping on a Stone, Circumambulation of the Fire, Seven Steps etc.

Now, the groom, while holding the bride's right hand together with the thumb, should recite I seize your hand for the sake of happiness that you may live to old age with me, your husband. Aryaman, Savitr, Purandhi, the gods have given you to me that we may rule our house; this am I, that is you, that is you, this am I. That Sāman and I, the Ṛk are you, the heaven am I, the earth are you; come, let us marry. Let us unite our sperm. Let us beget offspring. Let us acquire many sons, and may they reach old age; loving bright, with genial minds may we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns (*grbhṇāmi te saubhagatvāya ...*, PG 1.6.3).

Then, (the groom should make the bride) ascend to a stone in the northern direction (of fire-place, reciting the mantra) Tread on this stone, be firm like a stone. Tread the foes down, turn the enemies away (*ārohemam aśmānam ...*, PG 1.7.1). (Thus is) the *ārohaṇa* mantra. He should then sing the mantra O Sarasvatī, promote this (our undertaking). O gracious one, bountiful one, you who we sing first of all that is, in whom what is, has been born, in whom this whole world dwells that song I will sing today which will be the highest glory of women (*sarasvati predamava ...*, PG 1.7.2).

33^v

Then, the groom should circumambulate the fire together with the bride. Wave Alīdyaḥ (reciting) *śivo nāmāsi* (VS 3.63). The *agnikuṇḍa* should be circumambulated with the bride in the front (reciting) To you, they have in the beginning carried round Sūrya (the Sun-bride) with the bridal procession.

May you give back, Agni, to husbands the wife together with offspring (*tubhyam agre ...*, PG 1.7.3). Winnow with a pair of winnowing trays (reciting) the mantra *tava vāyav ṛtaspace* (VS 27.34). In this way, having circumambulated (the *agnikuṇḍa*) thrice the groom should pour roasted rice from the winnowing tray (*hāsā*⁵⁰⁸) to the fire with the mantra *Om, to Bhaga, svāhā* (*tubhyam agre ...*, PG 1.7.5); *Om, to Prajāpati, svāhā* (≈ PG 1.7.6) together with the *tyāga* verses.

(The priest) should lead (the couple) to the *agnikuṇḍa*. (The couple should) make offerings to the seven steps, *vamchāye julo*, (reciting) **1 for sap, 2 for juice, 3 for the prospering of wealth, 4 for enjoyment, 5 for cattle, 6 for the seasons, O friend, be with seven steps, then you will be devoted to me. 7** (PG 1.8.1-2). Sprinkle with the water from the flask (reciting) **The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to you** (*āpaḥ śivāḥ ...*, PG 1.8.5); *āpohiṣṭhā* (RV 10.9.1); *yovaḥ śivatamo* (RV 10.9.2); *tasmā aram* (RV 10.9.3). Looking at the sun by the bride (while the groom recites) *tac cakṣur devahitaṃ ...* (VS 36.24). (The groom) should give the fire *maṇḍala* and the dress for (the offering) vermilion (to the bride reciting) *vasoḥ pavitram asi* (VS 1.3). The groom should offer vermilion (reciting) **This woman wears auspicious ornaments, come up to her and behold her. Having brought luck to her, go back away to your houses** (*sumaṅgalīriyam vadhūrimām ...*, PG 1.8.9); **For the sake of accomplishment of the vermilion, keep it in your head. May your husband live long, make your son's life auspicious.** Hand over the vermilion container (reciting)

34^r
śrīś ca te lakṣmīś (VS 31.22). (The groom should) touch the heart (of the bride) with the mantra **I take your heart into my will, your mind shall follow my mind, you shall**

rejoice with your heart in my word, may Prajāpati join you to me (*mama vrata te hrdayam ...*, PG 1.8.8). Ascending (of the bride) to the cow-cart (reciting) **May the cows sit down here, the horses here, the men here, the sacrifice with a thousand gifts here, may Pūṣan sit down here** (*iha gāvo niśīdantu...*, PG 1.8.10). Looking at the polar star (by the bride while the groom recites) **You are firm. I see you, the firm one. You be firm with me, o thriving one. Bṛhaspati has given you to me, live with me a hundred autumns obtaining offspring through me, your husband** (*dhruvam asi ...*, PG 1.8.19). *khvanāmanapāne*. Offer oblation of ghee (reciting) *Om, to Prajāpati, svāhā; Om, to Sviṣṭakṛt*⁵⁰⁹, *svāhā*. Oblations of sesame seeds 54 times⁵¹⁰ (reciting) *tryambakaṃ yajāmahe* (VS 3.60). (Make oblations for) the *vivāha* (reciting) *mano jūtir* (VS 2.13). Throw popped rice (*pratiṣṭhā*, on the girl). Give alms (to the girl).

Concluding of the Rites of the Main Day

Now, worship of the Brāhmin. Throw popped rice to all the implements. (Make oblations with) the *śāntika*(-sūkta) ten times (reciting) *dyauḥ śāntiḥ* (VS 36.17). (Make oblations with) the *puṣṭika*(-sūkta) ten times (reciting) *tryambakaṃ yajāmahe* (VS 3.60). (Make oblations of barley, rice etc. (into the fire). (Make) a hundred and eight-fold oblations (including) the barley, the rice, the roasted rice grains, the fire woods, the mixture of molasses and boiled rice, the *bel* fruit, the mixture of boiled rice and yoghurt, the jujube fruit, the panic seed, the *sumukhaśatapuspa* (marigold?) flower, the white sesame seeds, the black sesame seeds, the red sesame seeds, the three fruits, the *Mesua ferrea* flower, the filament of a lotus, the sandalwood ball, the gugguli⁵¹¹, *sarvaśadhi* (i.e.) **Barley, rice, green lentils, black lentils, karāyam yellow amaranth, black lentils – these are the eight success granting grains; mustard seeds, the**

⁵⁰⁸ In the PG 1.7.5, a basket called *sūrpakuṣṭha* is used here.

⁵⁰⁹ An epithet of Agni.

⁵¹⁰ I.e. *pūrṇāhūti*.

⁵¹¹ A gum resin of reddish brown color, used as an incense.

tubulous or round roots (of herbs), the roots (of herbs), the fruits, the cooked food, the sugar-cane, the *dūrvā* grass, the unbroken (rice grains) and the juice.

Ritual decision of the food by the Brāhmin.

34^v

Worship of the directions (reciting) *trātāram indram* (VS 20.50). (Perform) *bali* worship (reciting) *dyauḥ śāntir* (VS 36.17). One should make a hundred and eight-fold oblations of ghee, light and *ṛttikā* (reciting) *ṛcam vācam prapadye* ... (VS 36.1), 1; *yanme chidraṃ* ... (VS 36.2), 2; *bhūr bhuvaḥ svaḥ* ... (VS 36.3), 3; *kayā naś citra* ... (VS 36.4), 4; *kas tvā satyo* ... (VS 36.5), 5; *abhī śu ṇaḥ* ... (VS 36.6), 6; *kayā tvam na* ... (VS 36.7), 7; *indro viśvasya rājati* ... (VS 36.8), 8; *śaṃ no mitraṃ*... (VS 36.9), 9; *śaṃ no vātaḥ* ... (VS 36.10), 10; *ahāni saṃ bhavantu* ... (VS 36.11), 11; *śaṃ no devīr* ... (VS 36.12), 12;

35^r

syonā pṛthivi no ... (VS 36.13), 13; *āpo hi ṣṭhā* (VS 36.14), 14; *yo vaḥ śivatamo* (VS 36.15), 15; *tasmā araṃ gamāma* (VS 36.16), 16; *dyauḥ śāntir* (VS 36.17), 17; *dṛte dṛṇha mā mitrasya* ... (VS 36.18), 18; *dṛte dṛṇha mā jyok* ... (VS 36.19), 19; *namas te harase* ... (VS 36.20), 20; *namas te astu* ... (VS 36.21), 21; *yato yataḥ samihase* ... (VS 36.22), 22; *sumitriyā na āpa* ... (VS 36.23), 23; *tac cakṣur devahitaṃ* ... (VS 36.24), 24. Here ends the thirty-sixth chapter in the *saṃhitāpāṭha*.

In the front of the Brahmā (flask) *brahmā upayamanasyāgre*, (reciting) *tvam no agne* (VS 21.3); *ayās cāgne* (KŚ 25.1. 11); *ye te satam* (KŚ 25.1.11), *uduttamam varuṇa* (VS 12.12), *pāhi no agne svāhā* ... (TA 10.6.1); I sacrifice the little leftover, *svāhā*, I sacrifice the leftovers, *svāhā*, Whatever I have done unknowingly or knowingly, all this (went?) in the fire ... (?).⁵¹²

35^v

svahā. (Mutter) the Gāyatrī for Agni. (Recite) *vaiśvānarāya vidmahe* (TA 10.1.7); *devakṛtasyainaso vayajanam* ... (VS 8.13); *svasti na indro* (VS 25.19); *payah pṛthivyām* (VS 18.36); *viṣṇo rarāṭam asi* (VS 5.21); *agnir devatā* (VS 14.20); *dyauḥ śāntiḥ* (VS 36.17). Give *dakṣiṇā* to the *brāhmin*, take the *bali* away (reciting) *ud vyaṃ tamasas* (VS 20.21); *kāmaṃ kāmādughe* ... (VS 12.72). Eating of the remains (of the oblations, reciting) *sumitriyā na* (VS 20.19b). Consecrating of the *praṇīta* vessel (by sprinkling water, reciting) *apo adyā nv acāriṣaṃ*... (VS 20.22). Releasing of the *pavitra*. Complete the homa (by making) a hundred and eight (oblation).

Uttering of the (*saṃkalpa*) statement Today etc.; In the ritual section of the marriage of the Śarmā named such and such belonging to such and such a clan (who is) much cherished by the glorious tutelary deity, for the sake of accomplishing the implementation of the fire as described by Katyāyana, let it be the auspicious moment of the complete oblation. (Recite) *devā gātuvido gātuṃ* ... (VS 8.21). (Worship of) the *maṇḍala*, reciting the (following) mantras silently *ā pyāyasva sam* ... (VS 12.112);

36^r

saṃ te payāṃ... (VS 12.113); *ā pyāyasva madintama* ... (VS 12.114); *ā te vatso* ... (VS 12.115); *tubhyaṃ tā āṅgirastama* ... (VS 12.116); *agniḥ priyeṣu dhāmasu* ... (VS 12.117); *payah pṛthivyām paya* (VS 18.36); *devasya tvā savituḥ* (VS 1.10); *aśvinor bhaiṣajyena tejase* (VS 20.3b); *drupadād iva mumucānaḥ* (VS 20.20); *ud vyaṃ tamasas* (VS 20.21); *śrīś ca te lakṣmīś* (VS 31.22); *namo brahmaṇe namas* ... (TA 2.12.1), *agner indrasya* ... (≈ RV 2.8.6); *ye devāso divy ekādaśa* ... (VS 7.19); *punas tvādityā rudrā* (VS 12.44); *ā brahman brāhmaṇo* ... (VS 22.22), *prathamā dvitīyair dvitīyās* ... (VS 20.12);

⁵¹² Unidentified and partly incomprehensible verse.

36^v
himasya tvā jarāyūṇā ... (RVKhKh 7.1-7.9b); *ekasamhairahastena ...*; One should meditate on a certain (personification of) wisdom, (i.e.) the one who wears a yellow garment, adorned with a yellow-black antelope skin, the lord sitting in the *padmāsana* posture, adorned by his swan vehicle, holding a *kamaṇḍalu* vessel and a rosary of *akṣa* (seeds), a staff and a book, the one who yields the fruit of marriage, pleasant, granting all success, the one whose body is the universe.⁵¹³

37^r
 Recitation of the *ratnaṣadhi* (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.

(...)⁵¹⁴

38^r
 (Recite) *agnir ṛṣiḥ pavamānaḥ ...* (VS 26.9). Benediction of Agni (reciting) *yasya kūrmo grhe ...* (VS 17.52). Benediction of all (reciting) *ut tiṣṭha brahmaṇaspate ...* (VS 34.56, RV 1.40.1). Dismissal of the Brahmā (flask, reciting) *viṣṇo rarāṭam asi* (VS 5.21). Dismissal of the *praṇīta* vessel (reciting) *kas tvā vi muñcati ...* (VS 2.23).

38^v
 Releasing of the *brahmākuśa*⁵¹⁵ (reciting) *apo adyā nv acāriṣaṁ...* (VS 20.22). Sprinkling with water (reciting) *saṁvarahirāṅktāṁ...* (VS 2.22); spreading of rice grains, burn the *upayamanakuśa* smeared with ghee (reciting) *tanūpā agne si ...* (VS 3.17). (Recite) May the god Savitṛ bestow insight on me, may the goddess Sarasvatī, may the two divine Aśvins, encircled with lotus, (bestow) in-

sight (on me) (PG 2.4.8). Plunge the palms (into water?, reciting) *aṅgāni ca āpyāyatam ...* (PG 2.4.9). Make a mark on the forehead with the ash (from the *yajñakuṇḍa*, reciting) *tryāyūṣaṁ jamadagneḥ kaśyapasya ...* (VS 3.62). Circumambulate the *agnikuṇḍa* thrice with the *arghapātra* (reciting) *yajña yajñam gaccha ...* (VS 8.22); Go, go, o best of the gods, you are the vehicle of the self and the *saṁsāra*; where there is Brahmā an the other (gods), thereto go, eater of the oblations. (Make) prayers to Agni, oblation of the remains, oblation of the Brahmā wood⁵¹⁶ (reciting) *kṛtāya karmaṇe svāhā, akṛtāya karmaṇe svāhā* (KŚ 2.2.23). Throw the betel nuts into the fire. Dismissal of Agni.

39^r
 Extinguish (the fire). Send *bali*, send offerings to Gaṇeśa (shrine in the vicinity). Give blessings by sprinkling water and (applying a *tikā* of) sandalwood (paste) and so on, (give) blessings (reciting the *pūrṇacandra* verse:) the divine mirror resembling the full moon is (granting) welfare; having seen the shadow image of the self (in the mirror) there will be success and wealth.⁵¹⁷ Visiting of the Kaumārī shrine (reciting) *sarvamamgalamāṅgalya*⁵¹⁸ and so on. Eating together (in the same plate by the bride and the groom). At night, (bride and the groom may) lie down in one bed. Here ends the *yajña* of the marriage ritual.

The Day After

(The bride and the groom should do) an outing on the following day. Make offerings to the Brahmā (flask), sing praises. Offer betel nut and vermilion. Keep (the *salāpā* saucer containing the *bel* fruit, vermilion container etc.) on the shoulder of the bride.

(Begin) the auspicious journey. (Upon coming back) do purification etc. at the gate of the house and give worldly presents. Make offerings to the Brahmā (flask), sing praises. Give

⁵¹³ Unidentified verse.

⁵¹⁴ The following folios (up to 38r) are general wishes and blessings that are only loosely related to marriage.

⁵¹⁵ Strands of the *kuśa* grass representing Brahmā.

⁵¹⁶ Two pieces of fire woods kept near the *brahmākuśa* (strands of the *kuśa* grass representing Brahmā).

⁵¹⁷ Unidentified verse, see glossary for *pūrṇacandra*.

⁵¹⁸ From the Śrīsūkta (cf. RVKh 2.6.30).

sagā together with sandalwood (paste) and so on, give blessings. Take (the bride and the groom) to the *maṇḍapa* by pulling their hands (reciting) *kāṇḍāt kāṇḍāt* (VS 13.20). Throw popped rice (reciting) *mano jūtir* (VS 2.13). Wave *Alīdyah* and the bamboo tray. Offer gift of rice grains. Wave wooden measuring vessel and lamp. Grinding of black lentil. (Let the bride and the groom) eat together. Here ends the journey.

The Ritual of the Fourth day

Now, the ritual of the fourth day. (Do) the daily rite, grooming. (The bride and the groom should smell) a betel-pouch and have a meal together. The bride should perform the installation of fire (*kuśaṇḍīkarma*). (Perform) sacrificial rites and praising to the Vedas and Brahmā according to the rules.

Then, at the end of laying down of ritual vessels, (perform) implementation of the *caru*-vessel (etc.). (Do) the rites for the ghee-vessel, and the *caru*-vessel (reciting) *pratyusṭaṁ rakṣaḥ* (VS 1.29). Filling (of the vessels), sprinkling (reciting) *mahīnām payo 'si* (VS 4.3).

Place ghee (into the *ajyasthāli*, reciting) *dhānyam asi dhinuhi ...* (VS 1.20).

39^v

Having placed (the container of) rice grains, (recite) *kukkuṭo 'si madhujihva ...* (VS 1.16). Put (the rice grains?) into the copper vessel thrice (reciting) *iṣe tvā, ūrje tvā* (VS 1.1). Put (the rice grains?) on the fireplace. (Perform) the rites for the *caru* container and the ghee container. (Perform) ten life-cycle rituals for the fire. (Pronounce) the name of Agni *Om, to the Yojaka-fire, svāhā*. (One should make) *pūrvāghāra* and *uttarāghāra* oblations.⁵¹⁹ At the conclusion of *pañcavāruṇī*⁵²⁰ oblation, one should put the remainings of the fire offering (*saṁśrava*) into the *praṇīta* vessel. (Recite) *Om, to Prajāpati, svāhā; Om, to Sviṣṭakṛt,*

svāhā. Then, place a water vessel in front of the fire place. (do the) worshipping (reciting) *Om, to Kapāla, I offer this seat, salutations; flowers, salutations; Om, to Kapāla, salutations*. This is (the oblation) for Kapāla (together with) the *tyāga* (verses).

Make an oblation of ghee with the mantras (*agne prāyaścitte ...*, PG 1.11.2:) *O Agni, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to her husband, svāhā* (PG 1.11.2a), *this is for Agni*.

O Vāyu, o Expiation, you are the expiation of the gods. I, the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to her children, svāhā (PG 1.11.2b); *this is for Vāyu*.

O Sūrya, o Expiation, you are the expiation of the gods. I am the Brahmin, desirous of protection, entreat you. Eradicate the substance which dwells in her that brings death to cattle, svāhā (PG 1.11.2c), *this is for the Sun*.

40^r

Having completed the ghee oblations, make sesame oblations. Placing of the flask. Make *saṁkhyāhuti* oblations. The bride should sprinkle (water) over the vermilion container; do it with both (ring) fingers. The male (i.e. the groom) should bring the groom to the north of fire place by pulling her hands and sit her in the *svastika*-seat facing east. Purifications etc. Sprinkling with the water from the *arghya*-vessel. Offer flowers. Wave light, measuring vessel, key and *sagā*. At the right time, make markings (on the the bride's hair) with a porcupine quill. (The groom should) purify the bride with *tritattva* (reciting) *Om, to the true nature of the self, salutations; to the true knowledge, salutations; to śiva-tattva, salutations*. Place some water from the vessel in front of the fire place on top of

⁵¹⁹ According to some handbooks, these two *āghāras*, or offering of ghee in the fire place can be made in various ways such as streaming in straight lines across the fire place from corner to corner in different directions. See Chr. Zotter 2009: 144-145.

⁵²⁰ *Pañcavāruṇī*, also known as *sarvaprāyaścitta-homa*, is a five-fold fire offering.

the head of the bride reciting the mantra **The evil substance which dwells in you that brings death to your husband, death to your children, death to cattle, destruction to the house, destruction to the fame, I change that into one that bring death to your paramour. Thus live with me (to the) old age (*yā te patighnī* ..., PG 1.11.4); may the lady named such and such be prosperous.**

One should tie knots on (the bride's) hair according to the rules. Using the porcupine quill, separate the hair into parts. The hair should be smoothened using a comb made of elephant tusk (reciting) *dīrghāyus tvā* (VSK 3.9.6). Moving the hair in the right side upwards and then tying it, (the groom should) put vermilion (into the parting of the bride's hair, reciting) *śrīś ca te lakṣmīs* (VS 31.22). Hand over the vermilion container to the bride. (The bride should make) prostrations (to the groom). Bind three knots (on the bride's hair) using silk thread (reciting) *pavitre stho* (VS 1.12). (Tie the knots) with the *kumāri* thread⁵²¹ (reciting) *rakṣoḥaṇaṃ valagahanam* (VS 5.23). Having placed the porcupine quill, the comb and *kuśa* flower on the head (of the bride, the groom should apply) mascara (reciting) *tac cakṣur devahitam* (VS 36.24). Seeing the face on the mirror. Put the white sesame seed from the *candramaṇḍala* on the head. (Offer) sandalwood (paste), *sagā* with blessings. Wave the wooden measuring vessel together with a lamp.

40^v

Having taken upstairs, tasting of the *caru*. Then, the groom should come back to his seat and make a hundred and eight oblations (reciting) *om śrīś ca te* (VS 31.22); *mano jūtir* (VS 2.13). Throw popped rice. (The groom should) touch the heart of the bride (reciting) **O you, whose hair is well parted, your heart that dwells in heaven, in the moon, that I know, may it know me. May we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns (*yat te susīme hṛdayaṃ* ..., PG 1.11.9).**

Worship of the Brahmin. Worship of the *śāntika-puṣṭika* (-*sūkta*). Offering of barley-water etc. Dismiss the fire oblations according to the rules. (Offer) *sagā* with blessings to the bride and groom. Give the food container to the groom. Give the rice container etc. Make a hole in the food container. Give away the food to the deities (of the house), Brahmin and other according to seniority. Putting off of the fire. Send worships (to the deities of the shrines in the vicinity). *Abhiṣeka* of the patron (and his family). Send Gaṇeśa back. Pour with the water from the *Brahmā* (flask). Offer a parasol. Offer sweets prepared in oil. Here ends the ritual of the fourth day of the marriage.

⁵²¹ The thread spun by virgin girls. Cf. DCN s.v. *kumhalakā*.

4a Svayamvaravidhi (SvV)

No title page, anonymous author, no date; ordinary white paper, six pages, 12 x 17 cm, nine lines per page; Devanāgarī.

p. 1

Svayamvarayā vidhi

nhāpām nusalā kāye 3, sinha tike – yad adyakaca [VS 33.35] – svām chuke – yā | phalani [VS 12.89], pūjā samkalpa yāye – hari om tatsat om viṣṇu 3 – namostunanvā | ya – adyetyādi ... gotra nāmadhyayasya mama putrī ... nāma svayamvaravi | vāha karmaṇī kalaśārcanapūjā kartum kamaṇḍalupuṣpabhājanam samarpayāmi namaḥ, | pūjā thiyā taye – om siddhir astu kriyārambhe vṛddhir astu dhanāgame – puṣṭir astu śa | rīreṣu śāntir astu grhe tava – sarvavighna praśamanam sarvaśāntikaram śubham | āyuputram ca kāmam ca lakṣmīsantānavarddhanam, pūjā ghvānā biye – hānam samka | lpa – (sūryārgha) adyetyādi ... gotrayajamānasya nāmadhyeyasya mama putrī | ... nāma svayamvaravivāhakarmaṇī kalaśārcanapūjā kartum bhagavate śrīsū | ryāya arghyam namaḥ, ā kṛṣṇena ra [VS 33.43], sukunnā pūjā yāye – bhāṣkarāya candanā | kṣatapuṣpam namaḥ, dhupam namaḥ dīpam namaḥ atra gandhārcanavidhau, maṇḍala dayeke – gurunamaskāra – nyāsa – jalathalā – argha-pātrapūjā – ātmapūjā

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kalaśādi snāna yāke, devasya tvā [VS 1.10] · svastina indro [VS 25.19] · payaḥ pṛthivyātyā | di [VS 18.36], sinha tike – yad adyakaca vitra [VS 33.35] · tvam javiṣṭha dā śuṣo nṛ pāhi śṛṇudhī | girah rakṣā tokamutat kamanā [VS 68.2], jajamkā – yajñopavitam paramam pavitram prajā | pateryaḥ sahayam purastāt āyuṣyam ajñam pratimatram sutram yajñopavitam balamastu te | ja [PG 2.2.10a], svām chāye, yāḥ

phalanī yā [VS 12.89], dvārārcanapūjā yāye, om tat tvā yāmi | brahmaṇā bandhamānas tadā śāste yajamāno havirbhiḥ aheḍamāno varuṇo | havo dhurasaṁ samānā āyu pramoṣṭīḥ [VS 18.49], om devasya tvā savitu [VS 1.10] · gaṇānām tvā [VS 23.19] · | brhaspate ati yadaryo ahādha pradvibhāti ṛtumajaneṣu, yadidayachava ṛta | pratat dasmā sūdrabinaṁ dhehi citram [VS 26.3], om catvāriṣṭgātrayo asya pādā dve śi | rṣye saptahastā so asyaḥ trīdhābaddho brṣabho rorabitiḥ mahodaṣo martyāṁ ābi-bel sa [VS 17.91], om dvārodebiramndhasya biśve bratādadente, agne kurubyacasodhām-nāpa | tyamānāḥ [VS 27.16], om hiranyagarbha samovartatāgre bhūtasya jātah patireka āsi | tsadādhāra pṛthivī-dyāmutyemī kasmai devāyaḥ habiyā vidhema [VS 13.4], om saptarṣayaḥ pra | tihitā sarīre saptarṣaṇi sadamapramādam, saptāyaḥ svapatya lokamithustatra

p. 3

jātratau asapnajaḥ sarau ca devoḥ [VS 34.55], om brahma yajñānam [VS 13.3], om viṣṇoraraṭama | si [VS 5.21], om nama śambhavāya ca [VS 16.41], om ājighna kalasaṁ majyā tvā vikhusti pundabāḥ puna | rūjā nivartasva sā nah, sahastram dhukṣorudhātā payasvasti punarmā visatādrayīm [VS 8.42], | sumaṅgaladvārārcanavidhau tat sarvaṁ vidhi paripūrnam astu, dvārāpūjā, om gaṇapa | taye namaḥ, om dvārāpālāye namaḥ, om kṣatrapālāye namaḥ, om ādhāraśaktaye namaḥ, | om anantāsanāye namaḥ, om padmāsanāye namaḥ, om patrāsanāye namaḥ, om keśa | rāsanāye namaḥ, om karṇikāsanāye namaḥ, om dharmāye namaḥ, om jñānāye namaḥ, om | vairājñāye namaḥ, om urddhachandāye namaḥ, om ardhachandāye namaḥ, | indrādīpūjā, | om indrāye namaḥ, om agnaye namaḥ, om yamāye namaḥ, om nairṛtyāye namaḥ, om varu | ṇāye namaḥ, om vāyavyai namaḥ, om kuverāye namaḥ,

om īsānāye namaḥ, om anantāya | namaḥ,
om brahmaṇe namaḥ. ādityādigrahapūjā, om
ādityāye namaḥ, om so | māya namaḥ, om
bhaumāya namaḥ, om budhāye namaḥ, om
brhaspataye namaḥ, om śukrā | ye namaḥ,
om śaniścārāye namaḥ, om rāhave namaḥ,
om ketuve namaḥ, om janmane namaḥ,

p. 4

kalasapūjā, om gaṅgāye namaḥ, om
yamunāye namaḥ, om godāvaryai namaḥ,
om XXI | sarasvatyai namaḥ, om sapta-
sāgarabhyo namaḥ, om sampūrṇakalaśāya
'mrteśvarī | śaktisahitāya namaḥ, sagona
(dhaupaṭṭu)pūjā, om aśvatthāmnena namaḥ, om |
balaye namaḥ, om vyāsāye namaḥ, om hanu-
mate namaḥ, om vibhīṣaṇāye namaḥ, | om
krpācāryāye namaḥ, om paraśurāmāye
namaḥ, om mārkaṇḍe namaḥ, gaṇeśapūjā, |
om gaṇapataye namaḥ, om heramvāye
namaḥ, om muśakavāhanāye namaḥ, om
lambodarāye nama | om ekadantāye namaḥ,
om unampacāsavighneśvarāye namaḥ,
om gogrāsapūjā, | om nandāye namaḥ, om
bhadrāye namaḥ, om sumanasāye namaḥ, om
suśīlāye namaḥ, | om surabhyai namaḥ, om
pañcagomātrkebhyyo namaḥ, kaumārīpūjā, om
brahmānyā | dy aṣṭmātrkābhyyo namaḥ, om
raktalocanāye namaḥ, om mayūravāhanāye
namaḥ om sena | dhipataye namaḥ, pañca-
balipūjā, om asitāṃgabhairavāya namaḥ,
om rurubhairavāya | namaḥ, om śveta-
bhairavāya namaḥ, jolānhekampūjā, om
īndrave⁵²² namaḥ, om candra | mase namaḥ
om śaśāṃkakāma namaḥ, sinhamūpūjā,
sarvalakṣmai namaḥ, om viśvalakṣmai

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namaḥ, om dhānyalakṣmai namaḥ, om
iṣṭalakṣmai, pāncāyena pūjā, om sūryāye |
namaḥ, om nārāyaṇāye namaḥ, om
śadāśivāye namaḥ, om grhalakṣmai namaḥ,
om iṣṭa | devatāye namaḥ, om varuṇanāgāya
namaḥ, om pāncāyanebhyaḥ namaḥ,
sinhabaṭṭapūjā, | vara va vadhū svastikāsanasa

phetuke, nimhesitaṃ kalaśe saṃkṣipta pūjā yāke, |
gṛvay 10 svāṇmālā vadhu naṃ jvaṃkā varayāta
svaka cāka hulā varayāta svā | mālā kokhāyake
(svayamvara yāye) svasti no mimītām aśvinā
bhagaḥ [RV 5.51.11], | tryamvakaṃ yajāmahe
sugandhiṃ puṣṭivardhanam [VS 3.60], gṛvay
lava lhāye, varaṃ nhāpā ja | va lhātaṃ svapatiṃ
naṃ sinha kayā kalaśakhe chāye, thamaṃ naṃ
tiye, vadhuyāta | chāyake, sinduraṃ sarva-
siddhārtha siraśā dhāryate tvayā, svāmito
dirgha | m āyu tvaṃ putrapautra śivaṃ
kuru, alaṃkāra biye, svagaṃ biye, yad adya ka
[VS 33.35] | sinha tike, dhau svagaṃ tike, om
dadhikrabṇo adāriṣa jiṣṇorsvasya vaji |
naḥ, surabhi no muśā karatpra ṇa āyumuṣi
tāriṣat [VS 23.32], siphāṃ luke, ārati cyāke, |
tāy abira hole, om manojūtir juṣatām ājasya
brhaspatir yajñam imaṃ tano | tvariṣṭaṃ
yajñam samimaṃ dadhātu viśvadevāsa
'ida mādayaṃ tāmo 'īpratiṣṭhaḥ [VS 2.13]
su | pratiṣṭhā varadā bhavantu, brāhmaṇa-
pūjā nikhe pākheṃ yāye, | dakṣiṇā chāye biye,
āśirvāda, sūrya sākṣi thāye, | iti svayamvara vi-
dhi samāpta,

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pitabiyeyā vidhi

nhāpāṃ dyoyāta gṛvaymha 10 bhāga taye, guru
· prohiṭaṃ kāye, ale maṃ | bau bāhikaṃ, thakāli
niseṃ gṛvay kāye, dhau svagaṃ nakiṃ naṃ biye,
sinha | tike, yad adya ka [VS 33.35], svagaṃ
tike, om dadhikrabṇo adāriṣa jjiṣṇorasvasya
vā | jinaḥ surabhi no muśā karatpra ṇa āyumuṣi
tāriṣat [VS 23.32], svāṇ chuke, yāḥ pha-
lani yā [VS 12.89] | nakiṃ naṃ thamaṃ naṃ
sinha tiye, cipaṃ thiyake, bau biyeke, sūrya
bo kalaṃ bva taye, | nakiṃ naṃ cīpa mosegu,
kvatayā svagaṃ biyake, tāy hole, om mano jūtir
juṣatā | mājasya brhaspatir yajñam imaṃ
tano tvariṣṭaṃ yajñam samimaṃ dadhātu
viśvedevā | 'idam ādayaṃ tāmo 'īpratiṣṭhaḥ
[VS 2.13] supратиṣṭhā varadā bhavantu, | dyo
bhāga tayāgu gṛvay yāta pūjā yāye, brāhmaṇapūjā,
nikhe | pākheṃ dakṣiṇā chāye biye, dayampau

⁵²² Read: indave.

bvaye, tuti vaggī nhyāke, | bau naṃ jvalānhekaṃ kāye, māmaṃ sinhamū kāye, pājuṃ lukuṃ chinā pita biye, | tti pita biye vidhih, | dayapau bvaye bale vānagu śloka, | kasturī raupā pūgaṃ ca durvākṣatasamanvitam, jāmāturāśisaṃ ca iva puṣpam eka pragrhyatām,

4b Rules for the Svayaṃvara

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Rules for the Svayaṃvara

First, one should sprinkle some water three times (to the face and mouth). Offer *tikā* (reciting) *yad adya kac ca* (VS 33.35). Offer flowers (reciting) *yāḥ phalinīr yā* (VS 12.89). Make the ritual decision (reciting) **Hari Om, all that is the truth, Om Viṣṇu.** (Repeat) it three times. **I salute to *nanva*; Today etc.; of the lineage named (such and such); for the worship of the flasks in the svayaṃvara marriage ritual of my daughter named (such and such), I hand over the kamaṇḍalu vessel (and) the flower container, salutations.** (The patron should) continue touching the worship plate. (Recite) **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 obstacles be pacified, (may) there be universal peace and auspiciousness, (may you attain) long life, (many) son(s), (fulfilment of) desires, increase in wealth and progeny.**

(The patron should) pass the ritual plate over (to the priest). Make the ritual decision again for the *sūryārgha* (reciting) **Today etc.; of the patron named (such and such) belonging to the lineage (named such and such); for the worship of the flasks in the svayaṃvara marriage ritual of my daughter named (such and such), I offer the arghya water to the glorious Sun, salutations; ā kṛṣṇena rajasā** (VS 33.43). One should worship the *sukunḍā* lamp (reciting) **To Bhāskara**

(I offer) the sandalwood (paste), unbroken rice grains (and) flowers, salutations, incense, salutations, light, salutations.

Now, the rules for worshipping (with) the fragrant material. One should draw a *maṇḍala*, pay homage to the guru(s), make mental commitment, worship the *arghya* water container, worship the self and

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perform the ritual bathing (with the water from) the flasks (reciting) *devasya tvā savituḥ* (VS 1.10); *svasti na indro* (VS 25.19); *payah prthivyām* (VS 18.36) and so on. Apply the vermilion (reciting) *yad adya kac* (VS 33.35); *tvam yaviṣṭha dā ...* (VS 68.2). (Give) the sacred thread (reciting) *yajñopavītaṃ paramaṃ pavitraṃ ...* (PG 2.2.10a). Offer flowers (reciting) *yāḥ phalinīr yā* (VS 12.89).

One should worship the doors (reciting) *tat tvā yāmi ...* (VS 18.49); *devasya tvā savituḥ* (VS 1.10); *gaṇānām tvā gaṇapatiṃ* (VS 23.19); *bṛhaspate ati yadaryo ...* (VS 26.3); *catvāri śṛṅgā trayo ...* (VS 17.91); *dvāro devīr anv asya ...* (VS 27.16); *hiraṇyagarbhaḥ samavarttatāgre ...* (VS 13.4); *sapta ṛsayah pratihitāḥ ...* (VS 34.55);

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brahma yajñānaṃ (VS 13.3), *viṣṇo rarāṭam asi* (VS 5.21); *namaḥ śambhavāya ca* (VS 16.41); *ājighra kalaśaṃ mahyā ...* (VS 8.42). (Thus are) the rules for worshipping the very auspicious doors; this all fulfils the rules (of the) door worshipping.

(Recite) **Om, to Gaṇapati, salutations; Om, to the guardian of the door, salutations; Om, to the territory-protecting deity, salutations; Om, to the power of the vessel (ādhāraśakti)⁵²³, salutations; Om, to the seat of Ananta (i.e. Viṣṇu), salutations; Om, to the seat of the lotus, salutations; Om, to the seat of the leaf, salutations; Om, to the seat of the filament, salutations; Om, to the seat of the pericarp, salutations; Om, to the**

⁵²³ Cf. Dkv₁ 13v (Gutschow / Michaels 2008: 222).

right conduct (*dharma*), salutations; *Om*, to Gaṇapati, salutations; *Om*, to the knowledge (*jñāna*), salutations; *Om*, to the freedom from worldly desires (*vairāgya*), salutations; *Om*, to *urddhachanda*⁵²⁴, salutations; *Om*, to *ardhachanda*⁵²⁵, salutations.

Worship (of ten deities of directions) starting with Indra (reciting) *Om*, to Indra, salutations; *Om*, to Agni, salutations; *Om*, to Yama, salutations; *Om*, to Nairṛti, salutations; *Om*, to Varuṇa, salutations; *Om*, to Vāyu, salutations; *Om*, to Kubera, salutations; *Om*, to Īśāna, salutations; *Om*, to Ananta, salutations; *Om*, to Brahman, salutations.

Worship of the planetary deities beginning with Āditya (reciting) *Om*, to Āditya, salutations; *Om*, to Soma, salutations; *Om*, to Bhauma, salutations; *Om*, to Budha, salutations; *Om*, to Brhaspati, salutations; *Om*, to Śukra, salutations; *Om*, to Śaniścara, salutations; *Om*, to Rāhu, salutations; *Om*, to Ketu, salutations; *Om*, to Janman, salutations.

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Worship of the flasks (reciting) *Om*, to Gaṅgā, salutations; *Om*, to Yamunā, salutations; *Om*, to Godāvarī, salutations; *Om*, to Sarasvatī, salutations; *Om*, to Seven Oceans, salutations; *Om*, to all the flasks together with Amṛteśvarī and Śakti, salutations.

Worship of the *dhaupati-svagā* (reciting) *Om*, to Aśvatthāman, salutations; *Om*, to Bali, salutations; *Om*, to Vyāsa, salutations; *Om*, to Hanumanta, salutations; *Om*, to Vibhiṣaṇa, salutations; *Om*, to Kṛpācārya, salutations; *Om*, to Paraśurāma, salutations; *Om*, to Mārkaṇḍeya, salutations.

Worship of Gaṇeśa (reciting) *Om*, to Gaṇapati, salutations; *Om*, to Heramba, salutations; *Om*, to the one with mouse (as) vehicle, salutations; *Om*, to Lambodara, salutations; *Om*, to Ekadanta, salutations; *Om*, to the Forty Nine Vighneśvaras, salutations.

Worship of the *gogrāsa* (reciting) *Om*, to Nandā, salutations; *Om*, to Bhadrā, salutations; *Om*, to Sumanā, salutations; *Om*, to Suśīlā, salutations; *Om*, to Surabhi, salutations; *Om*, to Five Mother Cows, salutations.

Worship of Kaumāri (reciting) *Om*, to Eight Mother Goddesses beginning with Brahmāṇī, salutations; *Om*, to Raktalocanā, salutations; *Om*, to the one with peacock (as) vehicle, salutations; *Om*, to the lord of armies, salutations.

Worship of the five *balis* (reciting) *Om*, to Asitāṅga-Bhairava, salutations; *Om*, to Ruru-Bhairava, salutations; *Om*, to Śveta-Bhairava, salutations.

Worship of the mirror (reciting) *Om*, to the Moon, salutations; *Om*, to Candramas⁵²⁶, salutations; *Om*, to the Hare-marked (i.e. the Moon), salutations.

Worship of the vermilion container (reciting) To Sarvalakṣmī, salutations; *Om*, to Viśvalakṣmī,

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salutations; *Om*, to Dhānyalakṣmī, salutations; *Om*, to Iṣṭalakṣmī, salutations.

Worship of the Pāñcāyana deities (reciting) *Om*, to the Sun, salutations; *Om*, to Nārāyaṇa, salutations; *Om*, to Sadāśiva, salutations; *Om*, to Gṛhalakṣmī, salutations; *Om*, to the tutelary deity, salutations; *Om*, to the serpent Varuṇa, salutations; *Om*, to Pāñcāyana deities, salutations.

Worship of the vermilion container. Let the bride and the groom be seated on the *svastika* seat. Let them perform a short worship of the flask (in the front). Holding ten betel nuts together with a flower garland, let the bride circumambulate the groom three times and hang the flower garland around the neck of the groom (i.e.,) let *svayaṃvara* be done. (Recite) *svasti no mimītām* (RV 5.51.11); *tryambakam yajāmahe* (VS 3.60). Let (the bride) give the betel nuts (to the groom).

⁵²⁴ *ūrdhvacandra*?

⁵²⁵ *adhaścandra*?

⁵²⁶ The deity of the moon, one of the eight Vasus.

Let the groom first offer the vermilion to the flask using three fingers of his right hand. Let him apply a *tikā* to himself. Let him offer the vermilion to the bride (reciting) **For the sake of accomplishment of the vermilion, keep it in your head. May your husband live long, make your son's and grandson's lives auspicious.** Let (him) offer ornaments to (her).

Give *sagā* (to the couple, reciting) *yad adya kac* (VS 33.35). Put vermilion marks (on their foreheads), put marks with the yoghurt (on their temples, reciting) *dadhikrāvṇo akāriṣaṃ ...* (VS 23.32). Pour ritual fruits, flowers etc. from the measuring vessel, wave lamp and throw the mixture of the popped rice and the vermilion (to the couple, reciting) *mano jūtir juṣatām ...* (VS 2.13); **Be firmly standing and granting wishes.**

Worship the Brahmins from both (the bride's and the groom's) sides. Offer *dakṣiṇā* (to the deity) and give *dakṣiṇā* (to the Brahmin). (Give) blessings. Release the Sun as the witness. Here ends the rules for *svayaṃvara*.

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Rules for Giving (the Daughter) Away

First, put ten portions of betel nuts for the deities. (Then) the priest should receive (the

betel nuts). Then, except for the father, (the members of clan) starting from the eldest should receive (the betel nuts). The *nakhī* should give *sagā* of yoghurt. Put vermilion marks (on their foreheads, i.e. *tikā*), put marks with the yoghurt (on their temples, reciting) *dadhikrāvṇo akāriṣaṃ ...* (VS 23.32). Fix flowers (one above the right ear of the groom and one on the head of the bride, reciting) *yāḥ phalinīr yā* (VS 12.89). The *nakhī* herself should receive a *tikā*. The couple should be fed (a joint meal). (Then,) let the *bali* be offered. Let the portions of food be separated for the Sun and for Kalādyah. Let *sagā* be offered (to the couple) from the *kvataḥ*⁵²⁷, let popped rice be thrown (reciting) *mano jūtir juṣatām ...* (VS 2.13); **Be firmly standing and granting wishes.**

Worship the betel nuts that have been placed for the deity. Worship the Brahmin(s). Offer *dakṣiṇā* (to the deity) and give *dakṣiṇā* (to the Brahmins). (The groom's side should) display the *dayampau*⁵²⁸ and put an anklet to the bride's feet. The father (of the bride) should carry the ritual mirror and the mother should carry the vermilion container. (Then) the (bride's) maternal uncle should give her away by carrying her on his back. Here ends the rules for giving (the daughter) away.

⁵²⁷ A large *pūjā* plate made of brass.

⁵²⁸ Kind of religious certificate for keeping a vow.

5a Vajrayāna-pūjāvidhi-saphū (VPS)

Vajrayāna Pūjāvidhi Saphū, part (bhāga) – 2, ed. Buddha Ratna Vajracārya; published by Vajracārya Pūjāvidhi Adhyayana Samiti, Nyākhācuka, Lalitpur, V.S. 2065 (2008 AD), pp. 47-63. The booklet on yellow paper. All the pages are laminated. Spiral bound. The abbreviated mantras are cited fully in the Appendix I.

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varabandhana (kalyā nhyākegu) vidhi

[there are drawings of a *maṇḍala* and a *sukunḍā*]

nhāpāṃ pāḥlape sinhalam aṣṭadalapadma
cvaye, | mhyāmacāyāta pūrva svacakaṃ taye,
sukunḍā cyākā nhyone taye | sūryyārga yāye
dhumkā nasalā biye, pūjābhāḥ saṃkalpa yāke, |
jāki kayā binti yāke, vākya, gurubuddha, gu-
rudharma, guru | saṃgham tathaivaca tyādi,
vandeśrī tyādi [BuSto 80 = Vajrasattva-
stotram], laṃkha śodhana yāke, | om guru ājñā,
om vaṃ vajrodake tyādi, lapte deva yāta |
snāna yāke, yatmaṃgalaṃ tyādi, svāṃhale
sinhalam om chagaḥ | cvayā nhāyakaṃ kyane
pratibimba tyādi, abhiṣeka kāye, | abhiṣekaṃ
mahāvajram traidhātuka namaskṛtaṃ
tyādi, deva thiyātaye, | om vairocana prab-
haketu tyādi, jāki laḥ pādārga taye, | bhaga-
van śrīmat śrīśrī cakrasamvara vajravārāhī
devadevī | bhāṭṭārakāya caraṇakamale
pādyācamanārgam pratīccha svāhā,
svāṃhale bvaṃ, om cakrasamvarāya svāhā, om
ḍāknyai svāhā, om | lāmāyayai svāhā, om
khaṇḍorohāyayai svāhā, om rūpīyayai

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svāhā, om vajrakarotakāya svāhā, om sa-
maya karotakāya | svāhā, om visamaya
karotakāya svāhā, om samaya | visamaya
karotakāya svāhā. om vajravārāhyai hum |
phaṭ svāhā, om hrīm yām yāminyai hum

phaṭ svāhā, om hrīm mom | mohinyai hum
phaṭ svāhā, om hrem hrīm sañcārinyai hum
phaṭ | svāhā, om hum hum santrāsinyai hum
phaṭ svāhā, om phaṭ 2 | caṇḍikāya hum phaṭ
svāhā. pañcopacāra pūjā, sinha | jajamkā svām,
naivadya, phalaphūla, dhum, mata, dakṣiṇā, tāy
vākya | sahita yānā chāye, tota cakrasamvara
vajravārāhīyā, thana | kotahyāgu saṃgha biye,
svasti vākya, lumkāmiyāta hāta | pūjā, kalyā
nhyāke, marikasi laḥlāhāye, hokhanake, mari |
likāye devayāta gva 1 chāyke, gurujuyāta 1,
thakāliyāta | 1, nakim 1, naku 1, nakim 1, lami
1, lumkaḥmi 1, mān bau 2, | jyāpunī 1 thuli
dhumkā guru pūjā, dakṣiṇā kāye,

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svayambara vidhi

[there are drawings of the ritual implements
including *khāyphā*, *mohanī*, *nhaskaṃ*, *skaṃdhau*,
kalaśa, *gogrāsa*, *sinhamā*, *sinha*, *thapīm*, *mata*,
gurumaṇḍaḥ, *pañcagavya*, *mantrapātra*]

om namaḥ śrī vajrasattvāya, | svayam-
bara vidhi māha, | nhāpāṃ yajña vā kalaśa pūjā
yāye, sūryyārga, guru | pādārga, pañcaga-
vya śodhana yāye, kāye biye dhumkā pūjābhāḥ |
saṃkalpa yāye kārāṇa dānapati yajamānasya
yathāśāstroktā phala | prāpti kāmānārthe
asmina dine tasya suputrī amuka nāma |
dhyeyasyā svayambara sindūrārohaṇa
śubhāvivāha karmaṇī, svabhāva | puja, guru
maṇḍala dane, kāyabhāḥ puja, mālasā mohanī |
phaye, jajamāna yāta sinha tanake, rahasya
maṇḍala danake, | rahasya ki kāye, samādhi dane,
kalaśa thāpam dakoṃ puja yāye | dhunakā yajña
jusā jñānāhuti taka yāye,

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thana strī puruṣa yāta baliṃ piyā hayā phaytuke, |
pañcagavya biye, guru maṇḍala danake, ni...
ma... tā..., | thana nimha strī puruṣa yāta jāki
jvanake, prārthanā, | vākya, om bodhivajreṇa,
buddhānām yathā datta mamāmaha, |
mamāpitārānārthāya khavajrāya dadā-
hime, śatākṣara bvaṃ, | kanyādāna mudrā coye,

varayāta javagu lhātī strīyāta khavagu | lhātī.
vākya, iyaṃtya dhāraṇī samyaksevyā bud-
dhe | prakalapitā, cakra karma prayogena
sampādaya satsukham, | thana jyonālap-
te byāḥ chagva pvacinā mhyāymacāyā | lhātī
tayā māṃmha, baumha naṃ mhyāymacāyāgu
lhāḥ jvanā | varayāta dāna biye, vākya, **adhya**
dānapatityādi, mama putrī | amuka nāmnī,
śubha lagne, śubha dine, śubha rātrī, sud-
hana | kumara svarupa varebhyaḥ ahaṃ
dadami, thuli baumhaṃ dhāye. | varam dhāye,
dadasva 3, | thana mudra likāye, vākya, iyaṃ
tāthāgatā mudra | jñānaloka prabhākari,
grhitvā pānināpānī buddha kṛtya | pravartitā
yena jñānena, satyena, prajñopāyāt
maṇḍalaṃ kāmā tvam | paripurayet, vidhyā
vratādika karma tathatā jñāna labdhayet, |
nīscintya bhavadāt kanyā dānaṃ vidhiyate,
tathatā jñānasapatnī | pativratātsā sukhāt-
mane, putrāya bhavatā datāṃ mayā kanyā |
subhodayāt, | guru naṃ kalaśābhiṣeka biye,
thana svāmāḥ jvanā svacāḥ | cālā kokhāyeke,
svasti vākya, om a āḥ ṣoḍśasvara |

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dvātraṃṣatānubyañjana graṇṭhimālā vi-
niskandhe svāhā, gway | chamhū naṃ biye,
bhopuye, | puruṣayā cinha biye, thāsasaṃ tay,
varanaṃ sinhamū yāgu | sinha siṃcu chāye,
udyātā vākya, jvālā nhāykan kyane, | pratio-
imba vākya, saganam biye, sipham luye, maṇḍal
visarjana | yāke, bhuyū hāmo duye, yoyokāgni
āhuti biye, mūla pūrṇā | yāye, cetakāye cākāḥ
puja, digu bali biye, rahasya danake, | kigaḥ tine,
guru puja, dakṣiṇā, pañcākūśa chāye, śatākṣara, |
visarjana yāye, sagan, sinha, mohanī kokāye,
sagan tanake, | deva guru, strī puruṣa yāta tike,
svayambara dakaṣiṇā kāye, khāy | kvakāye, guru,
thakālīm prabhiti, pañcākūśa kāye. |

thuli svayambara jula,

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mhyāymacā biyā choyegu vidhi |
om namaḥ śrī vajrasattvāya, |

thana mhyāymacā payanaṃ biyegu vidhāna
jula. | nhāpāṃ candramā bicāra yāna thāsaya
taye, lapte padma coye, | nhāpāṃ sūryyār-
gha yāye, padma cvayāgu lapte cakrasamvara,
vajravārāhī | svarupaṃ puja yāye dhūṃkā gway
chamhū āgaṃ chāye, jvaḥ kotaḥ | yāgu sagan
biye, **svasti vākya yāye, thana thāybhu tayeke, |**
lapte lamkhanam hāyāke, dyaḥ chāyeke, khyem,
nyāṃ lamhāye, thvam, | aylā naṃ cipam thiyeke,
maṃgalāṣṭa gāthā bvane, bhojana yāke |, kvāki
sāyā biye, nusike, kalaṃ vāke choye, gway | sāyeke,
guruju, thakālī nakīm, nakunakīm, jahāna
parivāra | sakasiyāṃ gway kāye, thana kutumpati
gway biye, mham putu | gway naṃ biye, nhāykan
sinhamū kvasaḥ biye mākvah biye, chem | yāgu
sagan biye, nyāsaḥ bātā lahāyāye, bicāḥ kham
lhāye, |

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mhyāymacāyā pākhem bicāḥ kham lhāygu
bhavatām agre asmākaṃ kiṃcit vārtā
prārthayāmi śrūyatām | vacanaṃ mama,
āyatā vandhu vargādya etarhi bhavatā
yathā, | najānāti ca me kanyā kiṃmapi
sukha duḥkhayo, | artha, | chapinigu agre cvanā
jimisaṃ, chagū kham binti yāye | tyanā nyanā
bijyāhum, jimigu kule ati naṃ sundarīmha, śīla |
svabhāvaṃ saṃyukta juyā cvamīmha putrī cham-
ha dayā cvana, thva kanyā | svayāta dāna yāye
dhakāḥ jimisaṃ kalpanā yānā juyā, | chapinigu
kulesa naṃ kula dīpaka juyā cvamīmha atyanta he
buddhi | sahitamha kula putra chamha du dhāḥ
gu kham nyanā, thvahe putra jhīta | lāyakamha
khāḥ dhakā, jimisaṃ chaoini putrayāta kanyā
dāna | yānā, chapini naṃ kanyā chamhayā lāgi
sakala istamitra | vandhuvarghapim mūmkā
thaumyā dine (rātrīsa) dāna kāḥ bijyāta, jimisa
naṃ mana ānanda yānā dāna yānā, tara thumha
kanyā | chumhe saḥ syūgu makhunī chapimsaṃ
bhinakaṃ pratipāla yānā tayā | bijyāhum, |

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mijamyā pākheṃ bicāḥ khaṃ lhāygu bha-
vatāṃ agre kiṃcit vārtā prārthayāmi
śrūyatāṃ vacanaṃ mama, | chalapolayā nhy-
one chuṃ chagū khaṃ bintiyāye tyanā nyanā
bijyāhuṃ, | sutāya naṃ śuddha kulādhīpāya
asmat kule bhūrī sulakṣaṇāya, | putrī ca te
citta sukhābhilāṣiḥ vayaṃ sudrṣṭvā vaha-
va praharṣā, | sati samānāntu tathā mayā
yātāṃ, yācanārtha mihamā gatosan, |
artha, | jīmisa naṃ chagū khaṃ binti yāye tyanā
nyanā bijyāhuṃ, | jimi putrayāta naṃ śuddha
svabhāvagu śīlaṃ saṃyuktamha, pavitrugu | kule
janma juyā cvaṇmha, strī gana du dhakā kalpanā
yānā | juyāgu bakhate jimi putrayā bhāgyaṃ
chapinigu kule mile jula, | atyanta harṣamāna
yānā, chapinigu kule sakala iṣṭamitrādi | muṃkā
kanyā dāna kāḥvayā, jimigu upare āpālaṃ
dayā kṛpā | tayā thaṃyā dinasa putrī dāna
yānābijyāta, kula prakāśa yānā | biidhayāgu icchā
dumha, putrayāta lātkamha chapini mhyāymacā |
naṃ mānu yaśodharā samāna satyadharmme
cvaṇeguli samartha dumha, | thatthiṃjāmha putrī
jimi putra yāta dāna yāye dhuṃkala. jimi naṃ |
mana atyanta harṣa citta prasanna yānā dāna
kāyedhuna, thaninisyem | chaḥpini mhyāymacā
jimigu kule bhaumacā jvī dhuṃkala, chaḥpisaṃ |
chuṃ he dhandā kaya bijyāye mvāḥ, |

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bhaumacā lasakusa yānā dukāyegu vidhi

nhāpāṃ baṃthilake, gurujūṃ potāsaṃ cvaṃ,
bhaumacā svastikasa | thane athavā nimhaṃ
nāpaṃ taye, nhāpāṃ thakāli nakiṃnaṃ kalaśa |
yāta javenaṃ khavenaṃ, laḥ chatulu 2 taye, ale
bhaumacāyāta | nimhasita naṃ nasalā biye,
tiṃpvānaṃ cyāke biye, gurujūṃ | vākya bvane,
om ācamanaṃ praticcha svāhā, miṃsalicā |
nhyone taye, pijāsa mata tayā salikhe taye, |

om āḥ jvala 2 jvālaya 2 huṃ phaṭ svāhā, |
miṃsali naṃ piyāva taye, | **om āḥ vajra**
rakṣa sarvāvaraṇa mallāpanaya svāhā, |
ikā paḥkā naṃ piyāva taye, | **om āḥ sarva**
papa vighnamārāṃ bhasmi kuru huṃ phaṭ

svāhā, | pijā naṃ piyāva taye, | **om āḥ vajra**
punya jñānasambhārān ghoṣaya 2 huṃ phaṭ
svāhā, |

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svāṃ jākiṃ piyā taye, | **om āḥ vajra sarva-**
karma kleśopakṣeśa śānti kuru huṃ phaṭ |
svāhā, | mata chapvāḥ cyākā piyā taye, | **om āḥ**
bhara 2 saṃbhara 2 indriya bala viśodhane
ruru cale huṃ phaṭ svāhā, | (śaṃkha) laṃkha
chatulu taye, | **om puṣpa śaṃkhodakārghaṃ**
praticcha svāhā, | nirāñjana salicā naṃ toye, |
tuṣṭā sarvārtha siddhi vimala sumana
sumamgalaṃ vōdisantu, | thana mataphaṃ,
tācāṃ toye, ye dharma ityādi, | tācāṃ chyomne,
bvahale, culyāy thiye svakāḥ, vajra rakṣa | huṃ,
thakāli nakiṃ naṃ kotaḥ jvānā javāṃ khavaṃ
kalaśa puja | yāye, thanaṃli nimhesita naṃ dhau-
sagaṃ biye, gurujūṃ svasti | vākya yāye, sinha
tike, thakāli nakiṃ, nakū nakiṃ yā naṃ | sinha
tiye, samalikachiṃ yāta naṃ sinha tike, thanali
sipaṃ | luye, nhāpāṃ kalaśa yāta, ale nimhasiyā
chyom lōākā | sipaṃ luye, ye dharma ityādi, |
thana naku nakiṃ naṃ laḥ dhāḥ hāyekā vāni,
thakāli nakiṃnaṃ | tācāṃ gācvāḥ jvānā sālā yaṃ-
kegu jula, | thuli lasakusa yāyegu vidhi jula, |

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bhaumacā hoṃkegu vidhi | om namaḥ śrī
vajrasattvāya, | thana bhaumacā hīṃkegu,
nhāpāṃ candramā kāla bicāra | yānā svas-
tisa phetuke, guru maṇḍala danake, ni... ma...
phaṃ... tāṃ..., | siṃcuchāyeke, sagaṃ biye,
svasti vākya, siṃphamluye, | keṃyāgu demāsa
padma coye, jvālā nhāykarṃ naṃ taye, māṃ, |
bhau nimhasinaṃ demā joanake, gurujūṃ
kalaśa nigolaṃ chagaḥ | yāmā biye, strī yāgu
lhāḥ dyone taye, gvay 10 gva, | dakṣiṇā taye,
mijaṃ yāgu javagu lhāḥ tale taye, nimhasiyāgu |
chyom lōāke, thakāliṃ kalaśa laṃkha hāyeke,
hāmo, kūsa | dakṣiṇā tayā jonakaṃ taye, vākya,
adya mahādāna nimitta | kāye, **tasmin dine**
sindurārohaṇa sahabhojana karma kriyā |
nimityarthaṃ kanyādāna saṃkalpa siddhi-
rastu, iyaṃ tāthāgatā mudra | jñānaloka

*prabhākari, grhitvā pāṇināpāṇi buddha
kr̥tya | pracartitā yena jñānena, satyena,
prajñopāyāt maṇḍalaṃ kāmā tvam pari-
purayet, thira bhava. |*

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*thana bhaumacāyāgu gṛvay chamhū āgaṃ taye.
thana bhāta | yāta svām mālā jvanā svacākala
ulā va kokhāyke, gṛvay chamhū | naṃ biye, tuti
bhopuye. thana gurujum gṛvay kāye, thakāli |
nakim, nakū nakim gṛvay sāyke, jahānapinta
sāyke, | biyamākvahsita biye, māṃ, bau yāta biye.
mijamyā pākhem | gṛvay chamhū bhaumacāyāta
biyā lamiyāta sāyeke. thana | thāybhu taye, sahab-
hojana yāke, siṃghinī byāṃghinī taye, | nasalā
biye, nimhatipusyanam dyochāyēke, khyem,
nyā lahlhāye, | thvam, aylā naṃ biye, bhātayāta
tvamke, bhaumacāyāta biye | svakaḥ sāyā biye,
svakaḥ tvanake, thāybhūsaṃ cvaṃgu khyem,
nyām, | mari phukaṃ bachithale, nimhasiyām
bhojana yāye, maṃgala gāthā | bvane, kvā ki
sakatām tayā biye, dhau taye, phalaphūla taye |,
sinkā biye, aylā taye, nusike, gvā gṛvay biye, |
kalaṃ vāke choye, guruju, thakāli nakim, nakū
nakim, lami | thilisiyā bhojana yāye, | thuli
homkegu vidhi jula, |*

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*keśa vandhana (saṃpyākegu) vidhi | om̐ namaḥ
śrī vajrasattvāya, | atha keśavandhana
sindurārohaṇa vidhi māha, | nhāpām kalaśa,
sakahau, gogrāsa, nhāykaṃ sinhamū, monanī, |
sinha, khāy, thāpiṃ, kaumārī, siṃdhinī, mata thu-
li | thāpanā yāye, nhāpām sūryyārg̃ha yāye, guru
pādārg̃ha, aṃguṣṭhābharāṇa | kāye, pujabhāḥ
saṃkalpa yāke, vākya, om̐ siddhirastu | ityādi,
om̐ mano bhagavate puṣpaketurājāya
ityādi, adya | mahādāna, dānapati yaja-
mānasya ityādi, yathā 2 nāma | dhyeyas-
ya śubhaviṇāha karmaṇe keśavandhana
sindurārohaṇa nimityartha |*

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*śrī sampūrṇa kalaśa maṇḍala madhye
virājita śrī vairocanādi | pañcabuddha*

*gaṇeśa mahākāla āyuvṛddhi pañca-
gomātā vasundharā | śrī lakṣmī cakrasaṃ-
vara vajravārāhī śrī kaumārī siṃghinī |
byāṃghinī ānandā, bārunī, vaiśvānara
sakala devadevī | suprasannadvārāt ya-
thāśatta paṃcopacāra puja karma kriyā
nimityarthaṃ | idaṃ kamaṇḍalu puṣpa-
bhāṇḍaṃ saṃkalpayāmyahaṃ. pujabhāḥ |
lahlhanā kāye, ādau kalyāṇa tyādi, svabhāva puja
yāye, | gurumaṇḍala dane, lokapāla bali, bisarjana
yāye, kāyabhāḥ | pūjā, mohanī salī puja devayāta
thiyekā mohanī phaye, | jajamānaṃ sinha 12
kvaḥ tanake, udyātā ityādi, rahasya | maṇḍala
danake, rahasya ki kāye, trisamādhi dane, | kalaśa
pūjā yāye, thāpaṃ puja dhumkā, khāy thāpiṃ |
(bārunī) puja yāye, | thanaṃli kumārī bvaṃ puja
yāye, | kumārī puja yāyeta vajrasa paṃcasūtra
kyaṃkā japayāye. | nhāpām kumārīyā dhyāna
yāye, | raktavandhukasamkāśaṃ eka-
mukha caturbhujā, navayauvana | lāvanyā
hādābharāṇa bhūṣitā, bhujābhyāmḥ vin-
du pātraṃ ca | surā amṛta dhārīṇī apara
bhujābhyām ca śakti kartidharā, | ma-
yuropari samāsīna śira sindūra dhārīṇam,
rattāmvara | dharā devī patākā karna
śobhitā, prabhāte bāla kaumārī | madhyāne
tārunī prabhā, saṃdhyāyām vṛddhi rupī ca
bhāvayet | paramēśvarī,*

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*nyāsa, jāpa yāye, mantra, | om̐ ca bāla
kaumārīyai huṃ, āḥ pā... pu..., bhagavatī |
śrīmat śrī śrī bāla kaumārī devī sighinī,
byāghinī devī | bhāṭṭārakebhyo caraṇa ka-
mala pādyācamanārg̃haṃ pratīccha svāhā, |
svām bvaye kumārī yāta, | om̐ ca kaumārīyai
namaḥ svāhā, om̐ phemphat kaumārīyai |
namaḥ svāhā, om̐ ratnacaṇḍa bhairavāya
namaḥ svāhā, om̐ | varunāya namaḥ svāhā,
om̐ mānanda parvatāya namḥ svāhā, | om̐
karaṇja vṛkṣāya namaḥ svāhā, om̐ vajra
puṣpaṃ pratīccha namaḥ svāhā, | siṃghinī
yāta, | om̐ siṃghinīyai namaḥ svāhā, om̐
siddhimūrtiyai namaḥ | svāhā, om̐ kapālāyai
namaḥ svāhā, om̐ śvetavarnāyai namaḥ |*

svāhā, | *byāghrinī yāta*, | *om byāghrinīyai namaḥ svāhā*, *om byāghrarūpāyai namaḥ* | *svāhā*, *om pītavarṇāyai namaḥ svāhā*, *om vajrapuṣpaṃ pratiṣṭha* | *namaḥ svāhā*, | *pūjā lāṣyā stotra* | *om kaumārī paramāśakti kaumārī rakta bhuvaneśvarī*, | *agne pīṭhe mahādevī kaumārīṃ praṇamāmy aham*, | *om sinha mūrti varam vīram draṃṣṭrākārāla vadanā*, *bhīṣanādi* | *dūtī bhīṣaṇaṃ namaste siṃghinī tava pādayuge*, |

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om byāghrinī pita harita varṇā vartu-la netrā, | *ḍamaru khaṭvāṅga pātra kara byāghrinī devī namaskṛta tava* | *pādayuge*, | *same*, *dhālā*, *mata*, *yedharmā*, *tarpaṇa iyādi*, | *thanaṃli bhaumacāyāta thakāli nakim naṃ baliṃ piyā haye*, | *svastikasa puruṣa nāpaṃ phetuke*, *nimha strī puruṣa yāta naṃ* | *gurumaṇḍala danake*, *ni... ma... tā... toye*, *kvacikaṃ sāyeke* | *biye*, *om mati prakṣāraṇa svāhā*, *nhāpāṃ miṃṇaṃ naṃ thakūcāṃ* | *chenake*, *kakīcā naṃ chenake*, *vākya*, *om keśa chira chira* | *svāhā*, *om keśa saṃsodhane svāhā*.3. | *bhatunatucāṃ siṃcu phāyā saṃnyāgu khaṇṣa yāke*, *vākya*, | *om keśa pañca khaṇḍa bhāgaṃ svāhā*, *nyāgaḥ sapah pyāke*, | *kumārī sūtraṃ 12 tu hinake*, *kumārī sūteakā chyomnesaṃ tiye*. | *bhaumacāyāta tamanācāy coṃgu sinha devayāta svakaḥ* | *tanake biye*, *demāsa sinha tayā nhāyakaṃ tayā bhaumacāyāta* | *jvanake*, *puruṣayā nhy-one demātaye*, *demāsa cvaṃgu nhāyakaṃnasa* | *puruṣayā javagu tuti taye*, *bhaumacāṃ ppuruṣayā tuti sinha svakaṃ* | *chāyake*, *puruṣaṃ thaḥ gu tuti cvaṃgu sinha kaya bhaumacāyāta* | *svakaḥ siṃcu chāyeke*, *chapatā tike*, *nhāyakaṃ kyane*, | *katāṃmari laḥlhānā biye*, | *thaḥchenyāgu sagaṃ biye*, *svasti vākya yāye*, *vastra* | *laḥlhāye*, *mau laḥlhāye*, *kalyā tvake*, *mau nhyāke*, |

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mijaṇnyāta marikasi laḥlhāye, *bhaumacāyāta taumakaḥ laḥlhāye*, | *marikasi hokhanake*, *mhāpāṃ kalaśayāta 1 chāye*, *guruju 1*, | *thakāli nakim 2*, *nakū nakim 2*, | *māṃmha 1 bhaumha 1 lami 1* |

samalikachiṃ 1 puruṣa 1 strī 1, *chusyā*, *musyā*, *kvacikaṃ athehetuṃ* | *bhāga taye sakasitaṃ*, *siphaṃ luye*, *vajrarakṣā taye*, *cākaḥ pūjā*, | *digubali biye*, *rahasya maṇḍala danake*, *kigaḥ tanake*, | *guru pūjā dakṣiṇā*, *paṃcākūśa chāye*, *kṣamāpana yānā*, *sagaṃ*, | *mohanī sinha*, *kokāye*, *devayāta tane tike sakalayāta naṃ tike*, | *kalasābhiṣeka*, *thana kumārī choye*, *bhaumacāyāta nhāyakaṃ* | *sinhamū jvanakā thāna gaṇeśa choye*, *kumārīyā prasāda cīpaṃ thiyakāhaye*, | *gaṇeśa*, *mahāmikāla choye*. *paṃcākūśa kāye*, *khāy*, *thāpiṃ* | *sukuṇḍā thuli pūjā yāye*, *bhojanasa caitya pūjā yāye*, *misābhū yāke*, | *māju*, *bhaumacā nimhasya naṃ dyochāyeke*, *lakhiṃ svako taye*, | *svati vākya bvane*, *vaṃ vaita svakaṃ cīpaṃ thiyeeke*. *kalaṃ* | *choye*, | *thuli saṃpyākegu vidhi jula*, | *sūcaṃ ganaṃ ganaṃ nyāgaḥ sapah pyāke dhumkā ukṛyāta paṃcabuddha svarūpaṃ* | *pañcopacāra pūjā yākegu naṃ calana du*, *hānaṃ puruṣayā javagu* | *tuti kariydemāsa tayā bhaumacāṃ sinha chāykegu vidhi thāy* | *anusāra pāyphū- saṃ...*

5b The Book of the Rules of Vajrayāna Worship

[For abbreviated mantras and *dhāraṇīs* see the Appendix I]

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Rules for *varabandhana* (Binding of the Ceremonial Wristband to the Bride)

First, draw an eight-petal lotus on the leaf-plate using vermilion. Let the bride be seated facing east. Lit the *sukuṇḍā* (and) place it in front (of her). Offer the *arghya* water to the Sun, give water for sipping. Let the ritual decision of the *pūjā* plate be done. Let (the patron) join hands with some rice grains between his palms, reciting, **Homage to the Buddha as guru, to the Dharma as guru, to the Sangha as guru, and in the same manner, to Vajradhara as guru; homage to all such gurus; I salute to you, the glorious Vajrasattva, who is the best guru in the world, and**

who is [the form of] all the Buddhas; who, through various forms, removes the fear of darkness, who took the real form, who lives upon the Mount Meru; who is the base of the Dharma, who is the king of sages, who has the form of the *vajradhātumaṇḍala* with the good fortune of the victorious ones; who is the single form of all happiness, who is having a body that consists of innate joy, and who is the cause of emancipation.

Let purification of the water be done. (Recite) *Om*, guru's permission. *Om*, *Āḥ Hūm Vaṃ*, may the ambrosia water be born in the *vajra* water, *Hūm*, *Svāhā*. Let the deity in the leaf-plate be bathed (reciting) **The auspiciousness that belong to the universal nature lying in the hearts of all beings, to the ruler of the family who do noble acts, to the one who is completely faultless, and to the supreme bliss, may that auspiciousness be with you, [I give you] the most excellent initiation.** Having written the letter *Om* on the leaf of a flower, show (it to the deity considering it as) the mirror (reciting) *pratibimba* and so on.

Perform the ritual bathing (reciting) *abhiṣekaṃ mahāvajraṃ* and so on. Let (the patron) touch the ritual plate (reciting) *vairocana prabhaketu* and so on. Offer rice grains with the water for washing feet (reciting) **To the lotus feet of the great lords triple glorious Cakrasaṃvara and Vajravārāhī, please accept the water for washing feet, the water for sipping and the arghya-water, Svāhā.** Spread flowers (reciting) *Om*, to Cakrasaṃvara, *Svāhā*; *Om*, to Dākinī, *Svāhā*; *Om*, to Lāmā, *Svāhā*; *Om*, to Khaṇḍorohā, *Svāhā*; *Om*, to Rūpiṇī, *Svāhā*;

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Om, to Vajrakoṭaka, *Svāhā*; *Om*, to Samayakoṭaka, *Svāhā*; *Om*, to Visamayakoṭaka, *Svāhā*; *Om*, to Samayavisamayakoṭaka, *Svāhā*; *Om*, to Vajravārāhī, *Hūm Phaṭ Svāhā*; *Om Hrīm*

Yām, to Yāminī, *Hūm Phaṭ Svāhā*; *Om Hrīm Moṃ*, to Mohinī, *Hūm Phaṭ Svāhā*; *Om Hrem Hrīm*, to Sañcārīṇī, *Hūm Phaṭ Svāhā*; *Om Hūm Hūm*, to Saṃtrāsinī, *Hūm Phaṭ Svāhā*; *Om Phaṭ Phaṭ*, to Caṇḍikā, *Hūm Phaṭ Svāhā*.

(Make) five-fold offering. Offer vermilion, sacred thread, flowers, *naivedya*, fruits, incense, light, *dakṣiṇā* and popped rice together with ritual commitments. Recite the praises to Cakrasaṃvara and Vajravārāhī. Here, give *sagā* from the brass plate (reciting) the *svastī* verses. Worship the hands of the goldsmith. Bind the ceremonial wristband (to the bride). Hand over the sweetmeats pot (to the bride). Let her break the pot and take the sweetmeats out. Let her offer one piece (of the sweetmeats) to the lineage deity, one to the priest, one to the eldest male (of the clan), one to the wife of the eldest male (of the clan), one to the second eldest male and one to his wife, one to *lami* of the wedding, one to the goldsmith, one each to the mother and father, one to the farmer's wife (i.e the bride's maid who accompanies the bride). Having done this, (one should perform) the worshipping of the Guru. One should take *dakṣiṇā*.

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The Rules for Svayaṃvara

[Drawings of the ritual implements including containers for diluted yoghurt (*khāyapāh*), soot (*mohanī*), vermilion (*sinhamū*), yoghurt (*skamdhau*), *kalaśa*, *gogrāsa*, beer (*thapīm*), lamp (*mata*), and *pañcagavya* as well as for *gurumaṇḍala*, *mantrapātra*, and mirror (*nhaskam*)]

Om, salutations to glorious Vajrasattva. The rules for *svayaṃvara*. First, perform the fire ritual or the worship of the sacred flasks. (Offering of) *arghya* water to the Sun. (Offering of the water for washing feet of the Guru. Purification with the *pañcagavya*. Having received and offered (the *pañcagavya* to the

patrons), one should perform the ritual commitment of the *pūjā* plate (reciting) **Of the generous patron, for the desire of attaining the result as declared by the śāstra, on this day, in the rite(s) of svayaṃvara, application of vermilion (and) the auspicious marriage of that excellent daughter named such and such ...**

(Perform) *svabhāvapūjā*, *gurumaṇḍala* worship. (Perform) *kāyabhāḥ* worship. If necessary, arrange the making of the soot (*mohanī*). Let the patron offer the vermilion. Let the *rahasyamaṇḍala* worshipping be performed. (The priest should) receive the rice grains of the *rahasyamaṇḍala* worship. (The priest should) perform contemplation (of the deity of the day). (Then,) having worshipped the ritual implements together with the flasks, if fire ritual has to be performed, one should perform up to the *jñānāhuti* oblation.

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Here, having performed the *balīpiyegu*⁵²⁹, the bride and the groom should be brought in to the ritual place and seated. Give *pañcagavya* (to purify their hands), have them perform *gurumaṇḍala* worship. (Perform) *nirāñjana*, wave with the lamp, the measuring vessel and the key.

Here, let the bride and groom hold some rice grains (and) recite the prayer **With Bodhivajra give to me as it was given to the Bud-dhas, give to me for the sake of khavajra (and) my ancestors.** Recite the hundred-syllable mantra (of Vajrasattva). (The priest should) draw the (*svastika*) marks to the right palm of the groom and to the left palm of the bride for the *kanyādāna* (reciting) **This dhāraṇī that has been prepared in the Bud-dha for the service of all, may happiness be accomplished by the achievement of cakra (and?) karma.**

Here, a *bel*-fruit wrapped on a *jyonālapte* leaf should be put on the (left) hand of the bride and then her father and mother should

give her hand to the groom (reciting) **To-day, of the patron etc.; I give my daughter named such and such to the bride who is an embodiment of Sudhanakumāra**⁵³⁰ on the auspicious moment, on the auspicious day, on the auspicious night. This should be recited by the father. The groom should reply (Please) give. Repeat thrice.

Here, (the priest should) remove the (*svastika*) marks (drawn on the palms of the bride and the groom) reciting **This is the seal (consort) of the tathāgata (tathāgati mudra), which produces the splendor of the light of knowledge. Take her hand in yours and commence the task of a Buddha.** *vidhyā vratādika karma tathatā jñāna labdhayet, niścintya bhavadāt kanyādānam vidhiyate, tathatā jñānasapatnī pativratāt sāsukhātmane, putrāya bhavatā datām mayā kanyā subhodayāt.*

The priest should sprinkle with the water from the flask to the couple. Here, the bride, holding a garland of flowers, should circumambulate the groom thrice and hang the garland around his neck. (The priest and others should recite) the *svasti* verses. (The priest should recite) *Om a āḥ ṣoḍśasvara*

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dvātramsatānubyañjana granthimālā vinis-kandhe svāhā. (The bride should) also give him a handful of betel nuts and touch his feet (with her forehead). Give a mark for the man (groom), put it in the proper place. The groom should apply the vermilion from the container (to the parting of the bride's hair, reciting) the verses *udyātā* (etc.). (He should also) show the ritual mirror (reciting) the verse *pratibimba* (etc.). Give *sagā* (to the couple). Pour (flowers, pieces of fruits etc.) from the measuring vessel. Dismiss the *maṇḍala*. Make oblation of white sesame seeds. Make oblations to *yojaka* fire. Perform the main ritual (*mūla pūrṇā*). Take the vermilion (from the container). Perform *cākaḥpūjā*. Offer *bali* to the lineage deity.

⁵²⁹ Lit. "warding off evil spirits": the *nakhī* touches the right shoulder of the groom and the left shoulder of the bride with the pieces of *gvajā*.

⁵³⁰ According to the *Gaṇḍavyūha*, a rich trader, who went on search for *dharma* and encounters Samantabhadra-Bodhisattva. He makes a Bodhisattva vow in front of him, known as *bhadracarīprañidhāna*.

Let (the couple) perform the *rahasya* subritual. (The patron and everyone present should) scatter rice grains (to different parts of the ritual space). Worship the priest. (Give) *dakṣiṇā*. Offer *pañcākuśa*. (Recite) the hundred-syllable mantra. Dismiss the ritual.

Perform the descending of *sagā*, vermillion and the *mohanī* (from the deity). Offer *sagā*. Apply vermillion marks to the (tutelary) deity, to the priest, and to the bride and the groom. (The priest should) take the *dakṣiṇā* of the *svayaṃvara*. Perform the descending of the *khāy*. Starting from the priest, the eldest member and so on, the *pañcākuśa* should be received (by everyone present). Here end the (rules for) *svayaṃvara*.

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The Rules for Giving the Daughter Away

Om, salutations to Glorious Vajrasattva. Here are the rules for giving the daughter away. First, place the (sign of the) Moon (drawn on a plate) at the appropriate place. Draw a lotus on a leaf. First, offer *arghya* water to the Sun. Having worshipped the leaf with the lotus as Cakrasaṃvara and Vajravārāhī, offer a handful of betel nuts to the tutelary deity. Give *sagā* from the *jvaḥkvataḥ*. Recite the *svasti* verses. Place here the plate for the joint meal. (Let the couple) sprinkle some water to a leaf and offer portions of the food to the leaf. Give a (boiled) egg, a (fried) fish, some rice beer, and some wine (to the couple). Recite the *maṅgalāṣṭaka* verses. Let (the couple) eat the joint meal. Add the food items as necessary. (Upon finishing,) let them rinse their mouths. Send (the remains of the food) to *Kalādyah*. (Let the bride) exchange betel nuts (with people starting from) the priest, the *nakhī*, the assistant to the *nakhī*, and all the family members. Here, (she should) give the betel nuts together with the betel nut pouches (*putugvay*) to the clan members. Let her exchange the betel nuts with her maternal uncle also. Give the ritual mirror, the vermil-

ion container and other necessary things as presents (to the bride). Give *sagā* of the house (to the bride). Hand over the *nyāsaḥbātā*. Let the formal talk (between the priests on behalf of the *nāyaka*s) be done (at the crossroad).

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(The Rules of) the Formal Talk for the Bride's Side

(The priest of the bride's family should say) *bhavatāṃ⁵³¹ agre asmākaṃ kiṃcit vārtā prārthayāmi śrūyatāṃ vacanaṃ mama, āyatā vandhu vargādyā etarhi bhavatā yathā, najānāti ca me kanyā kiṃapi sukha duḥkhayo*; standing in front of you, we have a request to make; please listen. In our family, there has been a daughter who is extremely beautiful and endowed with good conduct and right behavior. We had been imagining (of a groom) to whom we could gift the daughter. Upon hearing that there is a respectable youth, a glory endowed with great intelligence, in your family, we decided that this youth is appropriate for us. (Eventually,) we have gifted our daughter to your son. On this night, you have come here together with your beloved ones to receive the gift of our daughter. We too have given you the gift with a joyous mind. But this girl does not know yet anything (about the customs). Please keep her appropriately.

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(The Rules of the) Formal Talk for the Bridegroom's Side

(The priest of the bridegroom's family should say) Standing in front of you, I have a request to make, please listen.⁵³² *sutāya naṃ śuddha kulādhipāya asmat kule bhūrī sulakṣaṇāya, putrī ca te citta sukhābhilāṣiḥ vayaṃ sudṛṣṭvā vahava praharṣā, satī samānāntu tathā mayā yātām, yācanārtha mihamā gatōsma*.

⁵³¹ The translation of the stanza is given in Nevārī; see below.

⁵³² The translation of the stanza is given in Nevārī; see below.

We are also making a request to you; please listen. At the time when we were searching for a lady who is of pure nature and with good conduct and who is born in a pure family, the marriage has been arranged with your family due to the good fortune of our son. With great pleasure we came together with our beloved ones and friends to receive the gift of your daughter. With great compassion, you gave us the gift of your daughter today. (Now) you have given the daughter of yours who wishes to make our family shining, a perfect match to our son and with the capability to remain in the law of truth as Yaśodharā. We have also received the gift (of your daughter) with extreme pleasure. Your daughter is now our daughter-in-law; (so,) please don't worry (about her).

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The Rules for Welcoming the Bride (at the Bridegroom's House)

[Drawing of the seat for the bride and the ritual objects to be arranged in front of her for the welcoming rite]

First, let the ground be painted (with a mixture of cow dung, water and red mud). The priest should make line drawings with the powder of soft white stone. Let the bride stand on the *svastika* or let both (the bride and the groom) be together. First, the wife of the eldest male (of the clan) should drip some water in the flasks of both sides. Then, she should give some water to both for purification. Let the reed-light (*tīpvā*) be lit. The priest should recite **Om, (please) receive the water for sipping, Svāhā.** Let the *salicā* saucer filled with burning coal be brought in front (of the couple). Let the burning wick in the reed-basket be waved and then be placed on the *salicā* saucer (reciting) **Om āḥ jvala jvala jvālaya jvālaya hum phaṭ svāhā.** Wave the saucer filled with burning coal (reciting) **Om**

āḥ vajrarakṣa sarvāvaraṇa mallāpanaya svāhā. Wave (the saucer filled with) mustard seeds (reciting) **Om āḥ sarvapāpavighnam āraṃ bhasmi kuru hum phaṭ svāhā.** Wave the reed-basket (reciting) **Om āḥ vajrapuṇya-jñānasambhārān ghoṣaya ghoṣaya hum phaṭ svāhā.**

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Wave the rice grains and flowers (reciting) **Om āḥ vajrasarvakarmakleśopakleśa śānti kuru hum phaṭ svāhā.** Burn a light and wave it (reciting) **Om āḥ bhara bhara sambhara sambhara indriyabala viśodhane ruru cale hum phaṭ svāhā.** Dribble some water from the conch shell (reciting) **Om, (please) receive the arghya-water of the lotus-conch shell, Svāhā.** Wave with the *nirājana* saucer (reciting) **May you be satisfied, having accomplished all goals, immaculate, charming and auspicious.**

Here, wave the lamp, the measuring vessel and the key (reciting) **Whatever dharma has arisen from a cause, Tathāgata spoke about it and also their cessation; such was the speaking of the Great Śramaṇa.** Touch the head, the shoulder and the elbow (of the bride) with the key three times (reciting) **vajrarakṣa hūm.** The *nakhī*, while holding the *kvataḥ* plate, should worship the flasks of both sides. Then, give *sagā* to both. The priest should recite *svasti* verses. Put *tikā* (in the foreheads of the bride and the groom). Let the *nakhī* and her assistant also put *tikā*. Put *tikā* to the bridesmaid. Then, pour (pieces of fruits, flowers etc.) from the measuring vessel, first to the flask, and then to both (the bride and groom) while their heads are joined. (Recite) **Whatever dharma** and so on (see above).

Here, the assistant of the *nakhī* should stream water (in the front) and she herself, holding the key and the corner of the bride's shawl, should pull her inside the house. Here end the rules for welcoming the bride.

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Rules for the Joining of the Heads (*hvaṃkegu*)

[Drawing of the seat for the bride and the ritual objects to be arranged in front of her for the *hvaṃkegu* rite]

Om, salutations to Glorious Vajrasattva. Here, (the rules for) the ritual of *hvaṃkegu*. First, let the bride be seated on the *svastika* after considering the time and the position of the Moon. Let her perform the *gurumaṇḍala*. Perform *nirājana* and wave the lamp, the measuring vessel and the key. Offer vermilion. Give *sagā*. (The priest should recite) the *svasti* verses. Pour (fruits etc.) from the measuring vessel. Draw a lotus on the bronze plate. Put the ritual mirror on the plate. Let the mother and the father hold the plate. The priest should combine (the water from) both flasks. Let the hand of the bride be kept above (the groom's hand).

Place ten pieces of betel nuts and some *dakṣiṇā* (in the bride's hand). Let the right hand of the groom be below (the bride's hand). Let the heads of the couple be joined. The eldest male should pour water from the flask. One should hold the sesame seeds, the *kuśa* grass and some *dakṣiṇā*. (The priest should recite) the verses **Today the great gift; on this day for the ritual of applying vermilion and the joint meal, may the ritual decision of the *kanyādāna* be successful; This is the seal (consort) of the *tathāgata* (*tathāgati mudra*), which produces the splendor of the light of knowledge. Take her hand in yours and commence the task of a Buddha; be firm.**

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Here, send a handful of betel nuts from the bride to the tutelary deity. The bride, holding a garland of flowers should circumambulate the groom three times and then hang the

garland around the groom's neck. She also should give him a handful of betel nuts. (She should) touch the feet (of the groom with her forehead). Here, the priest should receive betel nuts (from the bride). The *nakhī* and her assistant should receive betel nuts. The clan members and others necessary should receive betel nuts.

Here, place the *thāybhū*. Let the couple have a joint meal. Offer (a portion of the food) to Lioness and Tigress goddesses (*Simhinī* and *Vyāghrinī*). Let (the couple) sprinkle some water for purification. Let the couple offer a portion of the food to the deity (of the house). Give them eggs and (fried) fish. Give (them) also beer and wine. Let the groom drink, and then give (the same) to the bride. Fill it up (with beer and wine) three times. Separate all the food in the *thāybhū* plate into two portions. Let both of them have the food. Recite *maṅgalāṣṭaka* verses (see App. I). Add the food items as necessary. Give yoghurt and fruits. Give a small stick of bamboo (to use as toothpick). Add wine. Let the couple rinse their mouths. Give betel pouches and betel nuts. Send (the remains of the food) to *Kalādyah*. Let the priest, the *nakhī*, the assistant of the *nakhī* and the *lami* be fed. Here end the rules for the *hvaṃkegu* rite.

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The Rules for Binding the Hair

[Drawing of the ritual objects to be arranged]

Om, salutations to Glorious Vajrasattva. Now the rules for the binding of the hair and applying vermilion. First, arrange the flask, the *sagā*-yoghurt, the *gogrās*, the ritual mirror, the vermilion container, the tripod for making the soot, the vermilion, the *khāy* pot, the *thāpim* jar, (the deities) *Kaumāri*, *Simhinī* and *Vyāghrinī* and the lamp.

First, offer water to the Sun. (Offer) water to *Guru's* feet. (The priest should) receive

a finger ring. Let the decision for the ritual plate should be made (reciting) the verses beginning with *Om siddhir astu; Om namo bhagavate puṣpaketurājāya* and so on⁵³³; Today the great gift; in the auspicious marriage of the generous patron named such and such, for the rite of binding of the hair and applying of vermilion;

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for the purpose of making the fivefold offerings, and according to (my) capacity to (offer to the deities such as) the Five Buddhas beginning with Glorious Vairocana residing in the centre of the flask-*maṇḍala*, Gaṇeśa, Mahākāla, Āyuvṛddhi, the Five Mother Cows, Vasundharā, Śrīlakṣmī, Cakrasaṃvara, Vajravārāhī, Śrīkaumārī, Siṃhinī, Vyāghrinī, Ānandā, Vāruṇī, Vaiśvānara; I perform the ritual decision for this *kamaṇḍalu* vessel and the flower container. (The priest) should take the ritual plate (reciting) *ādaḥ kalyāṇa* and so on. Perform the *svabhāvapūjā*. Perform the *gurumaṇḍala*. (Offer) *baḷi* to the (Ten) Protectors of the World. Dismiss (the *gurumaṇḍala*).

(Perform) the *kāyabhaḥpūjā*. Touch the *mohani* clay saucer to the deity (established in the flask) and accumulate soot in it (by placing it over the tripod with the burning wick). Let the patron offer vermilion twelve times (reciting) *udyātā* and so on. Perform the *rahasyamaṇḍala*. Receive the rice grains from the *rahasyamaṇḍala*. Perform *trisaṃmādhī*. Worship the flask. Having worshipped all the ritual implements, worship the *khāy* pot and the *thāpiṇi* jar (as Vāruṇī).

Then, worship the plate of food for Kumārī. For the worship of Kumārī, tie the five-colored string to the *vajra* and silently mutter the *mantras*. First, contemplate on Kumārī (reciting) She is of red appearance with one face and four arms. She has the beauty of fresh youth and she is adorned with bone ornaments. She holds a *bindupātra* (skull

cup) and the nectar-wine with two (upper) hands; and with her two lower arms, she embraces her companion and holds a crescent-shaped cutter. She is seated on a peacock and adorned with vermilion on her head. Dressed in red, the goddess is splendid with ears resembling to flags. She radiates as Bālakaumārī in the morning and as Tāruṇī in the midday. She has the form of Vṛddhi in the evening. One should contemplate on the supreme goddess in this way.

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Perform the mental commitment (*nyāsa*), mutter the mantra silently *Om ca bālakaumāryai hūm*. Offer water for sipping, water for washing feet and flowers (reciting) To the lotus-feet of the triple glorious and venerable Bālakaumārī, Singhinī and Vyāghrinī, please accept the water for washing feet, the water for sipping and the arghya water, *Svāhā*.

Spread flowers for Kumārī (reciting) *Om ca kaumāryai namaḥ svāhā; Om phem phat kaumāryai namaḥ svāhā; Om ratnacaṇḍa bhairavāya namaḥ svāhā; Om varunāya namaḥ svāhā; Om mānanda parvatāya namaḥ svāhā; Om karaṇjavṛkṣāya namaḥ svāhā; Om vajrapuṣpaṃ pratīccha namaḥ svāhā*.

(Spread flowers) for Siṃhinī (reciting) *Om siṃghinyai namaḥ svāhā; Om siddhimūrtaye namaḥ svāhā; Om kapālyai namaḥ svāhā; Om śvetavarnyai namaḥ svāhā*.

(Spread flowers) for Vyāghrinī (reciting) *Om vyāghrinīyai namaḥ svāhā; Om vyāghrarūpāyai namaḥ; Om pītavarṇāyai namaḥ svāhā; Om vajrapuṣpaṃ pratīccha namaḥ svāhā*.

Make offerings with dancing postures and praises (reciting) *Om kaumārī paramāśakti kaumārī rakta bhuvaneśvarī, agne pīṭhe mahādevī kaumārīṃ praṇamāmy aham, Om siṃhamūrti varaṃ vīraṃ draṃṣṭrākārālavadanā, bhīṣaṇādi dūtī bhīṣaṇaṃ namaste singhinī tava pādāyuge*.

⁵³³ Beginning of *yathāvāṇa*.

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Om vyāghrinī pitaharitaravāṇā vartulanetrā, ḍamarukhaṭvāṅgapātrakara vyāghrinīdevī namaskṛta tava pādayuge.

Offer *samay*, beer, light. Recite *ye dharmā* (etc., see p. 56). Offer libation etc.

Then, the *nakhī* should bring the bride after performing *balīpiye* rite and have her seated on the *svastika* next to the groom. Let the couple perform *gurumaṇḍala*. Wave *nirājana*, the lamp and the key.

Having done this, let the groom untie the bride's hair. Also, make the parting of the hair disappear. Let him apply oil (reciting) *Om mati prakṣāraṇa svāhā*. Let him brush her hair with the *thakūcā* brush. Let him brush the hair with a comb too (reciting) *Om keśa chira chira svāhā; Om keśa saṃsodhane svāhā*. (Repeat it) three times.

Let him part the hair into five portions using a porcupine quill (reciting) *Om keśa pañcakaṇḍabhāgaṃ svāhā*. Let him tie five knots. Tie the knots twelve times with the thread (*kumāri kā*). Fix the ball (i.e. the remaining of the string) of the *kumāri* thread in her hair.

Let the bride offer the vermilion from the vermilion container to the deity three times. Place the vermilion and the mirror in a plate and let the bride hold it. Let her place the plate in front of the groom. Place the mirror from the plate on the right foot of the groom. Let her offer vermilion to his own feet three times. The groom should put the vermilion from his feet on the parting of the bride's hair three times. Put a *tikā* on her forehead. He should show her the mirror. He should give her a doll.

Give *sagā* from the bride's house. Recite *svasti* verses. Give dresses. Hand over the silver wristbands (*mau*). Untie the (bride's golden) wristband (*kalyā*). Let the bridgroom tie the (silver) wristbands.

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Give the pot filled with sweetmeats to the groom. Hand over the *taumakaḥ* to the bride. Make a hole in the sweetmeats pot. Offer a piece of the sweetmeat to the flask first. Give away the sweetmeats to the priest, to the *nakhī*, to the assistant of the *nakhī*, to the mother, to the father, to the *lami*, to the bridesmaid, to the groom and to the bride, one piece each. Similarly, give away portions of roasted wheat, roasted soybean, rice powder and oil. Pour (pieces of fruits etc.) from the measuring vessel. Make *gaṇacakra* worship.

Make *bali* offerings to the lineage deity. Perform *rahasyamaṇḍala*. (The patrons and other people present should) scatter rice grains (to mark the dismissal of the deities). Worship of the priest; offer *dakṣiṇā*. Offer *pañcākūśa*. Apply the *tikā* of the soot (*mohanī*) to the deity and to everyone. Perform ritual bathing with the water from the flask. Send (somebody) to worship the Kumāri shrine. Let the bride, holding the ritual mirror and the vermilion container, visit the local Gaṇeśa shrine. Let her (also) visit the Kumārī shrine or the shrine of the lineage deity. Let her eat a portion of food at the Kumārī shrine. Send (somebody) to worship Gaṇeśa and Mahākāla shrines. (Let everyone) take *pañcākūśa* and *samay*. Let the joyous feast be given. Worship the *caitya*, the *khāy* pot, the *thāpī* jar and the *sukunḍā* during the feast. Let (everyone) eat the meal. Let the feast to honor women be given (*misābhū*). Let the mother-in-law and the bride offer portions of food to the deities. Encircle the offerings with water three times. Recite the *svasti* verses. Let them offer food to each other three times. Send (the remains of the food to) Kalādyah.

Here end the rules for the binding of the hair.

