

The
Karmapradipa
of
Katyayana

With
an Introduction
and an
English Translation

Jayanta Bhattacharya

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महर्षि कात्यायन विरचितं

कर्मप्रदीपः

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of Katyayana

with an introduction

and an

English translation

JAYANTA BHATTACHARYA

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Preface

The *Karmapradīpa*, ascribed to the ancient sage Kātyāyana, has a very special position amidst the vast array of literature on vedic rituals. This was first noticed by me, when I was gathering material from the textual sources for my first study, 'Hindu Rites of Passage: A Historical Overview'. As I was trying to apprehend the relative significance of the ancient and early medieval texts on the Hindu rituals, I observed that a large spectrum of authors of the medieval *nibandha* texts on Hindu rituals, mostly in northern India and Deccan, cited from a rather late text, the *Karmapradīpa* as the authority. This text is mostly mentioned by them as the *Chandogaparīśiṣṭa* or the supplementary ritual text of the Sāmavedins. By the pre-modern period, this text earned the status of a *dharmasāstra* and designated as the *Kātyāyanasmṛti* and the *Gobhilasṁṛti* in different parts of the sub-continent. This is evident from the inclusion of both *Kātyāyanasmṛti* and *Gobhilasṁṛti* as separate texts in the list of Kavindrācārya. In the modern period, this text attracted the interest of the German vedic scholars of the nineteenth century and the early twentieth century. Consequently, the first two of its three sections were translated into German with notes. Several Indian editions have also been published, mostly as a part of the compilations of the *dharmasāstra* texts. However, no critical edition of this text is readily available for study at present. The differences in the readings between the printed editions of this text are not negligible. Most of the Indian printed editions have not recorded the details of the manuscripts used for preparing them and almost no explanatory notes are available for the Hindi, Bengali or English translation. This has prompted me to publish an annotated edition of the *Karmapradīpa*, incorporating the information on the variant readings in these printed editions, which may help a scholar to prepare a critical edition of this text in future. An English translation of the text is also presented here, which has been prepared with the help of its Bengali, Hindi, English and German translations available in the printed editions. Some brief notes on the vedic rituals covered by this text and a glossary are also included for the better understanding of the translation.

The sources of this current work are the printed editions of the *Karmapradīpa* – eleven Indian editions and the German editions of the first and second sections of this text. The details of these printed editions are mentioned in the bibliography section. In this work, the variant readings in these printed editions have been collated and recorded in the notes section. The assembled data have been used to make an attempt for reconstructing an archetype by identifying and eliminating the variants added by the copyists during the transmission of this text down to the manuscript(s) used for printing these editions. In addition, a significant number of citations of the *Karmapradīpa* in the later literature have also been presented from their printed editions in the introduction section. The variant readings of these citations are meant for comparison with the reconstructed archetype presented in the text and translation section.

It must be mentioned here that a significant number of manuscripts of this text is available in India and abroad, which are needed to be collated for a critical edition. As this author could not access any one of them, this work does not meet the minimum requirement for a critical edition. However, the material acquired in this work may be found useful for a future critical edition of this text.

The *Karmapradīpa* was composed during a period, when the complex and hugely expensive solemn vedic rituals had completely lost their prime position due to various social and economic reasons, mostly due to the lack of sponsors and the domestic vedic rituals were gradually acquiring new elements. This transformation of the vedic rituals actually commenced much before, in the last centuries before the Common Era, when the late *grhyasūtras* and early *dharmasūtras* were composed. It was the period, when the puranic and tantric rites as well as the monastic movements like Buddhism and Jainism were gaining popularity among a large number of social groups. The discussions on the new concepts, like *karma*, rebirth and *mokṣa* were gaining momentum in the theological schools across the regions. The doubts were raised about the merits of performing vedic rites. The vedic

ritualists perceived these developments as a threat to the continuation of acceptance of the ancient vedic rituals by the social elites, who sponsored these rites for more than a millennium. Initially, the *dharmasūtras* came up with the concept that the performances of both the solemn and domestic vedic rituals are the *saṃskāras*, the sanctifying rites needed to be performed by the individuals as the *dharma*, essential duties in various stages of the life. However, the downslide in popularity of the solemn rites could not be prevented. In the early centuries of the Common Era, the *mīmāṃsakas* (proponents of the vedic ritualist philosophical school, *Mīmāṃsā*) redefined the performance of the rituals as the *karmas* (righteous acts) and divided all *karmas* into three broad categories – *nitya* (indispensable), *naimittika* (required by the occasion) and *kāmya* (driven by the desire). The first two categories, which include the simple daily rites and the life-cycle rites, were made obligatory and most of the expensive and complex solemn rites were discarded by placing them under the third category. In addition to the *dharmasāstras*, this transformation was advocated in a new genre of the vedic ritual texts, which were composed as the supplements of the ancient vedic ritual texts. In these texts, the simple daily obligatory rites are glorified as the *mahāyajñas* (great sacrifices), having much greater merits than the complex *yajñas* (solemn rites). The *Karmapradīpa* betrays this transformed approach towards the vedic rituals explicitly. As a complete shift from the *śrautasūtras*, ancient vedic ritual texts on the solemn rites, this text has prescribed only those vedic rites, which are simple, less expensive and mostly performed by an individual. Probably, this is one of the early texts, which introduced the puranic rites like the worship of Gaṇeśa and the mother goddesses as an element of the vedic rites of ancestor veneration.

From the structure of this text and the comment of *Parīṣiṣṭaparakāśa* on *Karmapradīpa* 1.1, it can be inferred that the purpose of its composition was to provide a manual for the guidance of a young priest of the early medieval period, who is about to begin his career after the completion of his study and marriage. For this young priest, major religious activities no more included the performance of the complex solemn rites for successive days like the ancient period. His religious activities included the performance of the daily obligatory rites, officiating as the priest for the codified life-cycle rites and calendrical rites and participation in the rites for ancestor veneration, either as a priest or as a guest. The ancient texts on the vedic rituals, by this time became partially incomprehensible and the vedic rites also evolved substantially from their ancient forms mentioned in these texts. In this situation, this text came up with the instructions for the performance of the evolved vedic rites, comprising the daily obligatory rites, codified life-cycle rites, calendrical rites and the rites for ancestor veneration. It also included the explanations for the apparently incomprehensible portions of the ancient texts.

For its coverage of a large gamut of vedic rituals and general rules for performance of these rituals, the *Karmapradīpa* will always remain a valuable source for understanding the religious activities in the early medieval South Asian people, which is an essential part of its cultural history.

At the end, I like to confess that, when a novice like me prepares such a work, errors are inevitable. If any reader points out the errors in this work, I shall remain grateful to him.

2nd October 2015
Mumbai.

Jayanta Bhattacharya

न ब्रह्मयज्ञादधिकोऽस्ति यज्ञो न तत्प्रदानात्परमस्ति दानम् ।
सर्वे तदन्ताः क्रतवः सदानानान्तो दृष्टः कैश्चिदस्य द्विकस्य ॥

(*Karmapradīpa* 2.14.8)

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Introduction

The Karmapradīpa of Kātyāyana

The *Karmapradīpa* or the *Chandogapariśiṣṭa* is a comparatively late but significant text on vedic rites and rituals. This text was originally composed for the adherents of the *kauthuma śākhā* (vedic ritualist theological school), one of the two major theological schools associated with the *Sāmaveda*. However, within a few centuries of its existence, probably due to the wide range of topics covered by this text, it was accepted by the adherents of other vedic theological schools also. Later, most of the late medieval authors of the religious digests cited this text as an authority. In modern times, this text is printed several times since the late nineteenth century. In the majority of the printed editions, 478 verses and 3 prose passages of this text is divided in to 3 *prapāṭhakas* (sections) and 29 *khaṇḍas* (chapters). However, in several manuscripts as well as one of the Indian printed editions, these 3 *prapāṭhakas* are divided into 10, 9 and 10 *kaṇḍikās* (chapters) respectively. The recension of this text found in some of the manuscripts and the German printed editions, consists 30 *kaṇḍikās*, which are equally distributed into three *prapāṭhakas*. In this recension, the verses, 1-11 (2.16.1-11) and 12-23 (2.16.12-23) of the sixth *kaṇḍikā* of the second *prapāṭhaka* of the other recension are separated into two *kaṇḍikās*. The number of verses in each *kaṇḍikā* varies from one manuscript to the other. A few additional verses are included in some of the printed editions. Some of its manuscripts have an additional fourth *prapāṭhaka*, which discusses on the rites of *upākarma* and *utsarga*. Possibly, this *prapāṭhaka* was added by a late author, Keśava.

The citations from the *Karmapradīpa* are found in most of the late medieval *nibandha* texts, which include the works of Aparārka, Ballālasena, Bhāskarsamiśra Somayājīn, Karkācārya, Jimūtavāhana, Vijñāneśvara, Devaṅṇabhaṭṭa, Guṇaviṣṇu, Halāyudha, Hemādri, Śūlapāṇi, Caṇḍeśvara Thākura, Kullūka, Nandapaṇḍita, Harihara, Śrīnātha Ācāryacūḍāmaṇi, Raghunandana Bhaṭṭācārya, Kamalākaraḥṭṭa, Mādhavācārya, Mitramiśra, Dalapatirāja, Govindānanda, Vaidyanātha Dīkṣita, Nīlakaṇṭhabhaṭṭa and Bhaṭṭa Gopīnāthadīkṣita. Bhaṭṭa Nārāyaṇa in his commentary on the *Gobhilaḥṭṭasūtra* profusely cited from this text.

Except, three prose passages - 2.12.2, 2.13.14 and 2.14.1, the rest of this text is a metrical. The most prevalent metre is *anuṣṭubh*, but a few verses are composed in the *indravajrā* and other metres.¹ The metres used in this text are depicted in the tabular form below.

The metres employed in the <i>Karmapradīpa</i>		
Chapter	Verse/ Passage number	Metre/ Prose passage
1 (1.1)	1-18	<i>anuṣṭubh</i>
2 (1.2)	1-14	<i>anuṣṭubh</i>
3 (1.3)	1-14	<i>anuṣṭubh</i>
4 (1.4)	1-11	<i>anuṣṭubh</i>
5 (1.5)	1-4, 6-11	<i>anuṣṭubh</i>
	5	<i>upajāti</i>
6 (1.6)	1-15	<i>anuṣṭubh</i>
7 (1.7)	1-14	<i>anuṣṭubh</i>
8 (1.8)	1-24	<i>anuṣṭubh</i>
9 (1.9)	1-10, 12-15	<i>anuṣṭubh</i>
	11	<i>vaṃśastha</i>
10 (1.10)	1-14	<i>anuṣṭubh</i>
11 (2.1)	1-17	<i>anuṣṭubh</i>
12 (2.2)	1, 4-6	<i>anuṣṭubh</i>
	2	prose passage
	3	<i>indravajrā</i>
13 (2.3)	1-8, 10-13	<i>anuṣṭubh</i>
	9	<i>āryā</i>
	14	prose passage
14 (2.4)	1	prose passage
	2-7, 9-15	<i>anuṣṭubh</i>
	8	<i>upajāti</i>

The metres employed in the <i>Karmapradīpa</i>		
Chapter	Verse/ Passage number	Metre/ Prose passage
15 (2.5)	1-21	<i>anuṣṭubh</i>
16 (2.6)	1-7, 9-23	<i>anuṣṭubh</i>
17 (2.7)	1-25	<i>anuṣṭubh</i>
18 (2.8)	1-24	<i>anuṣṭubh</i>
19 (2.9)	1-16	<i>anuṣṭubh</i>
20 (3.1)	1-19	<i>anuṣṭubh</i>
21 (3.2)	1-16	<i>anuṣṭubh</i>
22 (3.3)	1-10	<i>anuṣṭubh</i>
23 (3.4)	1-14	<i>anuṣṭubh</i>
24 (3.5)	1-16	<i>anuṣṭubh</i>
25 (3.6)	1-18	<i>anuṣṭubh</i>
26 (3.7)	1-17	<i>anuṣṭubh</i>
27 (3.8)	1-21	<i>anuṣṭubh</i>
28 (3.9)	1-19	<i>anuṣṭubh</i>
29 (3.10)	1-19	<i>anuṣṭubh</i>

The *Karmapradīpa* is considered as the *pariśiṣṭa* (paralipomenon) to the *Gobhilaḡrhyasūtra*, the principal vedic domestic ritual text for the followers of the *kauthuma śākhā* of the *Sāmaveda*. This text is also known as the *Chandogapariśiṣṭa*, *Gobhilaḡrhyasūtrapariśiṣṭa* and *Gobhilasmr̥ti*. *Trikāṇḍamaṇḍana* III.96-97 cited this text as the *Karmadīpa*. However, it seems that, the text cited as the *Gobhiliya Karmapradīpa* by Raghunandana in his *Vratatattva* (*Smṛtitattva*, Vol.II, p.157) and *Maṭhapraṭiṣṭhādītattva* (*Smṛtitattva*, Vol.II, p.623) is different from this text. This text is ascribed to Kātyāyana, and hence, known as the *Kātyāyanasmṛti* or *Kātyāyanasamhitā* too. However, the author of this work is certainly different from the well-known Śuklayajurvedic authority on vedic rituals.

Two significant texts are also considered as the *pariśiṣṭa* texts for the *Gobhilaḡrhyasūtra*. One of them is the *Gobhiliya Śrāddhakalpa*, ascribed to Vasiṣṭha. It is a very brief compilation of aphorisms on the ancestor veneration rites, composed not much later than the *Gobhilaḡrhyasūtra*. The other one is the *Gr̥hyāsamgraha* or *Gr̥hyāsamgrahapariśiṣṭa*, a short metrical text on the domestic rituals, ascribed to Gobhilaputra. If the text mentioned by *Karmapradīpa* 1.4.11 as '*parisamkhyāna*' is identified with the *Gr̥hyāsamgraha*, then this text must be composed before the *Karmapradīpa*. However, the following four verses, found in both the *Gr̥hyāsamgraha* and the *Karmapradīpa* are possibly not copied by the latter; rather, they originated from a common oral tradition of the followers of the *Sāmaveda*:

<i>Karmapradīpa</i>	<i>Gr̥hyāsamgraha</i>
1.2.4	II.87
1.7.5	I.79cd-I.80ab
1.8.20	I.98cd-I.99ab
2.17.3cd	I.84ab

One of the stated objectives of the *pariśiṣṭa* texts like the *Karmapradīpa* or the *Gr̥hyāsamgraha* is to complete the existing texts belonging to same *śākhā* (theological school). However, it is not necessarily that an imperfectness of this original text prompted the authors of these *pariśiṣṭa* texts to complete it. Certainly, with the passage of time, the procedures for most of the vedic rituals became enlarged with additional elements and became more complicated. These changes had impelled these later authors to compose the *pariśiṣṭa* texts.

Similar to the *Karmapradīpa*, a number of texts, considered as the *pariśiṣṭa* to the ancient domestic vedic ritual texts of various vedic *śākhās*, were composed in the second half of the first millennium CE. Two *pariśiṣṭa* texts with the identical name, *Āśvalāyanagr̥hyapariśiṣṭa*, were composed for the followers of the *Ṛgveda*. One of them is divided into four chapters, which are further divided into 26, 19, 18 and 22 sections. The other one is divided into 30 chapters and it covers both the solemn and domestic vedic rituals. Several *pariśiṣṭa* texts were popular among the followers of the *Taittirīya śākhā* of the *Kṛṣṇayajurveda*. To the followers of Baudhāyana, two such texts were well known – the *Baudhāyana-gr̥hyaparibhāṣāsūtra*, consisting two *praśnas* (sections), which are further divided into 16 and 7 chapters respectively and the *Baudhāyanagr̥hyaśeṣasūtra*, which consists five *praśnas*, further divided into 24, 22, 23, 21 and 8 chapters respectively. The *Hiraṇyakeśigr̥hyaśeṣasūtra*, divided in to eight *paṭalas*, was widely followed by the adherents of Hiraṇyakeśī.² *Vārāhagr̥hyasūtra* 1.1 mentioned

the names of twenty-seven *pariśiṣṭa* texts - twenty-one texts on the solemn vedic rituals and six texts on the domestic vedic rituals.³ These texts, also known as the *Maitrāyaṇīya pariśiṣṭa* texts, were widely accepted by the adherents of the *Vārāha śākhā*, a sub-branch of the *Maitrāyaṇīya śākhā* of the *Kṛṣṇayajurveda*. The adherents of the *Śuklayajurveda* believed that all their *pariśiṣṭa* texts, including the texts on the solemn and domestic vedic rituals are composed by the sage Kātyāyana and known as the *Kāṭīya pariśiṣṭas*. The names of these texts are mentioned in the next section. One of these texts, the *Yajñapārśva*, consists several verses, either similar or identical to the *Karmapradīpa*. The *Drāhyāyanagrhyapariśiṣṭa*, comprising two *prapāṭhakas* (sections) is known as the *pariśiṣṭa* text to the *Khādiragrhyasūtra* (or *Drāhyāyanagrhyasūtra*) among the adherents of the *Rāṇāyaṇīya śākhā* of the *Sāmaveda*. A *pariśiṣṭa* text of the *Gautamadharmasūtra* in two *praśnas* on *ācāra* (proper conduct) and *prāyaścitta* (expiation) was also well-known among the adherents of the *Sāmaveda*. In the tradition of the *Atharvaveda*, 79 texts (numbered from 1 to 72 by assigning the same number to the texts with the identical names) are known as the *pariśiṣṭa* texts. Several of these texts are on the domestic and solemn vedic rituals.

Kātyāyana and the works ascribed to him

Most of the medieval authors are unanimous on ascribing the authorship of the *Karmapradīpa* to the sage Kātyāyana. However, very little is known about ancient traditions about this sage. *Nāgarakhaṇḍa* 131.48 of the *Skandapurāṇa* mentioned about a tradition that sage Kātyāyana, an expert on the skill in sacrifices, was son of sage Yājñavalkya and his second wife Kātyāyanī. Kātyāyana of this tradition can be identified with the celebrated author of the *Śrautasūtra* belonging to the *Mādhyamīna śākhā* (theological school) associated with the *Śuklayajurveda* but not with the author of the *Karmapradīpa*. *Nāgarakhaṇḍa* 132.4 mentioned that a *tīrtha* (place of pilgrimage) named *Vāstupada* (present-day Vadnagar in Gujarat) was created by this sage. However, associating him with the present-day Gujarat state may be a very late tradition as mostly it is assumed that Kātyāyana belonged to the north-eastern part of India.⁴

The tradition of acceptance of Kātyāyana as one of the promulgators of *dharmaśāstra* was probably not popular before the fifth century CE. *Pādatāditaka*, a Sanskrit satire, composed between 455 CE and 510 CE, mentioned the names of twelve promulgators of *dharmaśāstra* – Manu, Yama, Vasiṣṭha, Gautama, Bharadvāja, Śaṅkha-Likhita, Āpastamba, Hārīta, Pracetas, Devala and Vṛddha Gārgya, but it did not mention the name of Kātyāyana.⁵ The *Yājñavalkyadharmasāstra* (I.4-5) probably the earliest text, which mentioned Kātyāyana as one of the twenty promulgators of *dharmaśāstra*. Later, *Pārāśaradharmasāstra* I.12-15 also mentioned Kātyāyana as one of the nineteen expounders of *dharmaśāstra*, excluding himself. Aparārka (p.7) cited a prose passage of Gautama, which *Kṛtyaratnākara* (p.28) and *Vīramitrodaya*, *Paribhāṣāprakāśa* (p.16) cited with a few variations as of Śaṅkha and Likhita. This passage mentioned Kātyāyana as one of the authors of *smṛti dharmaśāstra*. However, *Vīramitrodaya*, *Paribhāṣāprakāśa* (p.18) cited the verses from *Prayogapārijāta*, which considered Kātyāyana as one of the eighteen authors of the *upasmṛtis*, not as one of the eighteen promulgators of principal *dharmaśāstras*.

Traditionally, a number of ancient and early medieval texts are ascribed to Kātyāyana. Among the extant texts ascribed to Kātyāyana, probably the *Śrautasūtra* is the earliest. This text belongs to the *Mādhyamīna śākhā* (theological school) associated with the *Śuklayajurveda*. The *Śulbasūtra* of this *śākhā* is also ascribed to him. The *Vārtikas* (remarks on teaching procedure) on *Aṣṭādhyāyī* are another equally ancient works ascribed to Kātyāyana.

In *Caraṇavyūha* II.4, a text ascribed to Kātyāyana, eighteen *pariśiṣṭa* (paralipomenon) texts of the *Śuklayajurveda* are ascribed to him. In addition, to the *Śulbasūtra* already mentioned, other 17 texts mentioned in this list are:

- | | |
|---|--------------------------|
| 1. <i>Yūpalakṣaṇa</i> | 10. <i>Pravarādhyāya</i> |
| 2. <i>Chāgalakṣaṇa</i> | 11. <i>Mūlyādhyāya</i> |
| 3. <i>Pratijñā</i> (two different texts exists with this same name) | 12. <i>Uñchaśāstra</i> |
| 4. <i>Anuvākasamkhyā</i> | 13. <i>Nigama</i> |
| 5. <i>Śrāddhakaipa</i> or <i>Śrāddhakaipasūtra</i> | 14. <i>Yajñapārśva</i> |
| 6. <i>Caraṇavyūha</i> | 15. <i>Hautrika</i> |
| 7. <i>Rgyajuṣa</i> | 16. <i>Prasavotthāna</i> |
| 8. <i>Pārṣada</i> or <i>Śuklayajurveda Pratiśākhya</i> | 17. <i>Kūrmalakṣaṇa</i> |

9. *Iṣṭakapūraṇa*

Among these *pariśiṣṭa* texts of ancient and early medieval period, *Śrāddhakalpa* or *Śrāddhakalpasūtra* is considered as the *pariśiṣṭa* of the *Pāraskara Gṛhyasūtra*. In addition to this text, the following four texts ascribed to Kātyāyana are also considered as the *pariśiṣṭa* of the *Gṛhyasūtra* of *Pāraskara*:

1. *Gṛhyapariśiṣṭakaṇḍikā*
2. *Snānasūtra* or *Trikaṇḍikāsūtra*
3. *Śaucasūtra* or *Parīśiṣṭāśaucasūtra*
4. *Bhojanasūtra*

In addition to these texts, five more texts, which are also considered as the *pariśiṣṭa* texts of the *Śuklayajurveda* are ascribed to Kātyāyana. These are:

- | | |
|----------------------------|----------------------------------|
| 1. <i>Sarvānukrama</i> | 4. <i>Śuklayajurvedhāna</i> |
| 2. <i>Yājñavalkyaśikṣā</i> | 5. <i>Mantrabhrāntiharasūtra</i> |
| 3. <i>Kratuśamkhyā</i> | |

In addition to these texts, a large number of verses on *vyāvahāra* (jurisprudence) and some verses on *ācāra* (proper conduct) ascribed to Kātyāyana are cited in the *nibandha* texts.

Probably, the *Karmapradīpa* was ascribed to Kātyāyana within a very short span of its composition due to a contemporary belief, which was prevalent during this period that, most of the texts, considered as a *pariśiṣṭa* to any vedic ritual text are composed by the ancient sage Kātyāyana. The late medieval scholiast Āśārka on *Karmapradīpa* 1.1.1, went ahead further and mentioned that Kātyāyana, who earlier composed a text (*Śrautasūtra*) on the functions of an *adhvaryu* (Yajurvedic priest) of *Mādhyamīna śākhā*, later composed the *Karmapradīpa* to clarify certain specifics about the *smārtakarma* (rituals prescribed in the vedic ritual texts) performed by the followers of *Chandoga śākhā*.

The commentaries on the *Karmapradīpa*

Three major commentaries of this text are extant. The earliest commentary, *Parīśiṣṭaparakāśa* or *Chandoga-parīśiṣṭaparakāśa* was composed by *Mahāmahopādhyāya* Nārāyaṇa Upādhyāya (early 13th century). Mitramisra in his *Paribhāṣāprakāśa* (p.73) cited this work as *Kātyāyana-parīśiṣṭaṭīkā*. In twelve introductory verses, Nārāyaṇa presented a brief account about his ancestry and the purpose of his work. In the second verse, it is stated that he belonged to Kāñjivinda or Kāñjivilla (Kāñjivilva) village in *Uttara Rāḍha* (present-day Bardhaman district of West Bengal):

इह जगति वन्दितपदाः सदा नरेन्द्रैः पवित्रजन्मानः ।

वसुधासुधाभुजः कति नाभूवन् काञ्जिविल्लीयाः ॥ 2

(The Asiatic Society edition reads, 'कान्तिविल्लीयाः', Library of India Office, London manuscript (no. 451) reads, 'काञ्जिविल्लीयाः' instead of 'कान्तिविल्लीयाः')

In the ninth and tenth verses, he stated that his father was Goṇa (or Śoṇa), whom he described as a scholar of the *tantras* and the *purāṇas*. He also stated that his father held the office of *dharmādhikāra* (department of religious affairs). In the eighth verse, he mentioned that his grandfather was Umāpati, who received the '*mahādāna*' gift from king Jayapāla:

क्षमापालाज्जयपालतः स हि महाश्राद्धं प्रभूतं महादानञ्चार्थिगणार्हनादहृदयः प्रत्यग्रहीत्पुण्यवान् ॥ 8cd

In the eleventh verse, he stated that he was a follower of the Prābhākara branch of Mīmāṃsā and a devotee of Kṛṣṇa. Jayapāla was the last Pala dynasty ruler of Kāmarūpa (modern-day Assam) who reigned from 1120-1138.⁶ His grandfather Umāpati is identified with Umāpatidhara, a noted scholar and poet, believed as associated with the courts of three successive Sena dynasty rulers – Vijayasena, Ballālasena and Lakṣmaṇasena. He is known for composing the Deopada stone inscription of Vijayasena and his verses are cited in several later anthologies like *Saduktikarṇāmṛta*. Since Umāpatidhara belonged to the second quarter of the 12th century, Nārāyaṇa most probably belonged to the early 13th century. The colophon at the end of the first *prapāṭhaka* of the Asiatic Society of Bengal edition of this text is as follows:

इति महामहोपाध्याय श्रीनारायणकृते परिशिष्टप्रकाशे प्रथमः प्रपाठकः समाप्तः ॥

The colophon of a manuscript of this text deposited in the library of the Asiatic Society of India, Calcutta (No. 1298) at the end of the third *prapāṭhaka* is as follows:⁷

इति श्रीमहामहोपाध्याय श्रीनारायणकृतौ छान्दोगपरिशिष्टटीकायां तृतीयः प्रपाठकः समाप्तः ॥

The colophon of another manuscript of this text deposited in the library of the Asiatic Society of India, Calcutta (No. 6470) at the end of the third *prapāṭhaka* is as follows:⁸

काञ्जिविल्लीय महामहोपाध्याय श्रीनारायणविरचित परिशिष्टप्रकाशे तृतीयः प्रपाठकः समाप्तः ॥

Śrīnātha Ācāryacūḍāmaṇi (late 15th century), son of Śrīkara, composed a gloss on Nārāyaṇa's commentary, known as *Parīśiṣṭaparakāśa-Sāramañjarī*. In its introduction, Śrīnātha mentioned that his gloss was composed according to the instruction of his father.⁹ The colophon at the end of the second *prapāṭhaka* of the Library of India Office, London manuscript (no. 451) of this text is as follows:¹⁰

इति महामहोपाध्याय श्रीकराचार्यात्मज श्रीश्रीनाथाचार्यचूडामणिकृत परिशिष्टप्रकाशटिप्पण्यां सारमञ्जर्यां द्वितीय प्रपाठकः ॥

Two other glosses on *Parīśiṣṭaparakāśa* were composed by Harihara and Harirāma.¹¹

The next commentary, *Karmapradīpa bhāṣya* was written by Āśāditya (or Āśārka), son of Cakradhara Miśra. As his work is mentioned in *Ācārasāra* of Lakṣmaṇabhaṭṭa, younger brother of Kamalākarabhaṭṭa, his work was surely composed before 1600 CE. The colophon of its manuscript deposited in the library of the Asiatic Society of India, Calcutta (No. 6455) at the end is as follows:¹²

इत्याशादित्यमिश्रविरचिते कर्मप्रदीपभाष्यं समाप्तम् ॥

The latest commentary, *Karmapradīpa vivṛti* was composed by Śivarāma (17th century), son of Viśrāma Śukla. According to tradition, he lived in Benares. Śivarāma is mostly known for his *Kṛtyacintāmaṇi* (1640), a *nibandha* text based on the *Gobhilagrhyasūtra*. Śivarāma also composed a *paddhati* text based on his *Kṛtyacintāmaṇi* for the followers of the *Sāmaveda*, known as *Subodhinī prayogapaddhati*. Twenty-four other works are also ascribed to him.

Candrakānta Tarkālaṃkāra (1836-1909) and Ananta Kṛṣṇa Śāstrī, the editors of the fascicle 1 and fascicle 2 of the Asiatic Society edition of the *Karmapradīpa* also composed the commentaries of the *Karmapradīpa* and both of them named their commentaries *Prabhā*. These commentaries are included in the portions of the text edited by them.

Printed editions and translations

In 1833, Bhavānī Caraṇa Vandyopādhyāya published this text in Bengali script as the *Kātyāyanasamhiteyam* as a part of a collection of 19 *smṛti* texts. This was an undated edition, published by Samācāraandrikā Yantra in Calcutta.¹³ This lithographed edition was printed in oblong format and completed in 12 leaves of country-made yellow paper of size 16 in X 5 in.¹⁴ Most probably, this is the earliest printed edition of this text.

In 1876, a printed edition of this text in Devanagari script was published as the *Kātyāyanasmṛti* in the first part of *Dharmaśāstrasaṅgrahaḥ* (pp. 603-644) by Jīvānanda Vidyāsāgara Bhaṭṭācārya from Sarasvatī Yantra in Calcutta. The colophons of the text at the end of the first, second and third *prapāṭhakas* of this edition are as follows:

इति कर्मप्रदीपपरिशिष्टे कात्यायनविरचिते प्रथमः प्रपाठकः ॥

इति कात्यायनविरचिते कर्मप्रदीपे द्वितीयः प्रपाठकः ॥

इति कात्यायनविरचिते कर्मप्रदीपे तृतीयः प्रपाठकः ॥

In VS 1938 (1881), this text was published as the *Kātyāyanasmṛti* in a collection of 18 *smṛti* texts, *Aṣṭādaśasmṛtayaḥ* in oblong format. This lithographed edition was edited by Gaṅgāviṣṇu and published by Jagadīśvara Press in Bombay.¹⁵

In 1881, this text in Devanagari script was published as the *Kātyāyanasmṛti* in a collection of 18 *smṛti* texts, *Aṣṭādaśasmṛtayaḥ* (fol.44-60) by Khemrāj Śrīkrṣṇadās from Veṅkaṭeśvara Steam Press in Bombay. In VS 1951/ Śaka era 1816 (1894), this text was again published by Khemrāj Śrīkrṣṇadās as the *Kātyāyanasmṛti* in Devanagari script in a collection of 18 *smṛti* texts, *Aṣṭādaśasmṛtayaḥ* (fol. 41-56) in oblong format from Veṅkaṭeśvara Steam Press in Bombay. In VS 1965/ Śaka era 1830 (1908), this text was once again published in the same collection, *Aṣṭādaśasmṛtayaḥ* (pp.149-202) in

standard format by Khemrāj Śrīkr̥ṣṇadās from Veṅkaṭeśvara Steam Press in Bombay. In the same year, this text was also published with a Hindi translation of Shyamsundarlal Tripathi in *Aṣṭādaśasmṛtiḥ, Bhāṣāṭīkāśametā* (pp.157-211) by Khemrāj Śrīkr̥ṣṇadās from Veṅkaṭeśvara Steam Press in Bombay. The colophons of the text at the end of the first, second and third *prapāṭhakas* of this edition are as follows:

इति कर्मप्रदीपे परिशिष्टे कात्यायनविरचिते प्रथमः प्रपाठकः ॥

इति कात्यायनविरचिते कर्मप्रदीपे द्वितीयः प्रपाठकः ॥

इति कात्यायनविरचिते कर्मप्रदीपे तृतीयः प्रपाठकः समाप्तः ॥

In Śaka era 1805 (1883), this text was published in Devanagari script as the *Kātyāyanasmṛti* in *Śrī Dharmasāstrasamgrahaḥ vā Aṣṭāvīṃśatismṛtayaḥ* (pp.401-432). This edition was published by Mahādevaśāstrī Gopala Amarāpurkar. It was published by Jñānadarpaṇa Mudraṇālaya in Bombay. The readings of this lithographed edition are identical to the readings of the edition of Jīvananda Vidyāsāgara Bhaṭṭācārya. This edition was reprinted in 1982 by Navrang Booksellers and Publishers in New Delhi in the second volume of *Dharmasāstra Samgraha (or a collection of twenty-eight smṛtis)*, edited by Vācaspati Upādhyāya.

In 1886, this text was published as the *Kātyāyanasamhitā*. This was edited by Navacandra Śiromaṇi and published by Jñānaratnākara Press in Calcutta.¹⁶

In BS 1294 (1886), this text was published as the *Kātyāyanasamhitā* (pp.1-14) by Vaṅgavāsī Steam Machine Press in Calcutta along with several other *dharmasāstra* texts in Bengali script.¹⁷ The colophons of the text at the end of the first, second and third *prapāṭhakas* are identical to the Jīvananda Vidyāsāgara edition. The readings of this edition are similar to the edition of Jīvananda Vidyāsāgara. In BS 1296 (1889), a Bengali translation of this text was published as the *Kātyāyanasamhitā* (pp.1-22) in a compilation, *Īnavīṃśatisamhitā Baṅgānubād* by Vaṅgavāsī Steam Machine Press in Calcutta. This text was translated into Bengali by Pañcānana Tarkaratna (1866-1940). This is the earliest translation of the complete text in any language.

The first *prapāṭhaka* of this text in Roman script was published along with the extracts from the commentary of Āśārka and an annotated German translation by Friedrich Schrader (19.11.1865-28.08.1922) in 1889 as his dissertation, 'Der *Karmapradīpa*' in Halle. The sources of this edition are seven manuscripts and two printed texts, edited by Jīvananda Vidyāsāgara and Mahādevaśāstrī Gopala Amarāpurkar. The colophon at the end of the text is identical to the Jīvananda Vidyāsāgara edition. In 1900, Alexander von Staël-Holstein (1.1.1877-16.3.1937) published the second *prapāṭhaka* of the *Karmapradīpa* in Roman script, along with the extracts from the commentary of Āśārka and an annotated German translation, as his doctoral dissertation 'Der *Karmapradīpa*' in the University of Halle-Wittenberg. The sources of this edition are six manuscripts and three printed texts, edited by Bhavānī Caraṇa Vandyopādhyāya, Jīvananda Vidyāsāgara and Mahādevaśāstrī Gopala Amarāpurkar respectively.

In 1891, this text was published as the *Kātyāyanasmṛti* in Devanagari script with a Hindi translation in the compilation, *Aṣṭādaśasmṛti* (pp.266-369). This edition was edited by Mihiracandra and published by Bharat Bandhu Press, Aligarh. The colophon at the end of the first *prapāṭhaka* of this edition is identical to the Veṅkaṭeśvara Steam Press edition and the colophons at the end of the third *prapāṭhakas* are identical to the Jīvananda Vidyāsāgara edition. A reprint of this edition was published by Nag Prakashan, Delhi in 1990. The readings of this edition are nearly identical to the readings of the Veṅkaṭeśvara Steam Press edition.

In BS 1310 (1903), this text was published in Bengali script as the *Kātyāyanasamhitā* with the Bengali translation by Pañcānana Tarkaratna in a compilation of *smṛti* texts, *Īnavīṃśatisamhitā, Mūl O Baṅgānubād* (pp.303-334). This compilation was edited by Pañcānana Tarkaratna and published from Vaṅgavāsī Electro Machine Press in Calcutta. This text was published again in the second edition of *Īnavīṃśatisamhitā* (pp.312-345) in BS 1316 (1909). The readings of this edition are similar to the edition of Jīvananda Vidyāsāgara, but corrupt at some places.

In 1905, this text was published in Devanagari script as the *Gobhīlasmṛti* in a collection of *smṛti* texts, *Smṛtīnām Samuccayaḥ* (pp.49-71). This edition was published by Vināyaka Gaṇeśa Apte as the Ānandāśrama Sanskrit Series Number 48 by Ānandāśrama Press, Poona. Three manuscripts used for this edition are identified in this work by the letters क, ख and ग and their provenance are

mentioned. The text rendered in this edition is divided into three *prapāṭhakas*, comprising 150, 171 and 170 verses (and prose passages) respectively. No further division is indicated in this edition. However, after the last verses of the sixth and seventh chapters of the first *prapāṭhaka* in other editions, the words 'षष्ठी कण्डिका ॥ ६ ॥' and 'सप्तमी कण्डिका ॥ ७ ॥' are mentioned. The colophons of the text at the end of the first, second and third *prapāṭhakas* of this edition are as follows:

इति श्रीकर्मप्रदीपे प्रथमः प्रपाठकः ॥

इति श्रीकर्मप्रदीपे द्वितीयः प्रपाठकः ॥

इति श्रीकर्मप्रदीपे तृतीयः प्रपाठकः ॥

It seems from this edition that, the readings of the recension of this text known as '*Gobhilasṃṛti*' have significant variations with the other recension of this text known as '*Kātyāyanasṃṛti*'. The readings in the manuscripts used for this edition are grossly corrupt at some places. The second edition of this work was published in Śaka era 1851/ 1929.

In VS 1963/ 1907, this text was published as the *Kātyāyanasṃṛti* in Devanagari script with a Hindi translation in a collection, *Aṣṭādaśasṃṛtayah*. This text and translation were completed in 78 pages of this work. This edition was edited by Bhīmasena Śarmā and published from Brahma Press, Etawah. The colophon at the end of the first *prapāṭhaka* of this edition is identical to the Veṅkaṭeśvara Steam Press edition and the colophons at the end of the second and third *prapāṭhakas* are identical to the Jīvānanda Vidyāsāgara edition. The readings of this edition are nearly identical to the Veṅkaṭeśvara Steam Press edition.

In 1908, this text was published in Devanagari script as the *Kātyāyanasamhitā* in the first part (pp.235-281) of the Volume I of *The Dharma Śāstra: Hindu Religious Codes: Text* comprising 16 *smṛti* texts. An English translation was published in its second part (pp.359-421). This text was edited and translated into English by Manmatha Nath Dutt and it was published from Elysium Press in Calcutta. The colophons at the end of the first, second and third *prapāṭhakas* of this edition are identical to the Jīvānanda Vidyāsāgara edition. The readings of this edition are almost identical to the reading of the edition of Jīvānanda Vidyāsāgara.

In 1909, the first fascicle of this text (from 1.1.1 to 2.13.11) in Devanagari script was published as the *Karmapradīpa* or *Chandogapariśiṣṭa* along with two commentaries, *Parīśiṣṭaparakāśa* of Mahāmahopādhyāya Nārāyaṇopādhyāya and *Prabhā* of Candrakānta Tarkālaṃkāra. This work was published by the Asiatic Society of Bengal in Calcutta as a part of their Bibliotheca Indica series. The incomplete second fascicle of this text (2.13.12 to 2.16.11), edited by Ananta Kṛṣṇa Śāstrī, was published in 1923 by the Asiatic Society. It also comprised *Parīśiṣṭaparakāśa* commentary of Mahāmahopādhyāya Nārāyaṇa and *Prabhā*, the commentary of Ananta Kṛṣṇa Śāstrī. The readings of the manuscripts used for this edition are closely similar to the readings of the text cited by *Kṛtyakalpataru* and *Vīramitrodaya*. Three manuscripts used for this edition are identified in this work only by the letters क, ख and ग, without any details.

In 1952, this text was published in Devanagari script as the *Kātyāyanasṃṛti* in the third volume of a collection, *Sṃṛtisandarbhah* (pp.1335-1386). It was published by Mansukhrai Mor from Calcutta. The colophons of this edition at the end of the first, second and third *prapāṭhakas* are identical to the Jīvānanda Vidyāsāgara edition. The readings of this edition are also similar to the readings of the edition of Jīvānanda Vidyāsāgara.

In 1966, this text was published in Devanagari script in *Bis Sṃṛtiyān*, Part I with a Hindi translation (pp.365-436) by Sanskriti Sansthan, Bareilly. It was edited by Śrīrām Śarmā Ācārya.

In 2006, two more editions of this text were published. One of them was published as the *Kātyāyanasamhitā* in *Dharmasamhitādaśakam*, edited by Rameśakumāra Pāṇḍeya along with the English translation by M.M. Dutt in 2006. The other one was published in *Sixteen Minor Smritis: With an Introduction, Original Sanskrit Text and English Translation*. This edition was edited by Kanhaiyālāla Jośī and published by Parimal Publications in Delhi.

The date of the *Karmapradīpa*

The terminus post quem and the terminus ante quem of the composition of the *Karmapradīpa* can be broadly identified. As this text has repeated the verses of the *Yājñavalkyadharmasāstra*, it was

certainly composed after this celebrated *dharmaśāstra* text, which, according to Olivelle, was composed between the end of the 4th century CE and the first half of the 5th century CE.¹⁸ *Bālabhāṭṭī* cited a verse of the *Bhaviṣyapurāṇa*, which mentioned the *Chandogapariśiṣṭa* as a *smṛti* text.¹⁹ However, this verse is not found in the extant *Bhaviṣyapurāṇa*. *Bālakrīḍā* of Viśvarūpa (early 9th century) cited a verse of the *Karmaṣāstra* (2.16.23), but without naming it. Aparārka (reigned 1110-1140) in his commentary on the *Yājñavalkyadharmasāstra*, *Trikāṇḍamaṇḍana* of Bhāskaraśāstra Somayājīn (11th-12th century) *Dānasāgara* (1169) of Ballālasena (reigned 1158-1179) and *Brāhmaṇasarvasva* of Halāyudha (12th century) cited the *Karmaṣāstra* on several occasions. Undoubtedly, Viśvarūpa knew this text and it became well known by early twelfth century, when Aparārka composed his work. If it is assumed that the verses ascribed to Katyāyana on *vyāvahāra* (legal procedure) and the verses ascribed to Katyāyana on *ācāra* (proper conduct), most of which are found in the extant *Karmaṣāstra*, are composed by the same author, then, we can accept the date suggested by Olivelle for Katyāyana, who composed the verses on *vyāvahāra*, i.e., between the 7th and 8th centuries CE²⁰ for the author of the *Karmaṣāstra* also. However, this assumption is not supported by any evidence.

A clue about the date of this text can be found from the units of measurement mentioned in this text. In 1.2.3, the *Karmaṣāstra* mentioned '*ratni*' as a unit of length. This unit is not mentioned in the ancient texts. Even, the *Arthaśāstra* 2.20.10 and 12 of Kauṭilya, following the tradition of ancient *śulbasūtras*, mentioned only about its ancient equivalent unit '*aratni*' (literally, 'elbow'), which is equal to 2 *vitasti* or 24 *aṅgula* (18 inches).

Agnipurāṇa 364.23, perhaps the earliest text, which has distinctly differentiated between these two units, *ratni* and *aratni* as follows:

1 *ratni* = the distance from the elbow to end of closed fist (<1 *aratni*)

1 *aratni* = the distance from the elbow to end of little finger

Vāyupurāṇa 8.100 also specified that 1 *ratni* = 21 *aṅgula*.

Again, in 1.6.10, the *Karmaṣāstra* mentioned another unit of length, *pradeśa*, but certainly, this unit is not same as the ancient unit of the same name, which *Baudhāyanaśulbasūtra* 1.2 mentioned as equal to 12 *aṅgula* (9 inches). It is explicitly evident from 1.6.9 where 12 *aṅgula* was not equated with a *pradeśa*. Surely, from the definition of a *pradeśa* provided in *Agnipurāṇa* 364.22 and *Vāyupurāṇa* 8.97 and 99, it must be less than 12 *aṅgula*. These texts have defined *pradeśa* as follows:

1 *pradeśa* = the span of the thumb and forefinger

1 *vitasti* = the span of the thumb and little finger = 12 *aṅgula* (therefore, 12 *aṅgula* > 1 *pradeśa*)

Further, *Brahmaṇḍapurāṇa* 1.7.96 mentioned 1 *pradeśa* as equal to 10 *aṅgula*, and in 1.7.98 provided the same definition of it as the *Agnipurāṇa*. Therefore, it can be inferred that, when the *Karmaṣāstra* was composed, neither the ancient unit '*aratni*' was in use nor a *pradeśa* was any more equated to 12 *aṅgula*. The units of length mentioned in the *Karmaṣāstra* are same as the *Agnipurāṇa* and the *Brahmaṇḍapurāṇa* and different from the ancient vedic ritual texts and the *Arthaśāstra*.

More specific clue about the date of this text may be available in 3.29.9, where it mentioned about offering *piṇḍas* at Gayā. This practice, surely did not become popular earlier than 5th century CE, as in ca. 407 CE, Faxian found inside the city of Gayā 'emptiness and desolation' only.²¹ Probably the earliest reference to the practice of offering *piṇḍas* (balls of barley or rice) at Gayā is found in the *Yājñavalkyadharmasāstra* (1.261), which was composed in the early 5th century CE. A major narrative on Gayā as a place for pilgrimage as well as the practice of offering *piṇḍas* at Gayā is found in a late and almost independent section, '*Gayāmāhātmya*' (chapters 105-112) of the *Vāyupurāṇa*. Rocher concluded that the *Vāyupurāṇa* was composed in the 5th century CE or between the 4th and 5th centuries CE.²² An injunction for offering *piṇḍas* at Gayā is also found in *Viṣṇudharmasūtra* 85.4. This text, according to Olivelle, was composed in ca. 7th century CE.²³

From these evidences, it may be safely concluded that the earliest possible date of composition of this text cannot be before the 5th century CE, and possibly, it was composed in the 6th-7th century.

Contents of the *Karmaṣāstra*

As we can reckon, the *Karmaṣāstra* was composed as a manual to guide on the proper lifestyle to a brāhmaṇ adult male, who is about to begin his married life and his career and the topics in this text are arranged accordingly. From *Mānavadharmasāstra* 11.69, we can conclude that since the early centuries of the Common Era, a young brāhmaṇ male, after his initiation, learned four genres of rituals from his teacher – *śauca* (literally, 'cleanliness', the purification rituals), *ācāra* (literally, 'proper conduct', the traditional rituals) *agnikārya* (literally, 'tending the sacrificial fires', the vedic fire rituals)

and *sandhyopāsanā* (adoration of *sandhyā*). The *Karmapradīpa* discussed about the practical aspects of performance of these four genres of rituals.

In some of the printed editions of the *Karmapradīpa*, a brief synopsis of the contents is provided for each chapter of this text. The traditional perceptions in the pre modern period about the topics discussed in that chapter can be inferred from these synopses.

Here, a very brief and general overview on the contents of each chapter of this text has been rendered.

Chapter 1 – This chapter consists the first set of *paribhāṣā* (general rules) for the vedic rites. After the introductory verse, it begins with the rules for wearing the sacrificial thread in the next three verses (2-4). In the following four verses (5-8), it instructs on the sipping of water (for ritual ablution) and proper use of the fingers during the performance of a rite. The ninth and the tenth verses instruct about the regulations for reciting *mantras*. The subsequent verses (11-17) mention the general rules on the preliminary rites common to all, which include the worship of the mother goddesses along with Gaṇeśa and offering streams of clarified butter on the wall. In the last verse, it mentions that the variations in the injunctions on the *śrāddha* rites, from those prescribed by Vasiṣṭha would be explained in the next chapter onwards.

Chapter 2 – General rules for the *śrāddha* rites are provided in this chapter. The first four verses (1-4) describe the rules about the *kuśa* grass stalks, used in these rites. Next five verses (5-9) describe the general rules for the *ābhyudayika śrāddha* rite. The next three verses (10-12) mention the rules on the *pavitra* (rings of *kuśa* grass) and the *piñjūli* (bunches of *kuśa* grass stalks). The last verse (13) is a rule for expiation.

Chapter 3 – This chapter begins with the definitions of *akriyā* (the acts considered as good as not done) in its first verse, followed by the injunctions on the adherence to one's own theological school of vedic rituals in the next two verses (2-3). The next three verses (4-6) are on the corrective actions for the errors committed during a rite. The rest of the verses (7-14) are the injunctions on the *pārvaṇa śrāddha* rite, which continued in the next chapter.

Chapter 4 – The whole chapter (1-11) continues with the instructions on the performance of the *pārvaṇa śrāddha* rite. The concluding verse of this chapter (11) is the instruction for adherence to all Sāmavedic ritual texts (including it) for the performance of a *śrāddha* rite.

Chapter 5 – The first nine verses (1-9) of this chapter specify about the requirement of *ābhyudayika śrāddha* as a preliminary rite before the performance of the main rite. The last two verses (10-11) specify about the requirement of the worship of the mother goddesses before *ābhyudayika śrāddha*. In the last verse, it is indicated that the rite for establishment of the sacrificial fires would be discussed next.

Chapter 6 – The first eight verses (1-8) of this chapter discuss about *parivedana* (marriage of a younger brother before his elder brother), as the marriage is a pre-requisite for performing the rite of establishment of the sacrificial fires. The subsequent three verses (9-11) explain about the injunctions on two preliminary elements of the rite for establishment of the sacrificial fires: *lakṣaṇa* and *mānakriyā*. Finally, the last four verses (12-15) are the instructions on the eligibility for establishment of the sacrificial fire.

Chapter 7 – This chapter commences with the specifications of the kindling woods in the first four verses (1-4). Next, it prescribes the process of 'churning' fire (generating fire by friction) by means of a fire drill in the next nine verses (5-13). The last verse (14) is again on the required quality of a kindling wood.

Chapter 8 – The discussion on 'churning' fire continued in this chapter in its first eight verses (1-8). The next two verses (9-10) explain about the last two elements of the rite for establishment of the sacred fire, '*pūrṇāhuti*' and '*yajñavāstu*'. A very brief description of three sacrificial implements, *sruva*, *sruc* and *juhū* follows (11-13). The next three verses (14-16) are the general rules about the sacrifices. The last eight verses (17-24) mention the specifications and use of the firesticks and the faggots.

Chapter 9 – This chapter begins with the proper period for the rite of offering oblations into the sacrificial fire in the morning and evening in the first four verses (1-4). The rest of this chapter (5-15) mentions about various injunctions related to the offering of oblations into the sacrificial fire.

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