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The “grhya” Formulas in Paippalāda-Saṃhitā 20*

Mieko Kajihara

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Introduction

The Atharvaveda is the oldest literature that contains substantial materials concerning the domestic rites of ancient India. Since most of the information about the Vedic domestic (grhya) rites is found in the Gṛhyasūtras compiled in the latest Vedic period, investigations into the relationship between the “grhya” materials in the Atharvaveda and those in the other Vedic texts including the Gṛhyasūtras are indispensable for studying the development of the Vedic domestic rites.

The twentieth book of the Atharvaveda in the Paippalāda recension (= Paippalāda-Saṃhitā, PS) is unique in containing several “grhya” formulas

* This paper is based on my oral presentation at the Second International Vedic Workshop (October 1999, Kyoto).
which find correspondences not only in the Grhyastras but also in the passages on the \"grhya\" topics in the Br\‘hma\’s and Upani\’sads. In this paper, I will explore those \"grhya\" formulas in Paippal\‘\’da-Sa\‘\’\’hit\‘\’ 20 which find correspondences in the Br\‘hma\’s and Upani\’sads in order to determine the position of the twentieth book of the Paippal\‘\’da-Sa\‘\’\’hit\‘\’ in the history of the Vedic texts.

1. The \"grhya\" formulas in PS 20

The twentieth book is the last book of the PS, belonging to the latest stratum of the Atharvaveda.\(^1\) About half of the formulas in the book find counterparts in the other recension of the Atharvaveda, i.e., the Saumaka-Sa\‘\’\’hit\‘\’ (\‘SS), mainly in the latter’s seventh book,\(^2\) or in the other Sa\‘\’\’hit\‘\’ texts, i.e., the Rgveda and the mantra portions of the Yajurveda.

The \"grhya\" formulas in question are found in the last part of PS 20. There collected are formulas concerning a wish for a long life, prosperity, driving disease away, the birth and safety of a son, the initiation (Upanayana, the rite of becoming a Vedic student [\textit{brahmac\‘\’rin}] of a teacher [\textit{\‘ac\‘\’rya}]), formulas of calling for the \textit{brahmac\‘\’rins}, etc., in verse and prose. The following is a tentative synopsis of the last part of PS 20: \(^3\)

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\(^1\) For the general structure and strata of the Atharvaveda, see Whitney and Lanman 1905 [52, pp. cxl–clxi; 1013–1017]; Witzel 1997 [57, pp. 275–283].

\(^2\) For the correspondences between the two recensions, see Whitney and Lanman 1905 [52, pp. 1018–1023]; Barret 1906–38 [3], 1936 [4], 1940 [5]; Edgerton 1915 [23]; Raghu Vira 1936–41 [42, pp. 356–371]; Zehnder 1999 [58, 224–252].

\(^3\) There are two traditions of the text of the PS, one in Orissa (PSO) and the other in Kashmir (PSK). Before the manuscripts of the Orissa tradition were discovered, only a single manuscript of PSK was available for the PS. A facsimile of the manuscript was published by Bloomfield and Garbe 1901 [10], of which a transcript was published together with an emended text and notes by Barret [3][4][5] and Edgerton [23]. Another emended text of the PSK was published by Raghu Vira 1936–41 [42]. After the Orissa tradition was discovered, the publication of the critical editions of the PS based on both traditions has been started by several scholars (PS 1–4 by Durgamohan Bhattacharya [8]; 1–15 by Dipak Bhattacharya 1997 [6]; 16 by do. 2008 [7]; 2 by Zehnder 1999 [58]; 5 by Lubotsky 2002 [36]; 6–7 by Griffiths 2009 [26]; cf. the so-called “Leiden electronic text” of the PS). In this paper, as no critical edition of PS 20 has been published yet, I will give a tentative text of PS 20 based on four manuscripts of PSO which Prof. M. Witzel kindly let me utilize (ms. Pa acquired by Prof. Witzel; mss. M\‘\’a2, Ja\‘\’3 and Ma\‘\’5 acquired by Prof. D. Bhattacharya), as well as the manuscript of PSK [10], its transcript by Barret [5] and the Raghu Vira’s emended text of PSK [42]. The variant readings will
### PSO 20,42/K 20,40
The medhā (intelligence) etc.

### PSO 20,43/K 20,41
A long life; prosperity; calling for the brahmacārins; food

### PSO 20,44/K 20,42
Against fever/disease/enemy

### PSO 20,45/K 20,43
Recovery of lost things; against disease; purification; offerings

### PSO 20,46/K 20,44
Calling for the brahmacārins; against disease; offerings

### PSO 20,47/K 20,45
Offerings; fame; honey

### PSO 20,52/K 20,48
Protection; calling for the brahmacārins

### PSO 20,53/K 20,49
The Upanayana; cutting off

### PSO 20,54/K 20,50
Birth of a son; prosperity; against disease

### PSO 20,59/K 20,55-56
Safety of a son; a long life

### PSO 20,61/K 20,58; 20,59
Protection of offspring; kindling fire; a long life; etc.

One might see several possible rites behind the above motifs. Among the above various topics, three particular “grhya” topics can be recognized, namely, the Upanayana, the calling for the brahmacārins, and the birth and safety of a son. It is the formulas concerning these three topics that find correspondences in the Brāhmaṇas and Upaniṣads.

#### 1.1. The formulas concerned with the Upanayana in PS 20

It has been pointed out that PS 20 contains some formulas which correspond to some of the well-known formulas used in the Upanayana of the Grhyaśutras.³ Those Upanayana formulas in PS 20 find no counterpart in the ŚŚ or other Saṃhitā texts. The formulas read as follows:

\[
\begin{align*}
\text{PSO 20,53,1; PSK 20,49,1} \\
\text{dhātā te hastam agrahīt} \\
\text{savitā hastam agrahīt /} \\
\text{mitras⁵ tvam asi dharmānā-}
\end{align*}
\]

⁵ PSK reads patnī for mitras, apparently confusing the formula with the one used at the
“Dhātṛ has seized your hand. Saviṭṛ has seized [your] hand. You are Mitra by right. Agni is your teacher.”

PSO 20,53,2; PSK 20,49,2ab; 3c,6 2d
agniḥ brahmaçaryasi
mama brahmaçaryasi /
prajāpatiḥ tvā goçayatu devāya tvā savitre pari dadāmi
svasti carañād ihāsau //
“You are Agni’s student. You are my student. Let Prajāpati protect you. I entrust you to the god Savitr. Move about safely here, O N.N.”

PSO 20,53,3; PSK 20,49,3ab; 2c; 3d8
viśvam asī viśvapate
sarvam asī sarvapate /
tam tvāsau devāya tvā savitre pari dadāmi
svasti carañān mayī //
“You are the all, O lord of the all. You are the whole, O lord of the whole. I entrust you as such, O N.N., to the god Savitr. Move about safely at me.”

The first formula (PSO 20,53,1; PSK 20,49,1) corresponds to the formula used when the teacher seizes the initiate’s hand at the Upanayana.9 The third lines

6 PSK 20,49,3c prajāpatayes tvā goçayā savitre pari dadāmi.
7 Cf. KauśS 56,12 agnēś cāśi brahmaçārini mama ca; ŠB 11,5,4,2 īndrasya brahmaçāryā asī (for this line in the ŠB, see 2.1 below); MGS 1,22,5 kasya brahmaçāryā asī prāṇasya brahmaçāryā asī.
8 PSK 20,49,2c tam tvāsau devāya sāvitre pari dadāmi; PSK 20,49,3d svasti caram ihāsau.
9 The ritual action of the teacher’s seizing the student’s hand at the Upanayana is prescribed or alluded to by almost all the Grhyasūtras. Most of the Grhyasūtras cite variations of PSO 20,53,1/PSK 20,49,1 for this ritual action: e.g. ŚāṅkhGS 2,3,1 bhagas te hastam agrabhīt savitā hastam agrabhīt / pūṣā te hastam agrabhīd aryamā
of the second and third formulas (PSO 20,53,2c; 3c; PSK 20,49,3c; 2c) correspond to the formulas used when the teacher entrusts (pari-dā) the student to a deity or deities at the Upanayana. The fourth lines of the second and third formulas (PSO 20,53,2d; 3d; PSK 20,49,2d; 3d) also find parallels in the prescriptions of the Upanayana of the Grhyasūtras.

1.2. The formulas of calling for the brahmacārins in PS 20

As shown in the above synopsis of the last part of PS 20, several formulas of calling for the brahmacārins are found around the Upanayana formulas. They are not found in the ŚŚ or other Śamhitā texts. They read as follows:

PSK 20,41,7

*somapīthopa na ehy* arvān

10 Almost all the Grhyasūtras prescribe the entrusting of the initiate who has become one’s student to deities, with the formulas invoking various deities, e.g., KauśS 56,13 agnaye tvā paridadāmi brahmāne tvā paridadāmy. . .; cf. ĀśvGS 1,20,8; ŚānkGS 2,3,1; KauśGS 2,2,11; SMB 1,6,15 (cf. GGS 2,10,20; KhGS 2,4,11); JGS 1,12:11,10–12; KāṭhGS 41,16; LaugGS 41,21; MGS 1,22,5; ĀpMP 2,3,3–12 (ĀpGS 4,10,12); HīrGS 1,5,9f.; ĀgGS 1,1,3;8,5–12; cf. BhārGS 1,7;7,8f.; VaǐkhGS 2,6;25,7. The ritual action of the teacher’s seizing the student’s hand is found also in the Upanayana passage of the Śatapatha-Brāhmaṇa with a formula which partly corresponds to the PS formula; see 2.1 below.

11 The KauśS puts the line svasti caratād iha at the end of the formulas for entrusting (KauśS 56,14). In some other Grhyasūtras, this line is found in another formula which is also prescribed for the Upanayana: ĀpMP 2,3,1 aṅgtrā sām aṅgmahi prá sā mṛtyām yuyotana / ārīṣṭas sām caremahi svastī caratād iḥā svastī ēṛēbhāyāḥ // (ĀpGS 4,10,12); cf. SMB 1,6,14 (GGS 2,10,20; KhGS 2,4,11); JGS 1,12:11,8–10; MGS 1,22,2; HīrGS 1,5,1; ĀgGS 1,1,3;7,15f.; VaǐkhGS 2,6;26,1f.

12 The PSK reads somapīthopay arvān anudaṇ kṣetritrīyāṁ ravaḥ a mā gaṣchantu brahmācārināḥ prāti eṣeva-parādā. The text of the first line given above is emended after the reading of PSO 20,43,7, which partly corresponds to PSK 20,41,7, but does not have the line of calling for the brahmācārins: PSO 20,43,7bc somapīthopa na ehy arvān rāyastraṇa prajayā dhanena //. For the corrupt last line, cf. Witzel 1980 [55, p. 52, n. 96].
“O draught of Soma, come near to us, facing hitherward. I have pushed [away] disease [and] defect. May the students come to me. . . .”

PSO 20,46,1; PSK 20,44,1a
ā mā gacchantu brahmacāriṇāḥ svāhā //
“May the students come to me, svāhā.”

PSO 20,52,9; PSK 20,48,9
yathāpāḥ pravatāḥ yanti
yathā māsā aharjaram /
evā mā brahmacāriṇo
dhātar ā yantu sarvadā //
“As waters come through a slope of mountain, as months [come] day by day, may the students come to me always, O Dhātr.”

These formulas of calling for the *brahmacārins* do not have any counterparts in the *Upanayana* of the *Grhyasūtras* except the *KauśS*, but have parallels in some of the *Upaniṣads*. Curiously enough, in the *Upaniṣads*, those formulas are found in a different context than the *Upanayana* (see 3.1.1 below).

1.3. The formulas concerning the birth and safety of a son in PS 20

Another significant topic recognizable in the last part of PS 20 is the birth and safety of a son (see the synopsis above). Besides the formulas which explicitly refer to the birth of a son, there are quite a few formulas concerned with, or allusively related to, the birth, safety, and welfare of one’s son in the last part of PS 20. Later (3.2, 3.3) I will take up some formulas in PS

---

13 PSK 20,44,1a ā mā gaśchantu brahmacāriṇo gamayās svāhā.

14 KauśS 56,17 quotes a formula corresponding to PSO 20,52,9/PSK 20,48,9 in the *Upanayana*, which is recited when the teacher puts firewood into the fire. Another quotation of the formula corresponding to PSO 20,52,9/PSK 20,48,9 in the *Grhyasūtras* is found in the *BaudhGŚ*, not in the *Upanayana* but in a section which follows it (BaudhGŚ 2,6,13). For this quotation in the *BaudhGŚ*, see 3.1.2 below. Cf. also SMB 2,6,4–5.
2. The “grhya” passages in the Brāhmaṇas and PS 20

While the Brāhmaṇa texts principally explain the śrauta rituals and narrate stories and myths related to them, they include a few passages concerning the “grhya” topics sporadically. In this section, I shall take up the Brāhmaṇa passages on the Upanayana. As will be shown below, they contain the formulas parallel to those in PS 20.

2.1. PS 20 and Śatapatha-Brāhmaṇa 11.5.4/the Kaṭha-Brāhmaṇa

The eleventh book of the Śatapatha-Brāhmaṇa (ŚB) of the White Yajurveda and the Kaṭha-Brāhmaṇa (KaṭhB) of the Black Yajurveda contain several passages concerning grhya rites and topics. Both Brāhmaṇa texts include passages on the Upanayana, in ŚB 11,5,4 and in the upanayana-brāhmaṇa of the KaṭhB (KaṭhB(𝒖)). These passages form somewhat independent sections, depicting ritual actions and formulas performed and recited in the Upanayana, together with Brāhmaṇa-type explanations on them.

Some of the formulas in the Upanayana passages of these two Brāhmaṇa texts correspond to the Upanayana formulas of PS 20 examined above (1.1). The following is a synopsis of the Upanayana ritual elements explained in the two Brāhmaṇa texts. ŚB 11,5,4 and the KaṭhB(𝒖) seem to presuppose similar procedures for the Upanayana. The formulas which correspond to those in PS 20 are quoted below: the underlined parts correspond verbatim to the text of PS 20, and the dotted parts are similar to the PS.

KaṭhB(𝒖)
(The initiate declares his entering the brahmaścārya: 47,1)16

ŚB 11,5,4
(The initiate declares his entering the brahmaścārya: 11,5,4,1)

15 The KaṭhB is preserved only as a collection of fragmental sections. The fragment of the KaṭhB on the Upanayana is called upanayana-brāhmaṇa (KaṭhB(𝒖)). See Schroeder 1898 [45, pp. 21–23]; Caland 1920 [16, pp. 490–493]; Sūryakānta 1943 [48, pp. 47–52].

16 The numbers indicate the pages and lines of the Sūryakānta’s edition [48].
As shown here, the formulas in these Brāhmaṇas for declaring the initiate to be a brāhma-śṛṅ of Indra (Agni in the PS) and Agni to be his teacher, and the formulas for entrusting the initiate to the deities are the same or parallel with those in PS 20.

3. The “grhya” passages in the Upaniṣads and PS 20

The Upaniṣads, which are mostly concerned with philosophical speculations, also include a few passages concerning the “grhya” topics sporadically. In the following, I shall examine the Upaniṣadic passages concerning the brāhma-śṛṅs, and the birth and safety of a son, which quote the formulas corresponding to those in PS 20.
3.1.1 PS 20 and Taittirīya-Upaniṣad 1/the Kaṭha-Śikṣā-Upaniṣad

The first chapter of the Taittirīya-Upaniṣad (TU) of the Black Yajurveda, and its parallel version, the Kaṭha-Śikṣā-Upaniṣad (KaṭhŚU) of the Black Yajurveda, have collections of formulas and teachings concerning the brahma-cārins and the learning of the Veda. TU 1,4 and 1,10, and KaṭhŚU 4 contain ten or nine formulas in verse and prose.

It has been pointed out that about one third of those formulas find correspondences in PS 20. The correspondences between PS 20, TU 1 and the KaṭhŚU are as follows:

<table>
<thead>
<tr>
<th>PSO 20,46,1/K 20,44,1; PSK 20,41,7</th>
<th>TU 1,4,E</th>
<th>KaṭhŚU 4,3,E</th>
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</thead>
<tbody>
<tr>
<td>TU 1,4,F</td>
<td>KaṭhŚU 4,3,F</td>
<td></td>
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<tr>
<td>PSO 20,45,11/K 20,43,9–10</td>
<td>TU 1,4,G</td>
<td>KaṭhŚU 4,3,G</td>
</tr>
<tr>
<td>PSO 20,52,9/K 20,48,9</td>
<td>TU 1,4,H</td>
<td>KaṭhŚU 4,4,H</td>
</tr>
<tr>
<td>TU 1,4,I</td>
<td>KaṭhŚU 4,4,I</td>
<td></td>
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<tr>
<td>TU 1,10,J</td>
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The corresponding formulas are: (1) a formula of calling for the brahma-cārins, (2) a formula of wishing for prosperity and fame, (3) a formula to Bhaga, and (4) another formula of calling for the brahma-cārins. The formulas in PS 20 and the Upaniṣads correspond as follows:

(1) A formula of calling for the brahma-cārins to come

<table>
<thead>
<tr>
<th>PSO 20,46,1</th>
<th>TU 1,4,E</th>
<th>KaṭhŚU 4,3,E</th>
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<tbody>
<tr>
<td>á mā gacchantu</td>
<td>á mā yantu</td>
<td>á mā yantu</td>
</tr>
<tr>
<td>brahma-carīṇaḥ</td>
<td>brahma-carīṇaḥ</td>
<td>brahma-carīṇaḥ</td>
</tr>
<tr>
<td>svāhā ///</td>
<td>svāhā ///</td>
<td>svāhā ///</td>
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</table>

17 The KaṭhŚU is an Upaniṣad identified as a part of the canon of the Kaṭha school by Witzel [53], who published its text and translation along with an extensive study of its relationship to TU 1 ([54] [55]).

18 Witzel 1980 [55, p. 41, n. 66; p. 51ff.].

19 Cf. also PS 19,43,1. RVKh 4,8 is the so-called medhā-sūkta; cf. n. 33 below.

20 PSK 20,44,1a; PSK 20,41,7c. See 1.2.

21 For this formula, see Witzel 1980 [55, p. 39ff.]; Olivelle 1998 [40, p. 572ff.]. Limaye and Vadekar [34] omits samāyantu brahma-carīṇaḥ svāhā ///.
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vi mā yantu
brahmacāriṇah
svāhā /
pra mā yantu
brahmacāriṇah
svāhā /
damāyantu
brahmacāriṇah
svāhā /
śamāyantu
brahmacāriṇah
svāhā /

śam mā yantu
brahmacāriṇas
svāhā /

(2)(3) A formula of wishing for prosperity and fame; a formula to Bhaga

<table>
<thead>
<tr>
<th>PSO 20,46,4-5</th>
<th>TU 1,4,F</th>
<th>KatḥŚU 4,3,F</th>
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<tbody>
<tr>
<td>asāni bhadrebhyah</td>
<td>yaśo jane 'sāni</td>
<td>tapo yaśo yaśāni</td>
</tr>
<tr>
<td>śreyān svāhā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yaśasvī janutām</td>
<td>śreyān vasyaśo 'sāni</td>
<td>jano yaśo yaśāni</td>
</tr>
<tr>
<td>anu carāṇī svāhā</td>
<td></td>
<td></td>
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<table>
<thead>
<tr>
<th>PSO 20,45,11</th>
<th>TU 1,4,G</th>
<th>KatḥŚU 4,3,G</th>
</tr>
</thead>
<tbody>
<tr>
<td>veda vai te *bhaga</td>
<td>tam tvā bhaga</td>
<td>tam tvā bhaga</td>
</tr>
<tr>
<td>nāma</td>
<td>tam tvā bhaga</td>
<td>tam tvā bhaga</td>
</tr>
<tr>
<td>bhūrir nāmāsi rayir</td>
<td>praviśāmi</td>
<td>praviśāmi svāhā /</td>
</tr>
<tr>
<td>nāma</td>
<td>sa mā bhaga</td>
<td>sa mā bhaga praviśā</td>
</tr>
<tr>
<td></td>
<td>praviśā</td>
<td>svāhā /</td>
</tr>
</tbody>
</table>

22 Not found in PSK.
23 PSK 20,43,9–10.
From the contents of TU 1 and the KaṭhŚU, it can be surmised that these formulas are concerned with a conclusion of the Veda learning. They would be recited by one who has concluded his Veda learning, and is beginning to recruit his own brāhmaṇins to teach by calling them to come.

3.1.2 TU 1 / KaṭhŚU and the Grhyasūtras

The formulas found in TU 1, some of which have correspondences in PS 20 (3.1.1), are quoted in the Baudhāyana-Grhyasūtra (BaudhGS) of the Taittirīya school.26 There, the formulas of calling for the brāhmaṇins (TU 1,4,E27 and H quoted above) play a role in an interesting development of the rites for concluding the Veda learning.

The BaudhGS quotes all the formulas in TU 1,4 and 10 in successive two sections, i.e., the Upanayana section (BaudhGS 2,5) and the succeeding section (BaudhGS 2,6). In the Upanayana section, the BaudhGS quotes four formulas out of ten in TU 1 (TU 1,10,J; 1,4,A; B; C), which are recited when the teacher

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24 PSK 20,48,9. See 1.2.
25 dhātāra in the edition [54, p. 20] (cf. [54, p. 20, nn. 91; 98; cf. p. 27][55, p. 54]).
26 Cf. Witzel 1980 [55].
27 Only the first line of TU 1,4,E (ā mā yantu brahmacārīṇaḥ svāhā) is quoted in the BaudhGS. Cf. Witzel 1980 [55, p. 39].
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gives the student a staff (BaudhGS 2,5,24), when the student makes an offering (BaudhGS 2,5,29), and when he eats the remnants (BaudhGS 2,5,41).

The remaining six formulas of TU 1 (TU 1,4,D; E; F; G; H; I; note that E and H are the formulas of calling for the brahmacārīns) are quoted in the first half of the section following the Upanayana (BaudhGS 2,6). Though BaudhGS 2,6 is entitled the Samāvartana (the ceremony of graduation bath and returning home) by the editor, this section does not prescribe a usual Samāvartana. As is known, the Samāvartana of the Baudhāyana school is prescribed not in its Gṛhyasūtra but in its Śrautasūtra (BaudhŚS 17,39–42; 43–44). What is prescribed in BaudhGS 2,6? It is an “expanded Samāvartana.” It is built upon the structure of the Samāvartana in the BaudhŚS: it includes a series of offerings inserted into the procedure of the Samāvartana that has been prescribed in the BaudhŚS. And it is for that series of offerings that the six formulas found in TU 1 are prescribed to be recited. The structure of the section is as follows:

| BaudhGS 2,6,1; 7–9: | ← | BaudhŚS 17,39:316,16–17,42:323,13 (Samāvartana) |
| BaudhGS 2,6,9–14: offerings with TU 1,4,D; E; F; G; H; I | ← | BaudhŚS 17,42:323,13ff. (Samāvartana) |

Thus, the BaudhGS has composed a new rite which is not found elsewhere.

This innovation of another rite for concluding the Veda learning in addition to the usual Samāvartana may be related with the situation of the Vedic canon.

28 Mysore edition [44], p. viii.
29 The section tells at the beginning that the usual Samāvartana has been already prescribed: BaudhGS 2,6,1 vedam adhitya snāyante ity uktam samāvartanam “The Samāvartana has been told [above] as ‘having learned the Veda, one, going to bathe (=BaudhŚS 17,39).”
31 BaudhGS 2,6,1–16. The latter half of BaudhGS 2,6 deals with a domestic fire (2,6,17–30). Cf. Gonda 1977 [25, p. 180, n. 104]: “that chapter deals with the sacrifices, not with the ceremonial bath.” As to the text of BaudhGS 2,6, compared with the Mysore edition, the Honnāvar edition [13] shows a complicated situation: after the Upanayana section (numbered 2,8,2–2,10,8), come the text of the Samāvartana in the BaudhŚS, then the text of the first half of BaudhGS 2,6 of the Mysore edition (the “Samāvartana”), and then the latter half of the Samāvartana of the BaudhGPBhŚ.
at the time of the Grhyastras. In the late Vedic period, in addition to the Samhítás and the Bráhmaṇás which are the traditional subject of the Veda learning, the Vedic canon which one should learn was expanding, the late śruti texts such as the Áraṇyakas and Upaniṣads being composed. There may have been more than one occasion for the conclusion of the Veda learning in the late Vedic period.32

On the other hand, the formulas in the KaṭhŚU are not quoted in the Kaṭhaka-Grhyastras (KāṭhaGS) except a line quoted in the Upanayana section.33 The quotations from the KaṭhŚU are found not in the KāṭhaGS but in its commentary by Devapála, and in the Upanayanavidhi, a modern ritual handbook of the Kaṭha school, in the context of the vrata for learning the Áraṇyaka and Upaniṣad.34

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32 Cf. BaudhGS 2,6,2–6; cf. also the three kinds of snātaka ‘one who has bathed, i.e., one who has gone through the graduation bath’ mentioned in some Grhyasūtras on the basis of the completeness of his study of the Veda and his vrata: the vidyā-snātaka / veda-snātaka (the snātaka who has finished learning but has not finished his vrata), the vrata-snātaka (the snātaka who has finished his vrata but has not finished learning), the vidyā-vrata-snātaka / veda-vrata-snātaka (the snātaka who has finished both learning and his vrata). GGS 3,5,21f.; JGS 1,19:18,10ff.; PGS 2,5,32ff.; BaudhGPbhS 1,15,1; cf. ĀpDhŚ 1,11,30,1–3; Manu-Smrīti 4,31; VāṛGS 6,29ff. Cf. Kajihara [30, esp. p. 168f.]; [31].

33 The first half of KaṭhŚU 4,1,B (śārīram me vicakṣaṇam vāṁ me madhumad duhe) is found in KāṭhaGS 41,18 (Upāyana). The line finds a correspondence in the so-called medhā-sūkta (cf. n. 19). Since most of the formulas quoted in KāṭhaGS 41,18 find correspondences in the medhā-sūkta, it is more probable that the line in question was quoted from the medhā-sūkta of the Kaṭhas (which may have been in the lost fragments of the KaṭhB) rather than from the KaṭhŚU; cf. Witzel [55, p. 29].

34 Devapála on KāṭhaGS 43; Witzel [53, p. 149ff.][54, p. 13ff.][55, passim].
The second chapter of the Kauśītaki-Upaniṣad (KauśU) of the Rgveda, and its parallel version, the fourth chapter of the Śāṅkhāyana-Āraṇyaka (ŚāṅkhĀ) of the Rgveda, also contain some “ṛṣṭha” passages. They deal with monthly worship of the new moon performed by one who has a son and by one who does not have a son yet (KauśU 2,8; ŚāṅkhĀ 4,8), worship of the full moon (KauśU 2,9; ŚāṅkhĀ 4,9), and a rite of touching one’s wife’s heart (KauśU 2,10; ŚāṅkhĀ 4,10), together with the formulas for these rites.

As listed below, PS 20 contains many of the formulas which occur in these passages. The formulas typed in boldface in the list below are attested only in

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The Śāṅkhāyanas and Kauśītakis are generally surmised that they are the sister branches derived from one and the same school, the former name being used in Northern India and the latter in Southern India (Kerala. See Staal 1961 [47, p. 53]; cf. Renou 1947 [43, p. 25]). Those who edited the texts of these branches note that there are two distinct traditions in the mss. (Lindner [35, p. ix]; Cowell [21, p. v ff.]; Keith [33, p. 103][32]; cf. Hillebrandt [28, p. viii]; Oldenberg [39, p. 6ff.][38, p. 4f.]; Weber [50, p. 392ff.]). Chintamani, who edited the Kauśītaka-Grhyasūtra [20], claims that there are two different śśrākaś and “each possessed a Brāhmaṇa, Āraṇyaka, Śrauta and Grhyasūtra, one different from the other” (Chintamani 1940 [19, p. 191]); cf. New Catalogus Catalo-
gorum [37, p. 119f.].

When the Kauśītaki-Upaniṣad (alias Kauśītaki-Brāhmaṇa-Upaniṣad; see Cowell [21, p. vii ff.]) was first published in 1861, the editor Cowell noticed two distinct traditions in the mss., and adopted both of them in his edition, one in the main text and the other (the commentary by Śaṅkarānanda) below it [21, pp. v–vii]. As far as the formulas in KauśU 2 in question are concerned, the main text of the Cowell’s edition generally agrees with the text of the Śāṅkhāyana-Āraṇyaka. On the other hand, the text in Śaṅkarānanda’s commentary generally agrees with that of the KauśU of ASS [2], Sarma [46], and Limaye and Vadekar [34]. Frenz [24] uses the readings of both traditions; cf. Bodewitz 2002 [12, p. 6f.]. (In Frenz’s text, KauśU 2,10,A is moved into the middle of 2,8; cf. Bodewitz 2002 [12, p. 34, n. 106; cf. p. 31, n. 97]). The editions of Sarma [46] and ASS [2] use the same numbers, while that of Limaye and Vadekar [34] adopts the numbers of the Cowell’s edition [21], though the latter text represents the other tradition as mentioned above.

In this section, for the text of KauśU 2, I shall follow Limaye and Vadekar [34] and their numbers. The corresponding text in Śāṅkhāyana-Āraṇyaka 4 [1] will be also given.

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35 The Śāṅkhāyanas and Kauśītakis are generally surmised that they are the sister branches derived from one and the same school, the former name being used in Northern India and the latter in Southern India (Kerala. See Staal 1961 [47, p. 53]; cf. Renou 1947 [43, p. 25]). Those who edited the texts of these branches note that there are two distinct traditions in the mss. (Lindner [35, p. ix]; Cowell [21, p. v ff.]; Keith [33, p. 103][32]; cf. Hillebrandt [28, p. viii]; Oldenberg [39, p. 6ff.][38, p. 4f.]; Weber [50, p. 392ff.]). Chintamani, who edited the Kauśītaka-Grhyasūtra [20], claims that there are two different śśrākaś and “each possessed a Brāhmaṇa, Āraṇyaka, Śrauta and Grhyasūtra, one different from the other” (Chintamani 1940 [19, p. 191]); cf. New Catalogus Catalo-
gorum [37, p. 119f.].

PS 20 and KauśU 2/ŚāṅkhĀ 4 except in the Ğṛhyaśūtras:37

<table>
<thead>
<tr>
<th>PSO 20,59,4/K 55,5</th>
<th>KauśU 2,8,A</th>
<th>ŚāṅkhĀ 4,8,A</th>
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<tbody>
<tr>
<td>PSO 20,55,4/K 51,4</td>
<td>RV 1,91,16 etc.</td>
<td>KauśU 2,8,B</td>
</tr>
<tr>
<td>PSO 20,55,6/K 51,6</td>
<td>RV 1,91,18 etc.</td>
<td>KauśU 2,8,C</td>
</tr>
<tr>
<td>PSO 20,43,5/K 41,4f.</td>
<td>TS 2,4,14,1; cf. ŠŚ 7,81,6 etc.</td>
<td>KauśU 2,8,D</td>
</tr>
<tr>
<td>cf. PSO 20,43,6/K 41,5f.</td>
<td>cf. ŠŚ 7,81,5</td>
<td>KauśU 2,8,E</td>
</tr>
<tr>
<td></td>
<td>cf. TS 1,6,6,2</td>
<td>KauśU 2,8,F</td>
</tr>
<tr>
<td></td>
<td>cf. ŠŚ 10,5,37; PS 16,132,2 etc.</td>
<td>KauśU 2,8,G</td>
</tr>
<tr>
<td>cf. PSO 20,43,6/K 41,5f.</td>
<td>cf. ŠŚ 7,81,5</td>
<td>KauśU 2,9,A</td>
</tr>
<tr>
<td></td>
<td>cf. TS 1,6,6,2</td>
<td>KauśU 2,9,B</td>
</tr>
<tr>
<td></td>
<td>cf. ŠŚ 10,5,37; PS 16,132,2 etc.</td>
<td>KauśU 2,9,C</td>
</tr>
<tr>
<td>PSO 20,59,5/K 55,6</td>
<td>KauśU 2,10,A</td>
<td>ŚāṅkhĀ 4,10,A</td>
</tr>
</tbody>
</table>

The formulas attested only in PS 20 and the KauśU/ŚāṅkhĀ correspond to each other as follows:

<table>
<thead>
<tr>
<th>PSO 20,59,4</th>
<th>KauśU 2,8,A</th>
<th>ŚāṅkhĀ 4,8,A</th>
</tr>
</thead>
<tbody>
<tr>
<td>yatra bhūmīyā</td>
<td>yat te susimaṁ</td>
<td>yan me susimaṁ</td>
</tr>
<tr>
<td>anāmṛtam</td>
<td>ḥṛdayam</td>
<td>ḥṛdayaṁ</td>
</tr>
<tr>
<td>divī candramasi</td>
<td>adhi candramasi</td>
<td>divi candramasi</td>
</tr>
<tr>
<td>śritam /</td>
<td>śritam /</td>
<td>śritam</td>
</tr>
<tr>
<td>vidvāṁ āhaṁ tatra</td>
<td>tenāṃṛtatvasyeśāne</td>
<td>manye 'haṁ māṁ</td>
</tr>
<tr>
<td>manye</td>
<td>māhaṁ pautram</td>
<td>tad vidvāṃsaṁ</td>
</tr>
<tr>
<td>māhaṁ pautram</td>
<td>aghaṁ rudam</td>
<td>māhaṁ putryaṁ</td>
</tr>
<tr>
<td>aghaṁ nigāṁ //</td>
<td>aghaṁ rudam //</td>
<td>aghaṁ rudam //</td>
</tr>
</tbody>
</table>

37 The formulas found in KauśU 2,8–10/ŚāṅkhĀ 4,8–10 (PS 20) are popular in the Ğṛhyaśūtras, with many variations, mostly in the rites concerning the birth of a son: ĀśvGS 1,13,1–7; SMB 1,5,10–13 (GGS 2,8,1–7; KhGS 2,3,1–5); ĀpMP 2,13,3–4 (ĀpGS 6,15,5); HGS 2,3; ĀgGS 2,1,3; PGS 1,11; 16.

38 The text is a tentative one as other PS 20 formulas quoted in this paper. The mss. appear to read yatra... tatra in this formula, though yad... tad would be more comprehensible. Cf. SMB 1,5,11 yat prthivya anāmṛtaṁ divī candramasi śritam / vedāṃṛtasyaṁ nāma māhaṁ pautram aghaṁ riśam //. The text of PSK which corresponds to PSO 20,59,4–5 is a little different: PSK 20,55,6–7 yat suvarṇāya ḥṛdayaṁ divī candram adhiśritam vedāma tasya te vayaṁ mā / yat te śucime ḥṛdayaṁva vai tat praṭīpatau vadhāhaṁ tasyaṁ tanvā mama. Cf. PSO 20,59,6.

39 Thus ĀSS [2]. Limaye and Vadekar [34] reads susima.

“Where what is not struck by death of the earth is clinging to the moon in the sky, there I, knowing, think: May I never suffer misfortune related to a son."

“What is your heart which has good boundary, clinging to the moon: with it, O queen of immortality, may I never weep at misfortune related to a son.”

“What is my heart which has good boundary, clinging to the moon in the sky: I think of myself as one who knows it. May I never weep at misfortune relating to a son.”

3.3. PS 20 and Brhad-Āraṇyaka-Upaniṣad 6,4

The sixth chapter of the Brhad-Āraṇyaka-Upaniṣad (BĀU) of the White Yajurveda also includes “grhya” passages. BĀU 6,4 is concerned with the birth of a son. Some of the formulas quoted in that section are found in the Rgveda

41 Thus Sarma [46]. vidvāṃsāṃ (tena) Limaye and Vadekar [34]; vidvāṃsāṃ tena ĀSS [2].
42 Thus Dev [22], susīme ĀSS [1].
and other Samhitā texts including PS 20. For example, BĀU 6,4,27 is parallel with Rgveda 1,164,49; Śaunaka-Samhitā 7,10,1; PSO 20,2,10; the first half of BĀU 6,4,23 is parallel with Rgveda 5,78,7–8; PSO 20,22,9/PSK 20,21,9 (cf. ŚŚ 1,11,6); and so on.

The first half of the following formula is found only in PS 20 and BĀU 6,4 except in the Grhyasūtras:

PSO 20,61,6; PSK 20,56,8

\[ \text{asmin sahasram puṣyāsmai-dhamānā[]}s \text{ sve grhe} / \text{imam samindhisīmāhṛy āyuśmantah swarcasah} // \]

“In him may we thrive thousand-fold, prospering in our own house. We shall kindle this, as ones who have a long life and much splendor.”

BĀU 6,4,24,A; ŠB(M) 14,9,4,23

\[ \text{asmin sahasraṇ puṣyāsām edhamānāḥ sve grhe (svāgrhe ŠBM) / asyopasandyāṃ mā chaitsit (asyópasadyāṃ mā chaitsit ŠBM) prajāyā ca paśubhiś ca svāhā //} \]

“The BĀU explains that this formula is recited when one puts his newborn son on his lap and makes an offering. A variation of the first half of this formula is found in a Grhyasūtra, where it is recited when one receives his newborn son on his lap.44

Conclusion

The collecting of ritual formulas was done more than once in the history of the Vedic texts. The Samhitās themselves are formed with several strata, and some of the Bṛāhmaṇas and Āraṇyakas include collections of ritual formulas.45

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43 PW: úpasadi- ‘Dienerschaft(?)’; MW: úpasadi- ‘continuous propagation’ (acc. comm.). Cf. PSO 20,61,5cd/PSK 20,56,7cd asyopasadhe mā riṣāmāyam rākṣatu naḥ prajām: this line is found immediately before the formula given in the left column (PSO 20,61,6/K 20,56,8). In KauŚS 89,13, PSO 20,61,5–6/PSK 20,56,7–8 are quoted successively. Cf. also ŚāṅkhGS 3,7,3; KauŚG 3,4,5; also Bloomfield, Edgerton and Emeneau 1934 [9, p. 407].

44 ĀpMP 2,11,32 (ĀpGS 6,15,1).

45 For example, a Yajuh-Samhitā is attached at the beginning of the Pañcrapmvāsa-Bṛāhmaṇa; see Caland 1931 [18, p. xxiv f.]; Parpola 1968 [41, p. 77ff.]; cf. Caland 1927 [17, p. xii]. Some of the Āraṇyakas include mantra collections for the Pravargya.
As for the formulas concerned with the grhya rites, too, there seems to be a movement of collecting them after the core part of the Atharvaveda was formed and before the Grhyaasūtras were compiled. The “grhya” formulas in PS 20 represent such a collection.

In the transitional period from the Brāhmaṇas to the Upaniṣads, the Vedic schools appear to have attempted to collect the texts related to the grhya rites in some place of their canon as a sort of appendix. In the case of the Ṛgveda, some of such texts are collected in an Upaniṣad/Āraṇyaka (KauśU 2/Śāṅkhā 4) and the Ṛgveda-Khila. In the case of the Yajurveda, many of the “grhya” passages are found in the ‘appendix’ parts of the Brāhmaṇas and Upaniṣads (ŚB 11; KaṭhB; TU 1; KaṭhŚU; BĀU 6). And in the case of the Paippalāda Atharvaveda, it is at the end of the Saṃhitā (PS 20) that are collected the formulas concerning the Upanayana, the brahmačārin, the birth and safety of a son, which topics are central to the “grhya” passages of the Brāhmaṇas and Upaniṣads of other schools. It is remarkable that the texts examined in this paper in relation to the “grhya” formulas in PS 20 account for a large part of the “grhya” passages in the Brāhmaṇas and Upaniṣads, and that some of the formulas in the “grhya” passages of the Brāhmaṇas and Upaniṣads are found exclusively in PS 20 among the Saṃhitā texts. The “grhya” formulas in PS 20 must belong to almost the same stage of the Vedic texts as the “grhya” passages in the Brāhmaṇas and Upaniṣads.

46 ŚB 11 is known as a supplementary book; BĀU 6 is a part of the so-called “Khila-kāṇḍa”; cf. Weber 1882 [51, pp. 121–131]; Thieme 2000 [49]. The KaṭhB contains several brahmaṇas on the “grhya” topics including the Upanayana, Annaprāśana, Cūḍākaraṇa, and so on.
## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Name</th>
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<tbody>
<tr>
<td>ĀgGS</td>
<td>Āgniṣṭoma-Grhyasūtra</td>
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<tr>
<td>ĀpGS</td>
<td>Āpastamba-Grhyasūtra</td>
</tr>
<tr>
<td>ĀpMP</td>
<td>Āpastamba-Mantrapāṭha</td>
</tr>
<tr>
<td>ĀśvGS</td>
<td>Āśvalāyana-Grhyasūtra</td>
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<td>BĀU</td>
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<td>Baudhāyaṇa-Grhyaparibhāṣāsūtra</td>
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<td>JGS</td>
<td>Jaimini-Grhyasūtra</td>
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<td>Upanayana-Brāhmaṇa of Kaṭha-Brāhmaṇa</td>
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</tbody>
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