<table>
<thead>
<tr>
<th>項目</th>
<th>内容</th>
</tr>
</thead>
<tbody>
<tr>
<td>タイトル</td>
<td>The &quot;grhya&quot; Formulas in Paippalāda-Samhitā</td>
</tr>
<tr>
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<td>KAJIHARA, Mieko</td>
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The “\textit{grhya}” Formulas in Paippalāda-Saṃhitā 20*

Mieko Kajihara

Introduction

1. The “\textit{grhya}” formulas in PS 20
   1.1. The formulas concerned with the Upanayana in PS 20
   1.2. The formulas of calling for the \textit{brahma}cārins in PS 20
   1.3. The formulas concerning the birth and safety of a son in PS 20
2. The “\textit{grhya}” passages in the Brāhmaṇas and PS 20
   2.1. PS 20 and Śatapatha-Brāhmaṇa 11,5,4 / the Kaṭha-Brāhmaṇa
3. The “\textit{grhya}” passages in the Upaniṣads and PS 20
   3.1.1. PS 20 and Taittirīya-Upaniṣad 1 / the Kaṭha-Śikṣā-Upaniṣad
   3.1.2. TU 1 / KaṭhŚU and the Gṛhyasūtras
   3.2. PS 20 and Kauśitaki-Upaniṣad 2 / Śāṅkhāyana-Āraṇyaka 4
   3.3. PS 20 and Brhad-Āraṇyaka-Upaniṣad 6,4

Conclusion

Abbreviations

References

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 (\textit{grhya}) rites is found in the Gṛhyasūtras compiled in the latest Vedic period, investigations into the relationship between the “\textit{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 “\textit{grhya}” formulas

* This paper is based on my oral presentation at the Second International Vedic Workshop (October 1999, Kyoto).
MIEKO KAJIHARA

which find correspondences not only in the Grhyaśūtras but also in the passages on the “grhya” topics in the Brāhmaṇas and Upaniṣads. In this paper, I will explore those “grhya” formulas in Paippalāda-Saṃhitā 20 which find correspondences in the Brāhmaṇas and Upaniṣads in order to determine the position of the twentieth book of the Paippalāda-Saṃhitā 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 Śaunakasaṃhitā (ŚS), mainly in the latter’s seventh book,2 or in the other Saṃhitā 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 [brahmaçarin] of a teacher [aćārya]), formulas of calling for the brahmaçarins, 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. cx1–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 Bhattacharyya [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. Mā2, Ja3 and Ma5 acquired by Prof. D. Bhattacharyya), 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
The “Grhya” Formulas in Paippalāda-Samhitā 20

PSO 20,42/K 20,40  The medhā (intelligence) etc.
PSO 20,43/K 20,41  A long life; prosperity; calling for the brahmācārins; 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 brahmācārins; against disease; offerings
PSO 20,47/K 20,45  Offerings; fame; honey
PSO 20,52/K 20,48  Protection; calling for the brahmācārins
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; 56; 51  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 brahmācārins, 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 Grhyaśūtras.4 Those Upanayana formulas in PS 20 find no counterpart in the ŚŚ or other Samhitā texts. The formulas read as follows:

PSO 20,53,1; PSK 20,49,1
dhātā te hastam agrahīt
savitā hastam agrahīt /
mitraśv tvam asi dharmāṇā-

be annotated only when necessary for discussion. The texts in the two traditions often differ from each other. The numbers of the corresponding hymns/formulas in the two traditions of PS do not always agree, since each of the two traditions contains some hymns/formulas missing in the other tradition, and the PSO contains more hymns than the extant PSK; cf. Zehnder [58, pp. 253–258].


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; 2d

agnir brahmacıry asi
mama brahmacıry asi /
prajāpatiṣ ṯvā gopāyatvātvā savitre pari dadāmi
svasti carátaṁ ihāsau //

“You are Agni’s student. You are my student. Let Prajāpati protect you. I entrust you to the god Savitṛ. Move about safely here, O N.N.”

PSO 20,53,3; PSK 20,49,3ab; 2c; 3d

viśvam asi viśvapate
sarvam asi sarvapate /
tam tvāsau devāya tvā savitre pari dadāmi
svasti carátaṁ mayi //

“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 Savitṛ. 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. The third lines

marriage rite where the bridegroom seizes the bride’s hand. The formula for seizing the bride’s hand at the marriage is attested in the nuptial hymns of both recensions of the Atharvaveda: ŚS 14,1,51 bhāgas te hāstam agrahīt savitā hāstam agrahīt / pātī tvām asi dhārmanāhām gṛhāpatīs tāvā //; PSK 18,5,8 dhātā te hastam agrahīt savitā te hastam agrahīt bhāgas te hastam agrahīd aryamā te hastam agrahīt paṭnī tvām asi dhārmanāhām gṛhāpatīs tāvā /. As for the parallelism of the formulas for seizing one’s new partner’s hand at the marriage and at the Upanayana, see Kajihara 2004 [29].

6 PSK 20,49,3c prajāpatayeṣ ṯvā gopāya savitre pari dadāmi.
7 Cf. KauŚ 56,12 agnes cāsi brahmacırīn mama ca; ŚB 11,5,4,2 āndrasya brahmacıry āsi (for this line in the ŚB, see 2.1 below); MGS 1,22,5 kasya brahmacıry asi prāṇasya brahmacıry āsi.
8 PSK 20,49,2c tan tvāsau devāya savitre pari dadāmi; PSK 20,49,3d svasti carátaṁ 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 bhāgas te hastam agrahīt savitā hastam agrahīt / puṣā te hastam agrahīd aryanā
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 \textit{(pari-dā) the student to a deity or deities at the Upanayana.}\(^\text{10}\) 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 \textit{Gr}ḥyasūtras.\(^\text{11}\)

1.2. \textbf{The formulas of calling for the \textit{brahmacārins} in PS 20}

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

PSK 20,41,7\(^\text{12}\)

\*\textit{somapithopa na ehy}\* \textit{arvānī}

\(^\text{10}\) Almost all the \textit{Gr}ḥyasūtras 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 \textit{agnaye tvā paridadāmī brahmaṇe tvā paridadāmy. . .; cf. ÁśvGS 1,20,8; ŚāṅkhGS 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; ÁpMP 2,3,3–12 (ApGS 4,10,12); HirGS 1,5,9f.; ÁgGS 1,1,3,8,5–12; cf. BhārGS 1,7,7f.; VaikhGS 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 \textbf{2.1} below.

\(^\text{11}\) The KauśS puts the line \textit{svasti caratād iha} at the end of the formulas for entrusting (KauśS 56,14). In some other \textit{Gr}ḥyasūtras, this line is found in another formula which is also prescribed for the Upanayana: ÁpMP 2,3,1 \textit{aṅtrā sām aṅgarmahī prā sū mṛtyām yuyotana / ārīṣṭās sām caremahī svastī caratād iḥā svastīgṛhēḥbhayah } \textit{//} (ApGS 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; HirGS 1,5,1; ÁgGS 1,1,3,7,15f.; VaikhGS 2,6,26,1f.

\(^\text{12}\) The PSK reads \textit{somapitomatyah arvānī anudāṃ kṣetritriyaṁ rapiḥ ā mā gaśchantu brahmācārinā prāta evevārvārdā. 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 \textit{brahmacārins: PSO 20,43,7bc somapitopa na ehy arvānī rāyaspoṣena prajāyā dhanena //}. For the corrupt last line, cf. Witzel 1980 [55, p. 52, n. 96].
anudām *kṣetriyāṁ rapaḥ /
ā mā gacchantu *brahmačāriṇaḥ
. . . //
“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 brahmačāriṇaḥ svāhā //
“May the students come to me, svāhā.”

PSO 20,52,9; PSK 20,48,9
yathāpaḥ pravatā yanti
yathā māsā aharjaram /
evā mā brahmačāriño
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 brahmačārins do not have any counterparts in the Upanayana of the Gṛhyaśūtras 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 gacchantu brahmačāriño gamayas 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 Gṛhyaśūtras is found in the BaudhGS, not in the Upanayana but in a section which follows it (BaudhGS 2,6,13). For this quotation in the BaudhGS, see 3.1.2 below. Cf. also SMB 2,6,4–5.
20 related to the birth and safety of a son which find correspondences in the Upaniṣads.

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 Brāhmaṇas 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 Brāhmaṇas 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 Brāhmaṇas. 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 brahmacārya: 47,1)16

ŚB 11,5,4  
(The initiate declares his entering the brahmacārya: 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].
(The teacher asks his name: 47,2) (The teacher asks his name: 11,5,4,1) (The teacher utters the Vyāhrī: 47,3ff.) (The teacher seizes the initiate’s hand and admits him: 11,5,4,2) índrasya brahmaçarīyā āsi [~PSO 20,53,2a] agrîr ācāryās tāva [=PSO 20,53,1d] ahām ācāryās tāvāsau [cf. PSO 20,53,2b] (The teacher entrusts him to deities: 48,1ff.) (The teacher entrusts him to deities: 11,5,4,3f.) kāya tvā pāridādāmi [~PSO 20,53,2c; 3c] prajāpataye tvā pāridādāmi [~PSO 20,53,2c; 3c] devāya tvā savitrē pāridādāmi [≈PSO 20,53,2c; 3c] devāya tvā savitrē pāridādāmi [≈PSO 20,53,2c; 3c] brhaspātaye tvā pāridādāmi adbhyaś tvāyasadhībhyāḥ pāridādāmi dyāvāprthivibhyām tvā pāridādāmi vīśvebhyaḥ tvā bhūtēbhyaḥ pāridādāmy āriṣṭyai (The teacher gives instructions to him: 49,5ff.) (The teacher gives instructions to him: 11,5,4,5) (The teacher teaches him the Sāvitrī: 50,10ff.) (The teacher teaches him the Sāvitrī: 11,5,4,6ff.)

As shown here, the formulas in these Brāhmaṇas for declaring the initiate to be a brahmaçarīn 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 brahmaçarīns, and the birth and safety of a son, which quote the formulas corresponding to those in PS 20.
THE “GRHYA” FORMULAS IN PAIPPALÄDA-SAMHITÄ 20

3.1.1 PS 20 and Taittirīya-Upāniṣad 1/the Kaṭha-Śiksā-Upāniṣad

The first chapter of the Taittirīya-Upāniṣad (TU) of the Black Yajurveda, and its parallel version, the Kaṭha-Śiksā-Upāniṣad (KaṭhŚU) of the Black Yajurveda,17 have collections of formulas and teachings concerning the brahmacārins 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 20.18 The correspondences between PS 20, TU 1 and the KaṭhŚU are as follows:

<table>
<thead>
<tr>
<th>TU 1,4,A</th>
<th>KaṭhŚU 4,1,A</th>
<th>RVKh 4,8,5ab19</th>
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<tr>
<td>TU 1,4,B</td>
<td>KaṭhŚU 4,1,B</td>
<td></td>
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<tr>
<td>TU 1,4,C</td>
<td>KaṭhŚU 4,1,C</td>
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<tr>
<td>TU 1,4,D</td>
<td>KaṭhŚU 4,2,D</td>
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PSO 20,46,1/K 20,44,1; PSK 20,41,7

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<th>TU 1,4,E</th>
<th>KaṭhŚU 4,3,E</th>
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<tbody>
<tr>
<td>TU 1,4,F</td>
<td>KaṭhŚU 4,3,F</td>
</tr>
<tr>
<td>TU 1,4,G</td>
<td>KaṭhŚU 4,3,G</td>
</tr>
<tr>
<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>
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<tr>
<td>TU 1,4,J</td>
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The corresponding formulas are: (1) a formula of calling for the brahmacārins, (2) a formula of wishing for prosperity and fame, (3) a formula to Bhaga, and (4) another formula of calling for the brahmacārins. The formulas in PS 20 and the Upāniṣads correspond as follows:

(1) A formula of calling for the brahmacārins to come

<table>
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<tr>
<th>PSO 20,46,120</th>
<th>TU 1,4,E21</th>
<th>KaṭhŚU 4,3,E</th>
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<tr>
<td>ā mā gacchantu</td>
<td>ā mā yantu</td>
<td>ā mā yantu</td>
</tr>
<tr>
<td>brahmacarīṇaḥ</td>
<td>brahmacarīṇaḥ</td>
<td>brahmacarīṇaḥ</td>
</tr>
<tr>
<td>svāhā //</td>
<td>svāhā /</td>
<td>svāhā /</td>
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17 The KaṭhŚU is an Upāniṣad 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. 51f.].
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. 572f.]. Limaye and Vadekar [34] omits samāyantu brahmocarīṇaḥ svāhā //.
vi mā yantu
brahmaçāriṇaḥ
svāhā /
pra mā yantu
brahmaçāriṇaḥ
svāhā /
damāyantu
brahmaçāriṇaḥ
svāhā /
śamāyantu
brahmaçāriṇaḥ
svāhā /

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

PSO 20.46,4–5\textsuperscript{22}
asāni bhadreḥhyaḥ
śreyān svāhā //
yaśasvī janutām
anu ca rāṇi svāhā //

TU 1.4,F
yaśo jane 'sāni
svāhā /
śreyān vasyaso 'sāni
svāhā /

Kat.hŚU 4.3,F
tapo yaśo yaśāni
svāhā /
jano yaśo yaśāni
svāhā /
śreyān vaso yaśo
yaśāni svāhā /

PSO 20.45,11\textsuperscript{23}
veda vai te *bhaga
nāma
bhūrir nāmaśi rayir
nāma /

taṃ tvā bhaga
praviśāmi
sa mā bhaga
praviśā /

TU 1.4,G
taṃ tvā bhaga
praviśāmi svāhā /
sa mā bhaga praviśa
svāhā /

Kat.hŚU 4.3,G
taṃ tvā bhaga
praviśāmi svāhā /
sa mā bhaga praviśa
svāhā /

\textsuperscript{22} Not found in PSK.
\textsuperscript{23} PSK 20,43,9–10.
(4) Another formula of calling for the brahmačārins to come

PSO 20,52,9
yathāpāḥ pravatā
yanti
yathā māsā
aharjaram /
eva mā
brahmačārīno
dhātar āyantu
sarvadā //

TU 1,4,H
yathāpāḥ pravatā
yanti
yathā māsā
aharjaram /
eva mā
brahmačārīno
dhātar āyantu
sarvadā //

KāṭhŚU 4,4,H
yathāpāḥ pravaṇā
yanti
yathā māsā
aharjaram /
eva mā
brahmačārīno
*dhātar
dhātar āyantu
sarvadā // svāhā //

From the contents of TU 1 and the KāṭhŚU, 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 brahmačārins to teach by calling them to come.

3.1.2 TU 1 / KāṭhŚU and the Gṛhyasūtras

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

The BaudhŚS quotes all the formulas in TU 1,4 and 10 in successive two sections, i.e., the Upanayana section (BaudhŚS 2,5) and the succeeding section (BaudhŚS 2,6). In the Upanayana section, the BaudhŚS 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 dhātar 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 brahmačārīṇaḥ svāhā) is quoted in the BaudhŚS. Cf. Witzel 1980 [55, p. 39].
MIEKO KAJIHARA

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 brahmacārins) 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, 28 this section does not prescribe a usual Samāvartana. 29 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). 30

What is prescribed in BaudhGS 2,6? It is an “expanded Samāvartana.” 31 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
BaudhGS 2,6,15–16: ← 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 snāsyann 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 Grhyasūtras. In the late Vedic period, in addition to the Samhitās and the Brāhmaṇas 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 Āraṇyakas and Upaniṣads being composed. There may have been more than one occasion for the conclusion of the Veda learning in the late Vedic period.\textsuperscript{32}

On the other hand, the formulas in the KaṭhŚU are not quoted in the Kaṭhaka-Grhyasūtra (KaṭhGS) except a line quoted in the Upanayana section.\textsuperscript{33} The quotations from the KaṭhŚU are found not in the KaṭhGS but in its commentary by Devapāla, and in the Upanayanavidhi, a modern ritual handbook of the Kaṭha school, in the context of the vrata for learning the Āraṇyaka and Upaniṣad.\textsuperscript{34}

\textsuperscript{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 3,5,21ff.; JGS 1,19:18,10ff.; PGS 2,5,32ff.; BaudhGP BhS 1,15,1; cf. ĀpDhS 11,30,1–3; Manu-Smṛti 4,31; VārgS 6,29ff. Cf. Kajihara [30, esp. p. 168ff.]; [31].

\textsuperscript{33} The first half of KaṭhŚU 4,1,B (śarīram me vicākaṣaṇam vāni me madhumad duhe) is found in KaṭhGS 41,18 (Upāyana). The line finds a correspondence in the so-called medhā-sūkta (cf. n. 19). Since most of the formulas quoted in KaṭhGS 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].

\textsuperscript{34} Devapāla on KaṭhGS 43; Witzel [53, p. 149ff.],[54, p. 13ff.][55, passim].
MIEKO KAJIHARA

3.2. PS 20 and Kauśītaki-Upaniṣad 2 / Śāṅkhāyana-Āraṇyaka 4

The second chapter of the Kauśītaki-Upaniṣad (KauśU) of the Ṛgveda, and its parallel version, the fourth chapter of the Śāṅkhāyana-Āraṇyaka (ŚāṅkhĀ) of the Ṛgveda, also contain some “grhya” 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

35 The Śāṅkhāyanas and Kauśītakins 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]; cf. Hillebrandt [28, p. viii]; Oldenberg [39, p. 6ff.]; Weber [50, p. 392ff.]). Chintamani, who edited the Kauśītaka-Grhyaśūtra [20], claims that there are two different śākhās and “each possessed a Brāhmaṇa, Āraṇyaka, Śrauta and Grhya, one different from the other” (Chintamani 1940 [19, p. 191]); cf. New Catalogus Catalogorum [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 ĀSS [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 ĀSS [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.

THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20

PS 20 and Kauśīti 2/Śāṅkhā 4 except in the Grhyasūtras: 37

<table>
<thead>
<tr>
<th>PSO 20,59,4/K 55,5</th>
<th>Kauśīti 2,8,A</th>
<th>Śāṅkhā 4,8,A</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSO 20,55,4/K 51,4</td>
<td>Kauśīti 2,8,B</td>
<td>Śāṅkhā 4,8,B</td>
</tr>
<tr>
<td>PSO 20,55,6/K 51,6</td>
<td>Kauśīti 2,8,C</td>
<td>Śāṅkhā 4,8,C</td>
</tr>
<tr>
<td>PSO 20,43,5/K 41,4f.</td>
<td>Kauśīti 2,8,D</td>
<td>Śāṅkhā 4,8,D</td>
</tr>
<tr>
<td>cf. PSO 20,43,6/K 41,5f.</td>
<td>Kauśīti 2,8,E</td>
<td>Śāṅkhā 4,8,E</td>
</tr>
<tr>
<td>cf. TS 1,6,6,2</td>
<td>Kauśīti 2,8,F</td>
<td>Śāṅkhā 4,8,F</td>
</tr>
<tr>
<td>cf. ŚŚ 10,5,37; PS 16,132,2 etc.</td>
<td>Kauśīti 2,8,G</td>
<td>Śāṅkhā 4,8,G</td>
</tr>
<tr>
<td>cf. PSO 20,43,6/K 41,5f.</td>
<td>Kauśīti 2,9,A</td>
<td>Śāṅkhā 4,9,A</td>
</tr>
<tr>
<td>cf. TS 1,6,6,2</td>
<td>Kauśīti 2,9,B</td>
<td>Śāṅkhā 4,9,B</td>
</tr>
<tr>
<td>cf. ŚŚ 10,5,37; PS 16,132,2 etc.</td>
<td>Kauśīti 2,9,C</td>
<td>Śāṅkhā 4,9,C</td>
</tr>
<tr>
<td>PSO 20,59,5/K 55,6</td>
<td>Kauśīti 2,10,A</td>
<td>Śāṅkhā 4,10,A</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>PSO 20,59,4</th>
<th>Kauśīti 2,8,A</th>
<th>Śāṅkhā 4,8,A</th>
</tr>
</thead>
<tbody>
<tr>
<td>yatra bhūmyā</td>
<td>yat te susimaṇṭḥ</td>
<td>yan me susimaṇṭḥ</td>
</tr>
<tr>
<td>anāṃṛtaṃ</td>
<td>hṛdayam</td>
<td>hṛdayam</td>
</tr>
<tr>
<td>divi candramasi</td>
<td>adhi candramasi</td>
<td>divi candramasi</td>
</tr>
<tr>
<td>śrītāṃ</td>
<td>śrītāṃ</td>
<td>śrītāṃ</td>
</tr>
<tr>
<td>vidvāṃ ahaṃ tatra</td>
<td>tenāṃṛtattvasyēśāne</td>
<td>manye 'haṃ māṃ</td>
</tr>
<tr>
<td>manye</td>
<td>māhaṃ pautram</td>
<td>tad vidvāṃsaṃ</td>
</tr>
<tr>
<td>māhaṃ pautram</td>
<td>aghaṃ rudam</td>
<td>māhaṃ putryam</td>
</tr>
<tr>
<td>aghaṃ nigāṃ //</td>
<td>aghaṃ rudam //</td>
<td>aghaṃ rudam //</td>
</tr>
</tbody>
</table>

37 The formulas found in Kauśīti 2,8–10/Śāṅkhā 4,8–10 (PS 20) are popular in the Grhyasūtras, 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 2,1,3,48,1ff.; 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 prthivyā anāṃṛtaṃ divi candramasi śrītāṃ / vedāṃrtasyāhaṃ nāma māhaṃ pautram aghaṃ riṣam //. The text of PSK which corresponds to PSO 20,59,4–5 is a little different: PSK 20,55,5–6 yat suvarṇāya hṛdayam divi candram adhiśrītāṃ vedāṃ tasya te vayaṃ mā / yat te śucīme hṛdayamana vai tat prajāpatau vadhāhaṃ tasyās tanvā mama. Cf. PSO 20,59,6.

39 Thus ĀŚ [2]. Limaye and Vadekar [34] reads susīma.

“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.”

**MIEKO KAJIHARA**

PSO 20,59,5

yat te susīme
hṛdayam
ado vai tat
prajāpatau /
vedāma tasya te
vayaṁ
mā[haṁ pautram
aghaṁ nigāṁ]//

“What is your heart, O woman who has well-parted [hair], it is that in Prajāpati. We know his [heart and] your [heart]. May I never suffer misfortune related to a son.”

Kauṣ.U 2,10,A

yat te susīme hṛdaye
hitam antaḥ
prajāpatau /
manye ḫaṁ māṁ
tad vidvāṁsaṁ41
māhaṁ pautram
aghaṁ rudam

“What is in your heart, O woman who has well-parted [hair], [what is] hidden in Prajāpati: I think of myself as one who knows it. May I never weep at misfortune related to a son.”

ŚāṅkhĀ 4,10,A

yat te susīme42
hṛdayam
śrītam antaḥ
prajāpatau
tenāmṛtatsvayesāne
mā tvam putryam
aghaṁ nigā(ḥ)

“What is your heart, O woman who has well-parted [hair], [what is] clinging to Prajāpati: with it, O queen of immortality, may you never suffer 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 Ṛgveda

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41 Thus Sarma [46], vidvāṁsaṁ (tena) Limaye and Vadekar [34]; vidvāṁsaṁ 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 Ṛgveda 1,164,49; Śaunaka-Samhitā 7,10,1; PSO 20,2,10; the first half of BĀU 6,4,23 is parallel with Ṛgveda 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

\[ \text{asmin sahasram puṣyāsmai-} \]
\[ \text{-dhamānal[s] sve grhe /} \]
\[ \text{imam samindhisūmāhy} \]
\[ \text{āyuṣmantāḥ swarcasāḥ //} \]

“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

\[ \text{asmin sahasraṁ puṣyāsam} \]
\[ \text{edhamānāḥ sve grhe (svāṛhe ŠBM) /} \]
\[ \text{asyopasandyāṁ mā chaitsīt} \]
\[ \text{(asyópasadyāṁ mā chaitsīt ŠBM)} \]
\[ \text{prajāyā ca paśubhiś ca svāhā //} \]

“In him may I thrive thousandfold, prospering in my own house. May [anyone] never cut off in his line from (or with) progeny and cattle, 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 Brāhmaṇas and Āraṇyakas include collections of ritual formulas.45

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43 PW: úpasadī- ‘Dienerschaft(?)’; MW: úpasadī- ‘continuous propagation’ (acc. comm.). Cf. PSO 20,61,5cd/PSK 20,56,7cd asyopasadye mā riṣāmāyaṁ raksatu naḥ prajāṁ: 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 ŚaṅkhGS 3,7,3; KauśGS 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 Pañcaviṃśa-Brāhmaṇa; 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 Grhyastras 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 Rgveda, some of such texts are collected in an Upaniṣad/Āraṇyaka (KauśU 2/Śāṅkhā 4) and the Rgveda-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).46 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 brahmacrārin, 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 brāhmaṇas on the “grhya” topics including the Upanayana, Annaprāśana, Cūḍākaraṇa, and so on.
THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20

Abbreviations

ĀgGS ĀgniVeśya-Grhyaśūtra
ĀpGS Āpastamba-Grhyaśūtra
ĀpMP Āpastamba-Mantrapāṭha
ĀśvGS Āśvalāyana-Grhyaśūtra
BĀU Brhad-Āraṇyaka-Upaniṣad
BaudhGS Baudhāyana-Grhyaśūtra
BaudhGPBhS Baudhāyana-Grhyaparibhāṣāśūtra
BaudhŚS Baudhāyana-Śrautasūtra
BhārGS Bhāradvāja-Grhyaśūtra
GGS Gobhila-Grhyaśūtra
HirGS Hiranyakesī-Grhyaśūtra
JGS Jaimini-Grhyaśūtra
KāṭhB Kaṭha-Brāhmaṇa
KāṭhB(u) Upanayana-Brāhmaṇa of Kaṭha-Brāhmaṇa
KāṭhGS Kaṭhaka-Grhyaśūtra
KāṭhŚU Kaṭha-Śikṣā-Upaniṣad
KauṣGS Kauśitaka-Grhyaśūtra
KauṣS KauśiKA-Sūtra
KauṣU Kauśitaki-Upaniṣad
KhGS Khādira-Grhyaśūtra
LaugGS Laugākṣi-Grhyaśūtra
MGS Mānava-Grhyaśūtra
PGS Pāraskara-Grhyaśūtra
PS Paippalāda-Saṃhitā
PSK Paippalāda-Saṃhitā, Kashmir recension
PSS Paippalāda-Saṃhitā, Orissa recension
RVKh Ṛgveda-Khila
ŚāṅkhĀ Śāṅkhāyana-Āraṇyaka
ŚāṅkhGS Śāṅkhāyana-Grhyaśūtra
ŚB Śatapatha-Brāhmaṇa
ŚB(M) Śatapatha-Brāhmaṇa, Madhyandina recension
SMB Śāma-Mantra-Brāhmaṇa
ŚS Śaunaka-Saṃhitā
TU Taittirīya-Upaniṣad
VaikhGS Vaikhānasa-Grhyaśūtra
VārGS Vārāḥa-Grhyaśūtra
References

[15] Caland, Willem, ed. The Baudhāyana Śrāuta Sūtra Belonging to the Taittirīya
THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20


MIEKO KAJIHARA


THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20


MIEKO KAJIHARA