

The “*grhya*” Formulas in Paippalāda-Saṃhitā 20*

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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

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which find correspondences not only in the Gṛhyasūtras 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 Śaunaka-Saṃhitā (ŚS), mainly in the latter’s seventh book,² or in the other Saṃhitā texts, i.e., the Ṛgveda 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 [*brahmacārin*] of a teacher [*ācārya*]), formulas of calling for the *brahmacārins*, etc., in verse and prose. The following is a tentative synopsis of the last part of PS 20:³

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 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

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PSO 20,42/K 20,40	The <i>medhā</i> (intelligence) etc.
PSO 20,43/K 20,41	A long life; prosperity; calling for the <i>brahmacārins</i> ; 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 <i>brahmacārins</i> ; against disease; offerings
PSO 20,47/K 20,45	Offerings; fame; honey
...	...
PSO 20,52/K 20,48	Protection; calling for the <i>brahmacārins</i>
PSO 20,53/K 20,49	The Upanayana; cutting off
PSO 20,54/K 20,50	<u>Birth of a son</u> ; prosperity; against disease
...	...
PSO 20,59/K 20,55–56	<u>Safety of a son</u> ; a long life
PSO 20,61/K 20,58; 56; 51	<u>Protection of offspring</u> ; 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 Gr̥hyasūtras.⁴ Those Upanayana formulas in PS 20 find no counterpart in the ŚS or other Samhitā texts. The formulas read as follows:

PSO 20,53,1; PSK 20,49,1
dhātā te hastam agrahīt
savitā hastam agrahīt /
mitras⁵ tvam asi dharmaṇā-

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].

⁴ Witzel 1980 [55, p. 51f.]; 1985 [56, pp. 268–269]; 1997 [57, p. 278f.]; etc.

⁵ PSK reads *patnī* for *mitras*, apparently confusing the formula with the one used at the

-agnir ācāryas tava //

“Dhātṛ has seized your hand. Savitrṛ has seized [your] hand.
You are Mitra by right. Agni is your teacher.”

PSO 20,53,2; PSK 20,49,2ab; 3c;⁶ 2d

agner brahmacāry asi

mama brahmacāry asi /

prajāpatiṣ tvā gopāyatu devāya tvā savitre pari dadāmi

svasti caratād ihāsau //

“You are Agni’s student.⁷ You are my student. Let Prajāpati
protect you. I entrust you to the god Savitrṛ. Move about
safely here, O N.N.”

PSO 20,53,3; PSK 20,49,3ab; 2c; 3d⁸

viśvam asi viśvapate

sarvam asi sarvapate /

taṁ tvāsau devāya tvā savitre pari dadāmi

svasti caratān 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
Savitrṛ. 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

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 / pātnī tvām asi*
dhārmaṇāhām gṛhāpatis tāva //; PSK 18,5,8 *dhātā te hastam agrahīt savitā te hastam*
agrahīt bhagas te hastam agrahīt aryamā te hastam agrahīt patnī tvam asi dharmāṇāhaṁ
gṛhāpatis tava /. 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 tvā gopāya savitre pari dadāmi*.

⁷ Cf. KauśS 56,12 *agneś cāsi brahmacārīn mama ca*; ŚB 11,5,4,2 *indrasya brahmacāry āsi*
(for this line in the ŚB, see 2.1 below); MGS 1,22,5 *kasya brahmacāry asi prāṇasya*
brahmacāry asi.

⁸ PSK 20,49,2c *tan 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 Gṛhyasūtras. Most of the Gṛhyasūtras
cite variations of PSO 20,53,1/PSK 20,49,1 for this ritual action: e.g. ŚāṅkhGS 2,3,1
bhagas te hastam agrahīt savitā hastam agrahīt / pūṣā te hastam agrahīt 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.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 Gr̥hyasūtras.¹¹

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 ŚS or other Samhitā texts. They read as follows:

PSK 20,41,7¹²

**somapīthopa na ehy* arvān*

hastam agrabhān mītras tvam asi dharmanāgnir ācāryas tava //; ĀśvGS 1,20,5–6; KauśGS 2,2,11; SMB 1,6,15 (cf. GGS 2,10,20; KhGS 2,4,11); JGS 1,12:11,10–12; KāthGS 41,16; LaugGS 41,21; MGS 1,22,5; ĀpMP 2,3,3–12 (ĀpGS 4,10,12); HirGS 1,5,9f.; ĀgGS 1,1,3:8,5–12; cf. BhārGS 1,7:7,7f.; 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 2.1 below.

¹⁰ Almost all the Gr̥hyasūtras 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 brahmaṇe tvā paridadāmy. . .*; cf. ĀśvGS 1,20,8; ŚāṅkhGS 2,3,1; KauśGS 2,2,11; SMB 1,6,21–25 (GGS 2,10,28–32; KhGS 2,4,16); JGS 1,12:11,17–19; KāthGS 41,16–17; LaugGS 41,23; MGS 1,22,5; BaudhGS 2,5,27; BhārGS 1,8:8,1–4; ĀpMP 2,3,13 (ĀpGS 4,10,12); HirGS 1,6,5; ĀgGS 1,1,3:9,13–19; VaikhGS 2,6:26,2 (cf. Caland [17, p. 48, n. 24]); PGS 2,2,21. The formulas for entrusting in PS 20 (PSO 20,53,2c; 3c; PSK 20,49,3c; 2c) have parallels also in the Śatapatha-Brāhmaṇa and the Kāṭha-Brāhmaṇa; see 2.1 below.

¹¹ The KauśS puts the line *svastī caratād iha* at the end of the formulas for entrusting (KauśS 56,14). In some other Gr̥hyasūtras, this line is found in another formula which is also prescribed for the Upanayana: ĀpMP 2,3,1 *āgantrā sām aganmahi prā sú mṛtyūṃ yuyotana / āriṣṭās sām caremahi svastī caratād ihā svastyā gṛhébhyah //* (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; HirGS 1,5,1; ĀgGS 1,1,3:7,15f.; VaikhGS 2,6:26,1f.

¹² The PSK reads *somapītomatyahy arvān anudaṃ kṣetritriyaṃ rapaḥ ā mā gaśchantu brahmacārīṇā prāta evevarārādā*. 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 *brahmacārins*: PSO 20,43,7bc *somapīthopa na ehy arvān rāyaspoṣeṇa prajayā dhanena //*. For the corrupt last line, cf. Witzel 1980 [55, p. 52, n. 96].

*anudaṃ *kṣettriyaṃ rapaḥ /*
*ā mā gacchantu *brahmacāriṇaḥ*
. . . //

“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 20,44,1a¹³
ā mā gacchantu brahmacāriṇaḥ svāhā //
 “May the students come to me, *svāhā*.”

PSO 20,52,9; PSK 20,48,9
yathāpaḥ pravatā 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 Dhātr̥.”

These formulas of calling for the *brahmacārins* do not have any counterparts in the Upanayana of the Gṛhyasūtras except the KauśS,¹⁴ 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 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 Gṛhyasūtras 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*)).¹⁵ 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(<i>u</i>)	ŚB 11,5,4
(The initiate declares his entering the <i>brahmacārya</i> : 47,1) ¹⁶	(The initiate declares his entering the <i>brahmacārya</i> : 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 utters the Vyāhrtis: 47,3ff.)	(The teacher asks his name: 11,5,4,1) (The teacher seizes the initiate's hand and admits him: 11,5,4,2) <u>índrasya brahmacāry àsi</u> [~PSO 20,53,2a] <u>agnír ācāryàs táva</u> [=PSO 20,53,1d] <u>ahám ācāryàs távāsau</u> [cf. PSO 20,53,2b]
(The teacher entrusts him to deities: 48,1ff.) <u>kāya tvā páridadāmi</u> [~PSO 20,53,2c; 3c] <u>devāya tvā savitré páridadāmi</u> [≈PSO 20,53,2c; 3c] <u>bṛhaspátaye tvā páridadāmi</u>	(The teacher entrusts him to deities: 11,5,4,3f.) <u>prajāpataye tvā páridadāmi</u> [~PSO 20,53,2c; 3c] <u>devāya tvā savitré páridadāmi</u> [≈PSO 20,53,2c; 3c] <u>adbhyás tváuṣadhībhyah páridadāmi</u> <u>dyāvāprthivībhyām tvā páridadāmi</u> <u>vísvebhyas tvā bhūtébhyah páridadāmy</u> <u>áriṣṭyai</u>
(The teacher gives instructions to him: 49,5ff.) (The teacher teaches him the Sāvitrī: 50,10ff.)	(The teacher gives instructions to him: 11,5,4,5) (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 *brahmacārín* 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 *brahmacārins*, 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,¹⁷ have collections of formulas and teachings concerning the *brahmacārīn* 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:

	TU 1,4,A	KaṭhŚU 4,1,A	
	TU 1,4,B	KaṭhŚU 4,1,B	RVKh 4,8,5ab ¹⁹
	TU 1,4,C	KaṭhŚU 4,1,C	
	TU 1,4,D	KaṭhŚU 4,2,D	
PSO 20,46,1/K 20,44,1; PSK 20,41,7	TU 1,4,E	KaṭhŚU 4,3,E	
cf. PSO 20,46,4–5	TU 1,4,F	KaṭhŚU 4,3,F	
PSO 20,45,11/K 20,43,9–10	TU 1,4,G	KaṭhŚU 4,3,G	
PSO 20,52,9/K 20,48,9	TU 1,4,H	KaṭhŚU 4,4,H	
	TU 1,4,I	KaṭhŚU 4,4,I	
	TU 1,10,J		

The corresponding formulas are: (1) a formula of calling for the *brahmacārīns*, (2) a formula of wishing for prosperity and fame, (3) a formula to Bhaga, and (4) another formula of calling for the *brahmacārīns*. The formulas in PS 20 and the Upaniṣads correspond as follows:

(1) A formula of calling for the *brahmacārīns* to come

PSO 20,46,1 ²⁰	TU 1,4,E ²¹	KaṭhŚU 4,3,E
<i>ā mā gacchantu</i>	<i>ā mā yantu</i>	<i>ā mā yantu</i>
<i>brahmacārīṇaḥ</i>	<i>brahmacārīṇaḥ</i>	<i>brahmacārīṇas</i>
<i>svāhā //</i>	<i>svāhā /</i>	<i>svāhā /</i>

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. 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 *śamāyantu brahmacārīṇaḥ svāhā /*.

<i>vi mā yantu</i>	<i>sam mā yantu</i>
<i>brahmacārīṇaḥ</i>	<i>brahmacārīṇas</i>
<i>svāhā /</i>	<i>svāhā /</i>
<i>pra mā yantu</i>	
<i>brahmacārīṇaḥ</i>	
<i>svāhā /</i>	
<i>damāyantu</i>	
<i>brahmacārīṇaḥ</i>	
<i>svāhā /</i>	
<i>śamāyantu</i>	
<i>brahmacārīṇaḥ</i>	
<i>svāhā /</i>	

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

PSO 20,46,4–5 ²²	TU 1,4,F	KaṭhŚU 4,3,F
<i>asāni bhadrebhyaḥ</i>	<i>yaśo jane 'sāni</i>	<i>tapo yaśo yaśāni</i>
<i>śreyān svāhā //</i>	<i>svāhā /</i>	<i>svāhā /</i>
<i>yaśasvī janutām</i>	<i>śreyān vasyaso 'sāni</i>	<i>jano yaśo yaśāni</i>
<i>anu carāṇi svāhā //</i>	<i>svāhā /</i>	<i>svāhā /</i>
		<i>śreyān vaso yaśo</i>
		<i>yaśāni svāhā /</i>
PSO 20,45,11 ²³	TU 1,4,G	KaṭhŚU 4,3,G
<i>veda vai te *bhaga</i>		
<i>nāma</i>		
<i>bhūrīr nāmāsi rayīr</i>		
<i>nāma /</i>		
<i>taṃ tvā bhaga</i>	<i>taṃ tvā bhaga</i>	<i>tan tvā bhaga</i>
<i>praviśāmi</i>	<i>praviśāni svāhā /</i>	<i>praviśāmi svāhā /</i>
<i>sa mā bhaga</i>	<i>sa mā bhaga praviśa</i>	<i>sa mā bhaga praviśa</i>
<i>praviśa /</i>	<i>svāhā /</i>	<i>svāhā /</i>

²² Not found in PSK.

²³ PSK 20,43,9–10.

THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20

<i>tasmin</i>	<i>tasmint</i>	<i>asmin</i>
<i>sahasrakāṇḍena</i>	<i>sahasraśākhe /</i>	<i>sahasraśākhe</i>
<i>mr̥je bhaga tvayi //</i>	<i>ni bhagāhaṃ tvayi</i>	<i>’raṇyam ahan tvayi</i>
	<i>mr̥je svāhā /</i>	<i>mr̥je svāhā /</i>

(4) Another formula of calling for the *brahmacārins* to come

PSO 20,52,9 ²⁴	TU 1,4,H	KaṭhŚU 4,4,H
<i>yathāpaḥ pravatā</i>	<i>yathāpaḥ pravatā</i>	<i>yathāpaḥ pravaṇā</i>
<i>yanti</i>	<i>yanti</i>	<i>yanti</i>
<i>yathā māsā</i>	<i>yathā māsā</i>	<i>yathā māsā</i>
<i>aharjaraṃ /</i>	<i>aharjaram /</i>	<i>aharjaram /</i>
<i>evā mā</i>	<i>evaṃ mā</i>	<i>evam mā</i>
<i>brahmacāriṇo</i>	<i>brahmacāriṇo</i>	<i>brahmacāriṇo</i>
<i>dhātar āyantu</i>	<i>dhātar āyantu</i>	* <i>dhātar</i> ²⁵ <i>āyantu</i>
<i>sarvadā //</i>	<i>sarvataḥ // svāhā //</i>	<i>sarvaśaḥ //</i>

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 *brahmacārins* to teach by calling them to come.

3.1.2 TU 1 / KaṭhŚU and the Gr̥hyasūtras

The formulas found in TU 1, some of which have correspondences in PS 20 (3.1.1), are quoted in the Baudhāyana-Gr̥hyasūtra (BaudhGS) of the Taittirīya school.²⁶ There, the formulas of calling for the *brahmacārins* (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

²⁴ PSK 20,48,9. See 1.2.

²⁵ *dhatar* 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 brahmacāriṇaḥ svāhā*) is quoted in the BaudhGS. Cf. Witzel 1980 [55, p. 39].

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 adhītya snāsyann ity uktaṃ samāvartanam* “The Samāvartana has been told [above] as ‘having learned the Veda, one, going to bathe (=BaudhŚS 17,39).’”

³⁰ See Caland’s preface to his edition of the BaudhŚS [15, vol. 2, p. ii ff.]; cf. Heesterman 1968 [27]. A Samāvartana parallel to that in the BaudhŚS is found in Baudhāyana-Gṛhya-Paribhāṣāsūtra (BaudhGPBhS) 13–15; see Gonda 1977 [25, p. 180f.]; cf. Caland 1903 [14, p. 8].

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 BaudhGPBhS.

at the time of the Gṛhyasūtras. In the late Vedic period, in addition to the Saṃhitās 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.³²

On the other hand, the formulas in the KāṭhŚU are not quoted in the Kāṭhaka-Gṛhyasūtra (KāṭhGS) except a line quoted in the Upanayana section.³³ The quotations from the KāṭhŚU are found not in the KāṭhGS but in its commentary by Devapāla, and in the Upanayanavidhi, a modern ritual handbook of the Kāṭha school, in the context of the *vratas* for learning the Āraṇyaka and Upaniṣad.³⁴

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 Gṛhyasūtras on the basis of the completeness of his study of the Veda and his *vratas*: the *vidyā-snātaka* / *veda-snātaka* (the *snātaka* who has finished learning but has not finished his *vratas*), the *vrata-snātaka* (the *snātaka* who has finished his *vratas* but has not finished learning), the *vidyā-vrata-snātaka* / *veda-vrata-snātaka* (the *snātaka* who has finished both learning and his *vratas*). GGS 3,5,21f.; JGS 1,19:18,10ff.; PGS 2,5,32ff.; BaudhGPBhS 1,15,1; cf. ĀpDhS 1,11,30,1–3; Manu-Smṛti 4,31; VārGS 6,29ff. Cf. Kajihara [30, esp. p. 168f.]; [31].

³³ The first half of KāṭhŚU 4,1,B (*śarīram me vicakṣaṇam vān me madhumad duhe*) is found in KāṭhGS 41,18 (Upāyana). The line finds a correspondence in the so-called *medhā-sūkta* (cf. n. 19). Since most of the formulas quoted in KāṭhGS 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 Kāṭhas (which may have been in the lost fragments of the KāṭhB) rather than from the KāṭhŚU; cf. Witzel [55, p. 29].

³⁴ Devapāla on KāṭhGS 43; Witzel [53, p. 149f.][54, p. 13f.][55, passim].

3.2. PS 20 and Kauṣītaki-Upaniṣad 2 / Śāṅkhāyana-Āraṇyaka 4³⁵

The second chapter of the Kauṣītaki-Upaniṣad (KauṣU) of the Ṛgveda, and its parallel version, the fourth chapter of the Śāṅkhāyana-Āraṇyaka (ŚāṅkhĀ) of the Ṛgveda, also contain some “*grhya*” passages.³⁶ 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 (KauṣU 2,8; ŚāṅkhĀ 4,8), worship of the full moon (KauṣU 2,9; ŚāṅkhĀ 4,9), and a rite of touching one’s wife’s heart (KauṣU 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 Kauṣītakins 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 Kauṣītaka-Grhyasūtra [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 Kauṣītaki-Upaniṣad (alias Kauṣītaki-Brāhmaṇa-Upaniṣad; see Cowell [21, p. vii f.]) 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 KauṣU 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 KauṣU 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, KauṣU 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 KauṣU 2, I shall follow Limaye and Vadekar [34] and their numbers. The corresponding text in Śāṅkhāyana-Āraṇyaka 4 [1] will be also given.

³⁶ Cf. Bodewitz 1994 [11].

THE “GRHYA” FORMULAS IN PAIPPALĀDA-SAMHITĀ 20

PS 20 and KauṣU 2/ŚāṅkhĀ 4 except in the Gṛhyasūtras:³⁷

PSO 20,59,4/K 55,5		KauṣU 2,8,A	ŚāṅkhĀ 4,8,A
PSO 20,55,4/K 51,4	RV 1,91,16 etc.	KauṣU 2,8,B	ŚāṅkhĀ 4,8,B
PSO 20,55,6/K 51,6	RV 1,91,18 etc.	KauṣU 2,8,C	ŚāṅkhĀ 4,8,C
PSO 20,43,5/K 41,4f.	TS 2,4,14,1; cf. ŚS 7,81,6 etc.	KauṣU 2,8,D	ŚāṅkhĀ 4,8,D
cf. PSO 20,43,6/K 41,5f.	cf. ŚS 7,81,5	KauṣU 2,8,E	ŚāṅkhĀ 4,8,E
	cf. TS 1,6,6,2	KauṣU 2,8,F	ŚāṅkhĀ 4,8,F
	cf. ŚS 10,5,37; PS 16,132,2 etc.	KauṣU 2,8,G	ŚāṅkhĀ 4,8,G
		KauṣU 2,9,A	ŚāṅkhĀ 4,9,A
cf. PSO 20,43,6/K 41,5f.	cf. ŚS 7,81,5	KauṣU 2,9,B	ŚāṅkhĀ 4,9,B
	cf. TS 1,6,6,2	KauṣU 2,9,C	ŚāṅkhĀ 4,9,C
	cf. ŚS 10,5,37; PS 16,132,2 etc.	KauṣU 2,9,D	ŚāṅkhĀ 4,9,D
PSO 20,59,5/K 55,6		KauṣU 2,10,A	ŚāṅkhĀ 4,10,A

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

PSO 20,59,4 ³⁸	KauṣU 2,8,A	ŚāṅkhĀ 4,8,A
<i>yatra bhūmyā</i>	<i>yat te susīmaṃ</i> ³⁹	<i>yan me susīmaṃ</i>
<i>anāmṛtaṃ</i>	<i>hṛdayam</i>	<i>hṛdayaṃ</i> ⁴⁰
<i>divi candramasi</i>	<i>adhi candramasi</i>	<i>divi candramasi</i>
<i>śṛitaṃ /</i>	<i>śṛitaṃ /</i>	<i>śṛitaṃ</i>
<i>vidvāṃ ahaṃ tatra</i>	<i>tenāmṛtatvasyeśāne</i>	<i>manye 'haṃ māṃ</i>
<i>manye</i>	<i>māhaṃ pautram</i>	<i>tad vidvāṃsaṃ</i>
<i>māhaṃ pautram</i>	<i>aghaṃ rudam</i>	<i>māhaṃ putryam</i>
<i>aghaṃ nigāṃ //</i>		<i>aghaṃ rudam //</i>

³⁷ The formulas found in KauṣU 2,8–10/ŚāṅkhĀ 4,8–10/(PS 20) are popular in the Gṛhyasūtras, 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 pṛthivyā anāmṛtaṃ divi candramasi śṛitaṃ / vedāmṛtasyāhaṃ nāma māhaṃ pautram agham riṣam //*. The text of PSK which corresponds to PSO 20,59,4–5 is a little different: PSK 20,55,5–6 *yat suvarṇāyā hṛdayaṃ divi candram adhiśṛitaṃ vedāma tasya te vayaṃ mā / yat te śucīme hṛdayamano vai tat prajāpatau vadāhaṃ tasyās tanvā mama*. Cf. PSO 20,59,6.

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

⁴⁰ Thus Dev [22]. ĀSS [1] reads *susamidhṛdayaṃ*; cf. Olivelle 1998 [40, p.588].

“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.”

PSO 20,59,5

yat te susīme

hṛdayam

ado vai tat

prajāpatau /

vedāma tasya te

vayaṃ

mā[haṃ pautram

aghaṃ nigāṃ]//

“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.”

KauṣU 2,10,A

yat te susīme hṛdaye

hitam antaḥ

prajāpatau /

manye 'haṃ māṃ

*tad vidvāṃsaṃ*⁴¹

māhaṃ pautram

aghaṃ 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 susīme*⁴²

hṛdayam

śritam antaḥ

prajāpatau

tenāmṛtatvasyēśāne

mā tvam putryam

aghaṃ nigā(h)

“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 Bṛhad-Āraṇyaka-Upaniṣad 6,4

The sixth chapter of the Bṛhad-Āraṇyaka-Upaniṣad (BĀU) of the White Yajurveda also includes “*gṛhya*” 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

⁴¹ Thus Sarma [46]. *vidvāṃsaṃ (tena)* Limaye and Vadekar [34]; *vidvāṃsaṃ 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. ŚS 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 Gṛhyasūtras:

PSO 20,61,6; PSK 20,56,8
asmin sahasraṃ puṣyāsmāi-
-dhamānā[s] sve gr̥he /
imaṃ samindhiṣīmāhy
āyusmantāḥ suvarcasāḥ //

“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; ŚB(M) 14,9,4,23
asmin sahasraṃ puṣyāsam
edhamānaḥ sve gr̥he (svāgr̥he ŚBM) /
asyopasandyāṃ mā chaitsīt
(asyópasadyāṃ mā́ chaitsīt ŚBM)
prajayā ca paśubhiś ca svāhā //
 “In him may I thrive thousandfold, prospering in my own house. May [anyone] never cut off in his line⁴³ 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 Gṛhyasūtra, 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

⁴³ PW: *úpasadī*- ‘Dienerschaft(?)’; MW: *úpasadī*- ‘continuous propagation’ (acc. comm.). Cf. PSO 20,61,5cd/PSK 20,56,7cd *asyopasadye mā riṣāmāyaṃ rakṣatu naḥ prajāṃ*: 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; 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 *gr̥hya* rites, too, there seems to be a movement of collecting them after the core part of the Atharvaveda was formed and before the Gr̥hyasūtras were compiled. The “*gr̥hya*” 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 *gr̥hya* 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 (KauṣU 2/ŚāṅkhĀ 4) and the Ṛgveda-Khila. In the case of the Yajurveda, many of the “*gr̥hya*” 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 *brahmacārin*, the birth and safety of a son, which topics are central to the “*gr̥hya*” passages of the Brāhmaṇas and Upaniṣads of other schools. It is remarkable that the texts examined in this paper in relation to the “*gr̥hya*” formulas in PS 20 account for a large part of the “*gr̥hya*” passages in the Brāhmaṇas and Upaniṣads, and that some of the formulas in the “*gr̥hya*” passages of the Brāhmaṇas and Upaniṣads are found exclusively in PS 20 among the Saṃhitā texts. The “*gr̥hya*” formulas in PS 20 must belong to almost the same stage of the Vedic texts as the “*gr̥hya*” 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 “*gr̥hya*” topics including the Upanayana, Annaprāśana, Cūḍākaraṇa, and so on.

Abbreviations

ĀgGS	Āgniveśya-Gr̥hyasūtra
ĀpGS	Āpastamba-Gr̥hyasūtra
ĀpMP	Āpastamba-Mantrapāṭha
ĀśvGS	Āśvalāyana-Gr̥hyasūtra
BĀU	Br̥had-Āraṇyaka-Upaniṣad
BaudhGS	Baudhāyana-Gr̥hyasūtra
BaudhGPBhS	Baudhāyana-Gr̥hyaparibhāṣāsūtra
BaudhŚS	Baudhāyana-Śrautasūtra
BhārGS	Bhāradvāja-Gr̥hyasūtra
GGs	Gobhila-Gr̥hyasūtra
HirGS	Hiranyakeśi-Gr̥hyasūtra
JGS	Jaimini-Gr̥hyasūtra
KaṭhB	Kaṭha-Brāhmaṇa
KaṭhB(u)	Upanayana-Brāhmaṇa of Kaṭha-Brāhmaṇa
KāṭhGS	Kāṭhaka-Gr̥hyasūtra
KaṭhŚU	Kaṭha-Śikṣā-Upaniṣad
KauṣGS	Kauṣītaka-Gr̥hyasūtra
KauśS	Kauśika-Sūtra
KauṣU	Kauṣītaki-Upaniṣad
KhGS	Khādira-Gr̥hyasūtra
LaugGS	Laugākṣi-Gr̥hyasūtra
MGS	Mānava-Gr̥hyasūtra
PGS	Pāraskara-Gr̥hyasūtra
PS	Paippalāda-Samhitā
PSK	Paippalāda-Samhitā, Kashmir recension
PSO	Paippalāda-Samhitā, Orissa recension
R̥VKh	R̥gveda-Khila
ŚāṅkhĀ	Śāṅkhāyana-Āraṇyaka
ŚāṅkhGS	Śāṅkhāyana-Gr̥hyasūtra
ŚB	Śatapatha-Brāhmaṇa
ŚB(M)	Śatapatha-Brāhmaṇa, Mādhyandina recension
SMB	Sāma-Mantra-Brāhmaṇa
ŚS	Śaunaka-Samhitā
TU	Taittirīya-Upaniṣad
VaikhGS	Vaikhānasa-Gr̥hyasūtra
VārGS	Vārāha-Gr̥hyasūtra

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