

# Towards a methodology of applying the *paribhāṣās* in the *KauśikaSūtra* (I) (with special reference to 7.1)

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**Abstract.** The *KauśikaSūtra* (*KauśS*) represents a complex work of the Śaunaka school, collected from various sources of Atharvavedic ritual literature. Bloomfield considered that the *KauśS* was compiled at a certain time from different materials with clearly individual characters and that the redactor(s) did not try or did not succeed in harmonising and unifying the text by removing the discrepancies. One of the effects which would follow from these inconsistent revisions would be that the general rules would be applied strictly to some passages and loosely or not at all to others. A systematic study regarding a methodology for applying metarules to the *KauśS* is wanting. The present work represents such an attempt, restricted to the elucidation of the *paribhāṣā* 7.1. Following an exhaustive analysis of all its potential uses, underlined by a new translation of the respective passages, it is noted that the metarule is quite consequently applied. One of the questions arising from this is whether Kauśika had in mind some of these metarules at the time of his composition and the later redactor(s) attempted to maintain a high degree of consistency in applying them to the newly introduced fragments. Secondly, the paper addresses another issue, the use of the preverb *pra* in *prāśnāti* and *prāśayati* allegedly as a tool for disambiguation in the *KauśS*.

The *KauśikaSūtra* (*KauśS*) represents a complex work of the Śaunaka school, collected from various sources of Atharvavedic ritual literature. Due to its comprehensive nature, the work was added to and revised by later ritualists, who found there a place to accommodate similar and other well-known topics from the floating tradition. It is the only text comprising *gr̥hya* practices of the Atharvavedins critically edited so far.

The *KauśS* has two extant commentaries, *KauśikaSūtra-DārilaBhāṣya* (7<sup>th</sup> century) and *KauśikaPaddhati* by Keśava (12<sup>th</sup>/14<sup>th</sup> century), published by Tilak Maharashtra Vidyapeeth, Pune, in 1972 and 1982, respectively. Besides these there are some

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unedited *paddhatis*<sup>1</sup> and *prayogas*<sup>2</sup> belonging to the Śaunaka school and other ritual works of the Paippalādins.<sup>3</sup>

Since the *KauśS* was used by more than one school (Bahulkar 2002a; Griffiths 2004 [re-evaluated in 2007]), the information from the ritual works of the Paippalāda school is rewarding for a better understanding and an accurate translation of the former. In the analysis of the Paippalāda *mantras* quoted in the *KauśS*, Griffiths 2004 offers at a number of places emendations to the *Samhitā* based on testimony of the *KauśS*, mutual improvements of the two texts, emendations to the *sūtra* text based on readings of the *Samhitā*, and five new manuscripts not used by Bloomfield.

The *KauśS* opens with a set of general rules which give indications about the sources of the text (1.1–8). Then another set of *paribhāṣās* with a special character follows, applicable only to the rituals prescribed immediately thereafter (1.14–6.37), those of the full moon and the new moon. After the description of these rituals, three chapters consisting of metarules of a general character (7.1–9.7) follow. Their applicability (*adhikāra*) starts from this point on and it seems that they are prescribed for the whole *KauśS* (Bloomfield 1889, xxvii). There are also several metarules which are inserted in different places of the *sūtra*.

Bloomfield considers that the *KauśS* was compiled at a certain time from different materials with an evident individual character and that the redactor(s) did not try or did not succeed in harmonising and unifying the text by removing the discrepancies (ibid., xxii). One of the effects which would follow from these inconsistent revisions, I suppose, would be that the general rules would be applied strictly to some passages and loosely or not at all to others.

A systematic study regarding a methodology of the metarules' application to the *KauśS* is wanting.<sup>4</sup> Future research could verify the exactness of the application of

<sup>1</sup> I have used in this paper the *AtharvaṇīyaPaddhati* (*AthPaddh*), a so-called commentary on the *KauśS* (*Samhitāvidhivaraṇa*) that was quoted by Maurice Bloomfield in his edition of the *KauśS*.

<sup>2</sup> There are in various collections in Europe and India some Atharvavedic *prayogas* on individual topics and other comprehensive ones. To the latter category belongs *SamskāraRatnaMālā* (*SRM*), an allegedly late Śaunakin *prayoga*, available in one MS, on the basis of which a critical edition and translation have been done by the author as a doctoral dissertation defended at the University of Bucharest (2008). Another one is *PrayogaBhānu* (*PraBhā*), a manual of ritual instruction composed by Raviśaṅkara Dviveda towards the end of the 18<sup>th</sup> century, and used by the Atharvavedin communities in Gujarat (Bahulkar 2002). For this study, I have referred to the preliminary edition carried out by Prof S.S. Bahulkar.

<sup>3</sup> For an estimation of the ancillary literature of the Paippalāda school, see Bhāttacharyya 1968, and for updated information and announcement of works in progress see Griffiths 2002 and 2007. I have referred in this article to the manual composed by the Oriya scholar Umākānta Paṇḍā in 2000 under the title *Paippalādavidhivāhādisamskārapaddhati* (*PaippPaddh*).

<sup>4</sup> Caland 1900, v points out that for translating the *KauśS* one needs to get acquainted with the *paribhāṣās*. The subject is dealt with by Bahulkar 1977, 2–7 (retaken in 1994) with regard to the *paribhāṣās* 8.7 and 8.21. The difficult *sūtras* are translated and explained and some instances of their *vinīyoga* are mentioned.

the general rules in the *KauśS*, aiming for an accurate interpretation of this text, in particular, and of Atharvavedic ritual, in general. The present work represents such an attempt, restricted to the elucidation of the first *paribhāṣā* from the set of a more general character.

7.1. *aśnāty anādeṣe sthālīpākaḥ* | — ‘[Whenever the verb] *aśnāti* [is used], without mentioning [the object], *sthālīpāka* [should be implied]’.

*Sthālīpāka* (lit. ‘food cooked in a pot’) is glossed by Dārila, Keśava, and the *prayogas* as *odana* ‘boiled rice/porridge’ (Caland: Pfannkuchen). Dārila on *KauśS* 7.1 explains the term:

*Sthālīpākakumbhīpākayoḥ ko viśeṣo ’trācāryeṇa śabdabhedena coditaḥ | ucyate | ātithyārthaṃ pakva odanaḥ kumbhīpākāḥ | ājyabhāgānte śrapita odanaḥ sthālīpākāḥ* | — ‘What is the difference between *sthālīpāka* and *kumbhīpāka* prescribed by the teacher by means of the specification? The answer is: the porridge cooked for guests is *kumbhīpāka*, the porridge boiled at the end of the *ājyabhāga* offerings is *sthālīpāka*’.

Rice is normally boiled in water and optionally in milk, but in the latter case *Kauśika* explicitly prescribes it.<sup>5</sup> The subsequent *paribhāṣā* of the *KauśS* further regulates the way this porridge is prepared:

7.2. *puṣṭikarmasu sārūpavate* | — ‘In the rites for prosperity [the rice should be boiled] in milk from a cow having a calf of the same colour’.

The *PaippPaddh* (Paṇḍā 2000, 95ff.) has a special section designated *carupākavidhi*, describing at length the preparation of the rice. Among the necessary instruments, *ulūkhala*, *musala*, *śūrpa*, and *carusthālī* are mentioned. If the rice is boiled in milk (*kṣīraudana*), milk from a cow having a living calf (*jīvatvatsyāyāḥ godugdham*), instead of the peculiar Atharvavedin *sārūpavatsa*, is used.

At *KauśS* 7.1 *aśnāti* is a *jñāpāka* for all the forms of the verb *aś-*. Dārila says this about *KauśS* 7.1:

*atra saṃhitāvidhau yasmin prasadeṣe aśnāty āśayati iti vocyate tasyās codanāyāḥ sthālīpākaśeṣo vidhīyate* | — ‘Wherever in the *Saṃhitāvidhi* “he eats” or “he makes to eat” are mentioned, *sthālīpāka* should be understood as a remainder’.

Dārila considers that the *paribhāṣā* 7.1 should not be applied to the cases in which the item is explicitly stated:

<sup>5</sup> Cf. *KauśS* 74.14: *apsu sthālīpākaṃ śrapayitvā payasi vā* | — ‘He boils the rice in water or in milk’.

Anādeśagrahaṇam na kartavyam ādeśasya balīyastvāt | — ‘The *paribhāṣā* concerning the not-stated should not be taken because the explicitly stated is stronger’.<sup>6</sup>

The act of eating has another clause:

7.15. āśyabandhyāplavanayānabhakṣyāṇi<sup>7</sup> sampātavanti | — ‘All the acts involving eating (*āśya*), binding [an amulet], sprinkling, going and consuming (*bhakṣya*) [should be preceded by] the besmearing with the dregs of the ghee oblation’.

Kauśika uses accurate words, *āśya*, implying *sthālīpāka*, and *bhakṣya* implying rice boiled in milk, sacrificial cake, and saps (*rasas*).<sup>8</sup> Yet, Dārila<sup>9</sup> says that this rule is not applicable to the passages in which *prāśnāti* and the causative *prāśayati* occur and considers that the *upasarga pra* is a device used by Kauśika for disambiguation. He gives as an example *KauśS* 21.21, the *adhikārasūtra* of the *rasakarmāṇi* (tve kratum (5.2.3)<sup>10</sup> iti rasaprāśanī | — ‘5.2.1 is the verse [to be employed in the act of] eating the saps (*rasa*)’), in which he opines that the act denoted by the verb *prāś-* does not imply the besmearing of the saps with the dregs of the ghee oblation. Keśava prescribes the *sampātakarāṇa* and the *abhimantraṇa* here and in other instances analysed in this paper, however.

The *paribhāṣā* 7.15 has a clause:

7.16. sarvāṇy abhimantryāṇi | — ‘All [these above prescribed acts are accomplished with the consecration by means of] the recitation of appropriate *mantras*’.

I have restricted the evaluation of the application of metarule 7.1 to the analysis of all the occurrences of *aśnāti*, *prāśnāti*, and the causatives *āśayati* and *prāśayati*.

### The occurrences of *aśnāti*

- 1) 1.31. adyopavasatha ity upavatsyadbhaktam aśnāti | — [With the words] ‘Today I should fast’ he eats food for the fast.<sup>11</sup>
- 2) 11.14. savyāt pāṇihṛdayāl lohitaṃ rasamiśram aśnāti | — [With hymn 1.1]<sup>12</sup> [the one desiring the fulfilment of every desire] eats from his left palm blood mixed

<sup>6</sup> Cf. Vyāḍīparibhāṣāvṛtti, *paribhāṣā* 2: lakṣaṇapratipadoktayoḥ pratipadoktasyaiva grahaṇam | — ‘Of the derived and the explicitly stated it is only the explicitly stated which is taken [into consideration]’. Nāgeśa explains *lakṣaṇokta* as ‘stated by a general rule’ (Wujastyk 1993, 20, 21).

<sup>7</sup> Thus Bahulkar 1990. Bloomfield: bhakṣāṇi.

<sup>8</sup> Cf. *KauśS* 7.6: bhakṣayati kṣīraudanapuroḍāśarasān | — ‘When the verb “he eats” [is used], milk porridge, sacrificial cake and *rasas* [are implied]’.

<sup>9</sup> *KauśS* 7.1: na prāśnātiprāśayatyoḥ | propasṛṣṭatvāt |.

<sup>10</sup> The hymns quoted in this paper are from the *Śaunaka Saṃhitā* (ŚS), if not otherwise specified.

<sup>11</sup> Actually this *sūtra* is not within the *adhikāra* of the second set of *paribhāṣās*.

<sup>12</sup> Cf. *KauśS* 8.21: grahaṇam ā grahaṇāt | — ‘One hymn employed should be further employed until another hymn is mentioned’. For the hymn see *KauśS* 11.1.

- with the saps (*rasas*, i.e. curds, ghee, and honey mixed with water)<sup>13</sup> [after having besmeared this mixture with the dregs of the ghee oblation]<sup>14</sup> [and after having consecrated the same with the aforementioned hymn, i.e. 1.1].<sup>15</sup>
- 3) 11.18. *maiśradhānye mantha opya dadhimadhumiśram aśnāti* | — [With the hymn 1.1],<sup>16</sup> having poured the powders<sup>17</sup> in the *mantha* made of mixed cereals (i.e. rice, barley, wheat, Indra grain, sesame, long pepper, *śyāmaka*)<sup>18</sup> and having mixed [the porridge] with milk and honey, [after having besmeared this porridge with the dregs of the ghee oblation]<sup>19</sup> [and after having consecrated the same with the aforementioned hymn],<sup>20</sup> he eats [this dish consisting of powders and *mantha* of mixed cereals].
- 4) 11.20. *sārūpavatsaṃ puruṣagātraṃ dvādaśarātraṃ saṃpātavantam kṛtvānabhimukham aśnāti* | — [With hymns 1.9, 1.35 and 5.28],<sup>21</sup> having made a human effigy [from rice boiled] in the milk of a cow having a calf of a similar colour,<sup>22</sup> after having besmeared [the rice effigy] for 12 nights with the dregs of the ghee oblation<sup>23</sup> [and after having consecrated the same with the aforementioned hymns],<sup>24</sup> he eats transversally<sup>25</sup> [this effigy from the boiled rice].
- 5) 12.1. *kathaṃ mahe (5.11) iti mādānakaśṛtaṃ kṣīraudanan aśnāti* | — With hymn 5.11, he eats porridge boiled in the milk [from a cow having a calf of a similar colour]<sup>26</sup> cooked on a fire made of *mādānaka* logs, [after having besmeared it with the dregs of the ghee oblation]<sup>27</sup> [and after having consecrated it with the aforementioned hymn].<sup>28</sup>

<sup>13</sup> Cf. *KauśS* 8.19: *dadhi ghṛtaṃ madhūdakam iti rasāḥ* |.

<sup>14</sup> Cf. *KauśS* 7.15.

<sup>15</sup> Cf. *KauśS* 7.16.

<sup>16</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 11.1.

<sup>17</sup> *Anuvṛtti* from 11.17.

<sup>18</sup> Cf. *KauśS* 8.20: *vṛhiyavagodhūmopavākatilapriyaṅguśyāmakā iti miśradhānyāni* |.

<sup>19</sup> Cf. *KauśS* 7.15.

<sup>20</sup> Cf. *KauśS* 7.16.

<sup>21</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 11.19.

<sup>22</sup> The *sūtra* is an application of *KauśS* 7.1 and Dārila uses it as an illustration under the respective *paribhāṣā*. The word *sārūpavatsa* is not redundant, since the *adhikāra* of 11.1 is for the rites to obtain *brahmacārin* lustre and not prosperity.

<sup>23</sup> *Saṃpātavantam* is not redundant because there is the specification that the besmearing should be done for 12 nights.

<sup>24</sup> Cf. *KauśS* 7.16.

<sup>25</sup> Cf. Dārila's gloss *anabhimukhaṃ tiraścīnam*. Caland: 'idem er das Angesicht derselben von sich abkehrt'.

<sup>26</sup> Cf. *KauśS* 7.2. This application of the *paribhāṣā* in a rite for prosperity (cf. Dārila: *tam aśnāti saṃpatkāmaḥ*) is ignored by Caland.

<sup>27</sup> Cf. *KauśS* 7.15.

<sup>28</sup> Cf. *KauśS* 7.16.

- 6) 13.6. etayoḥ prātar agniṃ (3.16) girāv aragarāṭeṣu (6.69) divasprthivyāḥ (6.125.2) iti sapta marmāni sthālīpāke pṛktāny aśnāti | — With these two [hymns i.e. 6.38, 39],<sup>29</sup> 3.16, 6.69, and 6.125.2, he eats seven vital body parts mixed with boiled rice,<sup>30</sup> [besmeared with the dregs of the ghee oblation]<sup>31</sup> [and consecrated with the aforementioned *mantras*].<sup>32</sup>
- 7) 16.31. tato loṣṭena jyotir āyatanam saṃstūrya kṣīraudanam aśnāti | — Then, [with the hymns 3.3, 4],<sup>33</sup> having covered the altar of fire with the earthen ball, [the king] eats milk porridge,<sup>34</sup> [besmeared with the dregs of the ghee oblation]<sup>35</sup> [and consecrated with the aforementioned hymns].<sup>36</sup>
- 8) 18.7–8. śāpeṭam ālipyāpsu nibadhya tasminn upasamādhāya saṃpātavantam karoti | aśnāti | — [With hymn 1.1],<sup>37</sup> after having anointed the creeper [with mud lying]<sup>38</sup> in the water, he binds it, he places fuel on it, he besmears [a boiled rice] with the dregs of the ghee oblation.<sup>39</sup> [Having consecrated the same with the aforementioned hymn],<sup>40</sup> he eats [this boiled rice].<sup>41</sup>
- 9) 18.20. kulāya śṛtam haritabarhiṣam aśnāti | — [With hymn 1.1],<sup>42</sup> having boiled for the family<sup>43</sup> [rice] [in the milk from a cow having a calf of a similar colour],<sup>44</sup> mixed with green grass<sup>45</sup> [and having besmeared it with the dregs of the ghee

<sup>29</sup> For the hymn, see *KauśS* 13.4. Cf. *KauśS* 8.21 cum 8.7: anantarāpi samānāni yuktāni | — ‘The consecutive hymns having common use are to be employed [in the ritual collectively, though the *sūtra* mentions the *pratīka* of the first hymn in the series]’ (Bahulkar 1977, 35, n. 126).

<sup>30</sup> Here the *paribhāṣā* 7.1 is applied, but since this procedure is a derivation from the norm, the mentioning of the *sthālīpāka* is not redundant.

<sup>31</sup> Cf. *KauśS* 7.15.

<sup>32</sup> Cf. *KauśS* 7.16.

<sup>33</sup> For the hymn, see *KauśS* 16.30. Cf. *KauśS* 8.21 cum 8.7.

<sup>34</sup> Keśava: sthālīpākaḥ.

<sup>35</sup> Cf. *KauśS* 7.15.

<sup>36</sup> Cf. *KauśS* 7.16.

<sup>37</sup> Cf. *KauśS* 8.21. For the hymn see *KauśS* 18.1.

<sup>38</sup> Dārila: tam ālipya mṛdā’psu niścalaṃ kṛtvā.

<sup>39</sup> *Samṛpātavantam* is not redundant because it indicates that the besmearing should be done with the dregs of the ghee oblation offered on the fire kindled on the creeper.

<sup>40</sup> Cf. *KauśS* 7.16.

<sup>41</sup> Dārila precisely says that this is an application of *KauśS* 7.1.

<sup>42</sup> Cf. *KauśS* 8.21. For the hymn see *KauśS* 18.1.

<sup>43</sup> Dārila has a twofold interpretation of the word *kulāya*. As a dative: kulārtham pakvaḥ sthālīpākaḥ kulāya śṛtaḥ | — ‘rice cooked for the family’, and as a compound with *śṛtam*, ‘a nest’: kulāyaḥ pakṣivāsakaḥ |. Hence Caland’s translation of *kulāyaśṛta* ‘kocht er über (einem Feuer von) Gesträuch’. Cf. *ibid.*: V. The *sūtra* is an application of 7.1.

<sup>44</sup> Cf. *KauśS* 7.2.

<sup>45</sup> The hapax *haritabarhiṣam* is thus explained by Dārila: haritam barhirasya sthālīpākasya sa haritabarhiḥ |.

oblation]<sup>46</sup> [and having consecrated it with the aforementioned hymn],<sup>47</sup> he eats [this boiled rice].

- 10) 18.22. nāvayayoḥ sām̐vaidye paścād agner bhūmiparilekhe kīlālaṃ mukhenāśnāti | — When one reaches the confluence of two navigable rivers, he should draw a line on the earth west of the fire, [and having placed honey on that spot,] [with the recitation of 1.1],<sup>48</sup> he should eat with his mouth<sup>49</sup> [the honey] [besmeared with the dregs of the ghee oblation]<sup>50</sup> [and consecrated with the aforementioned hymn].<sup>51</sup>
- 11) 18.23. tejovrataṃ trirātram aśnāti | — In the vow for obtaining the lustre, [with hymn 1.1],<sup>52</sup> one should eat for 3 days [the rice]<sup>53</sup> [boiled in milk from a cow having a calf of a similar colour],<sup>54</sup> [after besmearing the porridge with the dregs of the ghee oblation]<sup>55</sup> [and after consecrating the same with the aforementioned hymn].<sup>56</sup>
- 12) 18.25. śambhumayobhubhyāṃ (1.5, 6) brahma jajñānam (4.1) asya vāmasya (9.9) yo rohito (13.1.25–26) ud asya ketavo (13.2) mūrdhāhaṃ (16.3.1–4) viṣāsahim (17.1.1–5) iti salilaiḥ kṣīraudanam aśnāti | — With the *mantras* from *salilagaṇa*, [that is] 1.5 and 1.6, 4.1, 9.9, 13.1.25–26,<sup>57</sup> 13.2, 16.3.1–4,<sup>58</sup> 17.1.1–5,<sup>59</sup> he eats milk porridge, [besmeared with the dregs of the ghee oblation]<sup>60</sup> [and consecrated with the aforementioned hymns].<sup>61</sup>
- 13) 19.5. tasmin maiśradhānyaṃ śṛtam aśnāti | — In this [water]<sup>62</sup> he boils a porridge made of mixed cereals (i.e. rice, barley, wheat, Indra grain, sesame, long pepper, *śyāmaka*)<sup>63</sup> and, [having besmeared it with the dregs of the ghee oblation]<sup>64</sup>

<sup>46</sup> Cf. *KauśS* 7.15.

<sup>47</sup> Cf. *KauśS* 7.16.

<sup>48</sup> Cf. *KauśS* 8.21. For the hymn see *KauśS* 18.1.

<sup>49</sup> Dārila: gauravāt, cf. Keśava: paśuvat, ‘like animals’.

<sup>50</sup> Cf. *KauśS* 7.15.

<sup>51</sup> Cf. *KauśS* 7.16.

<sup>52</sup> Cf. *KauśS* 8.21. For the hymn see *KauśS* 18.1.

<sup>53</sup> This is an application of. 7.1.

<sup>54</sup> Cf. *KauśS* 7.2. Dārila: tam aśnāti saṃpatkāmaḥ.

<sup>55</sup> Cf. *KauśS* 7.15.

<sup>56</sup> Cf. *KauśS* 7.16.

<sup>57</sup> Cf. *KauśS* 8.7.

<sup>58</sup> Cf. *KauśS* 8.7.

<sup>59</sup> Cf. *KauśS* 8.7.

<sup>60</sup> Cf. *KauśS* 7.15.

<sup>61</sup> Cf. *KauśS* 7.16.

<sup>62</sup> *Anuvṛtti* from *KauśS* 19.4.

<sup>63</sup> Cf. *KauśS* 8.20.

<sup>64</sup> Cf. *KauśS* 7.15.

- [and having consecrated it with hymn 1.15],<sup>65</sup> he eats [this porridge] [with the recitation of the same hymn].<sup>66</sup>
- 14) 19.7. *yasya śriyaṃ kāmayate tato vrīhyājyapaya āhārya kṣīraudanam aśnāti* | — If one wishes to obtain prosperity, he brings [from his house]<sup>67</sup> rice, ghee and milk [from a cow having a calf of a similar colour]<sup>68</sup> [and, having cooked of this rice and milk] a dish of milk porridge, [having besmeared it with the dregs of the ghee oblation]<sup>69</sup> [and having consecrated it with hymn 1.15],<sup>70</sup> he eats [this milk porridge] [with the recitation of the same hymn].<sup>71</sup>
- 15) 19.8. *tadalābhe haritagomayam āhārya śoṣayitvā trivṛti gomayaparicaye śṛtam aśnāti* | — If he does not have these [three items], he brings green cow dung and having cooked [rice] on a three layered heap of cow dung, [having besmeared the rice with the dregs of the ghee oblation]<sup>72</sup> [and having consecrated the same with hymn 1.15],<sup>73</sup> he eats [the rice]<sup>74</sup> [with the recitation of the same hymn].<sup>75</sup>
- 16) 19.10. *anapahatadhānā lohītājāyā drapsena saṃnīyāśnāti* | — Having mixed the unbroken corns with water<sup>76</sup> and a drop of milk from a red goat, [after having besmeared this porridge with the dregs of the ghee oblation]<sup>77</sup> [and after having consecrated it with hymn 2.24],<sup>78</sup> he eats [this porridge]<sup>79</sup> [with the recitation of the same hymn].<sup>80</sup>
- 17) 19.15. *grṣṭeḥ pīyūṣaṃ śleṣmamiśram aśnāti* | — He mixes in its colostrum saliva from a cow calving for the first time, and, [with the recitation of hymns 2.26,

<sup>65</sup> Cf. *KauśS* 7.16 cum 8.21. For the hymn see *KauśS* 19.4.

<sup>66</sup> Cf. *KauśS* 8.21.

<sup>67</sup> Keśava: *yasya grhe lakṣmī asti tasya grhāt vrīhyājyapaya āhārya*.

<sup>68</sup> Cf. *KauśS* 7.2. This application of the *paribhāṣā* is ignored by Caland.

<sup>69</sup> Cf. *KauśS* 7.15.

<sup>70</sup> Cf. *KauśS* 7.16, 8.21. For the hymn, see *KauśS* 19.4.

<sup>71</sup> Cf. *KauśS* 8.21.

<sup>72</sup> Cf. *KauśS* 7.15.

<sup>73</sup> Cf. *KauśS* 7.16. For the hymn, see *KauśS* 19.4.

<sup>74</sup> Application of 7.1. Cf. Dārila.

<sup>75</sup> Cf. *KauśS* 8.21.

<sup>76</sup> Keśava: *raktājyāyā dadhy udakena saṃnīya*. Although a rite for prosperity, the type of milk used is specified; hence 7.2 is not to be applied, as Caland correctly translates.

<sup>77</sup> Cf. *KauśS* 7.15.

<sup>78</sup> Cf. *KauśS* 7.16 cum 8.21. For the hymn, see *KauśS* 19.9.

<sup>79</sup> Application of 7.1.

<sup>80</sup> Cf. *KauśS* 8.21.

- 3.14, 7.75 and 9.7]<sup>81</sup> he eats [this colostrum], [besmeared with the dregs of the ghee oblation]<sup>82</sup> [and consecrated with the aforementioned hymns].<sup>83</sup>
- 18) 19.19–20. *sārūpavatsē śakṛtpiṇḍān guggululavaṇe pratinīya paścād agner nikhanati | tiṣṇāṃ prātar aśnāti |* — [With hymns 2.26, 3.14, 7.75, 9.7]<sup>84</sup> he mixes balls of [bull]<sup>85</sup> dung in a [rice boiled] in milk from a cow having a calf of a similar colour<sup>86</sup> with bdellium salt and buries it in a hole behind the fire pit. In the morning of the third day he eats this [boiled rice],<sup>87</sup> [besmeared with the dregs of the ghee oblation]<sup>88</sup> [and consecrated with the aforementioned hymns].<sup>89</sup>
- 19) 20.25. *sārūpavatsē śakṛtpiṇḍān guggululavaṇe pratinīyāśnāti |* — With hymn 3.17 he mixes balls of [bull]<sup>90</sup> dung in a [rice] boiled in milk from a cow having a calf of a similar colour<sup>91</sup> with salt, [he besmears it with the dregs of the ghee oblation],<sup>92</sup> [he consecrates it with the mentioned hymn],<sup>93</sup> and eats [this boiled rice].<sup>94</sup>
- 20) 21.23–25. *stuṣva varṣman (5.2.7) iti prājāpatyāmāvāsyāyām astamite valmīkaśirasi darbhāvastīrṇe'dhyadhi dīpaṃ dhārayaṃs trir juhōti | taṇḍulasampātān ānīya rasair upasicyāśnāti | evaṃ paurṇamāsyām ājyotān |* — With [verse] 5.2.7 whose deity is Prajāpati,<sup>95</sup> on the new moon day, after sunset, he holds a lamp on the top of an ant hill on which *darbha* was strewn, and [on the lamp's fire]<sup>96</sup> he makes

<sup>81</sup> Cf. *KauśS* 8.21. For the hymns, see *KauśS* 19.14.

<sup>82</sup> Cf. *KauśS* 7.15.

<sup>83</sup> Cf. *KauśS* 7.16.

<sup>84</sup> Cf. *KauśS* 8.21. For the hymns, see *KauśS* 19.4.

<sup>85</sup> Cf. *KauśS* 7.23: *ānaḍuhaḥ śakṛtpiṇḍaḥ |*

<sup>86</sup> Cf. *KauśS* 7.2. Three items are to be boiled in milk; hence *sārūpavatsa* is stated.

<sup>87</sup> Application of 7.1. *Dārila: caturthe'hani sampātāḥ | tatrāśnātivacanāt |*

<sup>88</sup> Cf. *KauśS* 7.15.

<sup>89</sup> Cf. *KauśS* 7.16.

<sup>90</sup> Cf. *KauśS* 7.23.

<sup>91</sup> Cf. *KauśS* 7.2. Since the mention of the bull dung might have implied that milk was not used, *sārūpavatsa* is explicitly stated.

<sup>92</sup> Cf. *KauśS* 7.15.

<sup>93</sup> Cf. *KauśS* 7.16.

<sup>94</sup> Application of 7.1. *Sārūpavatsa* is not redundant. V. supra note 91.

<sup>95</sup> Thus Caland: 'Mit der dem Prajāpati geweihten Strophe V.2.7'. Cf. *Dārila: asyāḥ ṛcaḥ prajāpatir devatā | ijjā tadvihitā |* — 'The deity of this verse is Prajāpati. The sacrifice is performed for him'. The sacrifice consists in oblation of boiled rice. V. infra note 97. Cf. Keśava: *pākayajñavidhānena prajāpataye caruṃ śrapayitvā |* — 'Having cooked rice for Prajāpati according to the *tantra* of the *pākayajña*'.

<sup>96</sup> V. the subsequent note.

three offerings [of boiled rice besmeared with ghee].<sup>97</sup> [With verse 5.2.7],<sup>98</sup> having poured the [remaining]<sup>99</sup> rice with the dregs of the oblation [on the *sthālīpāka* boiled in the milk of a cow having a calf of the same colour]<sup>100</sup> and having sprinkled it with saps (i.e. curds, ghee, and honey mixed with water),<sup>101</sup> he eats [the rice thus besmeared with the oblation's dregs, consecrated with the same verse and sprinkled with saps]. Similarly at the full moon, having sprinkled [the *sthālīpāka*] with ghee.<sup>102</sup>

21) 22.1. ṛdhañmanthro (5.1) tad id āsa (5.2) iti maiśradhānyaṃ bhr̥ṣṭapiṣṭaṃ lohitaḷaṃkṛtaṃ rasamiśraṃ aśnāti | — With hymns 5.1 and 5.2, [he prepares] [a

<sup>97</sup> Caland: '... eine Schüssel mit Feuer darüber haltend, dreimal (Schmalz)'. Ibid., note 12: 'Das Schmalz opfert er wohl in die Schüssel mit Feuer'. Cf. Keśava: dīpopari trirājyāhutīr juhoti; but MS. Bhā 2: dipe ājyamiśraṇ taṇḍulān juhoti | — 'On the lamp's fire he offers portions of rice mixed with ghee'. Cf. Dārila: taṃ saṃnikṛṣṭaṃ dhārayan svayam eva taṇḍulāṃs trir juhoti | ... taṇḍulair homaḥ | (*em.*) saṃpātās teṣu taṇḍulagrahaṇāt | tatra taṇḍulagrahaṇaṃ ājyaprasaṅgāt | — 'Having placed it (i.e. the lamp) close by, he offers three offerings of rice in the same. ... This is the oblation with rice; the dregs of the ghee oblation are put in the rice, according to the prescription of the rice oblation. Here rice is to be taken since there would be a contingency of the ghee oblation [if the usual *paribhāṣā* would be applied, i.e. KS 7.3: ājyaṃ juhoti]'. Thus Dārila anticipates the explanation of the next *sūtra* where *saṃpātakaṛaṇa* is mentioned (v. note 102). There is a detailed description of the rice oblation in the *PaippPaddh*, under the section *caruhomavidhiḥ*: tataḥ kartta (sic! kartā) vedyuttarataḥ sthāpitacaruprastare sthāpayitvā uparikṛtapidhānīm bhūmau nidhāya antarudapātrajalena caruṃ saṃprokṣya upastīrya ājyaṃ śruve madhyāt pūrvapradeśāc ca śruveṇa dvir haviṣo gr̥hītvā tadupari ca abhighāraṃ datvā ṛcā vā sūktena vā yathādaivatam̐ juhuyāt | ... nahi (sic!) tvad anyah̐ ity ṛcā prajāpataye juhoti | — 'Next the priest, having placed at the north of the altar a handful of rice, having placed a lid upon it, having placed it on the earth, he sprinkles the rice with the water from a jar, and having poured ghee in the ladle, he takes two oblations with the ladle from the middle and from the front part and besmears it above with ghee and offers it in the fire with a verse or with a hymn as per the deity... With the verse "No other than you..." he offers to Prajāpati'.

<sup>98</sup> Cf. *KauśS* 8.21.

<sup>99</sup> Dārila: hutaśiṣṭās taṇḍulāḥ |.

<sup>100</sup> Keśava, MS. Bhā 2: sārūpavatsa odane saṃpātān ānayati | — 'He pours the ghee dregs in the rice boiled in the milk of a cow having a calf of a similar color'. The purpose of the *rasakarmāni* is prosperity (Keśava on *KauśS* 21.21–22: kāmāḥ puṣṭir eva ). The Keśava's editors note that the MS. Bhā 2 'gives [an] elaborate description of the ritual[,] which fact seems to be quite consistent with the general trend of the KP' (Keśava 1982, Intro., xii). It is surprising that the editors, although elsewhere have professedly considered the MS. Bhā 2 closest to the archetype, did not follow its readings in the two instances mentioned under this *sūtra*.

<sup>101</sup> Cf. *KauśS* 8.19. Note the misprint in Caland's translation as 7.19.

<sup>102</sup> According to Dārila, the actions from the two previous *sūtras* are repeated at 21.25, as follows: At the full moon one holds a lamp on the top of an ant hill on which *darbha* was strewn, and on that fire lamp makes three rice dish offerings besmeared with the oblation's dregs consecrated with hymn 5.2.7. He sprinkles the rice with ghee and eats it. Caland (n. 13) also understands the first two *sūtras* together, but he considers that the object of *aśnāti* is *valmikaśiraḥ*, or else the object should be *sthālīpāka*, in which case, the use of *saṃpāta* would be redundant, and translates the *sūtra* 21.24: 'Nachdem er (Reis)körner und die Neigen (einer unter Ausprechung der citierten Strophe dargebrachten Butterspende) darauf (nl. Auf den Kopf der Ameise) gegossen hat und die Säfte (vgl. 7.19 sic!) dazu gegossen hat, ist er (ihn)'. In fact *saṃpāta* is an indication of the *taṇḍulahoma*, as pointed out by Dārila under 21.23 (v. note 97). The *sūtra* is an application of 7.1.

dish from] parched flour of mixed cereals (i.e. rice, barley, wheat, Indra grain, sesame, long pepper, *śyāmaka*),<sup>103</sup> flavoured with blood and mixed with saps (*rasas*, i.e. curds, ghee, and honey mixed with water),<sup>104</sup> and he eats this dish, [besmeared with the dregs of the ghee oblation]<sup>105</sup> [and consecrated with the aforementioned hymns].<sup>106</sup>

- 22) 22.12. trivṛti gomayaparicaye śṛtam aśnāti | — [With hymns 5.1, 2],<sup>107</sup> having cooked [rice] on a three-layered heap of cow dung, [and, after having besmeared it with the dregs of the ghee oblation]<sup>108</sup> [and having consecrated it with the aforementioned hymns],<sup>109</sup> he eats [the rice].<sup>110</sup>
- 23) 22.14. mamāgne varco [5.3] iti sātrikān agnīn darbhapūtikabhāṅgābhiḥ paristūrya gārhapatyāśṛtaṃ sarveṣu sampātavantam gārhapatyadeśe'śnāti | — With hymn 5.3 he covers with *darbha*, *pūtika* and hemp, respectively, the *sattra* fires (i.e. *gārhyapatya*, *dakṣiṇāgni*, and *āhavanīya*). He cooks on the *gārhyapatya* [rice boiled] in [the milk from a cow having a calf of a similar colour],<sup>111</sup> [he besmears it with] the dregs of the oblations<sup>112</sup> [offered] on each [of the three fires] [and consecrates it with the aforementioned hymn].<sup>113</sup> At the spot of the *gārhyapatya*, he eats [this boiled rice].<sup>114</sup>
- 24) 23.1. yajūṃṣi yajñe (5.26) iti navaśālāyām sarpir madhumiśram juhōti (*em.*)<sup>115</sup> | — When building a new house, with hymn 5.26 he offers in the fire ghee mixed with honey.
- 25) 23.9. tvaṣṭā me (6.4) iti prātar vibhakṣyamāṇo (*em.*)<sup>116</sup>'śnāti | — With hymn 6.4,

<sup>103</sup> Cf. *KauśS* 8.20.

<sup>104</sup> Cf. *KauśS* 8.19: dadhi ghrtaṃ madhūdakam iti rasāḥ |.

<sup>105</sup> Cf. *KauśS* 7.15.

<sup>106</sup> Cf. *KauśS* 7.16.

<sup>107</sup> For the hymns, see the previous *sūtra*. Cf. *KauśS* 8.21 cum 8.7.

<sup>108</sup> Cf. *KauśS* 7.15.

<sup>109</sup> Cf. *KauśS* 7.16.

<sup>110</sup> Application of 7.1.

<sup>111</sup> Cf. *KauśS* 7.2. Cf. Keśava sārūpavatam odanam.

<sup>112</sup> *Sampātavantam* is not redundant because there is the specification that the ghee, the remnants of which are used for besmearing, is to be offered on each of the three fires.

<sup>113</sup> Cf. *KauśS* 7.16.

<sup>114</sup> Application of 7.1.

<sup>115</sup> Edition: aśnāti. Caland, based on Sāyaṇa's reading of hymn ŚS 6.1 and probably on Keśava's reading in the commentary (for in the *mūlā* the lectio is *aśnāti*), considers *aśnāti* to be a *lapsus calami* for *juhōti*. Dārila, in the *mūlā* and in the *bhāṣya*: *juhōti*. *AthPaddh*: *juhōti*. On the grounds of all these readings, we may retain Caland's emendation as *juhōti*.

<sup>116</sup> Thus Caland's emendation of the future participle. Edition: vibhuṅkṣyamāṇo (cf. *KauśS* 38.26) and so Dārila on 23.10–11, cf. 38.26 (the editors emend everywhere as *vibhakṣyamāṇa*). Keśava's rubric of the rite as *vibhāḡakarman*, and Dārila's commentary on the actual *sūtra* (*śvo vibhāḡam kariṣyan sārūpavatsam aśnāti*) and on *KauśS* 38.26 (*vibhāḡam kariṣyan pitā badhnīyāt*) supports this emendation.

- one who intends to divide his property eats in the morning [rice]<sup>117</sup> [boiled in the milk] [from a cow having a calf of a similar colour],<sup>118</sup> [besmeared with the dregs of the ghee oblation]<sup>119</sup> [and consecrated with the aforementioned hymns].<sup>120</sup>
- 26) 23.15. yathā cakrur (6.141.3) itīkṣukāśakāṇḍyā lohitaṃ nirmṛjya rasamiśram aśnāti | — With verse 6.141.9, he sprinkles the blood by means of stems of sugarcane and *kāśa* (*Saccharum spontaneum*), mixes it with the saps (i.e. curds, ghee, and honey mixed with water)<sup>121</sup> and eats [the three items sprinkled with *kāśa*], [besmeared with the dregs of the ghee oblation]<sup>122</sup> [and consecrated with the aforementioned verse].<sup>123</sup>
- 27) 24.5. somamiśreṇa saṃpātavantam aśnāti. | — He eats [rice]<sup>124</sup> [boiled in milk from a cow having a calf of a similar colour],<sup>125</sup> besmeared with the dregs of the ghee oblation,<sup>126</sup> [consecrated with the hymn 7.14]<sup>127</sup> and mixed with *soma*.
- 28) 24.26. dviṭīyaṃ saṃpātavantam aśnāti | — He eats the second [boiled rice],<sup>128</sup> besmeared with the dregs of the ghee oblation<sup>129</sup> [and consecrated with hymn 12.1].<sup>130</sup>
- 29) 29.27. ā yaṃ viśanti (6.2.2) iti vayoniveśanaśṛtaṃ kṣīraudanam aśnāti | — With verse 6.2.2, he boils upon a fire of bird's nest milk porridge [besmeared with the dregs of the ghee oblation]<sup>131</sup> [and consecrated with the aforementioned hymn]<sup>132</sup> and eats [this milk porridge].

<sup>117</sup> Application of 7.1.

<sup>118</sup> Cf. *KauśS* 7.2.

<sup>119</sup> Cf. *KauśS* 7.15.

<sup>120</sup> Cf. *KauśS* 7.16.

<sup>121</sup> Cf. *KauśS* 8.19.

<sup>122</sup> Cf. *KauśS* 7.15.

<sup>123</sup> Cf. *KauśS* 7.16.

<sup>124</sup> Application of 7.1.

<sup>125</sup> Cf. *KauśS* 7.2.

<sup>126</sup> Another *saṃpātakarāṇa* has been prescribed at *KauśS* 24.3, where the dregs are poured in the water in which this rice is to be boiled. *Saṃpātakarāṇa* is again performed, this time on the boiled rice, hence it is explicitly mentioned.

<sup>127</sup> Cf. *KauśS* 7.16. For the hymn, see *KauśS* 24.4.

<sup>128</sup> Application of 7.1.

<sup>129</sup> Cf. *KauśS* 7.15. According to Keśava (followed by Caland) the *sūtras* 24.25–27 describe three actions of the same rite, involving three messes of boiled rice. The first is offered in the fire kindled in a pit dug at the west of the fire (24.25), the second is eaten besmeared with the *saṃpāta* (24.26), the third is also offered in the fire (24.27). Dārila: *dviṭīyavacanam anyakarmārtham | abhyātānāni karmāntaratvāt* | — ‘The word “the second” denotes another rite. The *abhyātāna* offerings [should be also performed] because this is another rite’. Hence *saṃpātavantam* is a *jñāpaka* for the *ājyatantra* and is explicitly mentioned.

<sup>130</sup> Cf. *KauśS* 7.16 cum 8.21. For the hymn, see *KauśS* 24.4.

<sup>131</sup> Cf. *KauśS* 7.15.

<sup>132</sup> Cf. *KauśS* 7.16.

- 30) 30.4–6. *catvāri śākaphalāni prayachati*<sup>133</sup> | *kṣīraleham ānkte* | *aśnāti* | — [With hymn 6.16]<sup>134</sup> he gives [the patient] four *śāka* fruits. He smears [the patient's eye] with milk,<sup>135</sup> after having licked it.<sup>136</sup> [The patient] eats [*sthālīpāka* ?],<sup>137</sup> [besmeared with the dregs of the ghee oblation]<sup>138</sup> [and consecrated with the aforementioned hymn].<sup>139</sup>
- 31) 38.10. *dadhinave nāśnāty (em.)*<sup>140</sup> *ā saṃharaṇāt* | — He should not eat milk and fresh [cereals] until [they] have not been brought anew.
- 32) 46.4. *yena soma (6.7) iti yājayaṣyan sārūpavatsam aśnāti* | — With hymn 6.7, the one who wants to chose the officiating priests, eats [rice]<sup>141</sup> boiled in the milk from a cow having a calf of a similar colour<sup>142</sup> [besmeared with the dregs of the ghee oblation]<sup>143</sup> [and consecrated with the aforementioned hymn].<sup>144</sup>
- 33) 51.7–9. *brahma jajñānaṃ (4.1)*<sup>145</sup> *bhavāśarvāv (4.28) ity āsannam arāṇye parvataṃ yajate* | *anyasmin bhavaśarvapaśupati ugrarudramahādevēśānānāṃ pṛthag āhutiḥ* | *goṣṭhe ca dvitīyam aśnāti* | — With [hymns] 4.1 or 4.28, he sacrifices on a nearby mountain outside the village. In another place, [he makes] oblations separately

<sup>133</sup> Bloomfield has maintained throughout the original reading with *-cha-*, restored by Bahulkar 1990 as *-cha-* in his edition of the first *adhyāya*.

<sup>134</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 30.1.

<sup>135</sup> Thus Bahulkar 1994, 185. Bloomfield and Caland (cf. Keśava, *mūlakṣīra*) understand a paste made of the *śāka*'s sap.

<sup>136</sup> Cf. Dārila: *kṣīraṃ leḍhī'ti kartari kṣīralehaḥ | tena'kṣī ānkte* |.

<sup>137</sup> Bloomfield: sap, Caland: Saft, cf. Keśava: *mūlakṣīra*. Bahulkar 1994, 186: milk (from 30.5). Dārila passes over this in silence. All the translators understand the object of *aśnāti* as *anuvṛtti* from 30.5. It might also be an application of 7.1. It is very difficult to ascertain the actual practice of the medical rites, since the Atharvavedic *prayogas* ignore the medical rites.

<sup>138</sup> Cf. *KauśS* 7.15.

<sup>139</sup> Cf. *KauśS* 7.16.

<sup>140</sup> According to Keśava's editors. Bloomfield: *dadhi navenāśnāty ā saṃharaṇāt*. Caland: 'Er isst saure Milch zusammen mit frischen (Körnerfrüchten, wozzu er die Neigen der mit 1.13 dargebrachten Butterspenden gethan hat), ehe (noch die Früchte) eingesammelt werden'. Dārila: *dadhi ca navam dhānyam ca na bhakṣayed yāvan na dhānyam gṛham ānītam* | — 'One should not eat milk and fresh cereals until cereals are brought back home'.

<sup>141</sup> Application of 7.1. cf. Dārila on *KauśS* 7.1.

<sup>142</sup> Cf. *KauśS* 7.2. The milk from a cow having a calf of a similar color is used only in the rites for prosperity; hence it is specifically mentioned here, in a rite for choosing the officiating priests.

<sup>143</sup> Cf. *KauśS* 7.15.

<sup>144</sup> Cf. *KauśS* 7.16.

<sup>145</sup> For the identification of this and the subsequent hymn having the same beginning, see the author's presentation at the Fourth International Vedic Workshop, *The Vedas in Culture and History*, University of Texas (Austin), Texas, May 2007, 'The Identification of the Hymn *brahma jajñāna* (*ŚS* 4.1 or 5.6) in Ritual Sources of the Atharvaveda' (to be published in the Proceedings of the Workshop).

- for Bhava, Śarva, Paśupati, Ugra, Rudra, Mahādeva and Iśāna [with the same hymns]. In the cow pen [the sacrificer] eats [rice],<sup>146</sup> [besmeared with the dregs of the ghee oblation]<sup>147</sup> [and consecrated with]<sup>148</sup> the second [hymn].<sup>149</sup>
- 34) 52.19. *sthālīpāke ghr̥tapiṇḍān pratinīyāśnāti* | — [With hymn 1.30],<sup>150</sup> having mixed [three]<sup>151</sup> ghee balls in boiled rice, he eats [the boiled rice]<sup>152</sup> [besmeared with the dregs of the ghee oblation]<sup>153</sup> [and consecrated with the same hymn].<sup>154</sup>
- 35) 59.25. *doṣo gāya (6.1) ity atharvāṇaṃ samāvṛtyāśnāti* | — With hymn 6.1, [having worshipped] Atharvan,<sup>155</sup> having returned home after completing the Vedic study, he eats [boiled rice]<sup>156</sup> [besmeared with the dregs of the ghee oblation]<sup>157</sup> [and consecrated with the aforementioned hymn].<sup>158</sup>
- 36) 66.3. *pratimantrite vyavadāyāśnanti*<sup>159</sup> — After the response has been given

<sup>146</sup> Application of 7.1.

<sup>147</sup> Cf. *KauśS* 7.15.

<sup>148</sup> Cf. *KauśS* 7.16.

<sup>149</sup> Cf. *KauśS* 7.15.

<sup>150</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 52.18.

<sup>151</sup> Cf. Keśava: *ghṛtapiṇḍatrayaṃ pratinīya*.

<sup>152</sup> This is an application of 7.1. If *sthālīpāka* would not have been mentioned, *ghṛtapiṇḍān* would have been understood by means of *anuvṛtti*. Cf. Keśava, MS. Bhā, Ba: *ghṛtam aśnāti* |.

<sup>153</sup> Cf. *KauśS* 7.15.

<sup>154</sup> Cf. *KauśS* 7.16.

<sup>155</sup> Keśava: *atharvāṇaṃ yajata upatiṣṭhate vā* | — ‘He offers [ghee, cf. *KauśS* 7.20] in the fire for Atharvan or he worships him’. Cf. *KauśS* 69.1–2 at the beginning to the current section, pertaining to the fulfillment of all sorts of wishes.

<sup>156</sup> Application of 7.1.

<sup>157</sup> Cf. *KauśS* 7.15.

<sup>158</sup> Cf. *KauśS* 7.16.

<sup>159</sup> Cf. *KauśS* 68.34. Khare 2009, 209, n. 17 accounts for the repetition of this *sūtra* by the later addition of *kaṇḍikās* 67 and 68 to the original corpus of the *savayajña* consisting of *kaṇḍikas* 60 to 66. I shall further summarize Ambarish Khare’s interesting and short paper. The eighth *adhyāya* of the *KauśS* consists of nine *kaṇḍikās* (60–68) referring to a category of specific Atharvavedic rites, *savayajñas*, corresponding, *mutatis mutandis*, to the *somayajñas*. The entire *adhyāya* has been translated with ample notes and commentaries by Gonda 1965. He has noticed that Kauśika has arranged the subjects according to the order of the acts as described by the *AtharvavedaSaṃhitā*, whereas Keśava has attempted to rearrange the subjects in the order of the ritual practice. Ambarish Khare displays the exact order of the acts, first according to Kauśika, and next according to Keśava. He gives arguments that the last two *kaṇḍikās*, 67 and 68, have been added later and at a phase when the *KauśS* was assimilating the Paippalāda *mantras*. However, the last two *kaṇḍikās* contain mostly subjects which have been dealt with previously; hence Keśava rearranges them under the earlier *sūtras* of the same topics. Khare points out some of the shortcomings of Keśava’s rearrangement: the *sūtras* 61.11 and 67.21 are culled from two different *kaṇḍikās* under the *havirmṛvāpana* rubric, each prescribing the employment of a different *mantra*, the former ŚS 11.16, the latter a famous prose

[with the recitation of verses 5.10.8, 5.6.53 and hymn 7.67],<sup>160</sup> after having cut off a portion [from the sacrificial food],<sup>161</sup> [the priests]<sup>162</sup> partake of [this portion from the sacrificial food].

### The occurrences of *prāśnāti*

- 37) 10.11. tilamiśrā hutvā prāśnāti — [With the hymn SS 1.1],<sup>163</sup> having offered [cereals]<sup>164</sup> seasoned with sesame, he partakes of [the remaining portion from this oblation of the meal of cereals].<sup>165</sup>
- 38) 65.12–13. athāmuṣyāudanasyāvadanānāṃ ca madhyāt pūrvārdhacca dviravadāyopariṣṭād udakenābhiḡhārya juhōti somena pūto jaṭhare sīda brahmaṇām (11.1.25c–d)<sup>166</sup> ārṣeyeṣu ni dadha odana tveti (11.1.33–35)<sup>167</sup> | atha prāśnāti | —

formula. Keśava does not state which of the two *mantras* is to be employed or whether they are used together. This is an important issue which might be questioned in regard to all the conflicting passages arrived from later redaction(s). V. also infra note 160.

<sup>160</sup> For the hymns v. *KauśS* 66.2. The identification of the hymns recited in the *pratimantraṇa* is problematic. Keśava inserts *KauśS* 63.3–5 between *KauśS* 66.1–2 and *KauśS* 66.3, and subsequently adds *KauśS* 68.34. According to him, the acts are as follows: some specified *mantras* are recited by the sacrificer and given in response by the priests (*KauśS* 66.1–2); the sacrificer makes the priests sit near the offering, then he sprinkles their hands with water and takes away the boiled rice (*KauśS* 63.3–5); after the response has been given (*pratimantrite*), the priests cut a portion from the offering of boiled rice and partake of it (*KauśS* 66.3, 68.34). As to the *pratimantraṇa*, his comment is: dātā puṇyāhaṃ dīrgham āyur astu ity evamādi vācanam (but MSS. Ga, Vā, Sā, Bhā 1: tata dātā puṇyāhavācānaṃ kṛtvā—‘Next the giver should perform the rite of the blessings of the auspicious day)—the giver should pronounce words such as “May I be auspicious!”, “May it be long life!”, etc.’. On the other hand, according to Kauśika’s order of the *sūtras*, it would follow that the *pratimantraṇa* is prescribed by *KauśS* 66.2. In the case of *KauśS* 68.34, the hymns employed are to be inferred from *KauśS* 66.2 too. The *mantraviniyogaparibhāṣā* is not applied to *KauśS* 68.34, but the *paribhāṣā* 8.10: viṣaye yathāntaram. For the interpretation of this rule v. the author’s presentation to the Fourteenth World Sanskrit Conference, Kyoto, 1–5 September 2009, ‘Towards a methodology of applying the *paribhāṣās* in the *KauśikaSūtra* (II)’.

<sup>161</sup> For the technical term *avadāya*, cutting off a portion of the sacrificial food, v. Gonda 1965, 275 et passim, cf. *avadāna* ‘découpage de l’offrande (notamment du gâteau) et portion ainsi découpée’ (Renou 1953, 21). The sacrificial food in this context is the one referred to in *KauśS* 65.12, i.e. boiled rice (v. infra).

<sup>162</sup> Cf. Keśava, MSS. Ga, Vā, Sā, Bhā 1: te brāhmaṇāḥ.

<sup>163</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 10.1.

<sup>164</sup> *Anuvṛtti* from *KauśS* 10.10.

<sup>165</sup> The verb *prāśnāti*, here and in the following three occurrences, denotes eating from the remaining portion of the oblation after it has been offered (cf. *prāśana* and *prāśitra* [Mylius 1995, 100; Renou 1953, 117]). Since the oblation is not ghee, it follows that the *paribhāṣā* 7.15 cannot be applied to all these instances.

<sup>166</sup> Cf. Keśava: somena pūtaḥ ity ardharcena.

<sup>167</sup> Cf. Keśava: iti tribhir ṛgbhir.

- Next, after having twice cut off pieces from the middle and from the front part of this rice mass and from the portions (*avadāna*),<sup>168</sup> he sprinkles water from the upper side and offers [the oblation]<sup>169</sup> with verses 11.1.25 and 33. He partakes of [the remaining portion from the oblation consisting of a piece cut off the rice mass and the portions from the sacrificial victim].
- 39) 74.19 atha prāśnāti<sup>170</sup> | bhadrān naḥ śreyāḥ sam anaiṣṭa devās tvayāvasena sam aśimahi tvā | sa naḥ pito madhumām ā viveśa śivas tokāya tanvo na ehīti<sup>171</sup> — With the *mantra bhadrān naḥ* [the priest] partakes of [the *prāśitra* food].<sup>172</sup>
- 40) 91.5. dvābhyām aṅgulibhyām pradakṣiṇam ācālyānāmikayāṅgulyāṅguṣṭhena<sup>173</sup> ca samgr̥hya prāśnāti | — [With verses 19.5.1.1, 2],<sup>174</sup> having turned clockwise, having grasped [the *madhuparka*] by means of the thumb and the ring finger [the guest]<sup>175</sup> eats [this *madhuparka*].<sup>176</sup>

### The occurrences of *āśayati*

- 41) 10.2–3. śukasārikṣānām jihvā badhnāti | āśayati<sup>177</sup> | — He binds at his neck<sup>178</sup> an

<sup>168</sup> The portions cut off from the sacrificial victim (*avadānāni*) are mentioned at *KauśS* 65.4. v. Gonda 1965, 265.

<sup>169</sup> Cf. *KauśS* 7.3. As the oblation does not consist of ghee, 7.15 cannot be applied to *KauśS* 65.13.

<sup>170</sup> Keśava's editors have reconstructed the *mūla* without a *daṇḍa* in this place, without further explanation.

<sup>171</sup> cf. *TaittirīyaSaṃhitā* 5.7.2.4, etc.

<sup>172</sup> *Anuvṛtti* from *KauśS* 74.17. Keśava: bhadrānnaḥ śreyāḥ iti manreṇa prāśitraṃ prāśnāti | — 'With the *mantra bhadrānnaḥ śreyāḥ*, etc. he eats *prāśitra* food'. *Prāśitra* is the portion of the five folded *havi* consisting of rice boiled in water or in milk (*KauśS* 74.14–15).

<sup>173</sup> ācālyāna | amikayāṅgulyāṅguṣṭhena *AthPaddh.*

<sup>174</sup> For the verses, see *KauśS* 91.3. cf. *KauśS* 8.21 cum 8.7.

<sup>175</sup> *AthPaddh.*: bhojanavat, 'the one who is supposed to eat'. Cf. Keśava, v. infra.

<sup>176</sup> Keśava: madhuparkaṃ prāśnāti bhojanavat |. About the nine types of *madhuparka*, their ingredients, and their ritual employment, see *KauśS* 92.1–11. The *paribhāṣā* 7.15 cannot be applied since there is no oblation consisting of ghee. The *abhimantraṇa* has been prescribed at *KauśS* 91.1.

<sup>177</sup> Keśava glosses: prāśayati, MS. Bhā 2: aśnāti. It is the commentators' way of elucidation to sometimes gloss a noun, adjective or verb by adding an *upasarga* to it, bringing it thus to its familiar form. It is also the case that the usage of some prefixes is related to a certain chronology (Dhadphale 1972, 224). It might be the case that Keśava has used the compound verb, which was, probably, more familiar by that time than its root verb (Keśava regularly glosses by using the compound with *pra*) in order to convince his readers that the menu prescribed by the previous *sūtra* (v. note 183) is to be eaten.

<sup>178</sup> The place of binding the amulet is a convention held tacitly in the majority of the cases in which the act of binding appears. Cf. Dārila on *KauśS* 19.22: bandhanasthānaṃ ca mantrastham | — 'The place of binding the amulet is mentioned by the *mantra*'. The verses 10.3.11 ('This amulet from my chest...') and 10.6.31, cf. 32 ('May this amulet climb on me, towards my head!') indicate that the amulet was worn around the neck and hanging on the chest.

amulet<sup>179</sup> made of the tongues of a parrot, a *sāri*<sup>180</sup> and a skylark<sup>181</sup> [besmeared with the dregs of the ghee oblation].<sup>182</sup> He makes [the child/the pupil] eat [boiled rice],<sup>183</sup> [besmeared with the dregs of the ghee oblation and consecrated with the aforementioned hymn].<sup>184</sup>

42) 10.18. dadhimadhv āśayati | — [With hymn 4.30]<sup>185</sup> he makes [the child/pupil] eat milk and honey, [besmeared with the dregs of the ghee oblation]<sup>186</sup> [and consecrated with the aforementioned hymn].<sup>187</sup>

43) 12.8. trihāyaṇyā vatsataryāḥ śuktyāni (*em.*)<sup>188</sup> piśitāny āśayati | — [With hymns

<sup>179</sup> The *paribhāṣā* 7.19 (trayodaśyādayas tisro dadhimadhuni vāsayitvā badhnāti | — ‘When the words *vāsayitvā badhnāti* [occur], [it implies an amulet kept] in curd and honey for 3 nights starting from the thirteenth day after the full moon’) should not be applied here, as Caland translates. In the latter case the food to be eaten (v. note 183) would have been curd and honey (cf. *paribhāṣā KauśS* 7.20: āśayati). Dārila: dhārakāṇām maṇḍhāraṇaphalam | — ‘For imbuing [him] with the power of retention, an amulet [made out of birds] which have memory [is necessary]’.

<sup>180</sup> Keśava: MS. Bhā 2 *sārikā*, cf. *sārikā* (Maina or *Gracula religiosa*, the Indian blackbird. Experiments on individual birds in captivity have revealed that they are able to memorize and recite verses.) or Tudus salica (a singing bird). Keśava on *KauśS* 10.3 glosses *saramṭikā* (MS. Bhā 2 *kaṃṭārikā*, cf. *kaṃṭālikā* [Solanum jacquini]).

<sup>181</sup> Cf. Keśava on *KauśS* 10.3: bhāradvājaḥ. Dārila: gomeṇaka iti prasiddhābhīdhānaḥ kṛṣṇavarṇo dīrghapucchavāmsca | — ‘*Gomeṇaka* is a well known name [of a bird], black in color, with long tail and wings’.

<sup>182</sup> Cf. *KauśS* 7.15.

<sup>183</sup> So understands Bahulkar, as an application of 7.1 (personal communication, 2002). Dārila: yaḥ medhām kāmayate taṃ kartā āśayati | jihvāḥ anyatamām jihvām | āśitam dvitīyasūtravacanāt | — ‘The priest makes the one desirous of intelligence eat one tongue after another. The food is prescribed by the second *sūtra* (of this *kaṇḍika*, i.e. 10.2)’. Keśava: abhyātānāntam kṛtvā ye triṣaptāḥ (1.1) iti suktena śukajihvā sampātyābhimantrya prāśayati | etc. — ‘Having performed the *abhyātana* offerings up to the end, with hymn 1.1, having besmeared the food with the dregs of the ghee oblation, and having consecrated it with the aforementioned hymn, he makes him eat tongue of parrot’, etc. Sāyaṇa, introduction to 1.1: śukādijihvānām sampātābhīhutānām eva badhanaṃ prāśanaṃ ca | — ‘Having besmeared [the amulet] of tongues of parrot, etc. with the dregs of the ghee oblation, he binds [it] and eats [the same]’. Caland: ‘Er läst (ihn die Zunge eines Papageis, einer Krähe oder einer Lerche) essen (nachdem er die Neigen der mit Liede I.1 dargebrachten Butterspenden darauf geschmiert hat)’. Edgerton 1939, 81 understands as the ancient commentators that the initiated has to eat the food prescribed by the preceding *sūtra*, namely tongues of different birds. The explanation offered by him is sympathetic magic, based on *tractio similitum*, which is a very common practice in the Vedic ritual. Gonda 1980, 85: ‘Parrots and other birds that possess the faculty of imitating human voice and speech or are believed to speak or sing beautifully are made to transmit this ability and their wisdom to a student when in a special ceremony (*KauśS* 10.1 ff. with *AV* 1.1, for retention of sacred learning...) their tongues, after being put in coagulated milk and honey and being besmeared with the residue of the ghee that has been sacrificed, are hung round the neck of the youth who should also eat them’.

<sup>184</sup> Cf. *KauśS* 7.15 cum 7.16.

<sup>185</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 10.16.

<sup>186</sup> Cf. *KauśS* 7.15.

<sup>187</sup> Cf. *KauśS* 7.16.

<sup>188</sup> Caland’s *em.* So MSS Ch E Bū Bi of Bloomfield’s edition (adopted reading śuktāni), P Bh śuklāni. Dārila: śuktāny āplutarase (Bloomfield) s *em.* of āplatarāsa) kṛtvā | Keśava: śuktāni piśitāni māmsāni.

- 3.30, 5.1.5, 6.64, 6.73, 6.74, 6.94 and 7.52],<sup>189</sup> he eats the meat of a 3-year-old cow seasoned with *āmla* (*Tamarindus indica*),<sup>190</sup> [besmeared with the dregs of the ghee oblation],<sup>191</sup> [and consecrated with the aforementioned hymns].<sup>192</sup>
- 44) 12.15. *prātar agniṃ* (3.16) *girāv aragarāṭeṣu* (6.69) *divasṛṭhivyaḥ* (6.125.2) *iti dadhimadhv āśayati* | — With *mantras* 3.16, 6.69 and 6.125.2, he makes [the brahmin] eat milk and honey, [besmeared with the dregs of the ghee oblation]<sup>193</sup> [and consecrated with the aforementioned *mantras*].<sup>194</sup>
- 45) 16.28. *ānuśūkānām vṛhīṇām āvraskajaiḥ kāmpilaiḥ śṛtaṃ sārūpavatsam āśayati* | — [With hymn 1.9]<sup>195</sup> he makes [the king] eat [a porridge] of barley shot after rice [has sprung or ripe], boiled on a fire of torn-off *kāmpīla* branches, in milk from a cow having a calf of a similar colour<sup>196</sup> [after having besmeared the porridge with the dregs of the ghee oblation]<sup>197</sup> [and after having consecrated the same with the aforementioned hymn].<sup>198</sup>
- 46) 17.8. *āśayati* | — [With hymn 4.8]<sup>199</sup> he makes [the king] eat [the boiled rice],<sup>200</sup> [besmeared with the dregs of the ghee oblation]<sup>201</sup> [and consecrated with the aforementioned hymn].<sup>202</sup>
- 46) 17.21. *āśayati* | — [With hymn 4.8]<sup>203</sup> he makes [the king] eat [the boiled rice],<sup>204</sup> [besmeared with the dregs of the ghee oblation]<sup>205</sup> [and consecrated with the aforementioned hymn].<sup>206</sup>
- 48) 17.25. *rasān āśayati* | — [With hymn 4.8]<sup>207</sup> he makes [the king] eat the saps (i.e. curds, ghee, and honey mixed with water),<sup>208</sup> [besmeared with the dregs of

<sup>189</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 12.1.

<sup>190</sup> *Dārila*: śuktāny āmlarasāni kṛtvā.

<sup>191</sup> Cf. *KauśS* 7.15.

<sup>192</sup> Cf. *KauśS* 7.16.

<sup>193</sup> Cf. *KauśS* 7.15.

<sup>194</sup> Cf. *KauśS* 7.16.

<sup>195</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 16.27.

<sup>196</sup> *Sārūpavatsam* is not redundant since this is not a rite for prosperity.

<sup>197</sup> Cf. *KauśS* 7.15.

<sup>198</sup> Cf. *KauśS* 7.16.

<sup>199</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 17.1.

<sup>200</sup> The *sthālīpāka* might also be inferred through *anuvṛtti* from *KauśS* 17.2, where it is expressly mentioned.

<sup>201</sup> Cf. *KauśS* 7.15.

<sup>202</sup> Cf. *KauśS* 7.16.

<sup>203</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 17.1.

<sup>204</sup> V. note 200.

<sup>205</sup> Cf. *KauśS* 7.15

<sup>206</sup> Cf. *KauśS* 7.16.

<sup>207</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 17.1.

<sup>208</sup> Cf. *KauśS* 8.19.

- the ghee oblation]<sup>209</sup> [and consecrated with the aforementioned hymn].<sup>210</sup>
- 49) 26.38. *caturthenāśayati* | — With the fourth [hymn, i.e. 6.109]<sup>211</sup> he makes [the patient] eat [as is prescribed by the *mantra*, i.e. *pippalī* (Piper longum)],<sup>212</sup> [besmeared with the dregs of the ghee oblation]<sup>213</sup> [and consecrated with the aforementioned hymn].<sup>214</sup>
- 50) 34.13. *ā no agne* (2.36) *ity āgamakṛśaram āśayati* | — With hymn 2.36 he makes [the woman] eat *kṛśara* (i.e. rice seasoned with sesame) cooked for guests, [besmeared with the dregs of the ghee oblation]<sup>215</sup> [and consecrated with the mentioned hymn].<sup>216</sup>
- 51) 35.5–6. *parvatād divaḥ* (5.25) *ity āgamakṛśaram āśayati* | *yugatarđmanā sampātavantam dvitīyam* | — With hymn 5.25 he makes [the woman] eat *kṛśara* (i.e. rice seasoned with sesame) cooked for guests, [besmeared with the dregs of the oblation]<sup>217</sup> [and consecrated with the aforementioned hymn].<sup>218</sup> [He eats] the second portion of rice seasoned with sesame cooked for guests besmeared with the dregs of the ghee oblation<sup>219</sup> by means of a pair of scissors, [and consecrates the same with the aforementioned hymn.]
- 52) 35.18. *lohitājāpiśitāny āśayati* | — [With hymn 7.20]<sup>220</sup> he makes [the pregnant woman] eat pieces of red goat flesh, [besmeared with the dregs of the ghee oblation]<sup>221</sup> [and consecrated with the aforementioned hymn].<sup>222</sup>
- 53) 39.14. *śakalenāvasicya yūṣapiśitāny āśayati* | — Having mixed with a log the soup of flesh [of tawny cow and red goat]<sup>223</sup> he [besmears it with the dregs of the ghee oblation],<sup>224</sup> [he consecrates it with verse 2.1.1.1]<sup>225</sup> and makes [the sacrificer] eat [this soup] [with the recitation of the same verse].<sup>226</sup>

<sup>209</sup> Cf. *KauśS* 7.15.

<sup>210</sup> Cf. *KauśS* 7.16.

<sup>211</sup> Four hymns are quoted at *KauśS* 26.33, and employed subsequently in four different rites. For a discussion regarding the significance of being thus quoted v. Bahulkar 1994, 128, n. 1.

<sup>212</sup> Thus Bloomfield (identifying *pippalī* with pepper corn), Caland, Bahulkar. *Mantruktam* should be supplemented by *anuvṛtti* from the previous three *sūtras*.

<sup>213</sup> Cf. *KauśS* 7.15.

<sup>214</sup> Cf. *KauśS* 7.16.

<sup>215</sup> Cf. *KauśS* 7.15.

<sup>216</sup> Cf. *KauśS* 7.16.

<sup>217</sup> Cf. *KauśS* 7.15.

<sup>218</sup> Cf. *KauśS* 7.16.

<sup>219</sup> *Sampātavantam* is not redundant because the instrument of besmearing is prescribed.

<sup>220</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 35.17.

<sup>221</sup> Cf. *KauśS* 7.15.

<sup>222</sup> Cf. *KauśS* 7.16.

<sup>223</sup> Cf. *KauśS* 39.2–4.

<sup>224</sup> Cf. *KauśS* 7.15.

<sup>225</sup> Cf. *KauśS* 7.16.

<sup>226</sup> Cf. *KauśS* 7.16.

- 54) 46.45. śāntiyudakaśṛtam ādiṣṭānām āśayati | — Having boiled in the pacifying water [a porridge made of] the mentioned [grains],<sup>227</sup> [with hymn 6.140]<sup>228</sup> he makes [the child whose upper teeth are emerging and his parents]<sup>229</sup> eat this [porridge],<sup>230</sup> [besmeared with the dregs of the ghee oblation]<sup>231</sup> [and consecrated with the aforementioned hymn].<sup>232</sup>
- 55) 52.20–21. asmin vasu (1.9) yad ābadhnan (1.35) nava prāṇān (5.28) iti yugmakṛṣṇalam ādiṣṭānām sthālīpāka ādhāya badhnāti | āśayati | — With hymns 1.9, 1.35 and 5.28, having put in the porridge made of the aforementioned [grains]<sup>233</sup> [a golden<sup>234</sup> amulet] with two *kṛṣṇala*, he binds it.<sup>235</sup> He makes [the sacrificer] eat [the porridge],<sup>236</sup> [besmeared with the dregs of the ghee oblation]<sup>237</sup> [and consecrated with the aforementioned hymns].<sup>238</sup>
- 56) 54.14. gṛṭapiṇḍān āśayataḥ | — [With hymn 2.28]<sup>239</sup> [the parents]<sup>240</sup> make [the child] eat the [three]<sup>241</sup> balls of ghee [besmeared with the dregs of the ghee oblation]<sup>242</sup> [and consecrated with the aforementioned hymn].<sup>243</sup>
- 57) 72.19. ṣaṣṣampātaṃ mātā putrān āśayate | ucchiṣṭaṃ jāyām | — Having six times besmeared [the boiled rice] with the dregs of the ghee oblation<sup>244</sup> [and having consecrated them with the previously mentioned verse],<sup>245</sup> the mother feeds the children [this boiled rice].<sup>246</sup> [The sacrificer feeds] his wife the remainder [of the same].

<sup>227</sup> ŚS 6.140.2: rice, barley, beans, sesame.

<sup>228</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 46.43.

<sup>229</sup> Keśava: tata uttamajātadantam āśayati | mātāpitarau vāśayataḥ |.

<sup>230</sup> Application of 7.1. cf. Dārila.

<sup>231</sup> Cf. *KauśS* 7.15.

<sup>232</sup> Cf. *KauśS* 7.16.

<sup>233</sup> Cf. *KauśS* 46.45: rice, barley, beans, sesame. V. supra.

<sup>234</sup> Keśava: hiranyamaṇim yugakṛṣṇalam.

<sup>235</sup> The *paribhāṣā* 7.19 should not be applied here as Caland does.

<sup>236</sup> This is an application of 7.1, but the object might be supplemented as well through *anuvṛtti* from the previous *sūtra*.

<sup>237</sup> Cf. *KauśS* 7.15. But Keśava: kecit sthālīpāke sampātaṃ na kurvanti | — ‘Some do not perform the besmearing of the boiled rice with the dregs of the ghee oblation’.

<sup>238</sup> Cf. *KauśS* 7.16.

<sup>239</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 54.13.

<sup>240</sup> Keśava, *AthPaddh*, *PraBhā*.

<sup>241</sup> *Anuvṛtti* from the previous *sūtra*.

<sup>242</sup> Cf. *KauśS* 7.15.

<sup>243</sup> Cf. *KauśS* 7.16. For the hymn, see *KauśS* 46.43.

<sup>244</sup> *Sampātaṃ* is not redundant since the specification ‘six times’ is added to it.

<sup>245</sup> Cf. *KauśS* 7.16. For the *kalpaja* phrase, see *KauśS* 72.18.

<sup>246</sup> Application of 7.1. cf. Dārila on 7.1.

- 58) 78.15. rasān āśayati sthālīpākaṃ ca | — [With hymn 6.78]<sup>247</sup> he makes [the couple] eat saps (i.e. curds, ghee, and honey mixed with water),<sup>248</sup> [besmeared with the dregs of the oblation]<sup>249</sup> [and consecrated with the aforementioned hymn],<sup>250</sup> and [then] boiled rice,<sup>251</sup> [besmeared with the dregs of the ghee oblation]<sup>252</sup> [and consecrated with the same hymn ].<sup>253</sup>

### The occurrences of *prāśayati*

- 59) 10.16. ahaṃ rudrebhir (4.30) iti śuklapuṣṭapaharitapuṣṭe kiṃstyanābhipippalyau jātarūpaśakalena prāk stanagrahāt prāśayati | — With hymn 4.30, having mixed a white flower (*śuklapuṣṭa*) and a yellow flower (*haritapuṣṭa*)<sup>254</sup> or<sup>255</sup> the middle part of a conch (*kiṃstyanābhi*)<sup>256</sup> and Piper longum (*pippalī*) by means of a spoon in the shape of *jāta*,<sup>257</sup> he feeds [the child] [this mixture] before he is given the breast [after having consecrated the same with the aforementioned hymn].<sup>258</sup>
- 60) 29.12. triṣūklayā māṃsaṃ prāśayati — [With the ninth verse of hymn 5.13]<sup>259</sup> he feeds [the patient] [porcupine] flesh by means of [the porcupine's quill] having three white stripes, [after having consecrated the same with the aforementioned hymn].<sup>260</sup>
- 61) 35.14. loṣṭān anvṛcaṃ prāśayati | — With each verse [i.e. verse 5.1.1 and the verses

<sup>247</sup> For the hymn, see *KauśS* 78.14.

<sup>248</sup> Cf. *KauśS* 8.19.

<sup>249</sup> Cf. *KauśS* 7.15.

<sup>250</sup> Cf. *KauśS* 7.16 cum 8.21. For the hymn, see *KauśS* 46.43.

<sup>251</sup> Although the *sūtra* is an application of 7.1, the word *sthālīpāka* is not redundant because a second dish is prescribed.

<sup>252</sup> Cf. *KauśS* 7.15.

<sup>253</sup> Cf. *KauśS* 7.16.

<sup>254</sup> Keśava glosses *saṅkhaṣṭikā* (*Andropogon Aciculatus*) and *andhapuṣṭa*, respectively. Dārila thinks the names of the flowers refer to their respective colours.

<sup>255</sup> Dārila explains that there are two individual *jātakarmaṇ* with two different procedures, employing the first or the second pair of items expressed by the *dvandva* compounds.

<sup>256</sup> *kiṃstya* is an hapax explained by Dārila as 'conch'.

<sup>257</sup> Glossed by the commentators as *hiraṇya*, 'golden'.

<sup>258</sup> Cf. *KauśS* 7.16. For the hymn, see *KauśS* 46.43. *KauśS* 7.15 seems not to be applied here. Keśava prescribes only the *abhimantraṇa*. Cf. Dārila: na sampātāḥ propaśṣtatvāt | *PraBha*: aham rudrebhir iti sūktenābhimantrya hiraṇyaśakalena kumāraṃ prāśayet |. But *SRM*: śiśuṃ prāśayati | āsādyā sampātyābhimantrya |. However, *saṃpātakaraṇa* has another significance in the *jātakarmāṇi*, that of besmearing the child's palate for instant speech (*KauśS* 10.17).

<sup>259</sup> For the hymn, see *KauśS* 29.11.

<sup>260</sup> Cf. *KauśS* 7.16. Dārila: na ca sampātāḥ propaśṣtatvāt | jātakarmavat |. Keśava also prescribes only the *abhimantraṇa*.

- of hymns 6.17 and *acuytā*, etc]<sup>261</sup> he feeds [the pregnant woman] earthen clods [consecrated with the aforementioned *mantras*].<sup>262</sup>
- 62) 54.11. yathā dyauḥ (2.15) manase cetase dhiyaḥ (6.41) iti mahāvīrīhīṇām sthālīpākam śrapayitvā śāntyudakenaopasicyābhimantrya prāśayati | — With hymns 2.15 and 6.41, after having cooked a porridge<sup>263</sup> from large rice, after having sprinkled [it] with pacifying water, after having consecrated<sup>264</sup> [it] [with the aforementioned hymns], he makes [the child] eat [this porridge].<sup>265</sup>
- 63) 58.19. śivau te stām (8.2.18–19) iti vīrīyavau prāśayati | — [With verses] 8.2.18–19<sup>266</sup> he feeds [the child] rice and barley [consecrated with the aforementioned verses].<sup>267</sup>
- 64) 82.39. śeṣam śāntyudakenopasicyābhimantrya prāśayati | — Having sprinkled the remaining [boiled rice]<sup>268</sup> with pacifying water, having consecrated<sup>269</sup> [it] [with verses 18.3.61–62],<sup>270</sup> he makes [the sacrificer] partake of<sup>271</sup> [this boiled rice] [with the recitation of the same hymn].<sup>272</sup>
- 65) 109.8. tato gām ca prāśayati vatsau codapātrād enān ācāmayati ca samprokṣati ca | — Next, he feeds the cow and the two calves [with rice boiled in milk],<sup>273</sup>

<sup>261</sup> Cf. *KauśS* 8.21. For the hymn, see *KauśS* 35.12.

<sup>262</sup> Cf. *KauśS* 7.16. Dārila: na sampātāḥ propaśiṣṭatvāt | Keśava prescribes only the *abhimantraṇa*.

<sup>263</sup> *Sthālīpāka* is not redundant because the type of grain is specifically mentioned.

<sup>264</sup> *Abhimantrya* is not redundant since *prāśayati* seems not to imply the application of 7.15 and implicitly of 7.16. *PraBha* does not mention the *sampātakarāṇa* but only the *abhimantraṇa*.

<sup>265</sup> Application of 7.1.

<sup>266</sup> Cf. *KauśS* 8.7.

<sup>267</sup> Cf. *KauśS* 7.16. Keśava: vīrīyavau piṣṭvābhimantrya (but MSS. Ga, Vā, Sā, Bhā 1: sampātyābhimantrya). Cf. *PaippPaddh* p. 220: yasyām annam ity ekaikārk (sic! ekaikārcā) ebhiḥ mantraiḥ kṣīraudanam abhimantrayet | annaprāśane mahāvīrīhīṇām odanasthālīpākam (sic! -sthālīpākam) śrapayitvā ... atra caruvidhinā kṣīraudanam kartavyam | But *SRM*: vīrīyavān anger dakṣiṇata āsādyā sampātyābhimantrya |

<sup>268</sup> Cf. *KauśS* 82.36: ūrdhvaṃ tṛtīyasyā vaivasvataṃ sthālīpākam śrapayitvā vivasvān naḥ (18.3.61–62) iti juhoti | Since the oblation does not consist of *ājya*, the *sampātakarāṇa* does not apply here (cf. Keśava also).

<sup>269</sup> *Abhimantrya* is not redundant. V. supra note 264. Keśava does not mention *sampātakarāṇa* along with this.

<sup>270</sup> Cf. *KauśS* 7.16. For the hymn, see *KauśS* 82.36 (cf. *KauśS* 8.21 cum 8.7).

<sup>271</sup> The connotation of the verb *prāś-* 'to partake of the oblation after being offered' is maintained here.

<sup>272</sup> Cf. *KauśS* 8.21.

<sup>273</sup> Cf. *KauśS* 109.1–2: atha yatraitaḍ ayamasūr yamau janayati tāṃ śāntyudakenābhyukṣya dohayitvā | tasyā eva gor dugdhe sthālīpākam śrapayitvā | — 'Next, if a cow gives birth to twin calves, he milks it and cooks a porridge in its milk'. The *sūtra* is an application of 7.1. Keśava: tataḥ gām dohayitvā tena dugdhenā sthālīpākam śrapayitvā. And further: tata odanam gām vatsau ca prāśayati.

[besmeared with the dregs of the ghee oblation and consecrated with verse 3.28.6]<sup>274</sup> and makes them sip from the water jar and sprinkles them.

- 66) 139.13–17 *ḍṛṣṭe candramasi phalgunīṣu dvayān rasān upasādayati | viṣve devā (1.30) ahaṃ rudrebhiḥ (4.30) siṃhe vyāghre (6.38) yaśo havir (6.39) yaśasaṃ mendro (6.58) girāv arāgarāṭeṣu (6.69) yathā somaḥ prātaḥsavane (9.1.11) yac ca varco akṣeṣu (14.1.35) yena mahānaghnīyā jaghanaṃ (14.1.36) svāhety agnau hutvā | raseṣu saṃpātān ānīya saṃsthāpya homān | tata etān prāśayati rasān madhu ghṛtāñchiṣyān |* — On the full moon’s day, when the moon is in the constellations of Phalgunī, [the teacher] places two saps (*rasa*).<sup>275</sup> With the *mantras* 1.30, 4.30, 6.38–39, 6.58, 6.69, 9.1.11, and 14.1.35 he offers [ghee]<sup>276</sup> in the fire. Having mixed the dregs of the ghee oblation in the saps, he offers the oblations.<sup>277</sup> Next, [with verse 5.2.3]<sup>278</sup> he makes the pupils partake of<sup>279</sup> these<sup>280</sup> saps consisting of ghee and honey.<sup>281</sup>

## Conclusions

Dārila (wherever *prāśnāti* and *prāśayati* occur, in the available portion of his commentary) tries to make a clear cut distinction between the usage of the simple verb, *aś-*, and the one composed with the preverb *pra-*: the former envisages the food mixed with the *saṃpāta* and the latter implies the food without the dregs of the ghee oblation. The object of the verb *prāśnāti* in the *KauśS* is the remaining portion of the oblation consisting of food other than ghee, after it has been offered. Since the oblation is not ghee, it follows that the *paribhāṣā* 7.15 cannot be applied to any of these instances.

<sup>274</sup> Cf. *KauśS* 7.15 cum 7.16, and 109.7: *uttamaṃ saṃpātān odane pratyānayati |* — ‘With the last [verse of hymn 3.28 (mentioned at *KauśS* 109.5)], he pours the dregs of the oblation in the cooked rice’. The *sūtra* 109.7 is not superfluous since the *saṃpātakarāṇa* is prescribed to be accomplished with a particular *mantra*, viz. the last one.

<sup>275</sup> Cf. *KauśS* 8.19. Here only two items are meant, sour milk and ghee. Cf. Keśava: *madhuvarjītān*.

<sup>276</sup> Cf. *KauśS* 7.3.

<sup>277</sup> First, the oblations of saps without honey and besmeared with ghee are offered, and second, the saps with honey and besmeared with ghee are offered, although Keśava has a *hysteron proteron* description of the *saṃpātakarāṇa*: *raseṣu saṃpātān ānayati prathamam madhusahiteṣu tato madhuvarjiteṣu*. According to Keśava, in all *rasakarman* there is *saṃpātakarāṇa* and *abhimantraṇa*. *Saṃpātān* is not redundant because the besmearing is not the usual procedure for food offered as oblation, but for food to be eaten.

<sup>278</sup> For the hymn, see *paribhāṣā KauśS* 21.22: *tve kratum (5.2.3) iti rasaprāśānī |*

<sup>279</sup> The verb *prāśayati* refers to the partaking of the sacrificial food.

<sup>280</sup> The deictic *etān* indicates that the *rasas* remaining after the offering has been done are used.

<sup>281</sup> Cf. *KauśS* 8.19. This *bahūvrīhi* seems to be spurious since the two items are not congruous with the context. According to the previous rule, the last *homa* consisted of three saps besmeared with ghee.

The causative composed with the preverb is used by Kauśika quite inconsistently. In two passages (nos 65 and 66) the object of *prāśayati* is the food besmeared with the dregs of the ghee oblation, whereas the *saṃpātakaraṇa* has been prescribed in the previous *sūtras*. Yet, in another two instances (nos 62 and 64) Kauśika mentions *abhimantraṇa* along with *prāśayati*, which in turn does not imply the *saṃpātakaraṇa*. It stands to reason that the explicit mention of *abhimantrya* is an indication that 7.15 is not to be applied here. However, Keśava accurately takes notes of the ritual performance and records only the *abhimantraṇa* in all the instances of *prāśayati* (except for nos 65 and 66, for the reasons stated before), usage which is supported by the *AthPaddh*, the *PraBhā* and the *PaippPaddh* (but not by the *SRM*, which might have recorded an innovative practice).

Dārila is probably partially correct regarding the usage of the verb prefixed with *pra*. *Prāśnāti*, keeping with its employment in *śrauta* ritualism, is, at least in one instance (under no. 36, in which the root verb occurs in a place where one would have expected the compound), constantly restricted to the partaking of a portion from the oblation consisting of substances other than ghee, hence the *saṃpātakaraṇa* cannot be carried out. Dārila extended this connotation to the causative of *prāś-* too, which is partly supported by actual practices, as recorded by the *paddhatis* and the *prayogas*. There are at least two instances (under nos 64 and 66) in which the causative *prāśayati* implies the partaking of the oblation.

Dārila believes that the other *upasargas* are also used by Kauśika for disambiguation, such as *upa* at 21.24:

upagrahaṇaṃ āplavanāvasecanānām<sup>282</sup> iti mā bhūt | — ‘Due to the prefix *upa*, the *paribhāṣā* “The actions of pouring, etc.” is not applied’.

However, the *paribhāṣā* 7.1 never applies to the contexts in which *prāśnāti* occurs. From the analysis of all the occurrences of the verbs *āśnāti* and *prāśnāti* and the causatives *āśayati* and *prāśayati*, it may be noted that metarule 7.1, with its two clauses, 7.2 and 7.15 cum 7.16, are quite consistently applied (nos. 4, 6, 8, 9, 11, 15, 18, 19, 20, 22, 23, 25, 27, 28, 30, 32, 34, 35, 41, 46, 47, 54, 55, 57, 58, 62, 64, 65). We have shown in the footnotes (nos. 4, 6, 8, 18, 19, 20, 23, 27, 28, 32, 34, 57, 58, 62, 64) that the occasional *vaiyarthyas* verify the applicability of these four *paribhāṣās*, intimating some desired meanings (*iṣṭārthajñāpaka*).

One of the questions arising from this consequent application is whether Kauśika had in mind some of these metarules at the time of his composition, and the later redactor(s), has/have attempted to maintain a high degree of consistency in apply-

<sup>282</sup> *KauśS* 7.26: āplavanāvasecanānām ācāmayati ca | — ‘The actions of pouring and sprinkling are followed by sipping’.

ing them to the newly introduced fragments. We see in a paragraph of the fourteenth *adhyāya*, which is by all means a later addition (Bloomfield 1889, xxv–xxvi; Bahulkar 1994, 26), no less than four *paribhāṣās* underlying the text (no. 66): 7.3, 7.16, 8.19, and 21.22. This question may be answered only after a thorough examination of the application of all the *paribhāṣās* of the *KauśS*.

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