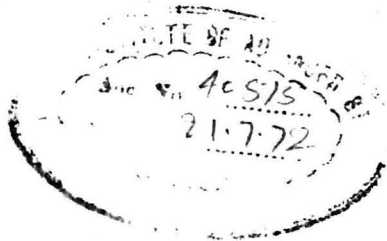


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## THE ANTIQUITY OF THE GRHYASŪTRAS

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It is possible to determine the antiquity of the Grhya Sūtras (GS) from several considerations. The manner and method by which Vedic mantras are cited in the GS indicate a time when the brahman householder could not only recite the mantras but also recognise their *r̥ṣi*, *devatā* and *chandas* by means of some symbolic indication. Thus in the *Āpastamba Grhya Sūtra* (*Āp. GS*) there is hardly any mantra quoted in full. In expressions like *pūrvayā juhōti* and *uttarayā juhōti*, the words *pūrvā* and *uttarā* refer to an earlier and later mantra. The general method adopted in the GS is to indicate the mantras by their *pratīkas*. Another method was to use certain other indicatory expressions. Thus *yājya* referred to the mantra *ye yajāmahe* etc. and *prapada* referred to a mantra which began with *tapaḥ* and ended with *brahmaṇaḥ putrāya namaḥ*. Expressions like *amhōliṅga*, *abliṅga* etc. also denoted certain mantras. Such references to mantras by code and by *pratīkas* would point to a time when the brahman householders, for whose use the GS were composed, were quite conversant with the entire body of mantras pertaining to their respective *śākhās*, having studied them by rote and committed them to memory.

The availability of an accented version of the *Āśvalāyana GS* (*Āśv. GS*) is a pointer to its early date. This recension (Edn. Balakrishna Ramachandra Khanekar, N. S. Press, Bombay, 1909) commences :

उक्तानि वैतानिकानि गृह्याणि वक्ष्यामस्त्वयः पाकयज्ञा हुता अग्नौ ह्यमाना अनग्नौ प्रहुता ब्राह्मणभोजने ब्रह्मणिहुता अथाप्यूच उदाहरन्ति यः समिध य आहुती यो वेदेनेति समिधमेवापि अद्धानं आदधन्मन्येत यज्ञ इदमिति नमस्तस्मै य आहुत्या यो वेदेनेति विद्ययैवाप्यस्ति प्रीतिस्तदेतत् पश्यन्नुषिषवाच ।

The corresponding portion in the unaccented recension reads (Edn. *Anandāsrama SS*) :

उक्तानि वैतानिकानि, गृह्याणि वक्ष्यामः । (१)

त्रयः पाकयज्ञाः । (२)

हुता अग्नौ ह्यमाना अनग्नौ प्रहुता ब्राह्मणभोजने ब्रह्मणिहुताः । (३)

अथाप्यूच उदाहरन्ति यः समिध य आहुती यो वेदेनेति । (४)

समिधमेवापि अद्धानं आदधन्मन्येत यज्ञ इदमिति नमस्तस्मै य आहुत्या यो वेदेनेति विद्ययैवाप्यस्ति प्रीतिस्तदेतत् पश्यन् ऋषिषवाच । (५)

It is quite likely that the other *GS-s* were also accented originally and that the accent was gradually lost due to disuse.<sup>1</sup>

The accented text, it may be noted, can be recited in the usual style of Vedic prayers. It does not split up sentences, which, therefore, look like a train of unseparated words. It may also be noted that only one type of *svara*, viz. *svarita*, which is marked by a vertical stroke above, is employed and that it also indicates the end of a sentence or thought.

### Gerunds

A peculiarity of the *Gr̥hasūtras* is the use of the gerunds of roots in *ya*, *tya* and *tvā*, whether or not the roots are preceded by prepositions. Thus we often meet with such forms like *grāhya*, *tyājya*, *snāpya*, *gr̥hya*, *kṣāmya*, *tatya*, *kṛtya*, *kṛtvā*, and also forms like *ārambhayitvā*, *upasparsayitvā*, *abhiviṣyandayitvā* and *sāmspr̥ṣtvā*. Such use of gerunds clearly indicates the Pre-Pāṇinian period when both the forms were in use. Later on, Pāṇini codified them in a particular system and restricted the use of *ya* or *tya* in the case of roots which are preceded by *upasargas*.

The following are examples of gerunds ending in *ya* or *tya* even though the root is not preceded by a preposition :

*Kauṣītakī GS*

*vācyā*, 1. 17. 6 ; 2. 6. 3 ; 3. 7. 12.

*Śāṅkhāyana GS*

*vācyā* 2. 8. 2 ; 4. 5. 13 ; *namasyā* 6. 1. 1.

*Bodhāyana GS*

*kṛtyā* 2. 5. 54 ; *snāpyā* 2. 1. 16 ; 2. 4. 19.

*Bhāradvāja GS*

*uhya* 1. 18 (p. 18, line 12).

*Vaikhānasa GS*

*srāpayityā* 4. 7 (p. 61, line 12) ; *srāvya* 4. 4 (p. 57, lines 23, 24).  
*spr̥ṣyā* 5. 8 (p. 81, line 4).

*Āgñiveśya GS*

*kṣāmyā* 1. 2. 1 (p. 13, line 7) ; *tatya* 2. 4. 9 (p. 70, line 7) ; *tīryā*  
3. 9. 2 (p. 168, line 21) ; *tyājya* 3. 11. 2 (p. 177, line 17).

*Pāraskara GS*

*uṣyā* 2. 11. 13.

1. Cf. in this connection Pāṇini, *vibhāṣā chandasi* (1. 2. 36) and the *Kaṣika* on it : *vede mantradale nityam traisvāryam | brāhmaṇadale nityam aikaśrutyaṃ |*

*Gobhila GS*

*āhya* 2. 5. 4

*Drāhyāyaṇa GS*

*snāpya* 2. 3. 1 ; 2. 3. 7 ; *grhya* 3. 1. 15.

*Khādira GS*

*snāpya* 2. 3. 1 ; 2. 3. 7 ; *grhya* 3. 1. 14.

The following are gerunds ending in *tvā* even though the root is preceded by a preposition or prepositions :

*Kauṣītakī GS*

*sañcītvā* 5. 4. 4 ; *abhyāvartayitvā* 3. 9. 59 ; 4. 1. 1.

*Śāṅkhāyana GS*

*anugatvā* 4. 7. 14 ; *nivedayitvā* 2. 6. 7.

*Kāṭhaka GS*

*ācāmayitvā* 5. 9. 19 ; *prakālayitvā* 5. 5. 6.

*Vārāha GS*

*anvārambhayitvā* 3. 14.

*Bodhāyana GS*

*nivedayitvā* 4. 12. 2.

*Bhāradvāja GS*

*upasparśayitvā* 3. 16 (p. 85, line 8).

*Āpastamba GS*

*prāśayitvā* 6. 15.5 ; *āvartayitvā* 8. 21. 9 ; *upasparśayitvā* 7. 20. 4 ; 8. 21.8.

*Hiraṇyakeśi GS*

*upasparśayitvā* 1. 4. 13.

*Vaikhānasa GS*

*samjñaptvā* 4. 3 (p. 57, line 3) ; *ullikhitvā* 6. 14 (p. 98, line 12) ; *acchādayitvā* 5. 15 (p. 87, line 13).

*Āgniveśya GS*

*avekṣayitvā* 1.7.1 (p. 41, lines 10-11) ; *abhiviśyandayitvā* 3. 6. 2 (p. 150, line 12) ; *upasparśayitvā* 1. 1. 2 (p. 7, lines 11-12) ; *samsprṣṭvā* 2. 6. 7 (p. 103, line 5) ; *prokṣayitvā* 3. 10. 2 (p. 172, line 2) ; *sampūrayitvā* 3. 4. 2 (p. 136, lines 7-8) ; *pariveṣṭayitvā* 2. 4. 6 (p. 65, line 11).

*Pāraskara GS*

*nivedayitvā* 2. 5. 8.

*Gobhila GS*

*aḥarayitvā* 3. 9. 4 ; *avekṣayitvā* 3. 8. 5 ; *upakalpayitvā* 4. 9. 2.

*Jaiminiya GS*

*praṇayitvā* 2. 1 (p. 25, line 16).

## Taddhitas

Most of the Gṛhya Sūtras use *taddhita* forms in which the termination is missing. In Vedic literature we find such word formations and these have been recorded by Yāskā in the *Nirukta* and by Sāyaṇa in his *bhāṣyas*. Cf. the following passages from the *Ṛgveda* :

*aṁsum duhanto adhyāsate gavi* | 10. 94. 9.

*gobhiḥ sannaddho asi vilāyasya* | 6. 47. 26.

*vrkṣe vrkṣe nīyatā mīmayaḍ gaustato vāyah pra patān pūruṣadaḥ* |  
10. 27. 22.

*gobhiḥ śrīṇīta matsaram* | 9. 46. 4.

*gobhiḥ vāsaiṣyase* | 9. 2. 4.

Yāska and Sāyaṇa maintain that the word 'go' stands for cow's products or milk products in general. Cf. *gobhiḥ govikarāḥ payobhiḥ vāsaiṣyate acchādayiṣyate* |

In the Gṛhya Sūtras also *taddhita* forms are employed without suffix in several places ; e.g. *anadhyāya cakṣuṣkāma*, *Mānava GS* 1. 4. 16 ; *apāmārga*, *Jatminīya GS* 2. 9 (p. 35, line 3) ; *ardhamāsa*, *ib.* 1. 14 (p. 14, line 18) ; *kaṇva*, *Kāṭhaka GS* 2. 10. 1 ; *palāśa*, *Āśv. GS* 1. 22. 19 ; *bhṛgu*, *Drāhyāyaṇa GS* 3. 3. 11 ; *triśavaṇa*, *Kāṭhaka GS* 1. 4. 19 ; *sikata*, *Āgniveśya GS* 2. 3. 1 (p. 55, line 4).

## Infinitives

The formation of infinitives ending in *tu*, e.g. *kartum*, *datum* etc., are conspicuous by their absence in the *GS* except for an exception or two. Scholars have pointed out that these infinitives indicate the stage in the history of Sanskrit language between the Vedas on one hand and the Brāhmaṇas on the other. The Gṛhya Sūtras convey the sense of the infinitive by future participles, e.g. *utsrakṣyamāṇa*, *snāsyat*, and by use of compounds, e.g. *adhyāpayitukāma*, *siddhyarthe*. The only infinitives are *avahantum*, *Gobh. GS* 1. 7. 4, *hotum*, *Gobh. GS* 1. 8. 2, and *abhiṣadāyitum*, *Mānava GS* 1. 18. 2.

Still another pointer to the pre-Pāṇinian date of the *GS* is provided by the non-mention in the *GS* of the important *samskāra* of *Vidyārambha* or the initiation of the child to the sacred language of Sanskrit. Reading and writing were well-known at the time of Pāṇini who makes mention of the *grantha*, the manuscript or bundle of inscribed leaves tied together. Normally it would be surprising that the *GS* which take pains to enumerate even the most minor ceremonies should omit even the mention of the important *samskāra* of *Vidyārambha*. The reason for this seems to be that when the *GS* were composed Sanskrit was the spoken language and the learning of Sanskrit did not require such a preparatory ceremony.

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