

Paippalāda in the Śaunakīya Literature of the Atharvaveda

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ABSTRACT

The Paippalāda school of the Atharvaveda is counted as the first among the list of the nine schools of the Atharvaveda and is perhaps the oldest one among them. The Śaunaka school is comparatively late, but is considered to be a prominent one, as it has a rich tradition of the exegetical literature. Secondly, the textual tradition of the Śaunaka school is better preserved in many parts of India. Although the Paippalāda has lost its genuine tradition, it had influenced the Śaunakīya tradition through the ages. This can be seen through the literature of the Śaunaka school, the Saṃhitā and the ancillary literature of that school. The Saṃhitās of both the Śaunaka and the Paippalāda have twenty Kāṇḍas, although the arrangement is different. The Kāṇḍas XIX and XX were added to the Śaunaka Saṃhitā in a later period. One of the reasons for that could be that the compilers wanted to make the Saṃhitā of twenty Kāṇḍas, following the model of the Paippalāda. The Kauśika-Sūtra of the Atharvaveda, the foremost ritual text of the Śaunaka school, borrows a number of mantras from other schools and quotes them in the sakalapāṭha. A majority of those mantras are found in the Paippalāda Saṃhitā. The influence of the Paippalāda can also be seen in other ancillary texts of the Śaunaka school. The exegetical literature on the Kauśika-Sūtra occasionally takes cognizance of the Paippalāda. It seems that the Paippalāda school had lost its direct connection with the Śaunaka; however, the latter continued to recognise its importance. The present paper attempts to highlight this point on the basis of the material collected from the published and the unpublished literature of the Śaunaka school.

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