

Paippalāda Mantras in the Gopathabrāhmaṇa and Vaitānasūtra

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With this paper, I attempt to continue the line of research commenced with my article “Paippalāda Mantras in the Kauśikasūtra”, published in 2004 in the proceedings of the Third International Vedic Workshop.

Just as does the Kauśikasūtra, the two most important other ancillary works transmitted by the Śaunakaśākhā also contain several mantras not known from the Śaunakasamhitā, but identifiable in the Paippalādasamhitā. Just as in the case of the Kauśikasūtra, the citation of such Paippalāda mantras often involves unusual combinations of *pratīka* with *sakalapāṭha*. Such phenomena support the hypothesis that these ancillary texts were originally intended for use by adherents of multiple Śākhās, before they came to be transmitted (and superficially transformed) only by adherents of the Śaunaka tradition. This hypothesis in turn explains why no separate Sūtra and Brāhmaṇa texts seem ever to have been in use in the Paippalāda school.

In the case of the Paippalāda mantras in the Kauśikasūtra, the availability of an excellent critical edition of the Sūtra that carefully reports variant readings of the mantras, as well as copies of multiple extra manuscripts to verify the edition’s readings, made it possible to use the Kauśikasūtra’s transmission of these mantras as an external source for the constitution of these mantras’ shape in the critical edition of the Samhitā from which they are cited. The documentary situation for mantras transmitted within the Gopathabrāhmaṇa and Vaitānasūtra is far less ample, but nevertheless an attempt will be made to utilize these texts too as *testimonia* for the critical edition of the Paippalādasamhitā.