KausU.1.1 and the Sadasya Priest

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1. Introduction

KausU.1.1: *citro ha vai gārgyāyaṇir yakṣyamāṇa āruṇiṃ vavre. sa ha putraṃ śvetaketuṃ prajighāya. yājayeti. taṃ hābhyāgataṃ papraccha. ... sa ha pitaram āsādya papraccha. itīti mā 'prākṣīt. kathaṃ pratibravāṇīti. sa hovāca. aham apy etan na veda.* <u>*sadasy eva vayaṃ svādhyāyam adhītya harāmahe yan naḥ pare dadati.*</u> *ehi. ubhau gamiṣyāva iti.* ....

Citra Gārgyāyaṇi,[1] who wished for a sacrifice, chose Āruṇi. He（Āruṇi）sent his son Śvetaketu, [telling him]: "Officiate the sacrifice [for him]." After he（Śvetaketu）had arrived he（Citra）asked him. ... Then he（Śvetaketu）went to his father and asked: "He（Citra）has asked me some questions. How should I answer?" He（Āruṇi）said: "I do not know this either. <u>It is in a *sadas* that we study the *svādhyāya* and we receive what others give us.</u> Come. Let us both go." ....

The story in KausU.1.1 also occurs in different versions in BĀU.6.2.1ff. and ChU.5.3.1ff., which have been studied in detail by Söhnen（1981）, Olivelle（1999）, and Bodewitz （2001）. However, the above underlined part still remains a puzzling passage, especially because the meaning of *sadas* and *eva*, and the identities of *vayam* and *pare* are unclear. In addition, the relation between *sadas*, generally meaning a shed erected for a Soma Sacrifice, and *svādhyāya*, which is understood as a daily recitation of Veda,[2] remains unknown.

In BĀU.6.2.1 and ChU.5.3.1, the story begins with the visit of Śvetaketu to a *pariṣad* / *samiti*（meeting）in Pañcāla. Just like Renou（1978, 15）has interpreted *sadas* in KauṣU.1.1 as a synonym for *pariṣad* and *samiti*, many other researchers have understood *sadas* as a term having no relation to a Soma Sacrifice. Bodewitz（2002, 10）also points out that: "Some translators take *sadasi* with *svādhyāyam adhītya*. See e.g. .... However, one does not study in a *sadas*," and mentions that: "Probably *sadas* rather refers to a meeting or session or to the residence of Citra."[3]

Nevertheless, the circumstances of Śvetaketu participating in a meeting and those of Citra going to hold the sacrifice (*yakṣyamāṇa[ḥ]*) and choosing Āruṇi as the officiating priest, seem to be decisively different. That is the reason why this paper attempts to reexamine the underlined part of KauṣU.1.1 by focusing on the relation between the *sadas*-shed of a Soma Sacrifice and *svādhyāya*.

2. The Sadasya priest   Citra who is the sacrificer, chooses Āruṇi as the officating priest. Bodewitz (2002, 9-10) supplements this translation with '(as his Hotṛ priest)' without an explaining note. In some cases, in a Soma Sacrifice, which is usually held by 16 priests, a 17th Sadasya priest is also required to participate, which is unique for the Kauṣītakins.[4] Therefore, it is necessary to consider the relationship with that Sadasya priest as well.

At the end of KauṣB, this priest is mentioned in the section (KauṣB.26.3-6) on *prāyaścitta* of the Soma Sacrifice, as follows:

> KauṣB.26.4: *atha yady ūrdhvaṃ paridhānāt praṇavavaṣaṭkārayor vordhvaṃ yājyāpuron-uvākyayor budhyetātikrāntam ulbaṇam etasyāṃ velāyāṃ bhavatīti ha smāha prāgahiḥ. tasmān naitasyāṃ velāyām atikrāntam ulbaṇaṃ sadasyo bodhayeteti ha smāha paiṅgyaḥ. ... yady atikrāntam ulbaṇaṃ sadasyo bodhayeta kṛtasyānāvṛttir iti ha smāhāruṇiḥ. guṇalopa iti śvetaketuḥ. tasmān nātikrāntam ulbaṇaṃ sadasyo bodhayeteti ha smāha paiṅgyaḥ. ....*
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> "Now, if after the conclusion of the word *praṇava* and *vaṣaṭ* or after [the conclusion] of the *yājyā* and *puronuvākyā*, someone notices [an error], by that time [it] becomes a thing to be passed over," Prāgahi used to say. "Therefore, at that time the Sadasya priest should not call attention to what has been passed over," Paiṅgya used to say. ... "Even if the Sadasya priest calls attention to what has been passed over, what has been done is irrevocable," Āruṇi used to say. "There is loss of merit," [said] Śvetaketu. "Therefore, the Sadasya priest should not call attention to what has been passed over," Paiṅgya used to say. ....

KauṣB.26.4 gives a description of Āruṇi and Śvetaketu, who discuss the *prāyaścitta* as the authorities. Moreover, the existence of the Sadasya priest who points out a mistake of other priests, is mentioned here as well. Therefore, it seems also possible to consider that in KauṣU, Citra chooses Āruṇi as the Sadasya priest instead of the Hotṛ priest.

3. *svādhyāya*   Many researchers have interpreted *vayaṃ svādhyāyam adhītya* as 'After we study the daily recitation ....' On the other hand, looking at the *prāyaścitta*, the following relation with KauṣB.27.1 can be pointed out:

KauṣB.27.1.12–17: *yadi kaścit pramatta upahanyāt yas tad adhīyāt yas taṃ tatra brūyāt sa taṃ deśaṃ pārśvataḥ svādhyāyam adhīyīta. api vā gṛhapatir vartvijāṃ vaikaḥ paryavasarpet. sa taṃ deśaṃ pārśvataḥ svādhyāyaṃ śaṃset.*

If someone inadvertently makes a mistake in reciting and someone else notices it, [and] tells him [that] on that spot, that person should study that part as *svādhyāya* at the side. Or else, Gṛhapati or one of the priests should creep up. That person should recite that part as *svādhyāya* at the side.

KauṣB.27 is the section on Daśarātra of the Dvādaśāha, i.e., the 10th day of the Soma Sacrifice. In KauṣB.27.1, it is mentioned that a certain priest should study (*adhi-i*) or recite (*śaṃs*) the *svādhyāya* as *prāyaścitta* when someone makes a mistake in reciting.

The earlier mentioned description of KauṣB.26 refers to the Sadasya priest, but Kauṣ-B.27.1 and the corresponding ŚŚS.10.12.5 do not give the priest's specifics. Therefore, it is not clear whether KauṣB.27.1 indicates the Sadasya priest or not. However, the relationship between those who study the *svādhyāya* and the Sadasya priest cannot be ignored, as they share the same topics and are described in close proximity. At the very least, it would be acceptable for a priest to study the *svādhyāya* as *prāyaścitta* when someone inadvertently makes a mistake in reciting.

4. Conclusion　From the above, one can conclude that *sadasi* and *svādhyāyam adhītya* of KauṣU could indicate 'studying the *svādhyāya* as *prāyaścitta* in the *sadas*-shed at the Soma Sacrifice' or 'participating in the sacrifice as the Sadasya priest.'[5]

Regarding the previous underlined passage of KauṣU.1.1, the following new interpretation can be suggested:

It is in a *sadas*-shed[6] that we [as the Sadasya priest] study the *svādhyāya* [as *prāyaścitta*] and we receive what others give us.

If the above *vayam* indicates priests belonging to the Kauṣītakins or the group of the Sadasya priests, the plural expressions which are found in BĀU.6.2.4 and PU.1.2 may also be understood as an indication of a certain 'group.'[7]

However, since the last part of the above passage could not be sufficiently discussed in this paper, further clarification has to wait for another article.

Notes

1）Also written as Gāṅgyāyaṇi. See Bodewitz（2002, 9）for the discussion of whether Citra is a king

or a Brahmin.   2) Cf. ŚB.11.5.6–7.   3) See Olivelle（1998, 582; 1999, 65）.   4) See Keith（1920, 48）and Gonda（1986, 150–151）. Cf. ŚB.10.4.1.19. In ĀpŚS.10.1.10–11 and ĀśGS. 1.23.5, the Sadasya priest is specified as the supervisor of the Soma Sacrifice and belonging to the Kauṣītakins.   5) 'Uddālaka Āruṇi' is listed in the genealogy as the teacher of Kahola Kauṣītaki in ŚĀ.15. For this reason, Olivelle（1999, 52, n. 21）mentions that Āruṇi may have belonged to Ṛgveda. Kasamatsu（2000,（66））, on the other hand, points out that Kauṣītaki was a person long after Āruṇi, that there is no direct relationship between them, and that KauṣB.26 and ŚĀ.15 use the name of Āruṇi for authorization. Following this indication, it might be possible that the description of KauṣU.1.1, which is part of ŚĀ.3, also shows traces of Kauṣītakins giving authority to themselves. Therefore, it is acceptable that, at least in KauṣU, Āruṇi was described as a Sadasya priest although Āruṇi does not belong to Ṛgveda.   6) ŚŚSBh.5.1.8 notes that during a Soma Sacrifice, the Sadasya priest should not leave the *sadas*-shed. The importance of staying in the *sadas*-shed, may have been a reason for emphasizing the word *sadas* with '*eva*.'   7) See Macdonell（1916, 288） for these plural expressions.

Abbreviations

ĀpŚS: *Āpastamba-Śrautasūtra*.   **ĀśGS**: *Āśvalāyana-Gṛhyasūtra*.   **BĀU**: *Bṛhadāraṇyaka-Upaniṣad*（Kāṇva）.   **ChU**: *Chāndogya-Upaniṣad*.   **KauṣB**: *Kauṣītaki-Brāhmaṇa*. Vol. 1, *Text*. Ed. E. R. Sreekrishna Sarma. Verzeichnis der Orientalischen Handschriften in Deutschland. Supplementband 9, 1. Wiesbaden: Franz Steiner, 1968.   **KauṣU**: *Kauṣītaki-Upaniṣad. Eighteen Principal Upaniṣads*. Vol. I. Ed. V. P. Limaye & R. D. Vedekar. Poona: Vaidika Saṃśodhana Maṇḍala, 1958.   **PU**: *Praśna-Upaniṣad*.   **ŚĀ**: *Śāṅkhāyana-Āraṇyaka*.   **ŚB**: *Śata-patha-Brāhmaṇa*（Mādhyandina）.   **ŚŚS**: *Śāṅkhāyana-Śrautasūtra*.   **ŚŚSBh**: *Śāṅkhāyana-Śrautasūtra-Bhāṣya*.

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