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# STUDIES IN THE GR̥HYA PRAYOGAS OF THE JAIMINĪYA SĀMAVEDA

## 5. PRATISARABANDHA

*Klaus Karttunen*

### INTRODUCTION

In the Jaiminīya gr̥hya tradition, the pratisarabandha or binding the auspicious string on a man's or woman's wrist is given as an auxiliary rite of the sīmantonnayana although in the JSP manuscript, its description is located before the puṁsavana.<sup>1</sup> It has a full chapter in the JSP and (very brief) in the A, which are both edited here, but it is not included on the GKKK (see n. 4 below). Pratisara or kautuka is an apotropaic string (here consisting of three fibres) that is worn round the wrist or neck. It is mentioned in texts as early as the Kauśikasūtra and several gr̥hyasūtras. It is important at weddings, but also used in other ceremonies. It is placed on the right wrist of the yajamāna, but on the left of the woman. The *kāppu* of Tamils seems to be related.<sup>2</sup>

### JAIMUNISĀMAPRAYOGA CH. 7. PRATISARAM<sup>3</sup>

pradoṣakāle rakṣoghnāsāmāni brāhmaṇaiḥ saha /  
gītivā kautukam ābadhyāt nāryā vā puruṣasya vā //<sup>4</sup>

---

<sup>1</sup> The four earlier parts are listed in references as Karttunen 1990, 2001, 2003 and 2005. For a full account of the texts and manuscripts, see the introduction in Karttunen 2001. Margot Stout Whiting has kindly checked the English of the present contribution. On pratisara, see Gonda 1937.

<sup>2</sup> Diehl 1956: 252–253.

<sup>3</sup> Cf. JPV: 195–196. Pratisarabandhaprayoga. On p. 196 this is also called *rakṣābandhana*.

<sup>4</sup> This stanza is given in the JSP, but as it (and the whole pratisara) is missing in the separate mss. of the GKKK (MP), I suppose it does not belong to this metrical work. The JSP manuscript has *nāryyavāvā*. The ms. has no daṇḍas in this śloka, but there are small horiōntal lines, often indicating “etc.” before and after *gītivā*, and after each *vā*.

sīmantamuhūrtadināt pūrvedyur<sup>5</sup> nāndīm kṛtvā/ tatra janīmukhe  
 <nakṣatra>jātāyāḥ nāmnyāḥ śvaḥ kariṣyamāṇasīmantonnyayanakarmāṅgam  
 pratisarabandhakarma ka<r>tuṁ yogyatāsiddhim anugṛhāṇām ... yogyatāsiddhir  
 astu ... <iti> saṅkalpya/ asyām śubhatithau ... śrībhagavadājñākaimkaryam  
 nakṣatrajātāyāḥ nāmnyāḥ śvaḥ kariṣyamāṇasīmantonnyayanakarmāṅgam  
 pratisarabandham kariṣye/ dhānyapīṭhasthasapavitrakumbhe<sup>6</sup> vyāhṛti<bhi>s  
 toyapūraṇam kṛtvālaṅkṛtya/ cūtapatranāḷikerakūrcagandhapuṣpair  
 alaṅkṛtya<sup>7</sup>/ somam rājānam ... sāmam iti āvāhya/ sāvitṛīm japtvā/ kautukam  
 tatra nidhāya/ vratabrāhmaṇaiḥ saha/ agne rakṣā ṇo aihasa ityādi hovāyi  
 hovāyi kayā naś cetyanta rakṣohanaliṅgasāmāni japtvā/ tatra indram nara  
 ityuktasāmadvayavasātayo/ akṣatair āśīrvādam kāryam ... brāhmaṇahastam  
 grhītadarbhai<ḥ> saha kūrcena kumbhodakena trivṛtam sūtram prokṣya  
 mahatkarasparśam kārayitvā/ satāmbūlataṇḍūlapūrṇājāliḥastāyā<sup>8</sup>  
 vāmanaṅibandhe obāyī sakbā ... śrīsūktasāmanā kautukam baddhvā/ tadupari  
 haridrācūraṇam datvā/ vāmadev<y>ena tā<n> prokṣya/ svarṇarakṣām ca  
 dhārayitvā/ kautukabandhanamuhūrtaḥ sumuhūrto 'stv itī bhavanto 'nugṛhṇantu/  
 sumuhūrtaṁ astu/ phalam tāmbūlam viniyogaṁ ... kuryāt/  
 iti pratisaram// -----//

### Translation

Having sung in the evening the Rakṣoghna (Rakṣas-killing) melodies together with Brahmans, let him tie the pratisara for a woman or man.

Having performed nāndī<sup>9</sup> on the day before the occasion of sīmanta. In it he (says) facing the woman: “I shall adopt the power of ability helping to perform the pratisarabandha as an auxiliary rite of the sīmantonnyaya ritual to be performed tomorrow for (my lawful wife), called (x) and born (under x asterism). Let there be the power of ability!” Having thus explained his intention. “In this auspicious tithi ...<sup>10</sup> as a service ordered by Śrībhagavat I intend to perform the pratisarabandha as an auxiliary rite of the sīmantonnyaya ritual to be performed tomorrow for (my lawful wife), called (x) and born under (x) asterism.” Having poured water into a pavitra jar on a base of grain and having decorated (the fire). Having decorated (it) with mango leaf, coconut, kūrcā bundle, perfume and flowers. “The King Soma ...”,<sup>11</sup> having thus brought Soma. Having muttered the Sāvitrī. Having also muttered the beginning of

5 The manuscript has a daṇḍa before pūrvedyur.

6 Ms. kūmbhe.

7 Ms. kṛccagandhapuṣpālaṅkṛtyā.

8 The ms. inserts here a daṇḍa.

9 The nāndīmukhaśrāddha, see Karttunen 2005.

10 The saṅkalpa is generally stated in this text only in a much abridged form. Nothing corresponding to the long litanies of modern works (such as the JPV) is found.

11 JGS 1, 10, 1, corresponding to JS 1, 10, 1 = RV 10, 141, 3.



the Veda.<sup>12</sup> Having put down there the pratisara. Together with Brahmins following a vrata, having muttered the melodies known as Rakṣohanana: “Agni, protect us from distress ...”<sup>13</sup> etc., and concluding with “... with which us.”<sup>14</sup> Having then concluded the pair of melodies: “Indra, O men ...”<sup>15</sup> The blessing should be made with grain ... Having sprinkled with water from the jar the three-stranded string with the kūrca and darbha grasses taken from the hand of a Brahman and having put the Brahman’s hand<sup>16</sup> to touch it. Having bound the wrist string around the left wrist (of his wife) who has made with her hands an añjali filled with threshed grain mixed with areca, with the Śrīsūkta melody, “Ohāyi companies ...”<sup>17</sup> Having put ground turmeric on it (the string).<sup>18</sup> Having sprinkled them with the Vāmadevya melody. “Let the moment of binding the wrist string be auspicious moment’, let the masters accept thus.” – “Let the moment be auspicious!” He should distribute fruits and tāmbūla. Thus the pratisara.

#### ANUKRAMAṆIKĀ CH. 4. PRATISARABANDHA

nāndīmukhaśrāddham kṛtvā tadrajanīmukhe rakṣohanalingaiḥ sāmabhis trivṛtaṁ sūtram<sup>19</sup> abhimantrya maṇibandhe badhnīyāt/ vāme tu nāryāḥ<sup>20</sup>/ tad idaṁ saṁskāryamāṇām<sup>21</sup> guptaye bhavati// iti pratisarabandhaḥ//

#### Translation

Having performed the nāndīmukhaśrāddha, at the beginning of its (i.e. the following) night, having consecrated a three-fibred string with the Rakṣas-killing Sāmans he should bind it on the (right) wrist. But on the left with women. This same becomes the protection of those to be consecrated. Thus the pratisarabandha.

12 For Jaiminīyas this means the JS 1, 1.

13 JGS 1, 3, 9 the Rakṣoghna Sāmans, corresponding to JS 1, 3, 4 = RV 7, 15, 13.

14 JGS 2, 6, 15, corresponding to JS 1, 18, 5 = 3, 4, 3 = RV 4, 31, 1. This is the common Vāmadevya Sāman, beginning in the JGS as *hovāi hovāi kayānaścī* ...

15 JGS 4, 1, 14, corresponding to JS 1, 33, 6 = RV 7, 27, 1. Not in the JPV.

16 *mahatkara* is the same as *brāhmaṇahasta* (A. Parpola, pers. comm.).

17 JGS 6, 10, 14, corresponding to JS 1, 58, 3. Cf. Chapter 3 in Karttunen 2003.

18 Utpala on Varāhamihira’s Bṛhatsaṁhitā 48, 33 *kuṅkumena raktaṁ sūtram*, quoted by Gonda 1937: 317. At a southern Brahman wedding, the bridegroom dips the string in turmeric and then binds it on the wrist of the bride, see Thurston 1909: 281.

19 GP *sāmabhiḥstrivṛtasūtram*.

20 GP *nāryaḥ*.

21 Thus GP, MK has *saṁskāryamāṇām*.

## TEXTS AND MANUSCRIPTS

- A *Anukramaṇikā*.
- GP Grantha paper manuscript in private ownership in Tamilnāḍu. A large notebook, where the A is found on pages 127–193. The rest contains other Jaiminīya texts and the notebook is dated 1933.
- MK Malayālam paper manuscript of Ayyar Brahmins, Kerala. A notebook in which the A contains the first 42 pages.
- GKKK *Gṛhyakarmakriyākrama* (see Karttunen 2001).
- GT Grantha palm-leaf manuscript of Tiṭṭakkuṭi (Vasiṣṭhakuṭi) Village, Tamilnāḍu, containing GKKK and JSP interspersed. See further under JSP.
- MP Malayālam palm-leaf manuscript of Perumanñāṭu Mana, Panyal Village, Kerala. Its beginning is missing, the manuscript begins from leaf 15 with the beginning of the GKKK.
- JGS *Jaiminīyagr̥hyasūtra*.
- JPV *Jaiminīyaprayogavivaraṇa*: U.A. Raṅgasvāmi Ayyaṅgār, *Jaiminīyaprayogavivaraṇam*. 8 fascicles. Kumpakōṇam 1923 (in Tamil and Sanskrit).
- JS *Jaiminīyasamhitā*.
- JSP *Jaimunisāmaprayoga*. Grantha palm-leaf manuscript of Tiṭṭakkuṭi (Vasiṣṭhakuṭi) Village, Tamilnāḍu, photographed by Asko Parpola in 1971. Its 103 leaves contain the Gṛhyakarmakriyākrama (not included in the part presently edited) and Jaimunisāmaprayoga interspersed, with a few leaves missing at the end.
- RV *R̥gvedasamhitā*.

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