pāpa- on Divination Literature

KUMAGAI Kōji

1. Introduction

The descriptions about omens or auspiciousness appear in various texts, and are important to understand the concept of the cosmology in ancient India. Buddhism prohibited divination, while Hinduism etc. possess the texts of divination and astrology as well as ritual methods which control the effects brought by omens. Moreover, the thought of divination is closely related to the kingship and plays an essential role in the Indian culture from ancient to modern period. Though the importance of the texts is well known, only few researches are made, and there is room for studying manuscripts to be done in this area.

The word *pāpa*- is an important concept as the cause of results which omens bring about. The object of this paper is to reconsider the words, *pāpa*- and *apacāra*-, and it also attempts to clarify their positions among the texts of divination, including the result of the research of the Gargasamhitā's¹⁾ manuscripts (MSS).²⁾

2. The texts and the scope

This paper deals with the following four texts: ① The Atharvavedapariśiṣṭa (AVPariś) 70b, 70c,³⁾ ② The Bṛhatsamhitā (BṛhSamh) 45, ③ The applicable chapters of the Matsya-purāṇa (MatsyaPur), and ④ The Gargasamhitā (GSamh) 39. Contents appeared in the GSamh might be earlier than the other three texts.⁴⁾ Hence the MSS of the GSamh is regarded as the importance source. In addition, the Adbhutasāgara (AdbhuaS) and the Adbhutadarpaṇa (AdbhutaD) are used for the supplementary information for the corresponding passages in the MSS.

In these chapters, the causes of omens are stated as the discourse of Garga, which are described only in the BṛhSamh 49 and the applicable chapters of the MatsyaPur,⁵⁾ and therefore we focus on these chapters. The descriptions of these texts are so similar that the

(24)

pāpa- on Divination Literature (K. KUMAGAI)

comparative study of these texts is essential. Consequently, the reconsideration of transitions of meanings of *pāpa*- and *apacāra*- will contribute to understanding the process of compilation of these texts.

3. The structures of the texts

The GṢaṃh 39 contains 12 items that deals with the omens. Except the 12th item, the above-mentioned texts, based on the discourse of Garga, have parallel passages. Though the AVPariś does not have all 12 items in 70b and 70c, Garga describes about the 12 items of omen to Atri in 70b. This shows that AVPariś 70b and the other texts might have included the 12 items.

4. *pāpa*-

The word *pāpa*- is originally an adjective, which means ‘bad, bringing misfortune or effect of bad’.⁶⁾ In fact, this word does not possess the concept of ‘fault or sin’, hence this paper will reconsider what *pāpa*- really means in those contexts.

4.1. AVPariś

At first, the AVPariś does not give the causes of the omens. The *pāpa*- appears in 70. Bhārgaviyāni, the discourse of Bhṛgu, as an object to be removed. Furthermore, *pāpa*- indicates the omens, which are mentioned in the part before 70.90.1. It shows that *pāpa*- is the omens itself that bring bad effect. This could have something to do with the text’s character for the priest.⁷⁾

4.2. BrhSaṃh and MatsyaPur

The BrhSaṃh says that person’s conduct against human rule (*apacāra*-) leads to the accumulation of *pāpa*-, which causes of misfortune. Thus the word *pāpa*- includes the concepts of fault or sin.⁸⁾ The MatsyaPur also gives the similar references.⁹⁾ These texts do not frequently allude to *pāpa*- and *apacāra*-. The few mentions of those two words suggest that there was the common knowledge about the words which probably owes to the influence of the Dharmaśāstra.¹⁰⁾

In the MatsyaPur, the king is placed at the top of people, and on behalf of the general public,¹¹⁾ he performs ceremonies (*śānti*) in order to control the effects caused by omens. The MatsyaPur says that the performing of such rituals to pacify the effects caused by omens is regarded as a part of king’s duty.¹²⁾ Thus, the *śānti* is related with the kingship,¹³⁾

and these texts speak from the worldly standpoint.

4.3. GSaṃh

The first item of the GSaṃh 39 states about the causes of the omens. However, the omen occurs because of the king's conduct against human rule (*rājāpacāra-*). It is noteworthy to say, counted as a cause of omen, this is not the main cause itself. The *rājāpacāra-* is mentioned at 39.3cd¹⁴⁾ as well as 39.4ab; the enumerated causes are result of the conduct against human rule of the people, including the king.

Besides, although there are a number of occurrences of *pāpa-* in the 12th item from 39.194 to 39.205,¹⁵⁾ they do not interpret it sufficiently as evil or evil deeds. In fact, the king's sins are enumerated at the end of the 12th item, after 39.204. It is the king's sin that is created for not taking action against the bad deeds. Thus, the 12th item defines the *pāpa-* as 'bad or a bad element', and it does not attribute the connotations of fault or sin to *pāpa-*, which is the case with the BṛhSaṃh and MatsyaPur. This indicates that *pāpa-* is the object to be controlled. The connotation of the word here is thus similar to that in the AVParīś.

Speaking from the standpoint of the GSaṃh, it seems that the king and the priest or the fortune-teller were in the equal rank. It is noteworthy to say that the description of *rājāpacāra-* never appears in the other texts, even in the texts like AdbhutaS¹⁶⁾ and AdbhutaD,¹⁷⁾ which directly quote the discourse of Garga.

On the basis of this fact, we may posit that the people who are in the equal rank with the king preserve the MSS of GSaṃh, so that the description of the *rājāpacāra-* 'the king's fault' has remained in the MSS despite the influence of other texts.

5. The interpretation

The standpoint of the texts has been delineated as above. It seems that the difference in the social structure is connected with the establishment of the texts. Varāhamihira authored BṛhSaṃh in the 6th century. According to Hazra, the applicable chapters of MatsyaPur were composed in the 7th century,¹⁸⁾ that is, the Great dynasties like the Gupta were ruled before these texts. Since the form of government in the country is shifted along with the social structure, it is natural to assume that the object of pacification changed from the king to nation. That is why; the 12th item mentioned in the GSaṃh is not adopted in the AVParīś, BṛhSaṃh and MatsyaPur.

(26)

pāpa- on Divination Literature (K. KUMAGAI)

We can safely say that the king and the performer are placed in the same rank in the GSamh. And this standpoint makes the impression of an original relationship between the king and the priest. Therefore, the appearance of the GSamh might be older than the other texts.

Appendix. Texts from the GSamh 39.¹⁹⁾

xii. *rāṣṭrotpātikam rājāṣṭakam samāptam cotpātalakṣaṇam*

39.194ab *nagare ca vinaśyati rājāya tate cakravān /*

39.194cd *yasmin deśe pure vāpi grāme ca nagare 'pi vā //*

39.195ab *manujāḥ pāpakarmāṇāḥ striyo vā pāpavṛttayaḥ /*

39.196cd *adharmo balavān yasya svastya deśeṣu jāyate //*

39.197ab *bhidyate tatra maryādā jāyate varṇasaṃkaraḥ /*

39.197cd *krūrāḥ²⁰⁾ śathāś ca pāpāś ca krodhalobhaparāyaṇāḥ //*

39.198ab *bhavanti manujās tatra rāṣṭre duṣṭās tv avekṣakāḥ /*

39.198cd *caurāś ca prabalās tatra parasvadravyahārīṇaḥ //*

39.199ab *rāṣṭrāyapararāṣṭrebhyaḥ bhavanti bhayasaskarāḥ /*

39.199cd *tasmād rakṣāviśeṣeṇa śreya icchet tadā satā //*

39.200ab *pāpānām nigrahaḥ kāryo hy apāpānām ca rakṣaṇam /*

39.200cd *apāpadravyaharaṇam apāpavadhabandhanaṃ //*

39.201ab *parikleśaś ca sādḥūnām āyuh kṣayaṃ karaṃ nṛṇām /*

39.201cd *ativṛṣṭir anāvṛṣṭir durbhikṣam tv āyusā kṣayaṃ //²¹⁾*

39.202ab *prāpnuvanti narāloke hy adharmo yatra varṭtate /*

39.202cd *pāpānām niagrahaḥ kāryo hy apāpānām ca rakṣaṇam //*

39.203ab *narāḥ kurvanti pāpāni rājājñāpratiṣedhitāḥ /*

39.203cd *yat tatra pāpa bhavati rājānam anugacchati //*

39.204ab *rājñam evāpacāreṇa daivaṃ mithyā pravarttate /*

39.204cd *devāpacārād rājānaḥ prāpnuvanti parābhavam //*

39.205ab *sapūrvarūpaṃ saphalam etac cotpātikam mahan /*

39.205cd *kṛtsnam bhāṣyam hi lokasya gargeṇa parikīrtitam //*

Colophon *iti gārgiye jyotiṣe rāṣṭrotpāte rājāṣṭakam nāmanāmādhyāyah //*
samāptam cotpātalakṣaṇam //

Notes

1) For the sake convenience, the title 'Gargasamhitā' is used in this paper. There are many titles in the manuscripts. Even a manuscript has many titles in the colophon.

2) The nine MSS are treated; A, B, Bh, E, M, P, Q, R, and S. Cf. John E. Mitchiner, *The Yuga Purāṇa Critically edited, with an English Translation and a detailed Introduction, Second Revised Edition*, Bibliotheca Indica Series No. 312, Kolkata, 2002, pp.21–30.

- 3) AVParīś 70b and 70c have parallel passages which relate to other texts. And the AVParīś might be composed before BṛhSaṃh. Cf. Tsuji Naoshiro, “On the formation of the Adbhuta-Brāhmaṇa,” ABORI 48–49 pp.173–178, 1968.
- 4) The Yugapurāṇa, GSaṃh 41, was probably composed around 25 B.C. Cf. John E. Mitchiner, *ibid*, pp.92–94.
- 5) The chapters; 228–237.
- 6) M.Mayrhofer, *Etymologisches Wörterbuch des Altindoarischen* vol.2, 1996, p.120 f.
- 7) Kumagai Koji [熊谷孝司], “Appeasement for Omens in Divination Literature,” JIBS vol.106 (53-2), 2005, pp.934–930 [in Japanese].
- 8) Cf. BṛhSaṃh 45.2 and 45.3.
- 9) Cf. MatsyaPur 228.5, 230.10 and 236.14.
- 10) For example, the crime, commits by the people without realizing it, are cited. Cf. Watase Nobuyuki [渡瀬 信之], “Sin and Purification in the Manusmṛti,” *Journal of Indological studies* vol.7, 1995, pp.51–71. [in Japanese].
- 11) Ishii Yuri [石井由里], “The structure of Adbhuta-śānti in Purāṇa,” *Bunmei Kenkyu* No.13, 1995, pp.86–73. [in Japanese].
- 12) Hans Losch, *Rājadharmā. Einsetzung und Aufgabenkreis des Königs im Lichte des Purāṇa's*, Bonn, 1959, p.6, pp.231–232. P. V. Kane, *History of Dharmasāstra*, 5 vols., 2nd ed., Poona, BORI, 1968–1977 (original ed., 1930–1962), vol.3, p.13.
- 13) Kumagai Koji, *ibid*.
- 14) There is no description that holds the responsibility of the king in the published texts. GSaṃh 39 i. *rāṣṭrotpātika niścaya*: 39.3 *atilobhād asamyaktvān nāstikatvād adharmataḥ / rājāpacārān niyatam upasargah pravartate* // 39.4 *tato 'pacārān martyānām aparajyanti devatāḥ / te sṛjanty adbhutā bhāvād divyabhaumāntarikṣiṇaḥ* // (39.4cd: *te sṛjanty*: Following the commentary of BṛhSaṃh by Utpala. All MSS; *taṃsṛjanty*.) ‘From excessive covetousness, thing that is not right, disbelief, unrighteousness, and the king’s conduct against human rule, it occurs inevitably the misfortune. Deities become displeased with person’s conduct against human rule. They produce portents according to the situation related to heaven, earth and atmosphere.’
- 15) Cf. Appendix: Texts from the GSaṃh.
- 16) AdbhutaS p.5 l.21 *narāpacārān niyatam upasargah prajāyate* //
- 17) AdbhutaD p.2 l.20 *narāpacārān niyatam upasargah prajāyate* //
- 18) R.C. Hazra, *Studies in the Purāṇic records on hindu rites and customs*, Delhi, 1975, p.48. According to Kane, the applicable chapters of MatsyaPur were written between the 4th century to the 7th century. Cf. P. V. Kane, *ibid*, p. xvii.
- 19) Space did not permit us to indicate all variations.
- 20) Bh R; *krodhalobhaparāyaṇaḥ*.
- 21) Cf. GSaṃh 39.81cd *ativṛṣṭir anāvṛṣṭir durbhikṣabhayaṃ saṃsmṛtaṃ* /

(28)

pāpa- on Divination Literature (K. KUMAGAI)

References

Adbhutadarpaṇa: Śrīrāmacandra Jha ed., *Adbhutadarpaṇa*, Darbhanga, 1984.

Adbhutasāgara: Pandita Murali Dhara Jha Jyautishacharya ed. *The Adbhutasāgara by Vallāla Sena Deva*, Benares, 1905.

Atharvavedapariśiṣṭa: G. M. Bolling and J. v. Negelein ed., *The Pariśiṣṭas of the Atharvaveda: text and critical apparatus*, Leipzig 1909–1910.

Bṛhatsaṃhitā: Dvivedin Sudhakara ed., *Bṛhatsaṃhitā with Baṭṭotpala's Commentary*, 2 vols. Banaras, 1895 and 1897. (Avadha Vihārī Tripāṭhī ed., *Bṛhatsaṃhitā by Varāhamihirācārya with the Commentary of Baṭṭotpala*, 2 vols. Varanasi, 1968, rep.); Hendrik Kern ed. *The Bṛhat saṃhitā of Varāhamihira*, Bibliotheca Indica, Calcutta, 1865.

Matsyapurāṇa: Hari Nārāyaṇa Āpte ed. ASS 54. Poona, 1907.

〈Key words〉 Garga, varāhamihira, *pāpa-*, apacāra, Atharvavedapariśiṣṭa, Bṛhatsaṃhitā, Gar-gasaṃhitā, Matsyapurāṇa, 占術

(M. A. Tohoku University)