

## The vyūḍha/avyūḍha/samūḍha Daśarātra

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1. *vy-ūh* and *sam-ūh* are used in Vedic texts as a set of words with opposite meanings. The Adhvaryu priest 'pushes apart' (*vy-ūh*) and 'pushes together' (*sam-ūh*) the *puroḍāśa* cake (TS 2.3.13.3; MS 2.2.5.19,1-6; 2.3.1:27,3f.; 8f.; 12f.; KS 12.1: 162,21f.; 163,3f.; 8f.; BaudhŚS 13.34; ĀpŚS 19.25.4f.; MānŚS 5.1.9.34f.) or gold (ĀpŚS 5.19.2). Prajāpati 'pushes apart' his own limbs by performing the Dvādaśāha whose meters are 'pushed apart' (*vyūḍhachandas-*), while the gods 'push together' his limbs by making him perform the Dvādaśāha whose meters are 'pushed together' (*samūḍhachandas-*) (JB 3.339). As Vedic ritual terms, another set of words, *vyūḍha-* and *avyūḍha-*, is also used, besides *vyūḍha-* and *samūḍha-*, for the two types of the Daśarātra, which is the common part of the Dvādaśāha and the Gavāmayana, and sometimes for other rituals. The choice between these terms differs among Vedic texts. The PB, the MS, the KS, and the KpS have only *vyūḍha-* (or *vy-ūh*).<sup>1)</sup> The KauṣB, the ŚB, the ĀśvŚS, the ŚŚS, the JŚS (Kalpa), the LŚS, the DŚS and the Ārṣeya-Kalpa use *vyūḍha-* and *samūḍha-*.<sup>2)</sup> The AB, the ĀpŚS, and the KātyŚS use *vyūḍha-* and *avyūḍha-*.<sup>3)</sup> The JB, the HirŚS and the VārŚS have all the three terms.<sup>4)</sup>

2. In the *vyūḍha* Daśarātra, what is 'pushed apart' (*vyūḍha-*) is not only the verses of the *stotras* chanted by the Sāmavedins and the verses of the *śastras* recited by the Ṛgvedins, but also the *grahas* taken by the Yajurvedins.<sup>5)</sup> The 'pushing apart' of the *grahas*, however, is said to be performed following the 'pushing apart' of the meters of the *stotras* and the *śastras* (*chandasām eva vyūham anuvyūhaty* KS 30.2:183,10 = KpS 45.5:328,19).<sup>6)</sup>

As to the *stotras* and *śastras*, we know the following shifts of the meters in the *vyūḍha* Daśarātra from its general descriptions given by the Brāhmaṇa texts :<sup>7)</sup>

The meters of the <i>stotra</i> and <i>śastra</i> in the <i>vyūḍha</i> Daśarātra			
	the morning service	the midday service	the third service
the 1st tryaha (1st-3rd day)	<i>gāyatrī</i>	<i>triṣṭubh</i>	<i>jagatī</i>
the 2nd tryaha (4th-6th day)	<i>jagatī</i>	<i>gāyatrī</i>	<i>triṣṭubh</i>
the 3rd tryaha (7th-9th day)	<i>triṣṭubh</i>	<i>jagatī</i>	<i>gāyatrī</i>

By examining the meters of all the verses used in the *stotras*<sup>8)</sup> and the *śastras*,<sup>9)</sup> we can assemble more concrete facts concerning the metrical shifts in the *vyūḍha* Daśarātra. The facts can be summarized thus: not all but only some particular verses in the three Soma-pressing services alternate their meters between *gāyatrī*, *triṣṭubh* and *jagatī* every set of three days in the *vyūḍha* Daśarātra. As to the *stotras*, in the morning service, the meters of only the first three verses of both the *bahiṣpavamāna-stotra* and the *ājya-stotras* change from *gāyatrī* to *jagatī* after the first three days and from *jagatī* to *triṣṭubh* after the next three days. In the midday service, the meters of only the last three verses of the *mādhyaṇḍina-pavamāna-stotra* change as shown in the above chart. And in the third service, the meters of only the last three verses of the *ārbhava-pavamāna-stotra* change as shown in the above chart. Though not as clearly as the *stotras*, the *śastras* have almost the same metrical shifts in the first verses of the morning service, and in the last verses of the midday and the third services. The *grahas* in the *vyūḍha* Daśarātra are changed in a different way. The change is concerned with only the first *graha* of each day. Three different *grahas* come as the first *graha* of the day in a set of three days, and the order of these three *grahas* changes every set of three days as follows :

the first <i>graha</i> in the <i>vyūḍha</i> Daśarātra		
the 1st day : Aindravāyava	the 2nd day : Śukra	the 3rd day : Āgrayaṇa
the 4th day : Āgrayaṇa	the 5th day : Aindravāyava	the 6th day : Śukra
the 7th day : Śukra	the 8th day : Āgrayaṇa	the 9th day : Aindravāyava

3. As to the *samūḍha* Daśarātra, neither the *stotras*, listed in the JB, the JŚS (Kalpa) and the Ārṣeya-Kalpa,<sup>10)</sup> nor the *śastras*, of which only the verses different from those of the *vyūḍha* type are supplied in the KauṣB, the ĀśvŚS and the ŚŚS,<sup>11)</sup> have any special arrangement of the meters. The *grahas* in the *samūḍha* Daśarātra, according to the HirŚS and the VārŚS,<sup>12)</sup> repeat the same pattern of the first three days for the two others. Concerning the *avyūḍha* Daśarātra, only ĀpŚS 21.14.1-4 gives a detailed explanation, which is exactly the same as the explanation of the *samūḍha* Daśarātra given by the HirŚS.

4. As vedic ritual terms, the words *samūḍha*- and *avyūḍha*- refer to the same Daśarātra, and unlike the *vyūḍha* Daśarātra, this type of Daśarātra does not show such a special arrangement as could be supposed on the basis of the preverb *sam*. Probably, the word *vyūḍha*- was used for the special type of Daśarātra which shifts not only the meters of the *stotra* and *śastra* verses but also the *grahas*. The unchanged type was naturally called *avyūḍha*-. In some texts, the word *samūḍha*- was substituted for *avyūḍha*- following the

common use of pairing the preverbs *vi* and *sam*, and in particular the use of *vy-ūh* and *sam-ūh* as a set of words with opposite meanings.<sup>13)</sup>

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- 1) PB 6.1.11 (Jyotiṣṭoma); 10.5.13f. (Dvādaśāha); 25.1.1; 10; 25.2.1 (Sattrā); MS 3.2.5: 22, 12f. (Agnicayana); KS 20.4: 22, 13; 15 = KpS 31.6: 178, 8; 11 (Agnicayana); KS 30.2: 183, 10 = KpS 45.5: 328, 19 (Dvādaśāha).
- 2) KauṣB 22.1–23.3: 27.3–7 (Gavāmayana); ŚB 4.5.9.1–13 (Dvādaśāha); ĀśvŚS 8.7.22–8.8.1 (Gavāmayana); 10.3.2; 21 (Ahina); 10.5.4 (Dvādaśāha); ŚŚS 10.2–13 (Dvādaśāha); JŚS (Kalpa), passim (Gavāmayana); LŚS 4.5.21–4.6.11 = DŚS 8.1.26–8.2.11 (Gavāmayana); Ārṣeya-Kalpa 1.8 (Gavāmayana). Prof. Asko Parpola has kindly allowed me to use his unpublished preliminary text of the JŚS.
- 3) AB 2.18.5 (Jyotiṣṭoma) [but only *vyūḍha*–in 4.27.1–5 (Dvādaśāha)] ApŚS 21.7.16f; 21.14.4f. (Dvādaśāha); KātyŚS 12.6.19; 23 (Dvādaśāha).
- 4) [*vyūḍha*–, *samūḍha*–] JB 2.32 (Gavāmayana); 3.59; 293; 312; 339; 340 (Dvādaśāha); HirŚS 16.2.12f. (Dvādaśāha) (≈ ĀpŚS 21.14.1–5); [*vyūḍha*–, *avyūḍha*–] JB 2.3 (Gavāmayana); 16.3.35f. (Dvādaśāha) (= ĀpŚS 21.7.16f.); [*vyūḍha*–, *samūḍha*–, *avyūḍha*–] VārŚS 3.2.2.28–42.
- 5) Cf. M. Haug, *The Aitareya Brāhmaṇam of the Ṛgveda*, London, 1863, p. 109; J. Eggeling (tr.) *The Śatapatha-Brāhmaṇa*, II, Oxford, 1885, pp. 418f., n. 1; A. Hillebrandt, *Ritual-Literatur. Vedische Opfer und Zauber*, Strassburg, 1897, p. 157; A. B. Keith, *Rigveda Brāhmaṇas*, Cambridge; 1920, pp. 59–61; W. Caland (tr.), *Das Śrautasūtra des Āpastamba* (16–24), Amsterdam, 1928, p. 287 (on 21.14.5), n. 1.
- 6) For the ‘pushing apart’ of the *grahas* in the Dvādaśāha, see TS 7.2.8; KS 30.2: 182, 18–183, 10 ≈ KpS 45.5: 382, 6–19; ŚB 4.5.9; ĀpŚS 21.14.5 = HirŚS 16.2.13; VārŚS 3.2.2.40/42; KātyŚS 12.6.19/20. TS 7.2.8.8 uses the word *vi-vah* instead of *vy-ūh*. AB 4.27.5 narrates the *devavivāha* immediately after the ‘pushing apart’ (*vy-ūh*) of the meters in the Dvādaśāha. Cf. K. Hoffmann, *Aufsätze zur Indoiranistik*, I, Wiesbaden, 1975, p. 113, n. 1; H. W. Bodewitz, “The ‘Marriage’ of Heaven and Earth (JB. 1, 145 – 146; PB. 7, 10, 1 – 9; AB. 4, 27, 5 – 10)”, *WZKS*, 26 (1982), pp. 23–36.
- 7) AB 4.27.1; KauṣB 27.7; JB 2.3; 3.6; 281; 310; 311; PB 10.5.1f.; 10.5.13.
- 8) JB 3; PB 11–15; JŚS (Kalpa). 9) AB 4.29–5.25; KauṣB 22–23; 26.8–27.7; ĀśvŚS 7.10–8.4; 8.9/13; ŚŚS 10.2–21. 10) JB 3; JŚS (Kalpa); Ārṣeya-Kalpa 1.
- 11) KauṣB 22–23; 27; ĀśvŚS 8.7.22–25; ŚŚS 10.2–13. 12) HirŚS 16.2.12; VārŚS 3.2.2.39.
- 13) Cf. *vyṛddhi*–, *āvyṛddhi*–, *sāmṛddhi*–; *vyṛddha*–, *āvyṛddha*–, *sāmṛddha*–; *vyāṅga*–, *avyāṅga*–, *sāmaṅga*–. For the ritual, military and philosophical meanings of *vy-ūh*/*vyūha*–/*vyūḍha*–, see M. Hara, “Gaṇḍa-vyūha daimeiko” (in Japanese), *Indo-shisō to Bukkyō*, Tokyo, 1973, pp. 21–31.

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