

## In Silence or with a Formula?

On Laying Down of the Two Offering Ladles to Both Sides of the *puruṣa*

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0. In the Agnicayana, after placing down a golden *puruṣa*, the two offering ladles (*srucau*)<sup>1)</sup> are laid down before the piling of bricks. According to the Black Yajurveda Saṁhitās (YS), the two ladles are made of *udumbara* wood (U, *Ficus glomerata*) and *kārṣmarya* wood (K, *Gmelina arborea*), filled with *dadhi* (curds) and *ājya* (a kind of butter), and then laid down north and south of the *puruṣa* respectively. They are identified with several things, as follows:

North		South
U = sky (TS, KS), arm (KS), virāj (MS), strength (TS, KS, MS) dadhi = cattle (TS), food (KS, MS)	<i>puruṣa</i> = trunk (KS)	K = earth (TS, KS), arm (KS), virāj (MS), vajra (TS, KS) ājya = vajra (TS, KS), Agni's body (MS)

According to the “brāhmaṇa” portion of the Taittirīya-Saṁhitā (TS<sup>p</sup>) they are laid down in silence (*tūṣṇīm*) [vidhi A]. The Maitrāyaṇī Saṁhitā (MS<sup>p</sup>), however, prescribes that the one made of *kārṣmarya* be laid down with the verse in the *gāyatrī* and the other in the *triṣṭubh* [vidhi B]. The Kāṭhaka-Saṁhitā (KS<sup>p</sup>) is ambiguous, however, because it includes both A and B.<sup>2)</sup> Thus, the TS<sup>p</sup> and the MS<sup>p</sup> seem to stand in opposition, and the KS<sup>p</sup> appears to be ambivalent. The purpose of this paper is to consider the relationships among these texts, focusing on the term *tūṣṇīm*.

1. The information from the Śatapatha-Brāhmaṇa (ŚB) and the Śrautasūtras (ŚrSū) shows us a different aspect. According to ŚB 7.4.1.41–42 and most of the ŚrSū,<sup>3)</sup> the ladles are laid down with *yajus* (a formula) as well as with *gāyatrī* and *triṣṭubh*. Only the Baudhāyana-ŚrSū (BauŚS) is consistent with the TS<sup>p</sup>. The *kārṣmarya* ladle is placed to the south, thinking, *iyam asi*, and the *udumbara* ladle to the north, thinking, *asāv asi* in BauŚS 10.30 (28,13–14). Āpastamba-ŚrSū (ĀpŚS) 16.22.4–7, besides mentioning the

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prescription of the TS<sup>p</sup>, suggests a choice to lay them down with *yajus*, and worship them with *gāyatrī* and *triṣṭubh*, and it then refers to the prescription of other school (presumably from the MS).

Based on this information, the descriptions of the Samhitās could be interpreted as follows: although the MS<sup>p</sup> mentions only *gāyatrī* and *triṣṭubh*, the TS<sup>p</sup> is interested in only *yajus*, saying that he (*adhvaryu*) puts down the ladders in silence, for he should not obtain them (earth and sky) with *yajus*. Therefore, whether the two texts are opposed to each other is uncertain. The KS<sup>p</sup> prescription seems to mix those of the TS<sup>p</sup> and the MS<sup>p</sup>. It is not, however, contradictory in itself.

2. The “mantra” portion of the TS (TS<sup>m</sup>) and the MS<sup>m</sup> are clearly consistent with the TS<sup>p</sup> and MS<sup>p</sup> respectively, based on the fact that the TS<sup>m</sup> does not have *yajus*, whereas the MS<sup>m</sup> includes *gāyatrī* [G], *triṣṭubh* [T], and *yajus* [Y]. The KS<sup>m</sup> is inconsistent with the KS<sup>p</sup>, for the KS<sup>m</sup> includes them all, as does the MS<sup>m</sup>.

[G<sup>a</sup>] RV 8.44.16, TS 4.4.4.1a, <sup>4)</sup> KS 6.9 (58,20–21), KpS 4.8 (47,6–7), MS 1.5.1 (65,8–9), VS 13.14 (according to ĀpŚS 16.22.5–7) *agnīr mūrdhā divāḥ kakūt patīḥ pṛthivyā ayām | apām rétāṃsi jinvati ||* Agni is the top of the head, the peak of heaven; this (Agni) here is lord of the earth. He quickens the sperms of the waters.

[G<sup>b</sup>] RV 8.75.4, TS 4.4.4.1c, <sup>5)</sup> KS 16.15 (239,6–7), MS 2.7.15 (97,17), VS 15.21 (according to MŚS 6.1.7.6, VārŚS 2.1.6.16) *ayām agnīḥ sahasrīṇo vājasya śatīnas pātīḥ | mūrdhā kavī rayīṇām || 4 ||* This Agni here is the lord of the thousandfold prize, of the hundredfold; as sage poet he is the head of riches.

[T] RV 10.8.6, TS 4.4.4.1d, <sup>6)</sup> KS 16.15 (239,8–9), MS 2.7.15 (98,2–3), VS 13.15 (according to ĀpŚS 16.22.5–7, MŚS 6.1.7.6, VārŚS 2.1.6.16) *bhūvo yajñāsya rājasaś ca netā yātrā niyudbhiḥ śacase śivābhiḥ | divī mūrdhānam dadhiṣe svarṣām jihvām agne cakṛṣe havyavāham || 6 ||* You are the leader of the sacrifice and of airy space, where you are accompanied by your kindly teams of horses. In heaven, you have set the top of the head, which wins the sun’s light. You have made your tongue to be the conveyor of oblations, o Agni. <sup>7)</sup>

[Y<sup>1</sup>] MS 2.7.15 (98,1), KS 16.15 (239,5), VS 13.13 *agnēṣ tvā téjasā sādayāmi. táyā devátayāṅgirasvād dhruvā sīda.* With Agni’s glow, I settle you. With that divinity, sit firm like Aṅgiras.

[Y<sup>2</sup>] MS 2.7.15 (98,4), KS 16.15 (239,5), VS 13.14 *indrasya tváujasā sādayāmi. táyā devátayāṅgirasvād dhruvā sīda.* With Indra’s vigour, I settle you. With that divinity, sit firm like Aṅgiras.

TS<sup>p</sup>, BauŚS, ĀpŚS [S]      ĀpŚS, HŚS [Y<sup>1</sup>- Y<sup>2</sup>- G<sup>a</sup>- T]

KS<sup>m</sup> [Y<sup>1</sup> - Y<sup>2</sup> - G<sup>b</sup> - T]      KS<sup>p</sup> [S - G - T]

MS<sup>m</sup>, MŚS, (ĀpŚS) [G<sup>b</sup> - Y<sup>1</sup> - T - Y<sup>2</sup>]      MS<sup>p</sup>, VārŚS [G<sup>b</sup> - T]

VS, ŚB, KŚS [Y<sup>1</sup> - G<sup>a</sup> - Y<sup>2</sup> - T]

S = *tūṣṇīm*, G = *gāyatrī*, T = *triṣṭubh*, Y = *yajus*

3. In the *Samhitās*, the term *tūṣṇīm*<sup>8)</sup> occurs not frequently<sup>9)</sup>: in the RV, it appears just once (2.43.3), in the TS, 16 occurrences in 12 places, and in the MS, 10 occurrences in 8 places. In the KS, it occurs only 3 times in 2 places, one of which is the place in question. The other one (2 times) has corresponding parts in the other texts (TS 2.6.4.2, MS 4.1.10 [13,13], KS 25.4 [104,14–16], KpS 39.1 [212,9–10], ŚB 1.2.4.21): in the New and Full-moon sacrifices, the *stambayajus* (a bunch of grass cut with a *sphya*) is carried away from the altar (*vedi*) with *yajus* three times, in order to drive the enemy from these three worlds, and in silence for the fourth time, to exclude the enemy from the unmeasured. According to TS 6.4.11.2–3 and MS 4.6.4 (83,15), the gods drew the cups (TS) or spreaded the sacrifice (MS) in silence, and took back *vāc*, that had departed from them. *Tūṣṇīm* also indicates the future (TS 6.1.9.5–6), *anirukta* (unuttered. TS 6.2.7.3), and is often paired with *yajus* (TS 2.6.4.2, 2.6.6.3, 6.1.9.5–6, 6.2.1.6, 6.2.7.3, 6.4.4.2).

The effects of *tūṣṇīm* are as follows: the revelation of the sacrifice (TS 2.5.11.3, 6.3.7.2), the gods took the sacrifice from Asuras (TS 6.3.7.2), and so on. The negative usage of *tūṣṇīm* is found just in one place: if he (*adhvaryu*) were to sit in silence, the sacrifice would not proceed (TS 2.6.9.2). In MS 4.8.4 (110,10), *tūṣṇīm* plays the role of causing detrimental outcomes for enemies.<sup>10)</sup>

*Tūṣṇīm* and *manasā* are sometimes regarded as the same. In MS 1.8.5 (121,3), *tūṣṇīm* is identified and paired with *manasā*, while *vāc* is identified and paired with *yajus*.<sup>11)</sup> KS 27.9 (149,2–3) uses the term *manasā* instead of *tūṣṇīm*, which is adopted in TS 6.4.11.2–3 and MS 4.6.4 (83,15).<sup>12)</sup>

There are two examples of the usage for *hotṛ*: (*hotṛ*) invokes *Idā* silently (MS 4.2.7 [28,5]), *tūṣṇīmśamsa* (silent recitation by *hotṛ*) (MS 4.6.1 [78,6]).

4. The results of this investigation lead one to the conclusion that, while the Maitrāyaṇīya school directs the laying of the ladles with *yajus*, *gāyatrī*, and *triṣṭubh*, the Taittirīya school emphasizes *tūṣṇīm* without *yajus*. That accords with the tendency of the TS to contrast *tūṣṇīm* with *yajus*, and to promise the specific effectiveness of the *tūṣṇīm*. Note that the ŚrSū of the Taittirīya school do not always follow the TS, except for the BauŚS. The situation supported by the Kaṭha school is complicated. Although the KS<sup>m</sup> includes *gāyatrī* and *triṣṭubh*, as well as *yajus*, the KS<sup>p</sup> directs the silence, without admitting the effectiveness of the *yajus*, that is, the KS<sup>p</sup> does not seem to allow to use the *yajus*.

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As shown in section 4, *tūṣṇīm* is generally paired with *yajus*, and occupies outside the range of *yajus*: *aparimita*, *anirukta*, etc., but is not opposed to *yajus*. In this respect, the statement of the TS and the KS in question is peculiar, and is contrary to the MS, ŚB, and most of the ŚrSū.

This type of case is also found in other places: the TS<sup>p</sup> and the KS<sup>p</sup> disagree with the MS<sup>p</sup> and the ŚB, whereas the KS has no consistency between the KS<sup>m</sup> and the KS<sup>p</sup>.<sup>13)</sup>

### Notes

1) For *sruc* in the New and Full-moon sarifices, see Tsuchiyama 1979: 144–145. 2) **TS 5.2.7.3–5** *srúcāv úpa dadhāty. ājyasya pūrṇām kārṣmaryamāyīm dadhnāḥ pūrṇām áudumbarīm. iyām vái kārṣmaryamāyy. asāv áudumbarimé evópa dhatte. || 3 || tūṣṇīm úpa dadhāti. ná hímé yájuṣāptum árhati. dáksīṇām kārṣmaryamāyīm úttarām áudumbarīm. tásmād asyá asāv úttarájyasya pūrṇām kārṣmaryamāyīm. vájro vá ājyam. vájrah kārṣmaryò. vájreṇaivá yajñásya dakṣiṇatò rákṣāṁsy ápa hanti. dadhnāḥ pūrṇām áudumbarīm. paśavo vái dádhy. ūrg udumbáraḥ. paśúṣv evórjaṁ dadhāti. pūrṇé úpa dadhāti. pūrṇé evainam || 4 || amúṣmin loká úpa tiṣṭhete. virājy agnís cetavyà íty āhuḥ. srúg vái virād. yát srúcāv upadádhati, virājy evāgnīm cinute.*

He puts down two offering ladles, one made of *kārṣmarya* and full of butter, one of *udumbara* and full of curds; That made of *kārṣmarya* is this (earth), that of *udumbara* is yonder (sky); verily he deposits these two (earth and sky) (3). In silence (*tūṣṇīm*) he puts (them) down, for he shuld not obtain them with *yajus*; the *kārṣmarya* ladle on the south, the *udumbara* ladle on the north; therefore is yonder (sky) higher than this (earth); the *kārṣmarya* ladle full of butter, the butter is *vajra*, the *kārṣmarya* is *vajra*; verily by *vajra* he smites away the *Rakṣases* from the south of the sacrifice; the *udumbara* ladle full of curds, curds are cattle, the *udumbara* is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him (4) in yonder world. “In the *virāj* should the fire be piled,” they say; the *virāj* is the ladle; in that he puts down two ladles, he piles *Agni* in the *virāj*. (Based on Keith 1967: 411)

**MS 3.2.6 (24,3–13)** *áthaité srúcau. kārṣmaryamāyīm dakṣiṇatáḥ sādáyati. rákṣasām ápahatyai. dakṣiṇatò vái devánāṁ yajñāṁ rákṣāṁsy ajighāṁsaṁ. táni kārṣmaryèṇaivápāghnata. yát kārṣmaryamāyīm dakṣiṇatáḥ sādáyati, rákṣasām ápahatyai. ghṛtásya pūrṇá bhavaty. eṣá vá agnēḥ priyá tanúr yád ghṛtām. priyáyaivaínam tānvà sāmardhayati. gāyatríā sādáyati. téjo vái gāyatrí brahmavarcasām. téja evá brahmavarcasām ávarunddhā. áudumbarīm úttaratáḥ sādáyati. dadhnāḥ pūrṇām. ūrg vá udumbáró. ’nnam dádhy. ūrjy evásyānnam dadhāti. triṣṭúbhā sādáyaty. ójo vái víryam triṣṭúb. ója evá víryam ávarunddhe. pūrṇé sādáyaty. ákṣite yajamānalokām úpatiṣṭhete. mūrdhanvátibhyām sādáyati. mūrdhanyò ’sānīti. virājy agnís cetavyà íty āhuḥ. srúcau vái virājau. yát srúcā upadádhati, virāji vá etád agnís cīyaté.*

Then these two offering ladles [are employed]. He settles down one made of *kārṣmarya* on the south, for smiting away of the *Rakṣases*. The *Rakṣases* desired to harm the sacrifice of the gods from the south. They (the gods) smote away them (the *Rakṣases*) with the *kārṣmarya*; in that he settles the *kārṣmarya* ladle on the south, it is for smiting away of the *Rakṣases*. It is filled with

butter. The butter is this Agni's own body; verily with his own body he (*adhvaryu*) makes him (Agni) complete. With *gāyatrī* he settles (it) down. *Gāyatrī* is glow, divine glory, verily he encloses glow, divine glory. He settles one made of *udumbara*, full of curds on the north, *udumbara* is strength, curds are food; verily he confers his food upon strength. With *triṣṭubh* he settles (it) down. *Triṣṭubh* is vigour, manliness, verily he encloses vigour, manliness. He settles (them) down filled; undecayed they approach the world of the sacrificer. He settles (them) down with the two verses, containing the word *mūrdhan*. "I will be on the head," [he thinks.] "In the *virāj* should Agni be piled," they say; the two *virājas* are the two ladles; in that he puts down two ladles, Agni is piled here in the *virāj*.

**KS 20.5 (23,19–24,9), KpS 31.7 (154,20–155,6)** *srucā*<sup>[1]</sup> *upadadhātime evaitad upadhatte. tūṣṇīm upadadhāti. na hīme yajuṣāptum arhaty. ātmā vai puruṣo. bāhū srucāu. yat srucā*<sup>[2]</sup> *upadadhāti, sātmatvāya. dakṣiṇato vai devānāṃ rakṣāṃsy āhutir niṣkāvam ādaṃs.*<sup>[3]</sup> *tāni kārṣmaryeṇāntaradadhata.*<sup>[4]</sup> *yat kārṣmaryamayīm dakṣiṇata upadadhāti, rakṣasām antarahityai || ghṛtena pūrayati. vajro vai kārṣmaryo. vajro ghṛtaṃ. vajra eva vajraṃ dadhāti. gāyatyopadadhāti. gāyatro vā agnir gāyatrachchandās. svenaivainam chandasā samardhayati. dadhnaudumbarīm pūrayaty. annaṃ vai dadhy. ūrg udumbaro. 'nna evorjaṃ dadhāti. triṣṭubhopadadhāty. aindrī vai triṣṭub. annam indriyam. indriyam evānnādyam avarunddha. iyaṃ vai kārṣmaryamayy. asā*<sup>[5]</sup> *audumbarī. yad audumbarīm uttarām upadadhāti, tasmād asā*<sup>[6]</sup> *asyā uttarā. mūrdhanvatī. mūrdhaivaitābhyāṃ kriyate. virājy agniś cetavyas. srug vai virād. yat srucā*<sup>[7]</sup> *upadadhāti, virājy evāgniṃ cinute || 5 ||*

KapS : <sup>[1]</sup> *srucāv* <sup>[2]</sup> *srucāv* <sup>[3]</sup> *dakṣiṇato vai devānāṃ yajñam rakṣāṃsy āhutir niṣkāvam ādaṃs*  
<sup>[4]</sup> *kārṣmaryeṇāpāghnata* <sup>[5]</sup> *asāv* <sup>[6]</sup> *asāv* <sup>[7]</sup> *srucāv*

He puts down two offering ladles; verily he puts down these two for himself. In silence (*tūṣṇīm*) he puts (them) down, for he should not obtain them with *yajus*. The *puruṣa* is body, The two laddles are two armes; in that he puts the two ladles, it is for being together with a body. On the south the Rakṣases tore and ate oblations of the gods. He obstructs them (the Rakṣases) with *kārṣmarya*; in that he puts down one made of *kārṣmarya* on the south, it is for obstructing of the Rakṣases. He fills it with butter. The *kārṣmarya* is *vajra*, the butter is *vajra*; verily he confers *vajra* upon *vajra*. With *gāyatrī* he puts (it) down. Agni is connected with *gāyatrī*, relates to the *gāyatrī* metre; verily with his (Agni's) own metre he (*adhvaryu*) makes him (Agni) complete. He fills the *udumbara* ladle with curds, curds are food, the *udumbara* is strength; verily he confers strength upon food. With *triṣṭubh* he puts (it) down. *triṣṭubh* is connected with Indra. Food is power belonging to Indra; verily he encloses power, food. The *kārṣmarya* ladle is this (earth), the *udumbara* ladle is yonder (sky): in that he puts down the *udumbara* ladle on the north, therefore, yonder (sky) is higher than this (earth). The two verses, containing the word *mūrdhan* [are employed]; verily a head is made for these two. In the *virāj* should Agni be piled. The *virāj* is the ladle; in that he puts down two ladles, he piles Agni in the *virāj*. 3) HŚS 11.7.24–25, Vādhūla ŚS 8.21.2–17, MŚS 6.1.7.6, VārŚS 2.1.7.16, KŚS 17.4.12–13. 4) TS 4.4.4.1 is the verses for *iṣṭakās* called *chandasyā*, which are piled in the fifth layer of the new *Āhavanīya*. 5) See note 4. 6) See note 4. 7) The translations of RV 8.44.16, 8.75.4, 10.8.6 are based on Jamison and Brereton 2014, vol. 2: 1117, 1171, vol. 3: 1379.

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8) On silence including the term *tūṣṇīm*, see Renou 1949: 11–18. 9) The similar term *manasā* appears much more frequently. In the RV, more than 100 occurrences, and in the Black YS, more than 50 occurrences in each text. 10) *Manasā* is also used for the same purpose, especially often in the MS (MS 1.4.13 [63,14], 1.6.3 [92,12–13], 2.5.8 [58,17], 3.1.9 [12,18–19], 3.6.7 [69,4], KS 19.10 [12,4]). 11) In KS 6.5 (54,2–3), KpS 4.4 (41,15–16), however, *nirukta* is paired with *anirukta*, and *yajusā* is paired with *manasā*. 12) *Manasā*, however, is used more frequently and widely in meaning than is *tūṣṇīm*. It indicates both cases: to think *yajus* in mind, and without *yajus*. 13) For example: before piling the new *Āhavanīya* (Agni), the sand, representing sperm, is scattered. The next process differs with texts. TS 5.2.6.1–4 and KS 20.4 ~ KpS 31.6 prescribe that the sand be separated after being encircled with gravel, representing the womb. In MS 3.2.5 and ŚB 7.3.1.27–46, however, it seems that the sand is separated without being encircled with gravel. According to the TS and KS ~ KpS, if the *adhvaryu* desires of a man to be without cattle, then he should separate the sand without gravel for the man.

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