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Śatapatha-Brāhmaṇa における Soma 循環理論の変遷

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0. Identification of Soma with the moon and the origin of *sāmnāyya*

Śatapatha-Brāhmaṇa [ŚB] I 6,4 (~ ŚB-Kāṇva [K] II 6,2) which belongs to the Vājasaneyins [V.] of the Yajurveda contains a sequel to the Indra's myth about slaying Vṛtra: The gods prepare Soma for Indra who became emaciated after slaying Vṛtra. Soma is the moon which serves as the food for the gods. During *amāvāsyā* [*amā.*] (the night of lunar conjunction), it visits this world and enters into waters and plants. The gods graze cows in order to gather it up. They get milk containing Soma, process it, and give to Indra. Then Indra recovers (ŚB I 6,4,1-9¹)~ K II 6,2,1-8: 4. stage ①-1). This story explains the origin of *sāmnāyya*, a special offering to Indra at the new moon sacrifice. *Sāmnāyya* is a mixture of *dadhi* (fermented milk) with *śṛta* (boiled milk). The former is made of the milk milked in the evening on the day of preparation (*upavasatha* [*upav.*]); the latter is milked and boiled in the early morning on the day of the main sacrifice. They are mixed just before the oblation. The sequel poses the problem of when to perform *upav.* V. connect this problem to their new notion that Soma circulates around heaven and earth. The identification of Soma with the moon forms the basis for speculations that the moon's waxing and waning are linked with the Soma's circulation.

1. A new theory of the Vājasaneyins

V. criticize some people (*éke*) for performing *upav.* on the day before the conjunctive night,²⁾ and insist on their theory in ŚB I 6,4,14-15 (~ K II 6,2,11: 4. ①-2): *upav.* must be performed on the day after the night of lunar conjunction in order to get Soma contained in milk; on the *upav.* day, in the case where *sāmnāyya* is offered, Yajamāna [Y.] should graze his cows; the cows drink waters and eat plants, into which Soma has entered during the night of lunar conjunction; Y. lets milkers milk the cows in the evening and next morning and gets Soma as their milk; both the *dadhi* and the *śṛta* are offered together; as a result, the Soma is returned to the yonder world through the oblations so that the new moon

becomes visible in the west after sunset. Thus, Soma circulates around the heaven and this world. But the *sāmnāyā*-offerings of some people cannot include Soma because Soma (= the moon) enters neither into the waters nor into the plants yet. Although the moon is not returned to the heaven, it appears. It is illogical. *Sāmnāyā* is offered in order to give Soma to Indra (or the gods³⁾) and to return the moon to the heaven; therefore V. insist on holding *upav.* on the day after the night of lunar conjunction,

ŚB I 6,4,14–15 (K II 6,2,11) [Darśapūrṇamāsa (Dpm.)] *tād caīke | dṛṣṭvōpavasanti. śvo nōdetēty...*⁴⁾ *āsomayājī tū kṣīrayājy. àdó haivá sómo rājā bhavati. || 14 || átha yáthaivá purā | kévalīr óśadhīr aśnánti kévalīr apāh pībanti tāh kévalam evá páyo duhrá evam tād. eṣá vái sómo rājā devānām ānam yác candrāmāh. sá yátraisá etām rátriṃ ná purástān ná paścād dadṛśé tād imām lokám āgachati. sá ihāpas cāuśadhīs ca práviśati. tād enam adbhya óśadhībhyah saṃbhṛtyāhutibhyó 'dhi janayati. sá eṣá āhutibhyo jātāh paścād dadṛśé. || 15 ||* And in that case, after having seen [the moon], some people perform *upav.*, [considering] that [the moon] will not rise tomorrow morning ...⁴⁾ But he is [then] the one sacrificing not with Soma, sacrificing [only] with flesh milk. Yonder, namely, the King Soma comes forth. || 14 || Then, that is so, just as they (the cows) eat mere grasses, drink mere waters formerly, [and then] they milk just mere milk. If the bright moon, it is the King Soma, the food of the gods. When this one (Soma) is seen in this night neither east nor west, then, he comes to hither world. He enters into waters and plants here. Thus, he (the Y.) produces this very one (Soma) from the oblations, after having collected it from the waters and plants. He is seen in the west, as the one produced from the oblations. || 15 ||

2. Emphasis on their theory and a *prāyaścitti* (A).

In the later part of the ŚB, XI 1,4, they follow this opinion and mention to an expiatory rite for a Y. who holds *upav.* earlier than the above prescribed day⁵⁾. In the case where the Y. misjudges the time of *amā.*, he fails to get Soma (XI 1,4,4):

ŚB XI 1,4,1–4 (K III 2,3,1–3: 4. ②) [Dpm., *Prāyaścitti* (A)] *tād dháike dṛṣṭvōpavasanti | śvo nōdetēty. abhrásya vā hetór anirjñāya vāthotōpavasanty. áthainam utābhūyideti ...*⁶⁾ || 1 || ... *tād yád evam bhávati | eṣá vái sómo rājā devānām ānam yác candrāmās. tám etád úpaipśit⁷⁾ tám apārātsit. tám asmā agnir dātá dadāfirndrah pradātá práyacchati ... átha yadāivá nōdīyádh áthopavaset. || 4 ||* In relation to that, some people perform, namely, the *upav.*, [considering] “[the moon] will not rise tomorrow morning,” after they have seen (observed) [the moon]. Because of a cloud, or without having confirmed, on the one hand, they perform *upav.*, and then, on the other hand, [the moon] rises above him (the Y.) ...⁶⁾ || 1 || ... Then, if it occurs so — if the bright moon, this is the King Soma, the food of the gods — he aimed to get this one (Soma) by this, [but] he missed it. Agni, the giver, gives it for him. Indra, the bestower, bestowes... Then, when [the moon] could not rise, then, he ought to perform *upav.* || 4 ||

3. A contradiction of Vājasaneyins' new theory and its solution

While V. insist on performing *upav.* on the day after the conjunctive night, in fact, the new moon is visible at dusk of that day; they fall into the same failure about which they criticize some other people. The new method advocated by V. thus fails. The following discusses the case where Y. misses *amā.* and performs *upav.* later than the prescribed day.⁸⁾ The new moon appears after sunset on the *upav.* day:

ŚB XI 1,5,1-3 (K XIII 1,2: 4. ③) [Dpm., Prāyaścitti (B)] *ādyāmāvāsyēti mānyamāna ūpavasa-*
*ti. āthaiṣā paścād dadṛṣe. ...*⁹⁾ || 1 || ... *candrāmā vai sōmo devānām āmaṇ. tāṃ pauṛṇamāsyāṃ abhi-*
ṣṇvanti, sō 'parapākṣe 'pā ṣadadhīḥ prāviṣati. paśavo vā apā ṣadadhīr adanti. tād enam eīān rātriṃ
paśūbhyaḥ sāmnyati. | | 3 | | Considering “tonight is *amā.*,” they perform *upav.* Then, this (the
moon) is seen in the west...⁹⁾ || 1 || ... The bright moon, indeed, is Soma, the food of the gods. They
press it out during the full moon night. He (Soma) enters in waters [and] grasses during the later
half [of a month]. The cattle eat the waters [and] plants. Then, he (the Y.) collects this one togeth-
er through the cattle in this night. || 3 ||

upav. should be performed on the day when the last waning crescent rises before sun-
rise, that is, on the day before the conjunctive night in order that the new moon will not
appear in the evening on the *upav.* day.¹⁰⁾ Then, during the *upav.* night, the moon appears
neither in the west nor in the east.

4. Change of the theory about Soma's circulation

If *upav.* is performed on the day before the conjunctive night, how do they get Soma
from milk? ŚB I 6,4 (K II 6,2) explains that in the conjunctive night Soma visits this
world (1.).¹¹⁾ V. claim, therefore, *upav.* should be performed on the day after the conjunc-
tive night. XI 1,4 (K III 2,3) follows this opinion (: 2.). In XI 1,5 (K XIII 1,2), on the oth-
er hand, the time when Soma visits this world is revised from the night of lunar conjunc-
tion to “the half month when the moon is waning” (3.). Although they perform *upav.* on
the day before *amā.*, they can thus get Soma. V. maintain their theory about Soma's cir-
culation and, I suppose, they alter their *upav.*'s date and come to perform *upav.* just like the
aforementioned people.

But ŚB XI 1,4 and XI 1,5 disagree on their attitudes in spite of being located in the
same chapter. If the text was codified in the edited order from the old chapter to the new
one, it cannot be explained why the revision in XI 1,5 are ignored in XI 2,5 (n.11). Here is
thus a problem in the construction of the ŚB and the K. The contents of ŚB XI are divided
into two distant parts of the K: book III and book XIII. The former is called Uddhāri-kāṇḍa

‘the book of the selected part (?)’ which consists of brāhmaṇas about Agnihotra, Agny-upasthāna, and Dpm. The ŚB, shortly, has the brāhmaṇas about Dpm. in two chapters, one deals with α : the interpretations of mantras, and β : the explanations of accompanying deeds (book I), the other deals with γ : the theological discussions (book XI), while the K has three chapters: book II (α , β), book III (γ), and book XIII (γ). ŚB XI 1,4 and XI 2,5, where the time when Soma visits this world is the conjunctive night, corresponds to K III. The parallel section to ŚB XI 1,5, however, belongs to K XIII, where the half month of the waning moon is considered as the time of Soma's descent. In the K, it seems, we can trace the revision of the theory about Soma's circulation, which is rather unclear in the ŚB. Moreover, it is connected with the ŚB's and K's codification process. The following shows the sections of ŚB and K related to the Soma's circulation:

- | | | |
|-----------------|------------------------------|-------------------------------------|
| ①-1 I 6,4,5-6 | [Dpm.] | ~ K II 6,2,5-6 (Haviryajña-kāṇḍa) |
| ①-2 I 6,4,14-15 | [Dpm.] | ~ K II 6,2,11 (Haviryajña-kāṇḍa) |
| ② XI 1,4,1-4 | [Dpm., Prāyaścitti] | ~ K III 2,3,1-3 (Uddhārī-kāṇḍa) |
| ③ XI 1,5,1-5 | [Dpm., Prāyaścitti] | ~ K XIII 1,2,1-3 (Aṣṭādhyāyā-kāṇḍa) |
| ④ XI 2,5,3-4 | [Aśvamedha, Aghihotra, Dpm.] | Cf. K III 1,8 (Uddhārī-kāṇḍa) |

Except ③, it is said that Soma visits this world in the conjunctive night, only ③ says “during the half month when the moon is waning.” It is likely that the theory about Soma's circulation is revised from ①-1/2, through ② / ④, to ③. Thus we see there is some disagreement between ② and ③ in both the speculative and the ritualistic phase although they belong to the same Kāṇḍa in the ŚB.

This revision solves the discrepancy between the arrangement of the *upav.*'s date and the theory about the Soma's circulation, reinforces the theory, and leads the evolution of a new idea about cosmic circulation of the living existence, which extends to *pañcāgnividyā*.

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- 1) Text and its translation in NISHIMURA, “The moon and the food of the gods — Śatapatha-Brāhmaṇa I 6,4 (*upavasatha* of the new moon sacrifice)” (RONSHŪ, Studies in Religious East and West No.34, 2007 [2008], in Japanese).
 - 2) This ordinary method may refer to the black Yajurveda schools or some other V. In the brāhmaṇas of the black Yajurveda schools, it does not seem that a connection between *upav.* and the lunar conjunction is mentioned clearly, except of a context of expiatory rites. For details, cf. NISHIMURA op. cit., 3-1. and n.22. In the Śrautasūtras, we can find various opinions prescribing that *upav.* should be performed on the day of lunar conjunction, on the day before the new moon night, and so on, cf. BaudhāyanaŚrSū XX 1:2,7-3,4 and KātyāyanaŚrSū IV 2,1 (n.10).

- 3) The moon is identified not only with Soma but also with the gods' food; Thus the circulation of Soma is that of their food, Cf. ŚB I 6,4,16-17 (for Japanese translation, see NISHIMURA op. cit. 3-3.).
- 4) About omitted part, cf. NISHIMURA op. cit. 3-1. (n.1)
- 5) Cf. MS II 2,13:25,3-7^p [Kāmyeṣṭi, cf. CALAND Zauberei p.100-101, N.155] ~ TS II 5,5,1-2^p [Dpm., theological discussion] ~ KB IV 2 [Dpm., supplement] ~ GB II 1,9 [Dpm.].
- 6) About omitted part, cf. NISHIMURA op. cit. 4-2. (n.1)
- 7) Ed. WEBER: *ūpaitsīt*. I have taken the reading of Ed. Kalyan-Bombey and Ed. KāśiSktSer. ŚBK III 2,3,3 also has *ūpaipsīt*. One can assume that Ed. WEBER's reading is transformed under the influence of *āpārāsīt*.
- 8) Cf. MS II 1,10:11,13-15^p [Kāmyeṣṭi, cf. CALAND Zauberei p.47f., N.66] ~ KS X 5:129,3-9^p [Kāmyeṣṭi] ~ TS II 2,2^p [Kāmyeṣṭi] ~ AB VII 8 [Dpm., supplement] ~ KB IV 3 [Dpm., supplement] ~ GB II 1,13 [Dpm.]. The following facts may show that the discussion about this *prāyaścitti* (B) includes some older elements than those mentioned in n.5 (A). B treats of *upav*, which is performed too late, and A deals with that performed too early. The order of the prescriptions is: KS AB: only B; MS: B — A (both in the chapter of Kāmyeṣṭi); TS: B — A (Kāmyeṣṭi, theological discussion, resp.); ŚB KB GB: A — B.
- 9) About omitted part, cf. NISHIMURA op. cit. 4-3. (n.1)
- 10) KātyāyanaŚrSū IV 2,1 [Dpm.] which belongs to the V., furthermore, prescribes that *upav*. should be performed on the day before or after *amā*. We can see that V. also can perform the *upav*. on the day before the conjunctive night: *śvo nodetety adṛṣṭe vā parṇaśākhām chinatti śamīlīm veṣe tvety* (VS I 1) *ūrje tveti* (I 1) *vā* “[Considering] that [the moon] will not rise tomorrow morning, or on [the day when the moon] is not seen, [Adhvaryu] cuts a Parṇa-branch or a Śamī[-branch], [reciting] ‘for nourishment thee’ or ‘for nutrition thee’”.
- 11) We can find the same sentences in ŚB XI 2,5,3 [Aśvamedha, Agnihotra, Dpm.] (4, stage ④) as well. According to CALAND's Tabular Concordance in his edition of the K, K III 1,8 should correspond to ŚB XI 2,5. But there is no parallel passages to ŚB XI 2,5,3 in K III 1,8.

〈Key words〉 Darśapūrṇamāsa, sāmnāyya, Soma, Śatapatha-Brāhmaṇa, Yajurveda, moon

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202. Śatapatha-Brāhmaṇa における Soma 循環理論の変遷

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Soma は Ṛgveda 以来、月と同一視されてきた。Śatapatha-Brāhmaṇa において、月の満ち欠けは神々の食物たる Soma が天界と地上との間を循環しているという理論と関連づけられる。この Soma 循環理論は、「sāmnāyya を献供する場合の新月祭の upavasatha をいつ行うべきか」という議論の中で整備されてゆく。月が欠けて見えなくなるという現象を Soma が朔の夜に地上の草や水に宿っていると解釈し、その Soma を牛達に集めさせて牛乳製品として献供することにより Soma は再び天界に送られ、新月として現れる。この解釈に基づき、ŚB I 6,4 (①) では朔の夜が明けた日中に upavasatha を行って牛達に Soma を回収させるという新しい方法を提唱する。しかし、この方法は貫徹しなかったものと思われる。この問題を扱う ①と XI 1,4 (②) 及び XI 1,5 (③) の3カ所に亘って議論を検討すると、最終的には①の主張を覆し、従来と同じ日程で、即ち朔の夜に先立つ日中に upavasatha を行っていたことが明らかになる。その際、Soma が地上に降りてくる時期を、①では「朔の夜」としていたのに対し、③では「月が欠けてゆく半月間」に改作している。ŚB 第I巻と第XI巻とを比較すると、後者は前者よりも新しい内容を含んでいると考えられる。更に、②に対応する Kāṇva 派の伝承は ŚBK の第III巻に収録されて①の平行箇所(ŚBK II 6,2)と時代的に近接していたことを窺わせる。一方、③は ŚBK XIII 1,2 と対応し、①及び②より後に編集された部分であることがわかる。つまり、Soma 循環理論は①→②→③の3段階を経て整備されていったことが推定されるのである。

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