

Seizing the Novice's Hand and Pouring Water into His Hands at the Vedic Initiation Ritual

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1 Introduction

The Vedic initiation ritual, through which one becomes a Vedic student (*brahmacārīn*) in order to learn the Veda from his teacher, is attested since the Atharvaveda, the second oldest literary text in India. This ritual, generally called Upanayana,¹ has been regarded to be important throughout the Vedic period, and continues to function even in modern India, because it has formed the basis for the secure transmission of the Vedic canon. The procedure of the initiation ritual is first mentioned in the early Vedic texts such as the Atharvaveda and the Brāhmaṇas, and in the late Vedic period it comes to be prescribed in detail in the Gr̥hyasūtras of the all Vedic schools.

In this paper, I will investigate two major ritual actions performed at the Vedic initiation: that is, the teacher's seizing the novice's hand, and the teacher's pouring water from his own hands into the novice's hands. The ritual action of the teacher's seizing the novice's hand at

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¹ The term *upanayana* (<*upa-nī*>) is attested in the Gr̥hyasūtras and onwards. In the pre-Gr̥hyasūtra texts, the initiation of the Vedic students is expressed by the verbs *ūpa-nī* "to lead [the novice] near [to the teacher himself] (in the middle voice; AV+) / [to the *brahmacārya*] (in the active voice; Br+); i.e. to initiate"; and *ūpa-i* "to go near [to the teacher]; to go near [to the teacher and the *brahmacarya* (JUB 1,42,1)]; i.e. to ask for initiation" [KAJIHARA 2003: 12, n. 1; in press]. In this paper, I will use the term "Vedic initiation" to refer to the initiation ritual for the Vedic students in the Vedic period in general, and the term "Upanayana" to refer to the initiation ritual prescribed in the Gr̥hyasūtras in particular.

the initiation is attested since the late Atharvaveda, the Śatapatha-Brāhmaṇa, through the all extant Gr̥hyasūtras [KAJIHARA 2004; 2009/2010]. On the other hand, the act of the teacher's filling his own hands with water and his pouring it into the novice's hands is first found in the Upanayana of the Gr̥hyasūtras, and has no apparent precedent in the earlier texts. Though these two ritual actions have a different historical background, they come to be connected to each other in an entangled way at the Gr̥hyasūtra stage.

This paper will explore how the two ritual actions in question are associated with each other in the Gr̥hyasūtras, by examining their context and the ritual formulas (*mantras*) accompanying them. This investigation will also lead to the discussion about how the Vedic initiation ritual developed incorporating new ritual elements into the older ritual structure.

2 Seizing the Novice's Hand at the Vedic Initiation

2.1 The Atharvavedic Formula for Seizing the Novice's Hand

A formula for the teacher's seizing the novice's hand at the Vedic initiation is first attested in the latest stratum of the Atharvaveda, i.e. the twentieth book of the Paippalāda-Saṃhitā [KAJIHARA 2009/2010: 41–43].² There the formula for seizing the novice's hand is followed by the formula for the ritual declaration of the teacher's admitting the novice as his student at the initiation. Those Atharvavedic³ initiation formulas continue to be used with variations for the same ritual actions in the eleventh book of the Śatapatha-Brāhmaṇa and the Gr̥hyasūtras.

The formulas that refer to the teacher's seizing the novice's hand and his admitting the novice as his student in the Atharvaveda read as follows:

Atharvaveda Paippalāda Orissa 20,53,1–2ab; Kashmir 20,49,1–2ab [KAJIHARA 2009/2010: 41f.]

dhātā te hastam agrahūt savitā hastam agrahūt / (Formula A)

mitras tvam asi dharmanāgnir ācāryas tava // (Formula B1)

agner brahmacāry asi mama brahmacāry asi / (Formula B2)

Dhātṛ has seized your hand. Savitr̥ has seized [your] hand.

You are Mitra by right. Agni is your teacher.

You are Agni's student. You are my student.

The first two lines (A, B1) are a variation of an Atharvavedic nuptial formula with which the bridegroom seizes the bride's hand and declares that he is her master of house at the marriage ceremony.⁴ The bridegroom's seizing the bride's hand at the marriage is mentioned

² For the possibly late date of the “gr̥hya” formulas in the twentieth book of the Atharvaveda Paippalāda-Saṃhitā, see KAJIHARA [2009/2010: 55f.].

³ Most of the *mantras* used in the Gr̥hyasūtras may not be the direct quotations from the Atharvaveda, but from the stocks of formulas for the household (*gr̥hya*) rituals of their own or related schools. In this paper, when I call the formulas “Atharvavedic” or “Yajurvedic,” I mean that they are first attested in the Atharvaveda or the Yajurveda: it does not mean that the formulas in question in the Gr̥hyasūtras are directly quoted or derived from the Atharvaveda or the Yajurveda.

⁴ Atharvaveda Śaunaka 14,1,51 *bhāgas te hāstam agrahūt savitā hāstam agrahūt / pāmī tvām asi*

since the Ṛgveda.⁵ The teacher's seizing the novice's hand at the initiation is most probably derived from the marriage ritual [KAJIHARA 2004: 426–428]. As the marriage and the initiation are both performed in order to unite two persons closely, the primary function of the ritual action of one's (the bridegroom's / the teacher's) seizing his new partner's (the bride's / the novice's) hand can be understood to symbolize the commencement of the inseparable relationship between them.⁶

Among the above Atharvavedic initiation formulas (A, B1, B2), those by which the teacher admits the novice as his own student (B1, B2) find a parallel in the eleventh book of the Śatapatha-Brāhmaṇa. There they are said to be recited by the teacher when he seizes the novice's hand:

Śatapatha-Brāhmaṇa (Mādhyandina) 11,5,4,2; (Kāṇva) 13,5,4,2 (Initiation)

áthāsya hástam gr̥hṇāti /

índrasya brahmacāry āsy (Formula B2')

agnír ācāryàs távāhám ācāryàs távāsāv íty (Formula B1')

Then he (the teacher) seizes his (the novice's) hand, saying,

“You are Indra's student. Agni is your teacher. I am your teacher, O N.N.”

Though the Atharvavedic formula that refers to the ritual action of seizing the novice's hand (Formula A) is not included, it is clear that here Formulas B2' and B1' are used for the ritual action of the teacher's seizing the novice's hand.

The above Atharvavedic ritual formulas for the teacher's seizing the novice's hand and admitting him as his student at the initiation (Formulas A, B1, B2) are also quoted by most Gṛhyasūtras in the Upanayana (see 3.4 below; cf. KAJIHARA [2009/2010: 42f., n. 9]).

2.2 The Yajurvedic Formula for Seizing the Novice's Hand

In the Gṛhyasūtras, another formula for the teacher's seizing the novice's hand is found. It has the following famous beginning:

devāsya tvā savitūḥ prasavè 'śvínor bāhúbhyāṃ pūṣṇó hástābhyām ... (Formula C)

At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, [I ...] you.

This phrase is attested since the Yajurveda Saṃhitās with numerous variations [BLOOMFIELD

dhármañāhám gr̥hāpatís táva // “Bhaga has seized your hand. Savitṛ has seized [your] hand. You are the wife by right. I am your master of house”; cf. Paippalāda 18,5,8. For the development of the initiation ritual and the marriage ceremony with mutual influence since the Atharvaveda, including the adoption of the formula in question from the marriage to the initiation, see KAJIHARA [2004]; for the formulas concerning the initiation in Atharvaveda Paippalāda 20, see KAJIHARA [2009/2010]; cf. n. 2 above.

⁵ Ṛgveda 10,85,26 (the nuptial hymn); 10,109,2–3 (the hymn on the Brahman's wife); 10,18,8 (the funeral hymn).

⁶ OLDENBERG [1886: 65, the note on ŚāṅkhGS 2,3,5]; KAJIHARA [2004: 428].

AND FRANCESCHINI 2005 (1906)]. As is easily understood, it can be adapted for *mantras* for any ritual action performed with two hands by adding a verb at the end according to each use. At the Upanayana, this Yajurvedic phrase is concluded by either of two different verbs, *hastam gr̥hṇāmi* “I seize [your] hand” or *upanaye / upanayāmi* “I initiate.”

In the Gr̥hyasūtras, the above two types of ritual formulas, i.e. the one that is first attested in the Atharvaveda (Formula A) and the other that is first attested in the Yajurveda (Formula C), coexist for one and the same ritual action of the teacher’s seizing the novice’s hand. There must have been certain development in the Vedic initiation as to this ritual action and the formulas for it, which will be discussed next.

3 Pouring Water into the Novice’s Hands at the Upanayana

The ritual action of the teacher’s seizing the novice’s hand at the Upanayana is prescribed by the all Gr̥hyasūtras. And, in most Gr̥hyasūtras, just before the teacher seizes the novice’s hand, the teacher pours water from his own hands into those of the novice’s. In this section, I will discuss the relationship between these two ritual actions by examining the ritual formulas used for them.

3.1 Pouring Water into the Novice’s Hands in the Gr̥hyasūtras

The ritual action of pouring water from the teacher’s hands into those of the novice’s at the initiation is not found in the pre-Gr̥hyasūtra texts. It is prescribed for the Upanayana in the Gr̥hyasūtras of the two-third schools (12 out of 18 extant Gr̥hyasūtras) in the following ritual sequence:

The teacher pours water into the novice’s hands → He seizes the novice’s hand
→ He declares the initiation

This sequence of the ritual actions has the following patterns:

- (1) The teacher pours water into the novice’s hands, and seizes his hand:
ĀśvGS 1,20,4–6; GGS 2,10,18–26 (SMB 1,6,15; 19); KhGS 2,4,10–13
(SMB 1,6,15; 19); JGS 1,12: 11,5–12; VārGS 5,13-19; BhārGS 1,7: 7,2–9;
PGS 2,2,14–20
- (2) The teacher pours water into the novice’s hands, seizes his hand, and initiates him:
ŚāṅkhGS 2,2,4–2,3,1; KauśGS 2,2,1–11; KauśS 55,11–14⁷
- (3) The teacher pours water into the novice’s hands, sprinkles water upon him,
and seizes his hand:⁸
VādhGS;⁹ ĀpGS 4,10,12 (ĀpMP 2,3,3–24)

⁷ In the KauśS, the teacher initiates the novice before he pours water into his hands and seizes his hand.

⁸ In the ĀpGS, the teacher also initiates the novice after he seizes his hand.

⁹ The edition of the VādhGS is in preparation by the author; cf. KAJIHARA [2008–2009].

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- (4) The teacher seizes the novice's hand, and initiates him (the action of pouring water is not mentioned):

KāthGS 41,16; MGS 1,22,5;¹⁰ BaudhGS 2,5,26–28; HGS 1,5,9–14;
ĀgGS 1,1,3:8,1ff.; VaikhGS 2,6:25,5–16

The ritual formula which accompanies the teacher's pouring water into the novice's hands varies among the schools; half of the schools do not give any formula to this ritual action.¹¹ This fact would reflect the situation that the ritual action of pouring water into the novice's hands is introduced to the initiation at the time of the Gr̥hyasūtras and therefore has had no established *mantra* for it.

3.2 Pouring Water into the Novice's Hands and Seizing His Hand

The following is an example of pattern (1) above. The teacher first pours water into the novice's hands, and then seizes his hand:

Āśvalāyana-Gr̥hyasūtra 1,20,4–6 (Upanayana)
*apāṃ aṃjalī pūrayitvā tat savitūṣṭ vṛṇīmaha iti pūrṇenāsyā pūrṇam avakṣārayaty āsicya
devasya tvā savitūḥ prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastam gr̥hṇāmy
asāv iti tasya pāṇinā pāṇim sāmguṣṭham gr̥hṇīyāt /4/
savitā te hastam agrabhīd asāv iti dvitīyam /5/
agnir ācāryas tavāsāv iti tritīyam /6/*

Having filled the two hollows of hands [of the teacher and the novice] with water, he (the teacher) causes to flow down [water] by full [hollow of his own hands] to his (the novice's) full [hollow of hands], reciting, “That we choose of Savitṛ (Ṛgveda 5,82,1).” Having poured [water into the novice's hands thus], he (the teacher) should seize his (the novice's) palm including the thumb by [his own] palm, saying, “At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, I seize you

¹⁰ The MGS tells that the hands of the teacher and the novice are “not empty (*arikta-*)” when the former seizes the latter's hand: MGS 1,22,5 (Upanayana) *devasya tvā savitūḥ prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastam gr̥hṇāmy asāv iti hastam gr̥hṇan nāma gr̥hṇāti ... dakṣiṇam uttānaṃ dakṣiṇena nūcāriktaṃ ariktena* “[The teacher] calls his (the novice's) name, seizing the [novice's] hand [with the formula], ‘At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, I seize you [and your] hand, O N.N.,’ ... the right [hand of the novice being] turned upwards, by his right [hand] turned downwards, [the novice's hand being] not empty, by [the teacher's hand being] not empty.” The expression *ariktaṃ ariktena* is also found in MGS 1,10,15 (marriage); KāthGS 25,21 (marriage). The commentator Devapāla explains that *arikta-* in KāthGS 25,21 means “with ornaments, gold, or flowers etc.” DRESDEN [1941: 95, n. 7], in his translation of MGS 1,22,5, refers to JGS 1,12 (see 4 below), where the filling of the novice's hands with water is prescribed.

¹¹ The assigned *mantras* are: Ṛgveda 5,82,1 *tāt savitūṣṭ vṛṇīmaha* (ĀśvGS); *bhūr bhuvah svar* (ŚāṅkhGS; KauśGS); Maitrāyaṇī Saṃhitā 1,1,4: 2,12 *sukṛtāya vām* (VārGS); Atharvaveda Paippalāda 1,1,1 / Śaunaka 1,6,1 *sām no devīr* (BhārGS); Taittirīya-Saṃhitā 2,3,14,3 *gaṇānām tvā* etc. (VādhGS); Vājasaneyi-Saṃhitā 11,50ff. *āpo hī śthā* (PGS); *om bhūr bhuvah svar janad om* (KauśS). The schools which do not have any *mantra* for this ritual action are: GGS; KhGS; JGS; ĀpGS.

[and your] hand (*devasya tvā savituḥ ... hastam gr̥hṇāmi*), O N.N.” [The teacher seizes his hand] for the second time, saying, “Savitṛ has seized your hand (*savitā te hastam agrabhūt*), O N.N.” [He seizes his hand] for the third time, saying, “Agni is your teacher (*agnir ācāryas tava*), O N.N.”

According to this passage, in the Āśvalāyana school, the ritual action of pouring water into the novice’s hands is accompanied by a Ṛgvedic verse (*tat savitur vṛṇīmahe*), while the ritual action of seizing the novice’s hand is performed with the following three formulas:

<i>devasya tvā savituḥ ... hastam gr̥hṇāmi</i>	(Formula C)
<i>savitā te hastam agrabhūt</i>	(Formula A’)
<i>agnir ācāryas tava</i>	(Formula B1)

In this case, the two different types of *mantras* for the teacher’s seizing the novice’s hand, that is, the Yajurvedic (Formula C) and the Atharvavedic *mantras* (Formulas A’, B1), are gathered in sequence by prescribing the repetition of the ritual action three times with them.

This prescription presents two problems. One is the authenticity and necessity of seizing the novice’s hand with the Yajurvedic formula *devasya tvā savituḥ ... hastam gr̥hṇāmi*. The other is the discrepancy between the verb and its object found in the formula.

The first problem is that the three formulas prescribed here for one ritual action do not have the same pre-history as discussed in section 2. The first formula (*devasya tvā savituḥ ... hastam gr̥hṇāmi* [Formula C]) is attested only in the Gṛhyasūtras. On the other hand, the latter two formulas (*savitā te hastam agrabhūt* [Formula A’] and *agnir ācāryas tava* [Formula B1]) are attested since the latest stratum of the Atharvaveda in the context of the initiation ritual. There seems to be no apparent reason to employ these two different types of formulas together at first glance. This problem will be discussed below in section 3.4.

The second problem is that, in the Yajurvedic *mantra* (Formula C), the verb and its object show a discrepancy. In the formulas beginning with *devasya tvā savituḥ ...*, the accusative *tvā* “you” should be the object of the concluding verb, in this case *gr̥hṇāmi* “I seize.” However, in Formula C here, the actual object of seizing is *hastam* “hand.” Though it is not impossible to understand that here the concluding verb has two objects to mean “I seize you [and your] hand” as translated above,¹² it is more natural to assume that the formula’s opening *devasya tvā savituḥ* was so popular that it was used as it is, disregarding the discrepancy. Three schools show the same discrepancy (*devasya tvā savituḥ ... hastam gr̥hṇāmi*: ĀśvGS; MGS; BhārGS¹³).

¹² To interpret *tvā* as the hand itself to mean “I seize you, hand” is difficult, because the vocative *asau* “O N.N.” must refer to the novice being called “you” by the teacher. Cf. the next footnote.

¹³ In the BhārGS, the words *hastena te* “with [my] hand, your” are inserted before *hastam gr̥hṇāmi*: BhārGS 1,7: 7,7f. (Upanayana) *devasya tvā savituḥ prasave ’śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastena te hastam gr̥hṇāmi* “At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, with [my] hand, I seize you, your hand”; the same line is found also in BhārGS 1,15: 15,11ff. (marriage) (in the marriage ceremony of the BhārGS, the bridegroom pours water into the

The other schools avoid this complication in two different ways.

The first way is to replace *tvā* with *te*, so that the teacher clearly says “I seize *your* hand” (*devasya te savituḥ ... hastam grhṇāmi*) as is found in four schools (GGS; KhGS; KāthGS; VārGS). This solution would be a result of a secondary revision of the formula. According to *A Vedic Concordance* [BLOOMFIELD and FRANCESCHINI 2005 (1906)], the opening *devasya te savituḥ ...* is attested only in these schools in this very context of the teacher's seizing the novice's hand.^{14 15}

The second way to avoid the problem is to conclude the formula *devasya tvā savituḥ ...* not with the verb “I seize” but “I initiate,” as found in seven schools (ŚākhGS; KauGS; BaudhGS; ĀpGS; HGS; ĀgGS; VaikhGS), so that *tvā* “you” can work as the object of the verb. Next I will examine this pattern.

3.3 Pouring Water into the Novice's Hands and Initiating Him

The following is an example of pattern (2) above. The teacher first pours water into the novice's hands, seizes his hand, and then initiates him:

Śāṅkhāyana-Gṛhyasūtra 2,2,4–2,3,1 (Upanayana)
añjalī pūrayitvāthainam āha ko nāmāsīty /2,2,4/ *asāv ahaṃ bho3 itītarah* /5/ ...
bhūr bhuvah svar ity asyāñjalāv añjalīms trīn āsicya /10/ *dakṣiṇottarābhyām*
pāṇibhyām pāṇī saṃgrhya japati /11/ *devasya tvā savituḥ prasave 'śvinor bāhubhyām*
pūṣṇo hastābhyām upanayāmy asāv iti /12/ ...
bhagas te hastam agrabhūt savitā hastam agrabhūt /
pūṣā te hastam agrabhūd aryamā hastam agrabhūt
mitras tvam asi dharmanāgnir ācāryas tava / *asāv ahaṃ cobhāv*
agna etaṃ te brahmacāriṇaṃ paridadāmi ... /2,3,1/

Having filled the two hollows of hands (i.e. the hollows of the teacher's and the novice's hands) [with water], then [the teacher says] to him, “Who are you by name?” The other (the novice) [replies], “I am N.N., sir!” ...

[The teacher,] having poured three handful [waters] into his (the novice's) hollow of

bride's hands before seizing her hand with this formula). Cf. ĀgGS 1,5,3: 30,2 (marriage) *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām / hastena hastam grhṇāmi* “At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, with [my] hand, I seize you, [your] hand.”

¹⁴ The instance in the KāthGS is not recorded in *A Vedic Concordance*. Also, though not recorded by BLOOMFIELD and FRANCESCHINI [2005], there are two more instances of *devasya te savituḥ ...* which are concluded with *hastam grhṇāmi*: they occur in the marriage ceremony in which the bridegroom seizes the bride's hand (KāthGS 25,21; VārGS 14,13).

¹⁵ The usual opening *devasya tvā savituḥ ...* is found in numerous texts with various verbs, in which *tvā* is the object of the verbs naturally. For example, *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām ā dade* “At the impulse of the god Savitṛ, with the two arms of Aśvins, with the two hands of Pūṣan, I take you” (Vājasaneyi-Saṃhitā 1,24; Maitrāyaṇī Saṃhitā 1,1,9: 5,11; Kāthaka-Saṃhitā 1,2: 1,6; Taittirīya-Saṃhitā 1,3,1,1; etc.).

hands with “*bhūr bhuvah svar*,” and having seized his (the novice’s) two palms with his own palms keeping the right [palm] uppermost, he murmurs, “At the impulse of the god Savitr, with the two arms of Aśvins, with the two hands of Pūṣan, I initiate you (*devasya tvā savituḥ ... upanayāmi*), O N.N.” ...

[The teacher says,] “Bhaga has seized your hand (*bhagas te hastam agrabhūt*). Savitr has seized [your] hand. Pūṣan has seized your hand. Aryaman has seized [your] hand.

You are Mitra by right. Agni is your teacher (*mitras tvam asi dharmañagnir ācāryas tava*), [and] I, N.N., both [are your teachers].

O Agni, I entrust this one (the novice) as your student. ...”

In this case, the sequence of the ritual actions from the teacher’s pouring water into the novice’s hand, the former’s seizing the latter’s hand(s), up to the former’s initiating the latter “with the two hands of Pūṣan,” is logical. The discrepancy between the accusative *tvā* and the concluding verb is resolved by using the verb *upa-nī* “to initiate” which takes the novice as the object.

At the same time, it should be noted that the ritual action of seizing the novice’s hand(s) still appears in this context, even though here the concluding verb of the formula *devasya tvā savituḥ ...* is not *grṇāmi* “I seize,” and the accusative *hastam* “hand” is not found in the formula. The ritual formulas beginning with *devasya tvā savituḥ prasave ’śvinor bāhubhyām pūṣṇo hastābhyām ...* require a ritual action performed “with two hands.” However, the verb *upa-nī* “to initiate” does not represent any concrete action done with hands but refers to an abstract event. Here the ritual action actually done when the teacher recites this formula is his seizing the novice’s hand.¹⁶

In the Śāṅkhāyana-Gṛhyasūtra quoted here, the ritual actions and formulas in question are prescribed in the following order:

1. The teacher pours water from his hands into the novice’s hands, saying,
bhūr bhuvah svaḥ. [ŚāṅkhGS 2,2,10]
2. The teacher seizes the novice’s hands, murmuring Formula C’ — [ŚāṅkhGS 2,2,11]
3. — and he initiates the novice, by the words “I initiate you” in the formula,
devasya tvā savituḥ ... hastābhyām upanayāmi. (Formula C’) [ŚāṅkhGS 2,2,12]
4. The teacher recites the Atharvavedic formulas, with no action being specified:
bhagas te hastam agrabhūt ... (Formula A’)
mitras tvam asi dharmañagnir ācāryas tava (Formula B1)
*agne etaṃ te brahmacāriṇaṃ paridadāmi*¹⁷ [ŚāṅkhGS 2,3,1]

¹⁶ The Āpastambas drop the words “arms” and “hands” from the formula so that they do not cause any problem: ĀpMP 2,3,24 (ĀpGS 4,10,12) *devasya tvā savituḥ prasavā úpa naye ’sau* “At the impulse of the god Savitr, I initiate you, O N.N.”

¹⁷ This formula represents the teacher’s entrusting his new student to the gods and various beings at the initiation. This is a variation of what is found among the initiation formulas in the twentieth book of the Atharvaveda Paippalāda-Saṃhitā as well as in the Brāhmaṇas: Atharvaveda Paippalāda Orissa

Though the text of the Atharvavedic initiation formulas (Formulas A', B1) alludes to the teacher's seizing the novice's hand and declaring that he is his student (i.e. he initiates him), the Gr̥hyasūtra does not prescribe any particular ritual action to be performed when he recites them. It would have been assumed that, when the teacher recites the Atharvavedic formulas *bhagas te hastam agrabhīt* etc., the teacher is keeping his hand joined with that of the novice's, which he has seized with the Yajurvedic formula *devasya tvā savitūḥ*, and he continues the recitation of the Atharvavedic formulas.

However, both of the ritual actions of seizing the novice's hand and declaring the initiation are completed actually when the teacher recites the Yajurvedic formula *devasya tvā savitūḥ ... pūṣṇo hastābhyām upanayāmi* "At the impulse of the god Savitṛ ... with the two hands of Pūṣan, I initiate you" after he seizes (*samgr̥hya*) the novice's hand (ŚāṅkhGS 2,2,11–12). The quotation of the Atharvavedic formulas for the actions of seizing the novice's hand and initiating him (ŚāṅkhGS 2,3,1) is somewhat redundant.

It seems that the main point of the teacher's recitation of the Atharvavedic formulas in ŚāṅkhGS 2,3,1 is the teacher's entrusting the novice to the gods (*paridadāmi* "I entrust"), another major ritual action at the Vedic initiation. In the Atharvaveda, the formulas for the teacher's seizing the novice's hand (Formula A), those for declaring the initiation (Formulas B1, B2), and that for entrusting the novice to the gods, are collected in sequence.¹⁸ It is possible that here the ŚāṅkhGS puts the formulas "So-and-so has seized your hand," "You are Mitra by right," and "I entrust you to so-and-so" as a set in the established sequence.

3.4 The Development of the Ritual Action of Seizing the Novice's Hand at the Initiation

As mentioned above, the ritual action of the teacher's seizing the novice's hand is prescribed in the Upanayana of the all Gr̥hyasūtras. The ritual action of initiating the novice usually follows it. The ritual formulas for these actions are more or less the same among the schools, but the way of usage of the formulas is not always the same. The 17 Gr̥hyasūtras¹⁹ use the

20,53,2c; Kashmir 20,49,3c *prajāpatiṣ tvā gopāyatu devāya tvā savire pari dadāmi* "Let Prajāpati protect you. I entrust you to the god Savitṛ" (in the Atharvaveda, this line immediately follows Formulas A and B; cf. 2.1 above); Śatapatha-Brāhmaṇa 11,5,4,3f. *prajāpataye tvā paridadāmi devāya tvā savitré paridadāmi ...* "I entrust you to Prajāpati. I entrust you to the god Savitṛ. ..."; Kaṭha-Brāhmaṇa (*upanayana-brāhmaṇa*) [SŪRYAKĀNTA 1943: 48] *kāya tvā paridadāmi devāya tvā savitré paridadāmi bṛhaspataye tvā paridadāmi* "I entrust you to Ka (or 'whom'). I entrust you to the god Savitṛ. I entrust you to Bṛhaspati." See KAJIHARA [2009/2010: 41–46].

¹⁸ Atharvaveda Paippalāda Orissa 20,53,1–2c; Kashmir 20,49,1–2ab; 3c. Cf. n. 17 above. This sequence is also found in Śatapatha-Brāhmaṇa 11,5,4,2–4 [KAJIHARA 2009/2010: 45f.].

¹⁹ The KauśS do not employ the formulas in question (A, B1, B2, C1, C2 in n. 20 below) for seizing the novice's hand (55,14), initiating him (55,11–12), and pouring water into his hands (55,13).

ritual formulas examined above²⁰ as follows:

ĀśvGS :	Formulas C1, A, B1
ŚāṅkhGS :	Formulas C2, A, B1
KauṣGS :	Formulas C2, A, B1
GGGS :	Formulas C1, A, B1
KhGS :	Formulas C1, A, B1
JGS :	Formulas A, B1
KāṭhGS :	Formulas C1, C2, A, B1, B2
MGS :	Formulas C1, A, B1, B2
VārGS :	Formula C1
BaudhGS :	Formula C2
BhārGS :	Formulas C1, A, B1, B2
ĀpGS :	Formulas A, B1, C2
VādhGS :	Formulas A, B1, B2
HGS :	Formulas C2, A, B1
ĀgGS :	Formulas C2, A, B1
VaikhGS :	Formulas C2, A, B1
PGS :	Formulas B2, B1

As is seen in this summary, most Gr̥hyasūtras employ both of the Atharvavedic (A, B1, B2) and Yajurvedic (C1, C2) formulas for the teacher's seizing the novice's hand and for his initiating him.

In many cases, however, employing both of the Atharvavedic and the Yajurvedic formulas for the same purposes causes some unnaturalness. For example, in the ĀśvGS, the teacher should repeat his seizing the novice's hand three times when he recites Formulas C1, A, and B1 (see 3.2). In the case of the ŚāṅkhGS, Formulas A and B1 have seemingly no apparent corresponding ritual action, because the actions of seizing the novice's hand and initiating him are completed by reciting Formula C2 only (see 3.3). This kind of redundancy is seen also in other Gr̥hyasūtras.

Why was the formula beginning with *devasya tvā savituḥ* introduced into the Upanayana in addition to the initiation formulas attested since the late Atharvaveda? In other words, why do those two types of ritual formulas coexist for the same ritual actions in the Gr̥hyasūtras? There would have been several factors behind this situation.

First, when the procedure of the initiation was formulated in detail as a *gr̥hya* ritual at the time of compilation of the Gr̥hyasūtras in the late Vedic period, it would have been wanted to establish a concrete ritual action for the teacher's initiating the novice at the Upanayana. For such a purpose, his seizing the novice's hand could stand as a symbolic ritual action just as

²⁰ Formula A: *dhātā te hastam agrahī savitā hastam agrahī*
 Formula B1: *mitras tvam asi dharmāñāgnir ācāryas tava*
 Formula B2: *agner brahmacāry asi mama brahmacāry asi*
 Formula C1: *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām hastam gr̥hṇāmi*
 Formula C2: *devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām upanayāmi (j upanaye)*

the so-called *pāṇigrahaṇa* “[the bridegroom’s] seizing [the bride’s] palm” did in the marriage ceremony. Most schools used the Atharvavedic formulas for seizing the novice’s hand (A, B1) which are a variation of the Atharvavedic nuptial formulas for seizing the bride’s hand, and, half of the schools also added the more direct expression “I seize [your] hand” by introducing the Yajurvedic formula *devasya tvā savituḥ ... hastam gr̥hṇāmi* (Formula C1).

It would have been preferred to make the teacher explicitly utter “I initiate you” in addition to reciting the Atharvavedic formula “You are my student” (*mama brahmacārya asi* [Formula B2]). The phrase *devasya tvā savituḥ ...* was used as a handy opening to form a new *mantra* that clearly expresses the teacher’s initiating the novice by concluding it with *upanayāmi* or *upanaye* “I initiate” (Formula C2). At the same time, this phrase made the teacher’s initiating the novice with it inseparable from the ritual action of his seizing the novice’s hand, because it includes the word *hastābhyām* “with two hands.”

Second, once the ritual element of pouring water from the teacher’s hands to the novice’s hands was introduced to the Vedic initiation ritual at the time of the Gr̥hyasūtras, it would have been natural that their hands were joined after pouring water from hands to hands. Since the ritual action of pouring water into hands was not accompanied by any established *mantra*, the phrase *devasya tvā savituḥ ...* was also convenient to form a *mantra* for this ritual action. The word *hastābhyām* “with two hands” in this phrase would have also made the action of the teacher’s pouring water from hands to hands more easily connected to the former’s seizing the hand of the latter, or initiating him, with this formula. In practice, the connection between the phrase *devasya tvā savituḥ ... hastābhyām* and the hands was so strong that the formula came to be recited when the teacher seizes the novice’s hand or initiates him with it after he pours water into the novice’s hands.

In this way, the two types of ritual formulas for seizing the novice’s hand came to be used in the initiation at the time of the Gr̥hyasūtras. The ritual formula beginning with *devasya tvā savituḥ* in the Upanayana was associated with the teacher’s seizing the novice’s hand whether or not it was concluded with *gr̥hṇāmi* “I seize.”

4 Ideas behind Pouring Water into the Novice's Hands

There is no text that directly explains the function and meaning of the ritual action of pouring water into the novice’s hands. However, there are several clues for understanding them.

In the following text, the teacher’s pouring water into the novice’s hands is described to be an act of “filling”:

Jaimini-Gr̥hyasūtra 1,12:11,6 (Upanayana)
*tāv aṅjalī kuruta. uttarata ācāryas. tam anyo 'dbhiḥ pūrayen. nīsrāveṇetarasya pūraṇam. ... athāsya dakṣiṇena hastena dakṣiṇam hastam gr̥hṇāti-
indras te hastam agrabhīd dhātā hastam agrabhūt pūṣā hastam agrabhūt
savitā hastam agrabhīd aryamā hastam agrabhīn
mitras tvam asi dharmaṇāgnir ācāryas taveti.*

The two (the teacher and the novice) make the hollows of hands. The teacher is upper (i.e. the teacher's hands are held over the novice's hands). Some other one (a priest) should fill it (the teacher's hollow of hands) with water. The filling of the other (the novice's hollow of hands) [is done] by flowing down [of water]. ...

Then, [the teacher] seizes [the novice's] right hand by [his own] right hand, saying, "Indra has seized your hand (*indras te hastam agrabhū*). Dhātṛ has seized [your] hand. Pūṣan has seized [your] hand. Savitr has seized [your] hand. Aryaman has seized [your] hand. You are Mitra by right. Agni is your teacher (*mitras tvam asi dharmanāgnir ācāryas tava*)."

In this passage, the main focus of the ritual action of the teacher's pouring water is on filling the novice's hands. It is not difficult to assume that water here symbolizes the sacred knowledge of the Veda, which is being transmitted from the teacher to the student to "fill" the latter with it.²¹

An idea of associating "filling" or "fullness" with the transmission of the sacred knowledge is also found elsewhere. THIEME [2000] claims that the following verse attached at the beginning of a supplemental section of the Bṛhad-Āraṇyaka-Upaniṣad would allude to the knowledge given from the teacher to his student:

Bṛhad-Āraṇyaka-Upaniṣad 5,1,1 (=Śatapatha-Bṛāhmaṇa [Mādhyandina] 14,8,1,1)²²
pūrṇām adāḥ pūrṇām idāṃ pūrṇāt pūrṇām údacyate /
pūrṇásya pūrṇām ādāya pūrṇām evāvaśiṣyate //

That there is fullness, this here is fullness, Fullness is drawn up (scooped) from fullness, After taking away the complete fullness, It is fullness that is left. [THIEME 2000: 382]

THIEME [2000: 383] argues that this verse describes the fullness of the knowledge of the Veda inside the teacher and his student, which is "drawn up" to be transmitted from the former to the latter, and still remains full in the teacher. This verse is attached at the beginning of several Upaniṣads in modern editions as a sort of *śānti*, suggesting that it has been regarded to have a close relationship to the learning of the Veda.

Another idea that is associated with the action of pouring water into someone's hands in ancient India is the oath of contract and transfer.²³ SAKAMOTO-GOTO [2008: 58] enumerates the instances of passages in the Pāli Buddhist texts which tell that one should pour water into

²¹ A medieval commentary supports this view. Śrīnivāsa's commentary on JGS 1,12: *idam udakapradāna-rūpeṇa guror vedapradānapratijñānam* "This is the signification of the giving of the Veda by the teacher in the form of the giving water."

²² Cf. Atharvaveda Śaunaka 10,8,29 *pūrṇāt pūrṇām úd acati pūrṇéna sicyate / utó tát adyá vidyāma yátas tát pariṣicyate //*; cf. Paippalāda 16,102,1.

²³ See LÜDERS [1951: 32; 668f.]; GOTO [2008: 91f.] (with bibliography); SAKAMOTO-GOTO [2008: 58].

the other one's hand when he gives or donates something to him, for example:

Jātaka VI 570 (No. 547: Vessantara-Jātaka)²⁴

*sīgham eva kamaṇḍalunā udakaṃ āharitvā udakaṃ hatthe pātetvā bhāriyaṃ
brāhmaṇassa adāsi.*

He (Vessantara), having brought up water with a jar with haste, and having let water fall on the Brahman's hand, gave his wife to him [as a donation].

These kinds of ideas that are related to the fullness and the sacred knowledge, and the manner of donation confirmed by pouring water into one's hand, may have existed behind the ritual action of the teacher's pouring water into the novice's hands at the Upanayana, where the knowledge of the Veda is going to be transmitted from the teacher to the novice.

5 Pouring Water upon the Initiate

In some schools, the teacher's pouring water into the novice's hands at the Upanayana is followed by his sprinkling water upon the novice. The latter ritual action reminds us of another famous ritual action, the *abhiṣeka* “[consecration by] pouring water [upon one's head].” In this section, I will briefly examine whether any element of the *abhiṣeka* is found in the Upanayana.

5.1 Sprinkling Water upon the Novice at the Upanayana

For the teacher's pouring water into the novice's hands at the Upanayana, the following verbs are used:

<i>pūr</i>	“to fill”	JGS; PGS
<i>ā-sic</i>	“to pour”	ĀśvGS; ŚāṅkhGS; KauṣGS; KauśS
<i>ā-nī</i>	“to lead in; to pour”	BhārGS; VādhGS; ĀpGS
<i>ut-srj</i>	“to let flow down”	GGGS; KhGS
<i>ava-kṣar</i>	“to let flow down upon”	ĀśvGS (caus.)
<i>pra-kṣal</i>	“to wash”	VārGS

In addition to pouring water into the novice's hands, the teacher's sprinkling water, probably upon the novice, is found at the Upanayana of several schools, with the following verb:

<i>pra-ukṣ</i>	“to sprinkle”	VādhGS; ĀpGS; VaikhGS
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The following is an example of pattern (3) above. The teacher pours water into the novice's hands, sprinkles water upon him, and seizes his hand:

²⁴ This story has various parallels and translations among the Buddhist texts [KARASHIMA 1998].

Vādhūla-Gr̥hyasūtra (Upanayana)²⁵

athāsyañjalāv apa ānayati gaṇānām tvā ... ivājanīty.

athainam etābhir evādbhiḥ prokṣati adbhyas tvā prokṣāmy oṣadhībhyas tvā prokṣāmi vanaspatibhyas tvā prokṣāmi dyāvāpṛthivībhyāṃ tvā prokṣāmi subhūtāya tvā prokṣāmi brahmavarcasāya tvā prokṣāmīty.

athāsya dakṣiṇena hastena dakṣiṇaṃ hastam gṛhṇāty agniṣ te hastam agrabhīt ... mitras tvam asi dharmeṇāgnir aham ācāryas tavāsau prāṇasya brahmacāry asīty.

Then, he (the teacher) pours water into his (the novice's) hollow of hands, saying, "gaṇānām tvā ... ivājani.²⁶" Then he sprinkles him with the same water, saying, "I sprinkle you for waters. I sprinkle you for herbs. I sprinkle you for trees. I sprinkle you for heaven and earth. I sprinkle you for good beings. I sprinkle you for the splendor of the brahman." Then he (the teacher) seizes his (the novice's) right hand by his right hand, saying, "Agni has seized your hand (agniṣ te hastam agrabhīt). ... You are Mitra by right. I, Agni, am your teacher (mitras tvam asi dharmeṇāgnir aham ācāryas tava), O N.N. You are the prāṇa's student (prāṇasya brahmacāry asi)."

The formulas for sprinkling water in the above passage (*adbhyas tvā prokṣāmi ...*) are the variations of what is found since the Yajurveda (e.g. Taittirīya-Saṃhitā 1,3,8,1,d *adbhyās tvāuṣadhībhyah prokṣāmi* "I sprinkle you for waters, for herbs": a formula for sprinkling a sacrificial animal).

In the next case, the object of sprinkling with water is not clearly indicated:

Āpastamba-Gr̥hyasūtra 4,10,12 (Upanayana) (Mantrapāṭha 2,3,2–12)

udakāñjalim asmā añjalāv ānīyottarayā triḥ prokṣyottarair dakṣiṇe haste gṛhitvā ...

[The teacher,] after having poured a handful water into the hollow of hands for him (the novice), having sprinkled [water] three times with the next [formula in the Mantrapāṭha] (*samudrād ūrmūr mādhmām ...*), having seized his right hand with the next [formulas] (*agniṣ te hástam agrabhīt ...* "Agni has seized your hand. ..."; *mitras tvam asi dharmeṇāgnir ācāryas tava* "You are Mitra by right. Agni is your teacher.") ...

It appears probable that the sprinkling is done upon the novice, since it is done immediately after the teacher's pouring water into the novice's hands and immediately before the former's seizing the latter's hand.²⁷

²⁵ The text is from my preliminary edition of the VādhGS; cf. KAJIHARA [2008–2009].

²⁶ Here the *mantras* are difficult to be identified because of corruption of the manuscripts.

²⁷ OLDENBERG understands that the novice sprinkles water upon himself: "[the teacher] makes him sprinkle himself three times" [1892: 272].

5.2 Sprinkling Water upon the Initiate's Head at the "Initiation" for the Vānaprasthas

There is one more Gṛhyasūtra which prescribes the teacher's "sprinkling" (*pra-ukṣ*) at the Upanayana. It is the Gṛhyasūtra portion of the Vaikhānasa-Smārtasūtra,²⁸ in which the object of sprinkling is not clearly indicated. This text furnishes good material for comparing the teacher's sprinkling water at the Upanayana with the *abhiṣeka*.

In the Upanayana of the Vaikhānasa's Gṛhyasūtra portion, the following line is found:

Vaikhānasa-Smārtasūtra 2,6:25,16 (Upanayana)

śaṃ no devīr iti prokṣya

[The teacher,] having sprinkled [water], saying "śaṃ no devīr," ...

Here it is not indicated what the teacher should sprinkle upon. It seems to be a bundle of grass which has been given to the novice just before the sprinkling [CALAND 1929: 47], or it may have been the novice: it is not certain.

In relation to this unclear prescription, an interesting line is found in the latter part of the same text. The Vaikhānasa-Smārtasūtra is unique in including an "initiation" ritual for the Vānaprasthas (one who has set out to the life in wood, having left his householder life) in its Dharmasūtra portion.²⁹ It is a ritual through which one becomes a Vānaprastha. The procedure of this ritual has many ritual elements in common with the Upanayana through which one becomes a Vedic student, and with the Samāvartana through which one graduates from his studentship, borrowing them from the latter two rituals [FUJII 1995]. In such an "initiation" ritual for the Vānaprasthas, the following line is found:

Vaikhānasa-Smārtasūtra 9,2:123,1 (Vānaprastha)

śaṃ no devīr iti svamūrdhni prokṣya

[The Vānaprastha-to-be,] having sprinkled on his own head, saying "śaṃ no devīr," ...

This line is apparently incorporated from the Upanayana in the same text quoted above. The difference is that in the Vānaprastha ritual the object of sprinkling is explicitly indicated to be the head of the initiate.

The sprinkling water upon the initiate in the Vānaprasthas' "initiation" in the Dharmasūtra of the Vaikhānasas is made closer to the *abhiṣeka* than that in the traditional initiation Upanayana in their Gṛhyasūtra, since the former is specified to be done upon one's head. It seems that the Vaikhānasas incorporated an element of the *abhiṣeka* into the Vānaprasthas' initiation at the time of their Dharmasūtra, utilizing the ritual structure of the Upanayana. This might reflect the expansion of the ritual usage of the *abhiṣeka* in the early Hinduism.

²⁸ The Vaikhānasa-Smārtasūtra is consisted of two parts: the first half is their Gṛhyasūtra, and the latter half is the Dharmasūtra.

²⁹ Cf. CALAND [1929: 197–201]; FUJII [1995]; MORI [2003: 66f.; passim]. An "initiation" ritual for the Saṃnyāsins is also included in the VaikhSmS which is built upon that for the Vānaprasthas (cf. MORI [2003: 67; passim]).

6 Conclusion

The primary purpose of the initiation ritual is twofold: to let the novice declare his intention to become a student, and to let the teacher proclaim that he accepts the novice as his student.

At the Vedic initiation, the ritual agreement between the teacher and the novice was originally expressed through the formulas that are first attested in the late Atharvaveda. The teacher utters the formulas “You are my student” and “I am your teacher” etc., while he seizes the novice’s hand with the formula “Dhātṛ has seized your hand” etc. These Atharvavedic initiation formulas are a variation of the Atharvavedic nuptial formulas. This style of ritual agreement on the teacher-student relationship is retained from the late Atharvaveda, the eleventh book of the Śatapatha-Brāhmaṇa, through the Gṛhyasūtras.

In the Gṛhyasūtras, in which the more extended procedure of the initiation ritual is formulated as the Upanayana, another ritual formula is introduced for the teacher’s seizing the novice’s hand and proclaiming the initiation. The formula in question begins with the famous phrase that is first attested in the Yajurveda: “At the impulse of the god Savitr̥, with the two arms of Aśvins, with the two hands of Pūṣan.” This Yajurvedic phrase is convenient enough to form *mantras* by which the teacher can announce either “I seize [your] hand” or “I initiate you” more straightforwardly than the Atharvavedic formulas. Since this phrase contains the words “with the two hands,” it comes to require the teacher’s seizing the novice’s hand, even if it is used as the formula for the declaration of the initiation by concluding it with the word “I initiate” as is seen in some Gṛhyasūtras.

There would have been another reason why the Yajurvedic formula *devasya tvā savituh* is introduced for the teacher’s seizing the novice’s hand and his declaring the initiation in addition to the Atharvavedic formulas for the same purposes. At the Upanayana in the Gṛhyasūtras, there appears another major ritual element: the teacher’s pouring water from his own hands into the novice’s hands. This ritual action is performed just before the teacher seizes the novice’s hand. It would have been natural that their hands are joined after the teacher pours water from his own hands into the novice’s ones. Once the sequence of the the ritual actions, the teacher’s pouring water into the novice’s hands, his seizing his hand, and his declaring the initiation, is established, the all-round phrase “At the impulse of the god Savitr̥” would have formed a useful *mantra* for this sequence, because it can cover all of these actions at once: the teacher can pour water, seize the novice’s hand, and declare the initiation, with the single formula “At the impulse of the god Savitr̥, with the two arms of Aśvins, with the two hands of Pūṣan, I seize [your] hand / I initiate you.”

Thus, the Atharvavedic formulas for the teacher’s seizing the novice’s hand and initiating him, the Yajurvedic formula for the same ritual actions, and the ritual action of the teacher’s pouring water from his own hands into the novice’s hands, come to be connected to each other in an entangled way at the Vedic initiation in the Gṛhyasūtras.

Abbreviations

ĀgGS = Āgniveśya-Gr̥hyasūtra / ĀpGS = Āpastamba-Gr̥hyasūtra / ĀpMP = Āpastamba-Mantrapāṭha / ĀśvGS = Āśvalāyana-Gr̥hyasūtra / AV = Atharvaveda / BaudhGS = Baudhāyana-Gr̥hyasūtra / BhārGS = Bhāradvāja-Gr̥hyasūtra / Br = Brāhmaṇas / GGS = Gobhila-Gr̥hyasūtra / HGS = Hiranyakeśi-Gr̥hyasūtra / JGS = Jaimini-Gr̥hyasūtra / JUB = Jaiminīya-Upaniṣad-Brāhmaṇa / KāṭhGS = Kāṭhaka-Gr̥hyasūtra / KauṣGS = Kauṣītaka-Gr̥hyasūtra / KauśS = Kauśika-Sūtra / KhGS = Khādīra-Gr̥hyasūtra / MGS = Mānava-Gr̥hyasūtra / PGS = Pāraskara-Gr̥hyasūtra / ŚāṅkhGS = Śāṅkhāyana-Gr̥hyasūtra / SMB = Sāma-Mantra-Brāhmaṇa / VādhGS = Vādhūla-Gr̥hyasūtra / VaikhGS = Vaikhānasa-Gr̥hyasūtra / VaikhSmS = Vaikhānasa-Smārtasūtra / VārGS = Vārāha-Gr̥hyasūtra

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古代インドの入門式における握手儀礼と灌手儀礼

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古代インドの入門式 (Upanayana) はヴェーダ聖典を学習するために師に入門する儀礼である。入門の儀礼は古くアタルヴァヴェーダから言及がみられ、ヴェーダ後期のグリヒヤストラにおいて学派ごとに少しずつ異なる儀軌が詳細に規定されるに至る。本稿はグリヒヤストラの入門式で行われる「師が入門者の手を握る」「師が自らの手から入門者の手へ水を灌ぐ」という二つの儀礼行為について論じる。前者は元来結婚儀礼から取り入れられたもので、入門儀礼の文脈ではアタルヴァヴェーダ新層からみられる。後者はグリヒヤストラ段階で初めて入門儀礼に現れ、「手」という要素を介して前者と複雑に結びつく。

入門式で師が入門者の手を握る際に用いる祭文には、アタルヴァヴェーダ初出の入門儀礼祭文と、ヤジュルヴェーダ初出の文言を利用して入門式用に作られた祭文の二種類がある。多くのグリヒヤストラはこの両方を入門式で用いているが、異なる起源の祭文を併用することで、祭式行為と祭文の間にやや不整合をきたしている。

手を握る行為に二種類の祭文が用いられた背景には二つの事情があったとみられる。ひとつは、師が入門者の手を握り入門者の受け入れを表明するという、入門式の根幹を成す儀礼行為を際立たせるために、アタルヴァヴェーダの祭文に加えて、より直截的な表現を含むヤジュルヴェーダの祭文が導入されたこと、もうひとつは、「師が入門者の手へ水を灌ぐ」という儀礼行為がグリヒヤストラ段階で入門儀礼に導入されたことである。入門者の手に水を灌ぐ儀礼行為はグリヒヤストラより前には遡らず、独自の祭文をもたない。多くのグリヒヤストラでは、手に水を灌ぐ行為と手を握る行為は一連の動作として行われ、そこにヤジュルヴェーダ由来の手を握る祭文が組み込まれた。これらの事情が複合して、グリヒヤストラの入門式では、「手」に関わる祭文として、アタルヴァヴェーダ初出のものとヤジュルヴェーダ由来のもの二種がやや重複する形で用いられることとなった。