

# The Upanayana and the ‘Repeated Upanayana(s)’

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## 1. INTRODUCTION

The ritual by which one becomes a Vedic student (*brahmacārín*) is first referred to in the Atharvaveda.<sup>1</sup> Through the ritual, one becomes a student entitled to learn the sacred knowledge of the Veda from his teacher. In the late Vedic texts (the Gṛhyasūtras and the Dharmasūtras), the initiation ritual Upanayana is treated as a major rite of passage, which the male members of the three upper classes (Brāhmaṇa, Kṣatriya/Rājanya, Vaiśya) should go through in their youth.

On the other hand, we find in the Vedic literature that in some cases the initiation ritual can be undergone more than once in one’s life. The types of such a ‘repeated initiation’ and the occasions for their performance are not uniform. The best-known ‘repeated initiation’ is the Punarupanayana attested in the Dharma texts, but

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<sup>1</sup> AV(Ś) 11.5.3 / AV(P) 16.153.2 (for this verse, see section 2.1 below). In the early Vedic texts, the initiation of the Vedic student is referred to by the verbs *úpa-nī* [Ā] ‘to make someone one’s own student’ (AV+); *úpa-nī* [P] ‘to make someone enter [the *brahmacárya*]’ (ŚB 11+); *úpa-i* ‘to approach [a teacher], i.e., to become his student’ (Br+), ‘to enter [the *brahmacárya*]’ (Br+), ‘to approach a teacher (acc.) for the *brahmacarya* (acc.)’ (JUB 1.42.1). The term *upanayana* for the Vedic student’s initiation ritual is first attested in the Gṛhyasūtras. Besides *upanayana* (< *úpa-nī*), *upāyana* (< *úpa-i*) is also sometimes used for the ritual (BĀU 6.2.7; KāthGS 41.1; MGS 1.22.1; ĀpGS 6.16.4). For the initiation of the Vedic student, see Gonda 1965; 1979; Kane 1974: 268–312; Watase 1993.

there are also some other types of ‘repeated initiation’ mentioned in the Veda. Why and when should an initiation be repeated, and why such a variety is found? In the present paper, I will investigate these questions by examining the initiation and the ‘repeated initiation’ of different types in various strata of the Vedic literature. As we will find below, this investigation will lead to a more fundamental question, that is, what kind of functions the Upanayana served in the Vedic social institutions.

## 2. THE UPANAYANA IN THE TEXTS BEFORE THE GRHYASŪTRAS

### 2.1. The Initiation Ritual in the Atharvaveda

The Atharvaveda includes a hymn of praise to the Vedic student, the so-called *brahmacārín* hymn, in its old stratum. It extols the Vedic student, on a cosmic scale, as a great figure whose activities are compared with those of the sun.<sup>2</sup>

In the hymn, the teacher is said to make the *brahmacārín* his embryo when he initiates him:

*ācāryà upanáyamāno brahmacārīṇaṃ kṛṇute gárbham antáḥ |*  
*táṃ rátrīs tísrá udáre bibharti táṃ jātáṃ dráṣṭum abhisámnyanti devāḥ ||*  
 (AV[Ś] 11.5.3; AV[P] 16.153.2)

The teacher, initiating [him as his own Vedic student], makes the *brahmacārín* an embryo within. He bears him in his womb for three nights. The gods gather to see him when he has been born.

This verse depicts the process of the initiate’s being reborn from his teacher as a new figure fit for the *bráhmaṇ* after a sort of consecration period (three nights in this case). The idea of the student’s rebirth from his teacher after a certain period at the time of his initiation is to be found also in the post-Atharvavedic texts, as we will see below.

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<sup>2</sup> AV(Ś) 11.5; AV(P) 16.153–155. For this hymn, see Kajihara 1995.

In this hymn, the *brahmacārín* (1) knows the *bráhman* and protects the knowledge of the *bráhman*, (2) serves his teacher, (3) is closely connected with fire, the sun and the heat/asceticism (*tápas*) through the firewood, and (4) is characterized by his girdle (*mékhalā*), hide and mendicancy. In addition to the above direct reference to the initiation, many of his attributes and activities mentioned in this hymn are later found incorporated in the Upanayana of the Gṛhyasūtras as ritual elements.<sup>3</sup>

Besides this hymn, the Atharvaveda also contains throughout its strata several *mantras* which appear to be concerned, directly or indirectly, with the *brahmacārín* rituals including the Upanayana.<sup>4</sup>

## 2.2. The Initiation Ritual in the Brāhmaṇas

It is in the Brāhmaṇa texts that we first find a more or less coherent procedure of the ritual of the Vedic student's initiation. Two of the Yajurvedic Brāhmaṇas preserve comparatively long passages on ritual procedures of the initiation, in a supplementary book of the Brāhmaṇa of the Vājasaneyins (ŚB 11.5.4), and in a fragment of the Brāhmaṇa of the Kaṭhas (KaṭhB[u]).<sup>5</sup>

<sup>3</sup> AV(Ś) 11.5.4 / AV(P) 16.153.4 (*mékhalā*; cf. AV[Ś] 6.133 / AV[P] 5.33); AV(Ś) 11.5.6 / AV(P) 16.153.6 (hide); AV(Ś) 11.5.4, 6, 9, 13 / AV(P) 16.153.4, 6, 8; 16.154.4 (firewood; cf. AV 19.64); AV(Ś) 11.5.9 / AV(P) 16.153.8 (mendicancy; cf. AV[Ś] 6.133.3 / AV[P] 5.33.3).

<sup>4</sup> AV(Ś) 2.13 / AV(P) 15.5–6 (the ritual formulas for putting on a new garment, stepping on a stone, taking away the old garment, wishing for a long life. For this hymn, see Kajihara 2004); AV(P) 20.41.7, 44.1, 48.9, 49.1–3 [20.46.1, 52.9, 53.1–3 in the Orissa mss.] (the formulas for calling for the *brahmacārins*, seizing the initiate's hand, admitting him as his own student, entrusting him to the god Savitr. For these formulas in AV[P] 20, see Kajihara 2011; cf. 2014); cf. AV(Ś) 6.133 / AV(P) 5.33 (*mékhalā*); AV(Ś) 6.108 / AV(P) 19.17 (wishing for *medhā* 'intellectual power'); AV(Ś) 19.64 (putting firewood into the fire).

<sup>5</sup> The Kaṭhas are supposed to have had, in addition to the *Kāṭhakaśaṃhitā* which includes Brāhmaṇa-prose portions, a separate *Kāṭhabrāhmaṇa*, which has been lost but for some fragments; see Renou 1947: 144–146, 174, 177; Tsuji 1970: 52, 154 (notes 488–490); Witzel 2004: xi–xiv. For the text of the *Kāṭhabrāhmaṇa* fragments, see Schroeder 1898; Caland 1920; Sūryakānta 1943; Rosenfield 2004; cf. Witzel 1977; 1979; 1980 (*Kāṭhasīkṣā-Upaniṣad*); 2004

It appears that, by the time of these Brāhmaṇa passages, the initiation came to include a series of ritual actions, and became an elaborate ritual close to the Upanayana in the Gṛhyasūtras, though it is quite possible that the extant Upanayana passages in the Brāhmaṇas may not cover all of the ritual at that time. The main procedures of the ritual presupposed in these Brāhmaṇas are:<sup>6</sup>

- 1) the student declares his entering the *brahmacārya*
- 2) the teacher asks his name
- 3) the teacher seizes his hand and admits him as his student
- 4) the teacher utters the *vyāhṛtis*
- 5) the teacher entrusts him to the deities
- 6) he gives him instructions on the student's life<sup>7</sup>
- 7) he teaches him the Sāvitrī verse.<sup>8</sup>

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(*Kaṭha-Āraṇyaka*). The fragment of the *Kaṭhabrāhmaṇa* on the Upanayana is called *Upanayanabrāhmaṇa* (KaṭhB[u]; henceforth referred to by the pages and lines of the Sūryakānta's edition).

<sup>6</sup> The major topics occur in the following places:

<u>Major topics</u>	<u>ŚB</u>	<u>KaṭhB(u)</u>
The student's entering the <i>brahmacārya</i>	11.5.4.1	47.1
The teacher's asking his name	11.5.4.1	47.2
The teacher's seizing his hand	11.5.4.2	
The teacher's admitting him as his student	11.5.4.2	
The teacher's uttering the <i>vyāhṛtis</i>		47.3
The teacher's entrusting him to the deities	11.5.4.3–4	48.1
The teacher's giving him instructions	11.5.4.5	49.5
The teacher's teaching him the Sāvitrī	11.5.4.6–15	50.10
Discussion on intercourse and honey	11.5.4.16–18	

<sup>7</sup> 'You are a *brahmacārīn*' (*brahmacāry āsi*) (ŚB, KaṭhB[u]);  
 'Drink water' (*apò 'śāna*) (ŚB [twice], KaṭhB[u]);  
 'Do your work' (*kārma kuru*) (ŚB, KaṭhB[u]);  
 'Put firewood [into the fire]' (*samīdham ādhehi*) (ŚB);  
 'Do not sleep [in the daytime]' (ŚB: *mā susupthās*; KaṭhB[u]: *dīvā mā susupsīs*);  
 'Restrain speech' (*vācam yaccha*) (KaṭhB[u]).

<sup>8</sup> The Sāvitrī ('a verse dedicated to the god Savitṛ') is a verse regarded as particularly sacred. It is usually RV 3.62.10, which is also called Gāyatrī after its meter; cf. JUB 4.28; *Gāyatrībrāhmaṇa* (one of the *Kaṭhabrāhmaṇa* fragments; see Sūryakānta 1943: 118ff.). Though Sāvitrīs of other meters are also occasionally mentioned, that in the *gāyatrī* meter is regarded as the best; see ŚB 11.5.4.13, 14.8.15.8; BĀU 5.14.5; cf. TĀ 2.11.8. The lesson of the Sāvitrī at the

The old idea that the *brahmacārín* is born again at the time of initiation after a period of pregnancy is found also in these Brāhmaṇas, especially in connection with the teaching of the Sāvitrī. The teacher is said to generate the newly-initiated student from his mouth.<sup>9</sup> The *brahmacārín* is said to be born from his teacher, together with the Sāvitrī, after a year or a period considered identical to a year (for example after three nights, as in the Atharvavedic *brahmacārín* hymn).<sup>10</sup>

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initiation is first referred to in the Brāhmaṇas on the Upanayana without quoting nor specifying the text of the verse (ŚB 11.5.4.6–15; KaṭhB[u] 50.10–52.6) (ŚB 11.5.4.13 specifies that the Sāvitrī's meter should be *gāyatrī*). The Sāvitrī lesson at the Upanayana is prescribed in the Gṛhyasūtras of all the schools. Some mention the Sāvitrīs in three different meters for the three upper classes respectively (*gāyatrī*, *triṣṭubh*, *jagatī*); see ŚGS 2.5.4ff.; KauṣGS 2.3.2ff.; VārGS 5.26 (with the *pratīkas* of three verses); PGS 2.3.7–10; BDhS 1.2.3.11; cf. MGS 1.22.13, 1.2.3; ĀśvGS 1.22.29 (a Sāvitrī in *anuṣṭubh*; see footnote 27 below); see also Oldenberg's notes on his translation of ŚGS 2.2.1 (on the age of initiation and the meters), 2.5.4–6, 2.7.10 (Oldenberg 1886: 59, 66, 70); Mookerji 1947: 182f.; Kane 1974: 302–304. For the Sāvitrī in various traditions, see Kajihara, forthcoming 2. For the Upanayana and the Sāvitrī, cf. Falk 1988.

<sup>9</sup> ŚB 11.5.4.17; cf. 11.5.4.6–11, 12, 14.

<sup>10</sup> KaṭhB(u) 50.10 *sá vā eṣá brahmacārī sāvitrīyá sahá prájāyate. tād āhuḥ. saṃvatsaré 'nūcyá. saṃvatsaré vái rétāmsi siktāni prájāyanta ity.* 'This *brahmacārín* is born together with the Sāvitrī. They say about it: "[The Sāvitrī] should be taught after a year. The emitted semens are born after a year"; cf. ŚB 11.5.4.6 (teaching the Sāvitrī to the initiate after a year is equal to putting speech in a newborn who is born after a year); 11.5.4.7–11; ŚB 11.5.4.12 *tād āpi ślókam gāyanti | ācāryò garbhī bhavati hástam ādhāya dáksīnam, tṛtīyasyām sá jāyate sāvitrīyá sahá brāhmaṇá iti.* 'On this, they also sing a *śloka*: "The teacher, having laid his right hand, becomes pregnant. On the third [night], he (the initiate) is born as a Brāhmaṇá together with the Sāvitrī". As for the pregnancy or preparation period before the Sāvitrī lesson, these Brāhmaṇas mention various lengths, which they identify with a year: a year (ŚB, KaṭhB), 6 months (ŚB), 24 days (ŚB), 12 days (ŚB, KaṭhB), 6 days (ŚB), and 3 days (ŚB, KaṭhB). The KaṭhB concludes that one should teach the Sāvitrī after 3 nights (50.12), while the ŚB rejects the *śloka* of the Sāvitrī lesson on the third night (see above) and finally prescribes that the lesson should be on the same day (11.5.4.12).

### 3. THE UPANAYANA IN THE GR̥HYASŪTRAS AND THE DHARMASŪTRAS

All the Gr̥hyasūtras and the Dharmasūtras give prescriptions on the Upanayana.<sup>11</sup> The Gr̥hyasūtras contain detailed descriptions of the ritual procedure of the Upanayana of their own schools. Among the Gr̥hyasūtras, those of the Kāṭhas and the Vājasaneyins, whose Brāhmaṇas preserve passages on the Upanayana (see section 2.2), furnish useful hints as to how the ritual developed, being based on the prescriptions in their Brāhmaṇas, adding to them various ritual actions and rules. In the case of the Vājasaneyins, the Upanayana in their Gr̥hyasūtra (PGS) corresponds to that in their Brāhmaṇa (ŚB 11.5.4) roughly as follows:

PGS	Prescribed actions/topics	ŚB
2.2.1–5	Age for initiation; preparation	
2.2.6	The initiate announces his entering the <i>brahmacarya</i>	11.5.4.1
2.2.7	Giving him a new garment	
2.2.8–10	Binding a girdle on him	
2.2.11–13	Giving him a staff	
2.2.14	Filling his hand with water (cf. Kajihara 2014)	
2.2.15	Letting him look at the sun	
2.2.16	Touching his heart	
2.2.17–18	Asking his name	11.5.4.1
2.2.17	Seizing his right hand	11.5.4.2
2.2.19–20	Admitting him as a student	11.5.4.2
2.2.21	Entrusting him to the deities	11.5.4.3–4
2.3.1–2	Stepping around the fire; offering oblation	
2.3.2	Giving him instructions on the student's life	11.5.4.5
2.3.3–10	Teaching him the Sāvitrī	11.5.4.6–15
2.4.1–8	Putting firewood into the fire	
2.5.1–8	Mendicancy	
2.5.9–43	Other rules	cf. 11.5.4.18

<sup>11</sup> ĀśvGS 1.19–22; ŚGS 2.1–6; KauṣGS 2.1–3; GGS 2.10; KhGS 2.4; JGS 1.12; KāṭhGS 41; MGS 1.22; VārGS 5; BGS 2.5; BhārGS 1.1–10; ĀpGS 4.10–11; HGS 1.1.1–1.2.8; ĀgGS 1.1.1–4; VaiGS 2.3–8; PGS 2.2–5; KauśS 55–57; ĀpDhS 1.1.1ff.; BDhS 1.2.3; GauDhS 1; VāsDhS 11.49ff.

As for the first lesson of the Sāvitrī, half of the Gṛhyasūtras retain the old custom of the initiate's passing a certain period before the lesson as stated in the Brāhmaṇas.<sup>12</sup>

The most significant feature of the Upanayana in the Gṛhyasūtras and the Dharma texts is that it is treated as a rite of passage to be performed at a specific point in one's life.<sup>13</sup> According to them, the boys of the three upper classes should undergo the ritual in their childhood: the Brāhmaṇas generally at the age of seven or eight, the Kṣatriyas at eleven, and the Vaiśyas at twelve.<sup>14</sup> Especially in the Dharmasūtras, the Upanayana is regarded as the crucial ritual by which one is initiated into the status of a member of the three upper classes. As such, the ritual was allowed only to the youth of those classes, so that it functioned as a device to differentiate the three upper classes from the class that was excluded from it (Śūdra). Those who have the privilege of performing the Upanayana are called *dvijas* 'those who have two births' after the old idea of being reborn at the initiation.<sup>15</sup>

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<sup>12</sup> ŚGS (1 year / 3 nights / immediately); KauṣGS (do.); JGS (3 nights / immediately); MGS (3 nights / 2 nights / 1 night / 1 year / 12 days / 6 days / 3 days / immediately); BGS (the *sāvitravrata* before the Sāvitrī lesson); BhārGS (1 year / 12 nights / 3 nights / immediately); HGS (3 days / immediately); ĀgGS (3 days / immediately); PGS (1 year / 6 months / 24 days / 12 days / 6 days / 3 days / immediately). Some prescribe also a certain period of *vrata* after the Upanayana: ĀśvGS (3 days / 12 days / 1 year); GGS (3 days); KhGS (3 days); JGS (3 nights); VārGS (12 days / 6 days); BGS (3 days / 3 nights); BhārGS (3 nights); ĀpGS (3 days); HGS (3 days); ĀgGS (3 days); cf. KāthGS 41.23; VaiGS 2.7. Some mention the initiate's keeping standing for the rest of the day: ĀśvGS, GGS, KhGS, KāthGS, PGS (*ity eke*).

<sup>13</sup> Before the Gṛhyasūtras, few mentions are found as to the age for one's first initiation. The *brahmacārīn* hymn of the Atharvaveda describes the Vedic student as having a long beard and pouring semen, which imply his maturity (AV[Ś] 11.5.6, 12; AV[P] 16.153.6, 154.2). In ChU 6.1.2, Śvetaketu Āruṇeya is said to have been initiated at the age of twelve.

<sup>14</sup> Mookerji 1947: 174f.; Kane 1974: 274–276; cf. Oldenberg 1886: 59 (on the correspondence between the ages of initiation of the three upper classes and the number of syllables in the meters *gāyatrī*, *triṣṭubh* and *jagatī* 'which are so very frequently stated to correspond to the three castes').

<sup>15</sup> VaiGS 6.7 *dvitīyajanmany ācāryaḥ pitā sāvitrī mātā. dvābhyāṃ janma-bhyāṃ dvijo bhavati*. 'At the second birth, the teacher is his father, and the

The initiation ritual in the Atharvaveda and the Brāhmaṇas was not described as a ritual to be performed at a specific age; still, as seen above, it was a crucial epoch-making ritual in one's life, by which he was reborn as a new figure fit for the *brāhman*. This aspect of the initiation ritual in those older texts continues into the Upanayana as a rite of passage in the Sūtra texts.

#### 4. THE INITIATION REPEATED FOR FURTHER LEARNING

##### 4.1. The Initiation Ritual in the Upaniṣads

On the other hand, some late Brāhmaṇas and the Upaniṣads occasionally mention a particular type of initiation ritual that is some-

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Sāvitrī is his mother. He becomes a *dvija* through the two births.' Cf. BDhS 1.11.21.14 (*dvijanman-*); GauDhS 1.1.9 (1.8) (*dvitīya- janman-*); VāsDhS 2.2 (*dvijāti-*); Manu 2.68 (*dvijāti-*); 2.169–170 (three births of *dvija*); YSm 1.10 (*dvija-*); 39 (*dvija-*); cf. also BDhS 1.2.3.6; ĀpDhS 1.1.1.16–18; VāsDhS 2.3; Manu 2.146–148. The word *dvijā-* is first attested in a late stratum of the Atharvaveda (AV[Ś] 19.71.1). The words *dvijānman-* and *dvijā-* appear in the Ṛgveda referring to Agni etc. (RV 1.60.1, 140.2, 149.4f.; 6.50.2; 10.61.19). Since the Brāhmaṇas onward, the sacrificer (*yajamāna*) of *soma* rituals is said to become an embryo at the consecration called *dīkṣā* and be reborn at the ritual. It is principally this rebirth at the *soma* rituals that is discussed as the second birth of a man in the Brāhmaṇas and Upaniṣads; for example, JB 1.259 *dvir ha vai yajamāno jāyate. mithunād anyaj jāyate yajñād anyat*. 'The sacrificer is born two times. On one hand, from copulation, and on the other hand, from ritual'; cf. ŚB 11.2.1.1 (cf. ŚB[K] 3.2.4.2) (a man is born three times, first from his mother and father, then when he performs ritual, and then when he dies); JUB 3.8.9 (a man is born three times: from his father, mother and ritual); cf. JUB 3.8.10–3.9.7; 3.11 (three births and deaths); see also Ikari 1989. Some editions and manuscripts of the *Carakasamhitā* mention the third birth of physicians on their completing medical training, in CS Cikitsāsthāna 1.4.52 (*vidyāsamāptau bhīṣajās ṛtīyā jātir ucyate*), 1.4.51 (*trijāti-*), 1.4.53 (*trija-*), while the vulgate edition by Trikamji reads *dvitīyā jātir, dvijāti-, dvija-* respectively; cf. Yano 1988: 235; Scharfe 2002: 262f. According to Dr. Philipp Maas, the readings *dvitīya-* etc. appear to be of archetypal origin and therefore they represent most probably an earlier stage of transmission of the CS than the readings *ṛtīya-* etc. (personal communication, Sep. 2011. I hereby thank him for checking the mss. of the CS for me). For the initiation of medical students, see SuśS 1.2; CS Vimānasthāna 8.9ff.; also Mookerji 1947: 345f.; Gonda 1965: 321f.; cf. Preisendanz 2007.

what different from the Upanayana discussed above. It is an initiation performed by learned and mature scholars. Unlike the Upanayana developed since the Atharvaveda through the Brāhmaṇas to the Gṛhyasūtras and the Dharma texts as a rite of passage, this particular type of initiation mentioned in the late Brāhmaṇas and the Upaniṣads is not one's first initiation performed at a specific point in his life.

This type of initiation is found in the context of stories related to the introduction of new and often esoteric rituals and ritual speculations told in those texts. The most typical pattern is that, when a scholar hears about a novel doctrine which he does not know, he goes to someone who knows it and asks for initiation so that he can learn it from him. A similar pattern is found at the end of some theological debates: the loser asks the winner to make him his pupil and teach him. One of the earliest mentions of this type of initiation is found in the tenth book of the *Śatapathabrāhmaṇa*.<sup>16</sup>

In the stories of these patterns, those who ask for initiation are often famous scholars, or sometimes even gods. They are not very young boys but grown-ups, who have already acquired standard knowledge of the Veda. In other words, this type of initiation found in the Upaniṣads is obviously not one's first initiation in his life, but is a repeated one.<sup>17</sup>

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<sup>16</sup> ŚB 10.6.1.2–3: the scholars who were discussing the *vaiśvānarā* did not reach a solid conclusion and decided to ask Aśvapati Kaikeya for teaching; they went to him with firewood in hand and asked for initiation, saying 'we shall approach you; i.e., become your pupils (*úpa tvāyāma*)' (cf. footnote 20). For this type of initiation found in the late Brāhmaṇas and the Upaniṣads, cf. Watase 1993: 79–89; Scharfe 2002: 297; Kajihara 2003a: 5–9; Kajihara, in press; Kajihara, forthcoming 1; cf. also Heesterman 1968.

<sup>17</sup> Only few Upaniṣads mention one's first initiation. Śvetaketu Āruṇeya is said to be initiated at the age of twelve in ChU 6.1.2 (without a description of the initiation ritual). The initiation of Satyakāma Jābāla by Hāridrumata Gautama, told in ChU 4.4, may be the former's first initiation. There, the following procedure is described:

1) Satyakāma announces his entering the *brahmacarya*, saying 'I shall live the *brahmacarya* at your place (*brahmacaryam bhagavati vatsyāmi*)';

This type of initiation, which I shall call ‘the scholars’ initiation’, could be repeated as many times as needed, whenever one encountered a novel doctrine to learn.<sup>18</sup> Such a doctrine is often introduced as what has been unknown to the traditional Vedic teachers. Probably in relation to this, the people who play the role of the teacher in this kind of stories are not always limited to the Brāhmaṇas who traditionally monopolized the sacred knowledge; sometimes Kṣatriyas or other people teach the scholars.<sup>19</sup>

The ritual procedure of ‘scholars’ [repeated] initiation’ is described as being much simpler than that depicted in the Brāhmaṇas on the Upanayana discussed above (section 2.2). Bringing firewood in hand and/or asking for initiation by words are often the only ritual elements. The following is an overview of the initiation procedure:

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- 2) he asks Gautama for initiation, saying ‘I would like to approach you (i.e., become your pupil) (*upeyāṃ bhagavantam*)’;
  - 3) the latter asks his *gotra*;
  - 4) Satyakāma brings firewood.

It is, however, not the traditional Veda but an esoteric teaching on the *brahman* that Satyakāma learns after this initiation, first from a bull, then fire, a goose, a Madgu bird, and finally from his teacher. This story uses the common motif of the typical Upaniṣadic initiation stories, in which one is said to learn a brand-new teaching from a non-traditional teacher after an initiation.

<sup>18</sup> It is said that Indra approached Prajāpati with firewood in hand (for this ritual action, see below) in order to learn four times in total in ChU 8.7.2ff. Āruṇi (Gautama) asked several teachers for initiation: ŚB 11.4.1.9 (Svaidāyana); KauṣU 1.1 (Citra Gārgyāyaṇi); BĀU 6.2.7 (Pravāhaṇa Jaivali); cf. ChU 5.11 (cf. ŚB 10.6.1); JUB 1.42.1 (Vāsiṣṭha Caikitāneya).

<sup>19</sup> ChU 5.11.7 (King Aśvapati teaches Brāhmaṇa scholars; however, without initiating (*anupanīya*) them; cf. ŚB 10.6.1.2); cf. the non-human teachers of Satyakāma Jābāla in ChU 4.4 (see footnote 17). As to the Kṣatriyas’ teaching the Brāhmaṇas, see BĀU 2.1.15; KauṣU 4.18; cf. ChU 5.11.7; BĀU 6.2.7–8; ChU 5.3.6–7; JB 1.22; ChāgU 3. In ŚB 11.4.1.9, a teaching is given without initiation though the teacher is a Brāhmaṇa; cf. ŚB 11.4.2.20. For the background of the Kṣatriya-teaches-Brāhmaṇa stories in the Upaniṣads, see Bodewitz 1973: 215ff.; Watase 1993: 87f.; Bronkhorst 2007: 112–135; cf. Witzel 1987; Sakamoto-Gotō 2000; 2001.

- 1) Bringing firewood + Asking for initiation:  
ŚB 10.6.1.2, 11.4.1.9, 11.5.3.13; GB 1.1.32, 1.2.13, 1.3.8;  
KauṣU 1.1, 4.18; cf. ChU 4.4<sup>20</sup>
- 2) Asking for initiation:  
ŚB 11.4.2.20, 14.1.1.21; GB 1.1.32, 1.3.14; BĀU 2.1.14, 6.2.7;  
ChāgU 3<sup>21</sup>
- 3) Bringing firewood:  
ChU 5.11.7, 8.7.2ff.; PraśU 1.1; MuU 1.2.12<sup>22</sup>

<sup>20</sup> ŚB 10.6.1.2: Aruṇa Aupaveśi, Satyayajña Pauluṣi, Mahāśāla Jābāla, Buḍila Āśvatarāśvi, Indradyumna Bhāllaveya and Jana Śārkarākṣya ask Aśvapati Kaikeya for initiation with firewood in hand (*samītpāṇi-*) in order to learn the *vaiśvānarā*, saying '*ūpa tvāyāma*' (cf. ChU 5.11.7; see footnote 22); ŚB 11.4.1.9: Uddālaka Āruṇi asks Svaidāyana for initiation with firewood in hand (*samītpāṇi-*) to learn the answer to the questions the latter asked, saying '*ūpa tvāyāni*'; ŚB 11.5.3.13: Śauceya Prācīnayogya asks Uddālaka Āruṇi for initiation, showing firewood, saying '*imāni samītkāṣṭhāny upāyāni bhāgavantam*', and the latter utters the *vyāhṛtis* to him; GB 1.1.32: Maitreya asks Maudgalya for initiation with firewood in hand (*samītpāṇi-*), saying '*tvām upaiṣyāmi śāntim kariṣyāmi*'; GB 1.2.13, 1.3.8 (*samītpāṇi-*) '*upāyāmo bhavantam*'; KauṣU 1.1: Āruṇi (Gautama) asks Citra Gārgyāyaṇi for initiation with firewood in hand (*samītpāṇi-*) to learn the so-called *devayāna/pitṛyāna* theory etc., saying '*upāyāni*'; KauṣU 4.18: Gārgya Bālāki asks Ajātaśatru Kāśya for initiation with firewood in hand (*samītpāṇi-*) to learn the *brahman*, saying '*upāyāni*' (cf. BĀU 2.1.14; see footnote 21). For ChU 4.4, see footnote 17.

<sup>21</sup> ŚB 11.4.2.20: Śaulbāyana asks Ayasthūṇa for initiation, saying '*ūpa tvāyāni*', in order to learn a teaching on *srucis*; ŚB 14.1.1.21: the Aśvins ask Dadhyaṅc for initiation, saying '*ūpa tvāyāva*', to learn the replacement of the head of ritual (in relation to the cryptic Pravargya); GB 1.1.32: '*upāyāmi tv eva bhavantam*'; 1.3.14: '*upāyāmi tv eva bhavantam*'; BĀU 2.1.14: Dṛptabālāki Gārgya asks Ajātaśatru Kāśya for initiation, saying '*ūpa tvāyāni*', to learn the *brahman* (cf. KauṣU 4.18; see footnote 20); BĀU 6.2.7: Gautama (Āruṇi) asks Pravāhaṇa Jaivali for initiation, saying '*upaimy ahaṃ bhavantam*', to learn the so-called *pañcāgnividyā* and the *devayāna/pitṛyāna* theory (cf. ChU 5.3); ChāgU 3: the Ṛṣis ask Kavaṣa Ailūṣa for initiation, saying '*ūpa no nayasva*', but are refused with the answer '*na hottamān adhama upanetā*'.

<sup>22</sup> ChU 5.11.7: Prācīnaśāla Aupamanyava, Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Śārkarākṣya, Buḍila Āśvatarāśvi and Uddālaka Āruṇi ask Aśvapati Kaikeya for initiation with firewood in hand (*samītpāṇi-*) in order to learn the *ātman vaiśvānara* (cf. ŚB 10.6.1.2; see footnote 20); ChU 8.7.2ff.: Indra and Virocana ask Prajāpati for initiation with firewood in hand (*samītpāṇi-*) to learn the *ātman* (Indra returns to Prajāpati three more times with firewood in hand to learn further); PraśU 1.1: Sukeśan Bhāradvāja, Śaibya Satyakāma,

The firewood is a part of the indispensable belongings that characterize the Vedic student, one of whose principal duties is to take care of fires, as found since the Atharvaveda (see section 2.1). In the initiation ritual in the passages listed here, one's bringing firewood must have symbolized his becoming a student.

In the initiation ritual in these Upaniṣadic passages, neither the old idea of the student's rebirth from his teacher found since the Atharvaveda, nor the Sāvitrī lesson mentioned in the Brāhmaṇas, are referred to. Still, we can find in those passages some trace of the old idea of the teacher's 'pregnancy' period as the preparation time before the initiation. Some of those passages mention that the initiate passes a certain period staying under his teacher after the initiation.<sup>23</sup> The custom of passing a certain period before learning is inherited by the prescriptions of the *vedavratas* in the Gṛhyasūtras, which I will discuss next.

#### 4.2. The Initiation Ritual in the Gṛhyasūtras' *vedavratas*

The Gṛhyasūtras prescribe a series of rituals and observances pertaining to the Vedic student and the Veda learning, such as the Upanayana, the Upākaraṇa (the annual ceremony for the opening of each study term), the Utsarga (the annual ceremony for the end of each study term), the *vedavratas* (various *vratas* 'vows' for the Veda learning),<sup>24</sup> the Godāna (the ritual of shaving hair and beard),<sup>25</sup> and the Samāvartana (the ceremony of graduation and returning home).

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Sauryāyaṇin Gārgya, Kauśalya Āśvalāyana, Bhārgava Vaidarbhi and Kabandhin Kātyāyana ask Pippalāda for initiation with firewood in hand (*samitpāṇi-*); MuU 1.2.12: a Brāhmaṇa goes to a *guru* with firewood in hand (*samitpāṇi-*).

<sup>23</sup> ChU 8.7.2–8.11.3; PraśU 1.1; ChāgU 5; cf. ŚB 14.1.1.27–28; ChU 4.4; ŚB 11.4.2.20; cf. AiĀ 5.3.3; ŚĀ 8.11; JB 3.152.

<sup>24</sup> For the *vedavratas*, see Kane 1974: 370–373; Gonda 1980: 462–467; Gopal 1983: 306–310; Scharfe 2002: 217–219; Kajihara 2005.

<sup>25</sup> The Godāna is prescribed to be performed when the student is around 16 years old. In many schools, it is incorporated into the learning curriculum, representing one of the *vedavratas* (GGS 3.1; KhGS 2.5; JGS 1.18; KauṣGS 2.7.15; KāthGS 44.1; MGS 1.21.13; VārGS 9.1; BGS 3.2.4, 52ff.; cf. ĀśvGS

In addition to the regular Upanayana which all the Gr̥hyasūtras prescribe, some Gr̥hyasūtras mention another initiation to be performed for entering the *vedavratas*. This additional initiation is principally a repetition of the regular Upanayana with abbreviated procedures. Some of those Gr̥hyasūtras prescribe the repetition of initiation separately at the *vedavrata*: ŚGS 2.11.1ff.; KauṣGS 2.7.1–4; GGS 3.1.1, 10ff.; KhGS 2.5.1, 6ff.; JGS 1.18:16.9ff.; MGS 1.23.24; VārGS 6.2; cf. KāṭhGS 43.1–2.<sup>26</sup> In some other

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1.18.9; BhārGS 1.10:10.11ff.; ĀpGS 6.16.13f.; HGS 2.1.6.19; ĀgGS 2.2.5: 54.14ff.; cf. also PGS 2.1.25); cf. Oldenberg 1892: 69; Gonda 1965: 351f.; Parpola 1968: 69ff.; Kane 1974: 370ff.; Date 1990; Kajihara 2005.

<sup>26</sup> ŚGS 2.11.1ff.; KauṣGS 2.7.1–4 (Vratādeśana) *atha vratādeśanam. tasyopayanayanaena kalpo vyākhyāto. na sāvitṛm anvāha. daṇḍapradānāntam ity ek[e]*. 'Now, the instruction of the *vratas*. Its proceedings have been explained by the Upanayana. [In this case, the teacher] does not teach the Sāvitrī. Some people say, "[The procedure] ends with handing over the staff". Cf. Oldenberg 1886: 78ff., also 8f.

GGs 3.1.1, 10ff. (Godāna) *athātaḥ ṣoḍaśe varṣe godānam | ... upanayanaenaivopayanayanaṃ vyākhyātam | na tv ihāhataṃ vāso niyuktam | nālankārah | nācariṣyantam saṃvatsaram upanayet |* 'Now, after this, in the sixteenth year, the Godāna. ... The initiation [for this] has been explained by the Upanayana itself. In this case, however, a new garment is not used. The adornment is not [used]. One should not initiate one who is not going to carry out [the *vrata*] for a year.' Cf. Oldenberg 1892: 69; Parpola 1968: 69ff.

KhGS 2.5.1, 6ff. (Godāna) *godāne caulavatkālpaḥ | ... | uktam upanayanam | nācariṣyantam saṃvatsaram | aniyuktam tv ahatam | tathālankārah |* 'At the Godāna, a procedure similar to the Caula (the ritual of arranging hair) [is followed]. ... The initiation has been explained [by the Upanayana]. [One should] not [initiate] one who is not going to carry out [the *vrata*] for a year. A new [garment] is not used. Nor adornment'; cf. Parpola 1968: 69ff.

JGS 1.18:16.9ff. (Godāna) *ṣoḍaśe godānakaraṇam. tat keśāntakaraṇam ity ācakṣate. cauḍakaraṇena mantrā vyākhyātā. upanayanena vratādeśanaṃ. na tv iha niyuktam ahatam vāsaḥ.* 'In the sixteenth [year], the Godāna ritual. People call it Keśāntakaraṇa (cutting off the hair). The *mantras* have been explained by the Cauḍakaraṇa. The instruction of the *vrata* [has been explained] by the Upanayana. But, in this case, a new garment is not used'; cf. Parpola 1968: 69ff.

MGS 1.23.24 (the *dīkṣā* for learning) *traividyaṃ upanayanena vyākhyātam.* 'The Traividya (the *vrata* related with the three Vedas) has been explained by the Upanayana.' For the *traividyaṃ*, cf. MŚS 4.7.8; KāṭhGS 42; VārGS 7.16; Gonda 1965: 321, 329f.; Witzel 1977: 152f.

VārGS 6.2 (Vratādeśa) *upanayanena vratādeśā vyākhyātāḥ.* 'The instructions of the *vratas* have been explained by the Upanayana.'

Gr̥hyasūtras, the prescription of the Upanayana itself includes the rules for repeating it: ĀśvGS 1.22.22ff.; HGS 1.2.6.6–6; ĀgGS 1.1.3:9.20; KauśS 55.4–6.<sup>27</sup>

The initiation ritual for the *vedavratas* is a ‘repeated initiation’ performed in order to learn new (and often esoteric) parts of the Veda. As such, it serves the same function as the initiation ritual found in the Upaniṣads discussed in section 4.1. In the initiation

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Cf. KāthGS 43.1–2 (Cāturhauṭṛka) *athātaś cāturhauṭṛkam. brahmacāri-kalpena vratam upaiti*. ‘Now, then, the Cāturhauṭṛka (the *vrata* related with the *caturhotṛ*). One enters the *vrata* by the way of the *brahmacārins*.’

Cf. Kane 1974: 392f.; 1973: 98f.; Gonda 1965: 320. For the Godāna as a *vedavrata*, see footnote 25.

<sup>27</sup> The ĀśvGS includes, at the end of the Upanayana (1.19–22), a rite of finishing lessons (Anupravacanīya; 1.22.12–19), the rite of wishing for intellectual power (Medhājanana; 1.22.20–21), and the instruction of the *vratas* which reads as follows: ĀśvGS 1.22.22ff. *etena vāpanādiparidānāntaṃ vratādeśanaṃ vyākhyātam | ity anupetaṃ pūrvasya | athopetaṃ pūrvasya | kṛtākṛtaṃ keśavapanam | medhājananam ca | aniruktaṃ paridānam | kālaś ca | tat savitur vṛṇīmahe iti sāvitṛm* | ‘By this, the instruction of the *vratas*, beginning with the shaving and ending with the entrusting [to the deities], has been explained. Thus is for one who has not been initiated before. Then, for one who has been initiated before. The shaving of the hair [may be] done or not done. So is the Medhājanana. The entrusting [to the deities] is not clearly mentioned. Nor the time [for the ritual]. [He teaches the verse] “*tat savitur vṛṇīmahe*” (RV 5.82.1; a Sāvitrī in *anuṣṭubh*; cf. footnote 8) as the Sāvitrī.’ Cf. ĀśvGS 1.18.9 (a *vrata* for a year at the Godāna); Gonda 1980: 383.

HGS 1.2.6.6–8 (Upanayana) = ĀgGS 1.1.3:9.20 (Upanayana) *atra sāvitṛm vācayati yadi purastād upeto bhavati yady anupetas tryahe paryavete (paryapete ĀgGS) | sadyaḥ puṣkarasādiḥ* | ‘Then he (the teacher) makes [the initiate] recite the Sāvitrī, if he has been initiated before. If he (the initiate) has not been initiated before, [he makes him recite] after three days have elapsed. On the same day, [says] Puṣkarasādi.’ Cf. ĀgGS 2.7.1:107.12ff. (Punarupanayana).

KauśS 55.4–6 (Upanayana) *yenāvapad iti sakṛd apiñjūli | laukikaṃ ca samānam* (thus Keśava’s *Kauśikapaddhati*; *samānam* Bloomfield’s ed.) *ā paridhānāt | upetaṃ pūrvasya niyataṃ savān dāsyato ’gnīn ādhāsyamānaparyaveta-vratadīkṣiṣyamānānām* | (for the last compound, see Caland 1899: 222; Bloomfield’s edition reads *ādhāsyamānaḥ paryaveta-vratadīkṣiṣyamānānām*) ‘[He recites the *mantra* beginning with] “*yenāvapaḥ*” (AV[Ś] 6.68.3) once, without a bunch of stalks (cf. KauśS 53.20–23 [Godāna]). And the same general custom up to putting on [a new garment] (cf. KauśS 54.1–7). [Thus] regularly for one who has been initiated before, for one who is going to give *savas*, for one who is going to settle the fires, one whose time of *vrata* has elapsed, and one who is going to perform the consecration.’

ritual for the *vedavratas*, as in the case of the Upaniṣads, its aspect of being a rite for rebirth does not surface, while the other aspect of being preparations for learning is highlighted. In relation to this, it is noteworthy that in some schools the rules for the Sāvitrī lesson at the initiation for the *vedavratas* are different from those in the regular Upanayana.<sup>28</sup>

The initiation ritual for the *vedavratas* seems to represent a repetition of the Upanayana as the procedure for commencing the lesson of a new text. In addition, it is also possible that the Vedic students did not always complete the whole curriculum of the Veda learning before the Samāvartana, but sometimes learned certain parts of the scriptures after having graduated, by repeating an initiation and passing another period of preparation (*vrata*) in order to learn them.<sup>29</sup>

As the episodes of the learned scholars' initiation in the Upaniṣads discussed in section 4.1 suggest, some of the rituals and

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<sup>28</sup> In the ŚGS and the KauṣGS, the lesson itself is not given (see above); in the ĀśvGS, another verse is employed as the Sāvitrī (see footnote 27); in the HGS and the ĀgGS, the period before the lesson is abbreviated (see footnote 27).

<sup>29</sup> Some Gr̥hyasūtras mention two or three kinds of the *snātaka* 'one who has bathed, i.e., one who has performed graduation ceremony' on the basis of the completeness of his study of the Veda and his *vratas*: the *vidyāsnātaka/vedasnātaka* (a *snātaka* who has finished learning but has not finished the *vratas*), the *vratasnātaka* (a *snātaka* who has not finished learning but finished the *vratas*), the *vidyāvratasnātaka/vedavratasnātaka* (a *snātaka* who has finished both learning and the *vratas*). PGS 2.5.32ff.; cf. AiĀ 5.3.3; GGS 3.5.21f.; JGS 1.19:18.10ff.; ĀpDhS 1.11.30.1–3; BGPS 1.15; Manu 4.31; cf. also BGS 2.6.2ff.; 1.7.1ff.; VārGS 6.29ff. Some texts allude to two kinds of graduation: BŚS 17.39ff.; BhārGS 2.18ff.; ĀgGS 1.3–4; BGPS 1.14.1f.; cf. BGS 2.6.1–16 (for the ritual prescribed in this part, see Kajihara 2011); cf. Heesterman 1968. The rules concerning the Veda learning are not always clear as to for whom they are prescribed; see Einoo 1992: 73, notes 17 & 22. Cf. the *avāntaradīkṣā* ('intermediate consecration', concerned with the study of the Pravargya) in the Śrautasūtras and some Gr̥hyasūtras; the *upaniṣadarha*- 'one who deserves the Upaniṣad' (KāthGS 10.1f.; MGS 1.7.1f.; VārGS 8.12f.); cf. also ĀpDhS 1.4.13.19f. (Śvetaketu says that one who wants to learn more should live in his teacher's house two months a year even after he settled his own family, and that he himself has done so. This way is rejected in ĀpDhS 1.4.13.21ff.).

speculations taught in the late Brāhmaṇas, the Āraṇyakas and the Upaniṣads were new to the traditional Veda. It may have been a problem for the Gṛhyasūtras how to incorporate those newly increasing teachings into the curriculum.<sup>30</sup>

## 5. THE INITIATION REPEATED FOR RESTORATION

Both the initiation ritual found in the Upaniṣads (see section 4.1) and that in the *vedavrata* sections of the Gṛhyasūtras (see section 4.2) can be understood as the ‘repeated initiation’ to be performed for further learning. This kind of ‘repeated initiation’ is not called by any particular ritual name in the texts. On the other hand, besides them, another kind of ‘repeated initiation’ with a specific name is found since the late Vedic texts: it is the Punarupanayana (‘repeated or renewed Upanayana’, often also called Punaḥsaṃskāra) mentioned in some late Gṛhyasūtras and the Dharma texts.<sup>31</sup>

The Punarupanayana is, as its name states, an Upanayana repeated under certain circumstances. The purposes and functions of this ‘repeated Upanayana’ differ from those we have seen in the cases of the ‘repeated initiation’ in the Upaniṣads and the *vedavrata*s in the Gṛhyasūtras. Curiously enough, the Punarupanayana is performed mostly on occasions which have nothing to do with the Veda learning.

### 5.1. The Punarupanayana for the Vedic Students

The Punarupanayana has two sorts according to its performers: one which is performed by the Vedic students and the other whose performers are not limited to them.

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<sup>30</sup> Watase 1993: 79–91; Scharfe 2002: 294–300; cf. Parpola 1981: 162f.; Falk 1986: 67ff.

<sup>31</sup> Among the Gṛhyasūtras, the VaiGS and the ĀgGS mention the ritual in question. For this ritual in the Gṛhya and Dharma texts, see Gampert 1939: 107ff.; Kane 1974: 392f.; 1973: 98ff.; Gonda 1965: 320; 1980: 383; Falk 1986: 68ff.; Kajihara 2003a; 2003b.

The *Gopathabrāhmaṇa*, one of the latest Brāhmaṇas, tells that the Vedic student should be initiated again (*punarupaneya-*) in case he has neglected his duties:

If a Vedic student has not carried out [the bringing of] firewood and mendicancy for seven nights, he becomes one who should be initiated again.<sup>32</sup>

According to the Gṛhyasūtras, the Punarupanayana should be performed when one (presumably a Vedic student) has broken certain taboos by eating forbidden food or exposing himself to some pollution.<sup>33</sup>

The Punarupanayana prescribed for the Vedic students can be regarded as a renewal of the Upanayana that has been invalidated as a result of the student's neglecting his duties or breaking prohibitions. The procedure of the Punarupanayana is prescribed to be based on that of the regular Upanayana, yet in a much abbreviated form.<sup>34</sup>

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<sup>32</sup> GB 1.2.6:38.12 *samidbhaikṣe saptarātram acaritavān brahmacārī punarupanayo bhavati*; cf. ŚB 11.3.3.7. Taking care of fires with firewood and performing mendicancy are fundamental duties of the Vedic student since the Atharvaveda; cf. sections 2.1 and 2.2 above. On the other hand, the Gṛhyasūtras and Dharmasūtras prescribe that a student who has neglected mendicancy and taking care of fires should perform the *avakīrṇivrata*. KāthGS 1.32 (LGS 1.33) = BDhS 1.2.4.7 *bhaikṣasyācaraṇe doṣaḥ pāvakasyāsaminthane | saptarātram akṛtvaitad avakīrṇivrataṃ caret* || 'There is a fault if [a student] has not carried out mendicancy. [There is a fault] if he has not kindled fires. If he has not done it for seven nights, he should carry out the *avakīrṇivrata*'; VaiGS 6.9 (the *avakīrṇaprāyaścitta* is required if he has neglected mendicancy, offering of firewood, bathing, etc.); ĀgGS 2.7.5 (if he has spilt semen, neglected taking care of fires, etc.); Manu 2.187; cf. TĀ 2.18.2. Cf. also ĀgGS 2.7.1: the Punarupanayana should be performed if he has neglected his duties, including the taking care of fires, for a long time.

<sup>33</sup> VaiGS 6.9 (when he has eaten forbidden food); ĀgGS 2.7.1:106.18 (when he has eaten forbidden food, has neglected his duties for a long time, etc.); BGPS 1.12 (when he has eaten forbidden food or has been to certain prohibited districts) ≈ HGŚeṣaS 1.3.18; cf. Gonda 1977: 179f.

<sup>34</sup> VaiGS 6.10 (shaving, the girdle, hide, a staff, *vratas* and mendicancy are omitted at the Punaḥsaṃskāra); ĀgGS 2.7.1 (eating [of alms], shaving hair and beard, adornment, a garment, the thread, the girdle, addressing, hide, a staff, mendicancy and *vratas* are omitted at the Punarupanayana); BGPS 1.12.17

## 5.2. The Punarupanaya Not Limited to the Vedic Students

From the Dharmasūtras onward, the Punarupanayana (Punaḥsaṃskāra) is prescribed in a wider context. Any member of the three upper classes is to perform it when he has violated certain prohibitions, mainly against partaking of *surā* or other impure things. The Punarupanayana is required, for example, when one has drunk *surā* unintentionally (BDhS);<sup>35</sup> when one has eaten food of Cāṇḍālas or Patitas, has drunk liquor other than *surā* intentionally, has drunk *surā* unintentionally, or has drunk urine etc. (VāsDhS);<sup>36</sup> when he has partaken unintentionally of feces and urine, or anything that has been touched by *surā* (Manu);<sup>37</sup> when he has drunk *surā*, semen, feces or urine (YSm).<sup>38</sup>

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(shaving, gift, the girdle, a staff, hide, mendicancy and *vratas* are omitted at the Punassamskāra) ≈ HGŚeṣaS 1.3.18.

<sup>35</sup> BDhS 2.1.1.18f. *surām pīvoṣṇayā kāyam dahet || amatyā pāne kṛcchrābda-pādaṃ caret punarupanayanam ca ||* ‘When one has drunk *surā*, he should burn his body by hot [*surā*]. If he has drunk without knowing, he should carry out the *kṛcchra* for three months and the Punarupanayana.’ Cf. ĀpDhS 1.9.25.3ff. (hot *surā* as penance); GauDhS 3.5.1 (23.1); Manu 11.90ff.; YSm 3.25.3f.

<sup>36</sup> VāsDhS 20.17–20 *etad eva cāṇḍālapatitānnabhojaneṣu tataḥ punarupanayanam vapanādīnām tu nivṛttiḥ || mānavaṃ cātra ślokaṃ udāharanti | vapanam mekhalā daṇḍo bhaiḥśacaryā vratāni ca | etāni tu nivartante punaḥsaṃskārakarmaṇī || matyā madyapāne tv asurāyāḥ surāyās cājñāne kṛcchrātikṛcchrau ghrtaṃ prāsya punaḥsaṃskāras ca || mūtraśakṛcchrābhyavahāreṣu caivam ||* ‘The same (the *kṛcchra* penance) [is required] if he has eaten food of Cāṇḍālas or Patitas. After that, the Punarupanayana [should be performed], but shaving etc. are omitted. And on this, people quote a Mānava *śloka*, “Shaving, the girdle, a staff, mendicancy and *vratas* – these are omitted at the Punaḥsaṃskāra ritual” (cf. Manu 11.151). And, if he has drunk liquor which is not *surā* intentionally, or has drunk *surā* unintentionally, the *kṛcchra* and *atikṛcchra* [are required], and, after partaking of *ghṛta*, the Punaḥsaṃskāra [is required]. Thus also in the case of eating ordure, urine and semen.’

<sup>37</sup> Manu 11.150 *ajñānāt prāsya viṇmūtram surāsaṃsprṣtam eva ca | punaḥsaṃskāram arhanti trayo varṇā dvijātayaḥ ||* ‘When they have partaken unknowingly feces and urine, or anything that has been touched by *surā*, the three classes who have two births should perform the Punaḥsaṃskāra’; cf. Manu 11.146 (one is purified by a *saṃskāra* if he has drunk *vāruṇī* liquor unintentionally); BDhS 2.1.1.21.

<sup>38</sup> YSm 3.255 *ajñānāt tu surām pītvā reto viṇmūtram eva ca | punaḥsaṃskāram arhanti trayo varṇā dvijātayaḥ ||* ‘But when they have partaken unknowingly of *surā*, semen, feces, or urine, the three classes who have two

This Punarupanayana in the wider context is again a renewal of the Upanayana, which has been invalidated as a result of violating certain rules, in this case by the members of the three upper classes in general. In the Dharma texts, the Punarupanayana principally refers to this particular ritual performed for the purpose of restoration and purification, which is not limited to the Vedic students. Its procedure is prescribed in those texts again in a much abbreviated form than the regular Upanayana.<sup>39</sup>

## 6. CONCLUSION

Being based upon the above discussions, the Upanayana and the 'repeated Upanayana(s)' in the Vedic literature can be summarized as follows:

(1) The Upanayana is the initiation ritual through which a teacher makes someone his own Vedic student. The development of its ritual procedure can be traced from the Atharvaveda through the Brāhmaṇas to the Gṛhyasūtras. The idea of rebirth at the initiation is present already in the early texts, where the teacher is said to give the student a new birth after a certain length of preparation ('pregnancy') period. The student is reborn from his teacher as a new figure fit for the sacred knowledge. Later, in the Gṛhyasūtras and the Dharma texts, the Upanayana is highlighted as a major rite of passage which one should undergo at a specific point in his childhood, so that he is admitted to the three upper classes as their full member (*dvija*).

(2) The initiation ritual for learned scholars narrated in the late Brāhmaṇas and the Upaniṣads is not their first Upanayana, but is the 'repeated' one for the second time or the more in their lives. The scholars repeat the initiation in order to learn the esoteric

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births should perform the Punaḥsaṃskāra.' Cf. ViSm 51.1–5; GauDhS 3.5.2–5 (23.2–5).

<sup>39</sup> BDhS 2.1.1.20 (shaving, *vratas* and *niyama* are omitted); VāsDhS 20.17–18 (shaving, the girdle, a staff, mendicancy and *vratas* are omitted); Manu 11.150–151 (ditto); ViSm 51.5.

teachings which they have not learned before. This ‘repeated initiation of scholars’ has a much simpler procedure than the regular Upanayana, and can be performed as many times as needed. In this type of initiation, the idea of rebirth does not appear above the surface, while the function of entitling one to a new learning is focused on. Such a ‘repeated initiation’ for further learning is also found in the Gṛhyasūtras: the Upanayana is repeated at the *vedavrata*s in an abbreviated form.

(3) The Punarupanayana, which is attested since the late Gṛhyasūtras and the Dharmasūtras, is significantly different from the ‘repeated initiation’ summarized in (2). It has mostly nothing to do with learning, nor is limited to the students. It is performed when the Upanayana as a rite of passage becomes invalid, that is, when one loses the status of a member of the three upper classes (which he acquired through the Upanayana) because of an encounter with certain sort of impurity. The Punarupanayana renews the Upanayana and restores his status. As such, it serves as a sort of expiation or purification ritual.

(4) From the beginning, the Vedic initiation ritual has been endowed with two aspects. It is a rite of passage which marks a new epoch in one’s life with a new birth through it. At the same time, it is a ritual which makes one a student who is entitled to the sacred knowledge. These two aspects are principally not separated from each other. The Upanayana in the Sūtras, in which the aspect of a rite of passage is emphasized, retains the procedure of making one a student. The ‘repeated initiation of scholars’ in the Upaniṣads, in which the aspect of a ritual for learning is underlined, is often succeeded by a preparation period which would reflect the old idea of the teacher’s ‘pregnancy’. The Punarupanayana in the late Vedic texts, on the other hand, loses a connection to learning, and enlarges the aspect of a rite of passage, so that it works as a ritual for restoration and purification.<sup>40</sup>

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<sup>40</sup> Some Vedic rituals are said to be repeated when one has encountered with some misfortune and/or taboo: the Punarādheya (ĀpŚS 5.26.3; cf. TS 1.5.1–4;

**ABBREVIATIONS**

- ĀgGS = *Āgniveśyagr̥hyasūtra*  
 AiĀ = *Aitareya-Āraṇyaka*  
 ĀpDhS = *Āpastambadharmasūtra*  
 ĀpGS = *Āpastambagr̥hyasūtra*  
 ĀpŚS = *Āpastambaśrautasūtra*  
 ĀśvGS = *Āśvalāyanagr̥hyasūtra*  
 AV(P) = *Atharvaveda, Paippalādasaṃhitā*  
 AV(Ś) = *Atharvaveda, Śaunaka recension*  
 BĀU = *Bṛhadāraṇyaka-Upaniṣad*  
 BDhS = *Baudhāyanadharmasūtra*  
 BGPS = *Baudhāyanagr̥hyaparibhāṣāsūtra*  
 BGS = *Baudhāyanagr̥hyasūtra*  
 BGŚS = *Baudhāyanagr̥hyaśeṣasūtra*  
 BhārGS = *Bhāradvājagr̥hyasūtra*  
 BŚS = *Baudhāyanaśrautasūtra*  
 ChāgU = *Chāgaleya-Upaniṣad*  
 ChU = *Chāndogya-Upaniṣad*  
 CS = *Carakasamhitā*  
 GauDhS = *Gautamadharmasūtra*  
 GB = *Gopathabrāhmaṇa*  
 GGS = *Gobhilagr̥hyasūtra*  
 HGS = *Hiraṇyakeśigr̥hyasūtra*  
 HGŚeṣaS = *Hiraṇyakeśigr̥hyaśeṣasūtra*  
 JB = *Jaiminīyabrāhmaṇa*  
 JGS = *Jaiminigr̥hyasūtra*  
 JUB = *Jaiminīya-Upaniṣadbrāhmaṇa*  
 KaṭhB = *Kaṭhabrāhmaṇa*  
 KaṭhB(u) = *Kaṭhabrāhmaṇa (Upanayanabrāhmaṇa)*  
 KāṭhGS = *Kāṭhakagr̥hyasūtra*  
 KauṣGS = *Kauṣītakagr̥hyasūtra*

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ŚB 2.2.3; BŚS 24.18:202; cf. Krick 1982: 514–579); the Punaśtoma (PB 19.4; JB 2.83f.; ĀpŚS 22.11.1–8; BŚS 18.46f.; KŚS 22.10.16f.; BDhS 1.1.2.14; 3.10.2ff.; GauDhS 3.1.1ff. (19.2ff.); LŚS 9.4.5; cf. ŚŚS 14.27f.; Gampert 1939: 154f., 162, 196); the Punaściti (TS 5.4.10.3ff.; MS 3.4.5; KS 22.2; ŚB 8.6.3.8–24; ĀpŚS 17.24.11ff., etc.); the Punaryajña (ŚB 4.5.10.6; cf. 8.6.3.16); the Punaṛvivāha (BGŚS 2.12; VaiGS 6.11–13); cf. Kajihara 2003b.

- KauśS = *Kauśikasūtra*  
 KauṣU = *Kauṣītaki-Upaniṣad*  
 KhGS = *Khādiragr̥hyasūtra*  
 KS = *Kāṭhakasaṃhitā*  
 KŚS = *Kātyāyanaśrautasūtra*  
 LGS = *Laugākṣigr̥hyasūtra*  
 LŚS = *Lāṭyāyanaśrautasūtra*  
 Manu = *Manusmṛti*  
 MGS = *Mānavagr̥hyasūtra*  
 MS = *Maitrāyaṇīsaṃhitā*  
 MŚS = *Mānavaśrautasūtra*  
 MuU = *Muṇḍaka-Upaniṣad*  
 PGS = *Pāraskaragr̥hyasūtra*  
 PraśU = *Praśna-Upaniṣad*  
 ṚV = *Ṛgveda*  
 ŚĀ = *Śāṅkhāyana-Āraṇyaka*  
 ŚB = *Śatapathabrāhmaṇa*  
 ŚB(K) = *Śatapathabrāhmaṇa*, Kāṇva recension  
 ŚGS = *Śāṅkhāyanagr̥hyasūtra*  
 ŚŚS = *Śāṅkhāyanaśrautasūtra*  
 SuśS = *Suśrutasaṃhitā*  
 TĀ = *Taittirīya-Āraṇyaka*  
 VaiGS = *Vaikhānasagr̥hyasūtra*  
 VārGS = *Vārāhagr̥hyasūtra*  
 VāsDhS = *Vāsiṣṭhadharmasūtra*  
 ViSm = *Viṣṇusmṛti*  
 YSm = *Yājñavalkyasmṛti*

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