

age at which studentship began varied:<sup>15</sup> Śvetaketu commenced at twelve and studied for twelve years.<sup>16</sup>

It is assumed in the Gṛhya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the Kṣatriya or Vaiśya caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda<sup>17</sup> to the king guarding his country by Brahmacarya—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāthaka Saṃhitā<sup>18</sup> to a rite intended to benefit one who, although not a Brahmin, had studied (*vidyāṃ anūcya*), but had not gained renown, and by references in the Upaniṣads to kings who like Janaka studied the Vedas and the Upaniṣads.<sup>19</sup> Normally, however, the Kṣatriya studied the art of war.<sup>20</sup>

One of the duties of the Brahmacārin was chastity. But reference is in several places<sup>21</sup> made to the possibility of misconduct between a student and the wife of his preceptor, nor is any very severe penance imposed in early times—later it is different—for such a sin. In certain cases the ritual required a breach of chastity, no doubt as a magic spell to secure fertility.<sup>22</sup>

Even an old man might on occasion become a pupil, as the story of Āruṇi shows.<sup>23</sup>

<sup>15</sup> See Weber, *Indische Studien*, 10, 21. The Sūtras allowed for a Brāhmaṇa the ages 8-16; for a Kṣatriya, 11-22; for a Vaiśya, 12-24. The difference between the Brāhmaṇa and the Kṣatriya, compared with that between the Kṣatriya and the Vaiśya, shows that the two latter castes were in a different position from the Brāhmaṇa.

<sup>16</sup> Chāndogya Upaniṣad, vi. 1, 2.

<sup>17</sup> xv. 5, 17. Cf. Lanman in Whitney's Translation of the Atharvaveda, 639.

<sup>18</sup> ix. 16 (reading *abrāhmaṇa*).

<sup>19</sup> Bṛhadāraṇyaka Upaniṣad, iv. 2, 1.

<sup>20</sup> Cf. Hopkins, *Journal of the American Oriental Society*, 13, 106-113.

<sup>21</sup> Taittiriya Āraṇyaka, x. 65; Chāndogya Upaniṣad, v. 10, 9.

<sup>22</sup> Kāthaka Saṃhitā, xxxiv. 5; Taittiriya Saṃhitā, vii. 5, 9, 4; Weber, *Indische Studien*, 10, 125, n. 1; Keith, *Sāṃkhya Aranyaka*, 79.

<sup>23</sup> Bṛhadāraṇyaka Upaniṣad, vi. 1, 6 (Mādhyamdina = vi. 2, 4 Kāṇva).

Cf. von Schroeder, *Indiens Literatur und Cultur*, 202, 203; Jolly, *Recht und Sitte*, 151; Weber, *op. cit.*, 10, 121 et seq.; Deussen, *Philosophy of the Upaniṣads*, 370, 371, and see Brāhmaṇa.