

the last Maṇḍala of the Rigveda.² The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society

The Atharvaveda³ has in honour of the Brahmacārin a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (*upa-nī*) by the teacher⁴ into a new life; he wears an antelope skin, and lets his hair grow long;⁵ he collects fuel,⁶ and begs,⁷ learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (*ācārya-kula-vāsin*;⁸ *anti-vāsin*)⁹; he begs,¹⁰ looks after the sacrificial fires,¹¹ and tends the house.¹² His term of studentship might be long extended: it was normally fixed at twelve years,¹³ but much longer periods, such as thirty-two years, are mentioned.¹⁴ The

² Rv., *loc. cit.*

³ xi. 5. Cf. Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, *Atharvaveda*, 110); Śatapatha Brāhmaṇa, xi. 3, 3, 1 *et seq.*; Taittirīya Saṃhitā, vi. 3, 10, 5.

⁴ Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the Kausika Sūtra, lv. 48.

⁵ Av. xi. 5, 6.

⁶ Av. xi. 5, 4, 6.

⁷ Av. xi. 5, 9.

⁸ Chāndogya Upaniṣad, ii. 23, 2. So regularly *brahma-caryeṇa vas*, Av. vii. 109, 7; Aitareya Brāhmaṇa, v. 14, etc.; or *car*, Śatapatha Brāhmaṇa, xi. 3, 3, 7; Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc.

⁹ *Ibid.*, iii. 11, 5; iv. 10, 1; Bṛhad-āraṇyaka Upaniṣad, vi. 3, 15 (Mādhyandina = vi. 3, 7 Kāṇva); Taittirīya Upaniṣad, i. 3, 3; 11, 1.

¹⁰ Chāndogya Upaniṣad, iv. 3, 5. Cf. Av. vi. 133, 3; Śatapatha Brāhmaṇa, xi. 3, 3, 5.

¹¹ Chāndogya Upaniṣad, iv. 10, 2

et seq.; Śatapatha Brāhmaṇa. xi. 3, 3, 4.

¹² Śatapatha Brāhmaṇa, iii. 6, 2, 15. A Mantra in the Āśvalāyana Gṛhya Sūtra, i. 22, 1, 2, and elsewhere, sums up the duties of the Brahmacārin as 'thou art a Brahmacārin: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the Veda (*brahmacāry asy; apo 'śana; karma kuru; divā mā svāpsir; ācāry-āyādhīno vedam adhiṣva*). One duty specially referred to in the Aitareya Āraṇyaka, iii. 1, 6; Śāṅkhāyana Āraṇyaka, vii. 19, and the Chāndogya Upaniṣad, iv. 5, 5, was the guarding of the teacher's cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, cf. Śatapatha Brāhmaṇa, xi. 3, 3, 6.

¹³ Chāndogya Upaniṣad, iv. 10; vi. 1, 2.

¹⁴ *Ibid.*, viii. 7, 3 (thirty-two years); 15 (for life), etc.