

The Brahmins are gods on earth,¹² like the gods in heaven, but this claim is hardly found in the Rigveda.¹³

In the Aitareya Brāhmaṇa¹⁴ the Brahmin is said to be the 'recipient of gifts' (*ādāyī*) and the 'drinker of the offering' (*āpāyī*). The other two epithets applied, *āvasāyī* and *yathā-kāma-prayāpya*, are more obscure; the former denotes either 'dwelling everywhere'¹⁵ or 'seeking food';¹⁶ the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Śatapatha Brāhmaṇa¹⁷ the prerogatives of the Brahmin are summed up as (1) Arcā, 'honour'; (2) Dāna, 'gifts'; (3) Ajyeyatā, 'freedom from oppression'; and (4) Avadhyatā, 'freedom from being killed.' On the other hand, his duties are summed up as (5) Brāhmaṇya, 'purity of descent'; (6) Pratrīrūpa-caryā, 'devotion of the duties of his caste'; and (7) Loka-pakti, 'the perfecting of people' (by teaching).

1. *Respect paid to Brahmins.*—The texts are full¹⁸ of references to the civilities to be paid to the Brahmin. He is styled *bhagavant*,¹⁹ and is provided with good food²⁰ and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcaviṃśa Brāhmaṇa.²¹

2. *Gifts to Brahmins.*—The Dānastuti ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for *Dakṣiṇās*, or sacrificial fees, is notorious. Vedic texts²² themselves recognize that the literature thence resulting (*Nārā-*

¹² Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittiriya Saṃhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāthaka Saṃhitā, viii. 13; Maitrāyaṇī Saṃhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, *op. cit.*, 10, 35, 36; von Schroeder, *Indiens Literatur und Cultur*, 146, 147.

¹³ Neither in i. 139, 7, nor ix. 99, 6 (see Roth, *St. Petersburg Dictionary*, (s.v. *deva*), is this sense at all probable. Zimmer, *Altindisches Leben*, 206, quotes i. 128, 8, but that also is uncertain.

¹⁴ vii. 29, 2. Cf. *Varṇa*, n. 71.

¹⁵ Weber, *Indische Studien*, 9, 326.

¹⁶ Muir, *Sanskrit Texts*, 5, 439.

¹⁷ xi. 5, 7, 1 *et seq.* See Weber, *op. cit.*, 10, 41 *et seq.*

¹⁸ E.g., Kāthaka Saṃhitā, xxv. 3; Taittiriya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

¹⁹ Śatapatha Brāhmaṇa, xiv. 6, 1, 2.

²⁰ Kāthaka Saṃhitā, xix. 12.

²¹ vi. 5, 8; Kāthaka Saṃhitā, xxvii. 2.

²² Kāthaka Saṃhitā, xiv. 5; Taittiriya Brāhmaṇa, i. 3, 2, 6, 7.