

8. *The Functions of the Brahmin.*—The Brahmin was required not merely to practise individual culture, but also to give others the advantage of his skill, either as a teacher or as a sacrificial priest, or as a Purohita.

As a teacher the Brahmin has, of course, the special duty of instructing his own son in both study and sacrificial ritual.⁹⁶ The texts give examples of this, such as Āruṇi and Śvetaketu,⁹⁷ or mythically Varuṇa and Bhṛgu.⁹⁸ This fact also appears from some of the names in the Vamśa Brāhmaṇa⁹⁹ of the Sāmaveda and the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka.¹⁰⁰ On the other hand, these Vamśas and the Vamśas of the Śatapatha Brāhmaṇa show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under *Brahmacarya*. A teacher might take several pupils,¹⁰¹ and he was bound to teach them with all his heart and soul.¹⁰² He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (*saṃvatsara-vāsin*),¹⁰³ an expression which shows, as was natural, that a pupil might easily change teachers. But, nevertheless, certain cases of learning kept secret and only revealed to special persons are enumerated.¹⁰⁴ The exact times and modes of teaching are elaborately laid down in the Sūtras,¹⁰⁵ but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (*grhya*) rites could normally be performed without his help, but not the more important rites (*śrauta*).

⁹⁶ Śatapatha Brāhmaṇa, i. 6, 2, 4.

⁹⁷ Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamīdina=vi. 2, 1 Kāṇva).

⁹⁸ Śatapatha Brāhmaṇa, xi. 6, 1, 1.

⁹⁹ Indische Studien, 4, 376.

¹⁰⁰ xv. 1.

¹⁰¹ Taittiriya Āraṇyaka, vii. 3.

¹⁰² See Taittiriya Āraṇyaka, vii. 4 (Indische Studien, 2, 211).

¹⁰³ Śatapatha Brāhmaṇa, xiv. 1, 1, 26. 27. Cf. Aitareya Āraṇyaka, v. 3, 3.

¹⁰⁴ So the Vasiṣṭhas and the Stoma-bhāgas, Pañcaviṃśa Brāhmaṇa, xv. 5, 24; Taittiriya Brāhmaṇa, iii. 5, 2, 1; Kāṇhaka Samhitā, xxxvii. 17; Pra-

vāhaṇa Jaivali and his knowledge of Brahman, Brhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, where the claim is made that the *prāsāna* belongs to the Kṣatriyas. Śāṅkara, in his commentary, takes the word to mean the 'giving of instruction,' but this must be regarded as improbable, 'rule' being more probably the sense. Cf. Weber, Indische Studien, 10, 128; Böttlingk, Translation of the Brhadāraṇyaka Upaniṣad, iii. 8, 9.

¹⁰⁵ Rigveda Prātisākhya, xv. 1 et seq.; Aitareya Āraṇyaka, v. 3, 3; and see Weber, op. cit., 10, 129-135.