

the fall of rain for the crops;¹¹ he is the flaming fire that guards the kingdom.¹² Divodāsa in trouble is rescued by Bharadvāja;¹³ and King Tryarūṇa Traidhātva Aikṣvāka reproaches his Purohita, Vṛśa Jāna, when his car runs over a Brahmin boy and kills him.¹⁴ The close relation of king and Purohita is illustrated by the case of Kutsa Aurava, who slew his Purohita, Upagu Sauśravasa, for disloyalty in serving Indra, to whom Kutsa was hostile.¹⁵ Other disputes between kings and priests who officiated for them are those of Janamejaya and the Kaśyapas, and of Viśvantara and the Śyāparṇas;¹⁶ and between Asamāti and the Gaupāyanas.¹⁷ In some cases one Purohita served more than one king; for example, Devabhāga Śrautarṣa was the Purohita of the Kurus and the Śrñjayas at the same time,¹⁸ and Jala Jātūkarnya was the Purohita of the kings of Kāśi, Videha, and Kosala.¹⁹

There is no certain proof that the office of Purohita was hereditary in a family, though it probably was so.²⁰ At any rate, it seems clear from the relations of the Purohita with King Kuruśravāṇa, and with his son Upamaśravas,²¹ that a king would keep on the Purohita of his father.

Zimmer²² thinks that the king might act as his own Purohita, as shown by the case of King Viśvantara, who sacrificed without the help of the Śyāparṇas,²³ and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.²⁴ But neither opinion seems to be justified. It is not said that

¹¹ Rv. x. 98.

¹² Aitareya Brāhmaṇa, viii. 24. 25.

¹³ Pañcaviṃśa Brāhmaṇa, xv. 3. 7.

¹⁴ *Ibid.*, xiii. 3. 12. See Sieg, *Die Sagenstoffe des Rgveda*, 64 et seq.

¹⁵ *Ibid.*, xiv. 6. 8.

¹⁶ Aitareya Brāhmaṇa, vii. 27. 35.

¹⁷ See Śātyāyanaka, cited by Śāyana, on Rv. x. 57. 1; and cf. Jaiminiya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18, 41).

¹⁸ Śatapatha Brāhmaṇa, ii. 4. 4. 5. According to Śāyana, on Rv. i. 81. 3, it was Rāhūgana Gotama who was Purohita; but this is hardly more than

a mere blunder. See Geldner, *Vedische Studien*, 3. 152; Weber, *Indische Studien*, 2, 9, n.

¹⁹ Śāṅkhāyana Śrauta Sūtra, xvi. 29. 5.

²⁰ See Oldenberg, *Religion des Veda*, 375, who compares the permanent character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Aitareya Brāhmaṇa, viii. 27.

²¹ See Rv. x. 33, and n. 7.

²² *Altindisches Leben*, 195, 196.

²³ Aitareya Brāhmaṇa, vii. 27; Muir, *Sanskrit Texts*, 5. 436-440.

²⁴ Rv. x. 98.