

**śamsī**) was often false to please the donors. It was, however, a rule<sup>23</sup> that Brahmins should not accept what had been refused by others; this indicates a keen sense of the danger of cheapening their wares. So exclusively theirs was the right to receive gifts that the *Pañcaviṃśa Brāhmaṇa*<sup>24</sup> has to explain how **Taranta** and **Purumīḥa** became able to accept gifts by composing a Rigvedic hymn.<sup>25</sup> The exaggerations in the celebration of the gifts bestowed on the priests has the curious result of giving us a series of numerals of some interest (**Daśan**). In some passages<sup>26</sup> certain gifts—those of a horse or sheep—are forbidden, but this rule was not, it is clear, generally observed.

3. *Immunities of Brahmins*.—The Brahmin claimed to be exempt from the ordinary exercise of the royal power. When a king gives all his land and what is on it to the priests, the gift does not cover the property of the Brahmin according to the *Śatapatha Brāhmaṇa*.<sup>27</sup> The king censures all, but not the Brahmin,<sup>28</sup> nor can he safely oppress any Brahmin other than an ignorant priest.<sup>29</sup> An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute.<sup>30</sup>

The Brahmin's proper food is the **Soma**,<sup>31</sup> not **Surā**<sup>32</sup> or **Parisrut**,<sup>33</sup> and he is forbidden to eat certain forms of flesh.<sup>34</sup> On the other hand, he alone is allowed to eat the remains of the sacrifice,<sup>35</sup> for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,<sup>36</sup> he helps the physician by being beside him

<sup>23</sup> *Śatapatha Brāhmaṇa*, iii. 5, 1, 25. Cf. also *Bṛhadāraṇyaka Upaniṣad*, iii. 15, 8; *Śatapatha Brāhmaṇa*, xiii. 4, 3, 14, etc.

<sup>24</sup> xiii. 7, 12.

<sup>25</sup> ix. 58, 3.

<sup>26</sup> *Taittirīya Saṃhitā*, ii. 3, 12, 1, 2; *Kāthaka Saṃhitā*, xii. 6, etc.

<sup>27</sup> xiii. 5, 4, 29; 6, 2, 18; 7, 1, 13.

<sup>28</sup> *Ibid.*, v. 4, 2, 3.

<sup>29</sup> *Ibid.*, xiii. 4, 2, 17.

<sup>30</sup> *Taittirīya Saṃhitā*, ii. 5, 11, 9.

<sup>31</sup> *Śatapatha Brāhmaṇa*, xii. 7, 2, 2; *Aitareya Brāhmaṇa*, vii. 29. Cf. *Kāthaka*

*Samhitā*, xi. 5; *Vājasaneyi Saṃhitā*, ix. 40; x. 18, etc.

<sup>32</sup> *Śatapatha Brāhmaṇa*, xii. 8, 1, 5.

<sup>33</sup> *Ibid.*, xii. 9, 1, 1.

<sup>34</sup> *Ibid.*, i. 2, 3, 9; vii. 5, 2, 37; *Aitareya Brāhmaṇa*, ii. 8.

<sup>35</sup> *Śatapatha Brāhmaṇa*, ii. 3, 1, 39; 5, 3, 16, etc. On the food of the Brahmins, cf. also *Pañcaviṃśa Brāhmaṇa*, x. 4, 5; xvii. 1, 9; *Aitareya Brāhmaṇa*, iv. 11.

<sup>36</sup> Cf. *Śatapatha Brāhmaṇa*, iv. 1, 5, 8-14, where the *Asvins*, who are famous as physicians (viii. 2, 1, 3; xii. 7, 1, 11), are treated as impure.