

# Gutama 11

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## GUATAMA CHAPTER XI.

Hindu Index Index Previous Next

1. The king is master of all, with the exception of Brahmanas.
2. (He shall be) holy in acts and speech,
3. Fully instructed in the threefold (sacred science) and in logic,
4. Pure, of subdued senses, surrounded by companions  
[XI. 1. Macnaghten, Mitakshara I, 1, 27; Manu IX, 313-322; Weber, Ind. Stud. X, 29, 60.
2. Manu VII, 26. 'Holy in acts,' i.e. constantly acting in conformity with the Sastras; 'holy in speech,' i.e. when administering justice he shall not speak partially.
3. Manu VII, 43; Yagnavalkya I, 310. Haradatta thinks that the term 'the threefold sacred science includes the fourth Veda also, because it consists chiefly of Rikas and Yagus formulas.'
4. Manu VII, 30-31; Yagnavalkya I, 354; Apastamba III, 1 1, 27, 18. 'Of subdued senses, i.e. free from the (seven) vices(common among kings), i.e. sensuality, gambling, hunting, drinking, &c.'--Haradatta. The means (upaya) are those mentioned by Yagnavalkya I, 345-346.]  
possessing excellent qualities and by the means (for upholding his rule).
5. He shall be impartial towards his subjects;
6. And he shall do (what is) good for them.
7. All, excepting Brahmanas, shall worship him who is seated on a higher seat, (while they them-selves sit on a) lower (one).
8. The (Brahmanas), also, shall honour him.
9. He shall protect the castes and orders in accordance with justice;
10. And those who leave (the path of) duty, he shall lead back (to it).
11. For it is declared (in the Veda) that he obtains a share of the spiritual merit (gained by his subjects).
12. And he shall select as his domestic priest (purohita) a Brahmana who is learned (in the Vedas), of noble family, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.  
[5. Manu VII, 80; Yagnavalkya I, 333.
6. 'And he shall do what is good, i.e. dig tanks, build embankments and bridges &c. for them, i.e. his subjects.'--Haradatta.
7. '(On a) lower (one), i.e. on the ground only.'--Haradatta. This is still the custom in native courts, where, however, Brahmanas, as a rule, must also sit on the floor.
8. 'Honour him,' i.e. worship him by invoking blessings on him and the like.
9. Manu VII, 35.
10. Yagnavalkya I, 360.
11. Manu VIII, 304; Yagnavalkya I, 334.
12. Manu VII, 78; Yagnavalkya I, 312. Haradatta explains vaksampanna,

- 'eloquent,' by 'one who knows Sanskrit.' According to the same, 'the (suitable) age' is the prime of life, when men are neither too young nor too old. 'Austere' is interpreted to mean 'not given to sensual enjoyments.']
13. With his assistance he shall fulfil his religious duties.
  14. For it is declared (in the Veda): 'Kshatriyas, who are assisted by Brahmanas, prosper and do not fall into distress.'
  15. He shall, also, take heed of that which astrologers and interpreters of omens tell (him).
  16. For some (declare), that the acquisition of wealth and security depend also upon that.
  17. He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (santi), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune.
  18. Officiating priests (shall perform) the other (sacrifices) according to the precepts (of the Veda).
- [13. Manu VII, 78.
14. Satapatha-brahmana IV, I, 4, 4-6.
  17. Apastamba II, 10, 25, 4, 7. Santis, 'expiations,' are rites intended to avert an impending misfortune which is announced by an evil omen. 'Festivals' are, according to Haradatta, wedding-days and the like; 'rites connected with auspiciousness' are, according to the same, rites on entering a new dwelling and the like. Haradatta further remarks that, though, according to the text, the king must perform these rites, he is, in reality, only to give the necessary orders, and to furnish the means for their performance, while the Purohita is to officiate as priest. He adds, that another commentator asserts that 'the Purohita,' not 'the king,' must be taken as the subject of the sentence.
  18. Manu VII, 78-79; Yagnavalkya I, 313. Haradatta says that by the 'other' sacrifices, both Grihya and Srauta rites are meant. I think that the latter are chiefly intended, as the Samskaras are included under the rites of festive days, mentioned in the preceding Sutra.]
  19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Angas, and the Purana.
  20. The laws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.
  21. Cultivators, traders, herdsmen, money-lenders, and artisans (have authority to lay down rules) for their respective classes.
  22. Having learned the (state of) affairs from those who (in each class) have authority (to speak he shall give) the legal decision.
  23. Reasoning is a means for arriving at the truth.
  24. Coming to a conclusion through that, he shall decide properly.
  25. If (the evidence) is conflicting, he shall learn (the truth) from (Brahmanas) who are well versed in
- [19. The Angas, i.e. the six auxiliary branches of learning mentioned above, VIII, 5. My best copy inserts 'the Upavedas' after the Angas. But the words

upavedah and dharmasastrani, 'the institutes of law,' are probably interpolations. For the latter are already included by the term Anga, as part of the Kalpa.

20. Apastamba II, 6, 15, 1; Manu VII, 203; V111, 47, 46; Yagnavalkya I, 342.

'The (sacred) records, i.e. the Vedas and the rest.'--Haradatta.

22. 'Having learned, i.e. having heard and considered, from them, i.e. from men of those classes, according to their authority, i.e. from those who in each class are authorised to give decisions, the (state of) affairs, i.e. the peculiar customs, the legal decision must be given in accordance with that which they declare to be the rule in their community.'--Haradatta.

23. Manu VIII, 44; XII, 105-106; Macnaghten, Mitaksara II, 8, 8. Haradatta remarks that this Sutra refers to the case where the spokesmen of a guild may be suspected of partiality.

25. Manu XII, 108-113, According to Haradatta this Sutra refers to particularly difficult cases.]

the threefold sacred lore, and give his decision (accordingly).

26. For, (if he acts) thus, blessings will attend him (in this world and the next).

27. It has been declared in the Veda: 'Brahmanas, united with Kshatriyas, uphold gods, manes, and men.

28. They declare, that (the word) danda (rule or punishment) is derived from (the verb) damayati (he restrains); therefore he shall restrain those who do not restrain themselves.

29. (Men of) the (several) castes and orders who always live according to their duty enjoy after death the rewards of their works, and by virtue of a remnant of their (merit) they are born again in excellent countries, castes, and families, (endowed) with beauty, long life, learning in the Vedas, (virtuous) conduct, wealth, happiness, and wisdom.

30. Those who act in a contrary manner perish, being born again in various (evil conditions).

31. The advice of the spiritual teacher and the punishment (inflicted by the king) guard them.

32. Therefore a king and a spiritual teacher must not be reviled.

[26. Apastamba, II, 5, 11, 4.

29. Apastamba II, 5, 11, 10.

30. Apastamba II, 5, 11. 'Perish, i.e. fall from one misfortune into the other.'--Haradatta.

31 Apastamba II, 5, 10, 12-16.

32. Manu VII, 8.]