

Gutama 8

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GUATAMA CHAPTER VIII.

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1. A king and a Brahmana, deeply versed in the Vedas, these two, uphold the moral order in the world.
2. On them depends the existence of the fourfold human race, of internally conscious beings, of those which move on feet and on wings, and of those which creep,
[VIII. 1. Satapatha-brahmana V, 4, 4, 5; Weber, Ind. Stud. X, 29. Haradatta explains vrata, 'moral order,' by karmani, 'the rites and occupations,' and loka, 'world,' by rashtra, 'kingdom.' Ultimately my translation and his explanation come to the same thing. He adds that the king upholds order by punishing, and a learned Brahmana by teaching. Regarding the excellence of these two, see also Manu IV, 135.
2. 'Internally conscious beings, i.e. trees and the like, which are immovable, but grow and decay. For such possess internal consciousness only, no corresponding external faculty of acting. . . . The existence of these, i.e. of men and the rest, depends upon, i.e. is subordinate to the king and to a Brahmana deeply versed in the Vedas. How is that? As regards the Brahmana, an offering which has been properly thrown into the fire reaches the sun; from the sun comes rain; from rain food is produced and thereon live the creatures. By this reasoning he is shown to be the cause of their existence. But the king is (also) the cause of their existence; for he punishes robbers and the like.'--Haradatta.]
3. (As well as) the protection of offspring, the prevention of the confusion (of the castes and) the sacred law.
4. He is (called) deeply versed in the Vedas,
5. Who is acquainted with the (ways of the) world, the Vedas (and their) Angas (auxiliary sciences),
6. Who is skilled in disputations (and), in (reciting) legends and the Purana,
7. Who looks to these (alone), and lives according to these,
8. Who has been sanctified by the forty sacraments (samskara),
9. Who is constantly engaged in the three occupations (prescribed for all twice-born men),
10. Or in the six (occupations prescribed specially for a Brahmana),
11. (And) who is well versed in the duties of
[3. Haradatta takes prasutirakshanam, 'the protection of their offspring,' as a copulative compound, and explains it by their prosperity (abhivridhhi) and their protection.' But a samaharadvandva is here out of place.
4. Macnaghten, Mitakshara I, 2, 27. 'By the word loka, "the world," are intended the laws of countries and the like, which may be learnt from the practice of the world.'--Haradatta. Regarding the Angas, see Apastamba II, 4, 8, 10.

8. Regarding the forty sacraments, see below, Sutras 14-20.
9. Regarding the three occupations, common to all twice-born men, see below, X, 1.
10. See below, X, 2.
11. The Samayakarika or Smarta duties are those taught in the Dharma-sutras and Smritis, see Apastamba I, 1, 1, 1, and Max 'Muller's History of Ancient Sanskrit Literature, p. 101.]
daily life settled by the agreement (of those who know the law).
12. (Such a Brahmana) must be allowed by the king immunity from (the following) six (kinds of opprobrious treatment):
13. (I.e.) he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded.
14. The Garbhadhana (or ceremony to cause conception), the Pumsavana (or ceremony to cause the birth of a male child), the Simantonnavana (or arranging the parting of the pregnant wife's hair), the Gatakarman (or ceremony on the birth of the child), the ceremony of naming the child, the first feeding, the Kaula (or tonsure of the head of the child), the initiation,
15. The four vows (undertaken) for the study of the Veda,
16. The bath (on completion of the studentship),
[12. See Weber, Ind. Stud. X, V, 60, 66; Macnaghten, Mitakshara I, 2, 27.
14. Regarding the Samskaras mentioned in this Sutra, see Asvalayana Grihya-sutra I, 13-23; Sankhayana Grihya-sutra I, 19-II, 5; Paraskara Grihya-sutra I, 13-11, 2.
15. The four vows, as Haradatta states, are, according to Asvalayana, the Mahanamnivrata, the Mahavrata, the Upanishad-vrata, and the Godana; see Asvalayana Srauta-sutra VIII, 14, where the first three are described in detail, and Grihya-sutra I, 22, 3, with the commentary thereon. Other Grihya-sutras give more and different names, see H. Oldenberg, Sankhayana Grihya-sutra II, 11-12 (S. B. E., vol. xxix), and Gobhila Grihya-sutra III, 1, 28-III, 2, 62.
16. Haradatta explains snana, 'the bath,' by samavartana, ' the ceremony on completion of the studentship.' Regarding the five sacrifices, usually called the great sacrifices, see above, VII, 9 seq.]
the taking of a help-Mate for the fulfilment of the religious duties, the performance of the five sacrifices to gods, manes, men, goblins, and Brahman,
17. And (the performance) of the following (sacrifices):
18. The seven kinds of Pakayagnas (or small sacrifices), viz. the Ashtaka, the Parvana Sthalipaka, offered on the new and full moon days), the funeral oblations, the Sravani, the Agrahayani, the Kaitri, and the Asvayugi;
19. The seven kinds of Haviryagnas, viz. the Agnyadheya, the Agnihotra, the Darsapaurnamasas, the Agrayana, the Katurmasyas, the Nirudhapasubandha, and the Sautramani;
20. The seven kinds of Soma-sacrifices, viz. the Agnishtoma, the Atyagnishtoma, the Ukthya, the Shodasin, the Atiratra, and the Aptoryama;
21. These are the forty sacraments.
22. Now (follow) the eight good qualities of the soul,

[18. The various Pakayagnas, named here, are fully described by Asvalayana Grihya-sutra II, 1, 1-11, 10, 8; Gobbila III, 10 seq.; Paraskara III, 3 seq. See also Max Muller, History of Ancient Sanskrit Literature, p. 203. The Ashtakas are sacrifices offered on the eighth day of the dark halves of the winter months, and of those of the dewy season, i.e. Karttika, Margasiras, Pausha, and Magha. The Sravani is offered on the full moon day of the month of Sravani, the Agrahayani on the fourteenth, or on the full moon day of Margasiras, the Kaitri on the full moon day of the Kaitra, and the Asvayugi on the full moon day of the month Asvayuga or Asvina.

19-20. The Haviryagnas and Soma-sacrifices are described in the Brahmanas and Srauta-sutras. Havis denotes any kind of food used for oblations, such as clarified butter, milk, rice meat, &c.

22. Apastamba I, 8, 23, 6.]

23. (Viz.) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

24. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.

25. But he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.

[23. Haradatta explains mangalya, 'auspiciousness,' to mean always doing what is praised (by good men) and avoiding what is blamed by them! Anayasa, 'quietism,' means, according to him, avoiding to undertake that which causes pain to oneself, even though it be a duty!]