

Gutama 7

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GUATAMA CHAPTER VII.

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1. The rule for ('times of) distress (is) that a Brahmana may study under a teacher who is not a Brahmana.
2. (A student is bound) to walk behind and to obey (his non-Brahmanical teacher).
3. (But), when (the course of study) has been finished, the Brahmana (pupil is more) venerable (than his teacher).
4. (In times of distress it is permissible) to offer
[VII. 1. Apastamba II, 2, 4, 25.
2. Apastamba II, 2, 4, 26.
3. Apastamba II, 2, 4, 27.
4. Haradatta quotes Manu X, 103 in support of the above explanation, and adds that another commentator interprets the Sutra to mean, that in times of distress men of all castes may support themselves by sacrificing for others, teaching, and the acceptance of gifts, though in ordinary times these, modes of living are reserved for Brahmanas.]
sacrifices for (men of) all (castes), to teach (them), and to accept (presents from them).
5. Each preceding (mode of living is) preferable (to those named later).
6. On failure of the (occupations lawful for a Brahmana) he may live by the occupations of a Kshatriya.
7. On failure of those, he may live by the occupations of a Vaisya.
8. (Goods) that may not be sold by a (Brahmana are),
9. Perfumes, substances (used for) flavouring (food), prepared food, sesamum, hempen and linen cloth, skins,
10. Garments dyed red or washed,
11. Milk and preparations from it,
12. Roots, fruits, flowers, medicines, honey, flesh, grass, water, poison,
[5. The use of the masculine in the text, 'purvah purvo guruh,' may, I think, be explained by the fact that the compound in the preceding Sutra ends with a noun of the masculine gender.
6. Manu X, 81; Yagn. III, 35.
7. Apastamba I, 7, 20, 11.
9. Apastamba I, 7, 20, 12-13. 'Substances used for flavouring (rasa), i.e. oil, sugar, clarified butter, salt, and the like.'--Haradatta. From Sutra 19 it is clear that 'rasa' does not simply mean 'liquids.'
10. My MSS. read nirnikte for nikte, and nirniktam is explained by 'washed by a washerman or the like person.' It is possible to translate Professor Stenzler's reading in accordance with Manu X, 87, 'pairs of (i.e. upper and lower) garments dyed red.'
11. 'Preparations from it, i.e. sour milk and the like.'--Haradatta.]

13. Nor animals for slaughter,
 14. Nor, under any circumstances, human beings, heifers, female calves, cows big with young.
 15. Some (declare, that the traffic in) land, rice, barley, goats, sheep, horses, bulls, milch-cows, and draught-oxen (is) likewise (forbidden).
 16. But (it is permissible) to barter,
 17. One kind of substances used for flavouring others,
 18. And animals (for animals).
 19. Salt and prepared food (must) not (be bartered),
 20. Nor sesamum.
 21. But for present use an equal (quantity of) uncooked (food may be exchanged) for cooked (food).
 22. But if no (other course is) possible (a Brahmana) may support himself in any way except by (following the occupations) of a Sudra.
 23. Some (permit) even this in case his life is in danger.
 24. But to mix with that (caste) and forbidden food must be avoided (even in times of distress).
- [14. Under any circumstances (nityam, literally "always") means even when they are not sold for slaughter. Another (commentator) says, that, as the expression "under any circumstances" is used here, the prohibition regarding the above-mentioned things, i.e. sesamum and the like, does not hold good under all circumstances, and that hence self-grown sesamum and other grain may be sold, see Manu X, 90.'--Haradatta.
15. Manu X, 88. Haradatta explains 'land' by 'houses.'
 - 16-21. Apastamba I, 7, 20, 14-15.
 19. 'The sale of salt and prepared food has been forbidden by Sutra 9, but their barter has been permitted (by Sutra 17).'--Haradatta.
 22. Regarding the Sudra's occupations, see below, X 57-60.
 24. 'Restriction (niyama), i.e. avoiding. That Brahmana even who lives the life of a Sudra must not mix with that Sudra caste, i.e. he must not sit among Sudras and so forth.'--Haradatta.]
 25. If his life is threatened, even a Brahmana may use arms.
 26. (In times of distress) a Kshatriya (may follow) the occupations of a Vaisya.
- [25. Apastamba I, 10, 29, 7; Manu VIII, 348.
26. Haradatta adds, that in accordance with the principle exemplified by the rule of this Sutra a Vaisya may follow in times of distress the occupations of a Sudra.]