

Gutama 1

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GUATAMA CHAPTER I.

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1. THE Veda is the source of the sacred law,
2. And the tradition and practice of those who know the (Veda).
3. Transgression of the law and violence are observed (in the case) of (those) great (men); but both are without force (as precedents) on account of the weakness of the men of later ages.
4. If (authorities) of equal force are conflicting, (either may be followed at) pleasure.
5. The initiation of a Brahmana (shall ordinarily take place) in his eighth year;
[1. 1-2. Apastamba I, 1, 1, 1-2.
3. Apastamba II, 6, 13, 8-10. Instances of transgressions of the law are the adultery of Kataka and Bharadvaga, Vasishtha's marriage with the Kandali Akshamala, Razma Gimadagnya's murder of his mother. Haradatta explains the term 'avara,' translated by 'men of later ages,' to mean 'men like ourselves' (asmadadi). In his comment on the parallel passage of Apastamba he renders it by idanintana, 'belonging to our times;' and in his notes on Apastamba I, 2, 5, 4, he substitutes arvakina kaliyugavartin, 'men of modern times living in the Kaliyuga.' The last explanation seems to me the most accurate, if it is distinctly kept in mind that in the times of Gautama the Kaliyuga was not a definite period of calculated duration, but the Iron Age of sin as opposed to the happier times when justice still dwelt on earth.]
6. (It may also be performed) in the ninth or fifth (years) for the fulfilment of (some particular) wish.
7. The number of years (is to be calculated) from conception.
8. That (initiation) is the second birth.
9. The (person) from whom he receives that (Sacrament is called) the Akarya (teacher).
10. And (the same title is also bestowed) in consequence of the teaching of the Veda.
11. (The initiation) of a Kshatriya (shall ordinarily take place) in the eleventh (year after conception), and that of a Vaisya in the twelfth.
12. Up to the sixteenth year the time for the Savitri of a Brahmana has not passed,
13. Nor (for the initiation) of a Kshatriya up to the twentieth (year).
14. (And the limit for that) of a Vaisya (extends) two years beyond (the latter term).
15. The girdles (worn by students) shall be strings of Munga grass, a bow-string, or a (wool) thread, according to the order (of the castes).
16. (Their upper garments shall be) skins of black-bucks, spotted deer, (or) he-goats.

- [6. Apastamba I, 1, 1, 20-21.
7. Apastamba I, 1, 1, 19.
- 8 . Apastamba I, 1, 1, 17-8.
9. Apastamba I, 1, 1, 14.
- 10 .Manu II, 140; Yagnavalkya I, 34.
11. Apastamba I, 1, 1, 19.
12. Apastamba I, 11 1, 27. Savitri, literally the Rik sacred to Savitri, is here used as an equivalent for upanayana, initiation, because one of the chief objects of the ceremony is to impart to the neophyte the Mantra sacred to Savitri, Rig-veda III, 62, 10.
- 13-114. Apastamba I, 1, 1, 27.
15. Apastamba I, 1, 2, 33-36.
16. Apastamba I, 1, 3, 3-6.]
17. Hempen or linen cloth, the (inner) bark (of trees), and woollen blankets (may be worn as low garments by students) of all (castes),
18. And undyed cotton cloth.
19. Some (declare that it) even (may be dyed) red.
20. (In that case the garment) of a Brahmana (shall be dyed with a red dye) produced from a tree,
21. (And those of students) of the other two (castes shall be) dyed with madder or turmeric.
22. The staff (carried by a student) of the Brahmana (caste shall be) made of Biliva or Palasa wood.
23. Staves made of Asvattha or Pilu wood (are fit) for (students of) the remaining (two castes).
24. Or (a staff cut from a tree) that is fit to be used at a sacrifice (may be carried by students) of all (castes).
25. (The staves must be) unblemished, bent (at the top) like a sacrificial post, and covered by their bark.
- 26, They shall reach the crown of the head, the forehead, (or) the tip of the nose (according to the caste of the wearer).
- [17. Haradatta explains kira, the inner bark of a tree, by 'made of Kusa grass and the like.' Regarding dresses made of Kusa grass, See the Petersburg Dict. s.v. Kusakira. Kira may also mean 'rags,' such as were worn by Sannyasins (see below, III, 19) and Bauddha ascetics.
- 19-21. Apastamba I, 1, 2, 41-I, 1, 3, 2.
22. Apastamba I, 1, 2, 38.
24. 'Because the term "fit to be used at a sacrifice" is employed, the Vibhitaka and the like (unclean trees) are excluded.'--Haradatta. Regarding the Vibhitaka, see Report of Tour in Kasmir, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.
25. Manu II, 47. 'Unblemished means uninjured by worms and the like'--Haradatta.
26. Manu II, 46.]
27. (It is) optional (for students) to shave (their heads), to wear the hair tied in a braid, (or) to keep (merely) a lock on the crown of the head tied in a braid (shaving the other portions of the head).

28. If he becomes impure while holding things in his hands, he shall (purify himself) by sipping water without laying (them on the ground).

[27. Apastamba I, 1, 2, 31-32. The above translation follows the reading of my MSS. mundagatilasikhagala va, which seems more in accordance with the Sutra style. It must, however, be understood that the arrangement of the hair is not regulated by the individual choice of the student, but by the custom of his family, school, or country. In the commentary, as given by one of my MSS., it is stated the custom of shaving the whole head prevailed among the Khandogas. Max Muller, History of Ancient Sanskrit Literature, p. 53; Weber, Indische Studien, X, 95.

28. The above translation agrees with Professor Stenzler's text and Manu V, 143. But according to Haradatta the meaning of the Sutra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i.e. he is defiled by urine, faeces, leavings of food, and the like (impurities) which are causes for sipping water, then he shall sip water after placing those things on the ground. This refers to uncooked food, intended to be eaten. And thus Vasishtha (III, 4, 3, Benares edition) declares: "If he who is occupied with eatables touches any impure substance, then he shall place that thing on the ground, sip water, and afterwards again use it." But the following text of another Smriti, "A substance becomes pure by being sprinkled with water after having been placed on the ground," refers to cooked food, such as boiled rice and the like. Or (the above Rim may mean), "If he becomes impure while holding things in his hands, then he shall sip water without laying them on the ground." And thus Manu (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure substance shall cleanse himself by sipping water without laying his burden down." This rule refers to things not destined to be eaten, such as garments. And in the (above) Sutra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), "If while holding things in his hands he becomes impure, he shall sip water without laying (them) down," must be taken as a second.'

Though it may be doubted if the yogavibhaga, or 'division of the construction,' proposed by Haradatta, is admissible, still it seems to me not improbable that Gautama intended his Sutra to be taken in two different ways. For, if according to the ancient custom it is written without an Avagraba and without separating the words joined by Sandhi, dravyabastau ukkhishtonidhayakamet, the latter group may either stand for ukkhishto nidhaya akamet or for ukkhisto anidhaya akamet. As the Sutra-karas aim before all things at brevity, the Sutra may have to be read both ways. If that had to be done, the correct translation would be: 'If while holding things in his hands, he becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not laying it down, (as the case may require.)']

29. (As regards) the purification of things, (objects) made of metal must be scoured, those made of clay should be thoroughly heated by fire, those made of wood must be planed, and (cloth) made of thread should be washed.

30. (Objects made of) stone, jewels, shells, (or) mother-of-pearl (must be treated) like those made of metal.

31. (Objects made of) bone and mud (must be treated) like wood.

[29. Apastamba I, 5, 17, 10-12; Manu V, 115, 122.

30. Manu V, 111-112.

31. 'Bone, i.e. ivory and the like. Mud, i.e. (the mud floor of) a house and the like. The purification of these two is the same as that of wood, i.e. by scraping (or planing). How is it proper that, since the author has declared (Sutra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Sutra)? (The answer is that), as the author uses the expression "like wood," when he ought to have said "like objects made of wood," he indicates thereby that the manner of purification is the same for the material as for the object made thereof.'--Haradatta. The Sutra is, therefore, a so-called Gnapaka, intended to reveal the existence of a general rule or paribhasha which has not been given explicitly.]

32. And scattering (earth taken from a pure spot is another method of purifying defiled) earth.

33. Ropes, chips (of bamboo), and leather (must be treated) like garments.

34. Or (objects) that have been defiled very much may be thrown away.

35. Turning his face to the east or to the north, he shall purify himself from personal defilement.

36. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his

[32. 'Scattering over, i.e. heaping on (earth) after bringing it from another spot is an additional method of purifying earth. With regard to this matter Vasishtha (III, 57) says: "Earth is purified by these four (methods, viz.) by digging, burning scraping, being trodden on by cows, and, fifthly, by being smeared with cowdung."--Haradatta.

What Haradatta and probably Gautama mean, is that the mud floors of houses, verandahs, and spots of ground selected for sitting on, if defiled, should be scraped, and that afterwards fresh earth should be scattered over the spot thus cleansed. See, however, Manu V, 125, who recommends earth for the purification of other things also. The Sutra may also be interpreted so as to agree with his rule.

33. 'Chips (vidala), i.e. something made of chips of ratan-cane or bamboo, or, according to others, something made of feathers.'--Haradatta.

34. 'The word "or" is used in order to exclude the alternative (i.e. the methods of purification described above).--Haradatta. For the explanation of the expression 'very much' Haradatta refers to Vasishtha III, 58, with which Manu V, 123 may be compared.

35. 'The alternative (position) depends on the pleasure of the performer.'--Haradatta.

36. My MSS. more conveniently make five Sutras of Professor Stenzler's one Sutra. The divisions have been marked in the translation by semicolons.

a. 'How many times? Three times or four times; the alternative depends upon the pleasure of the performer. Another (commentator says): When, according to a special rule of the Vedas the sipping must be accompanied by the recitation of sacred texts, then the act shall be repeated four times, else three

times.'--Haradatta.

b. The custom of touching the lips twice is noted as the opinion of some, by Apastamba I, 5, 16, 4.

c. "'Sprinkle his feet and." On account of the word "and" he shall sprinkle his head also.'--Haradatta.

d. "'Touch the cavities, &c." Here the word "and" indicates that each organ is to be touched separately.'--Haradatta. Regarding the manner of touching, see Apastamba I, 5, 16, 5 and 7 note.

e. "'(And finally) place," &c. Because the word "and" is used, he shall touch the navel and the head with all the fingers'--Haradatta. Regarding the whole Akamanakalpa, see Apastamba I, 5, 16, 1 seq.]

sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that reaches his heart; twice wipe (his lips); sprinkle his feet and (his head); touch the cavities in the head (severally) with (certain fingers of his) right hand; (and finally) place (all the fingers) on the crown of his head and (on the navel).

37. After sleeping, dining, and sneezing (he shall) again (sip water though he may have done so before).

38. (Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth, except if he touches them with his tongue.

39. Some (declare, that such remnants do not defile) before they fall (from their place).

40. If they do become detached, he should know that he is purified by merely swallowing them, as (in the case of) saliva.

[37. Manu V, 145.

38. Manu V, 141.

39. Vasishtha III, 41.

40. 'As the author ought to have said, "If they become detached, he is purified by merely swallowing them," the addition of the words "he should know" and "as in the case of saliva" is intended to indicate that in the case of saliva, too, he becomes pure by swallowing it, and that purification by sipping need not be considered necessary.'--Haradatta. This Sutra consists of the second half of a verse, quoted by Baudhayana I, 5, 8, 25, and Vasishtha III, 41.]

41. Drops (of saliva) falling from the mouth do not cause impurity, except if they fall on a limb of the body.

42. Purification (from defilement) by unclean substances (has been effected) when the stains and the (bad) smell have been removed.

43. That (should be done) by first (using) water and (afterwards) earth,

44. When urine, feces, or semen fall on a (limb) and when (a limb) is stained (by food) during meals (water should be sipped).

45. And in case the Veda ordains (a particular manner of purification, it must be performed according to the precept).

46. Taking hold with (his right) hand of the left

[41. Apastamba I, 5, 16, 12.

42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.

43. Manu V, 134; see also Apastamba I, 5, 16, 15.
44. Apastamba I, 5, 16, 14.
45. 'If the Veda ordains any particular manner of purification for any particular purpose, that alone must be adopted. Thus the sacrificial vessels called kamasa, which have been stained by remnants of offerings, must be washed with water on the heap of earth called margaliya.'--Haradatta.
46. This and the following rules refer chiefly to the teaching of the Savitri, which forms part of the initiation. According to Gobhila Grihya-sutra II, 10, 38, the complete sentence addressed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the Savitri!'] hand (of his teacher), but leaving the thumb free, (the pupil) shall address his teacher, (saying): 'Venerable Sir, recite!'
47. He shall fix his eyes and his mind on the (teacher).
48. He shall touch with Kusa grass the (seat of the) vital airs.
40. He shall thrice restrain his breath for (the space of) fifteen moments;
50. And he shall seat himself on (blades of Kusa grass) the tops of which are turned toward the east.
51. The five Vyahritis must (each) be preceded by (the syllable) Om and end with Satya.
52. (Every) morning the feet of the teacher must be embraced (by the pupil),
53. And both at the beginning and at the end of a lesson in the Veda.
54. After having received permission, the pupil
[47. Apastamba I, 2, 5, 23; I, 7, 6, 20; Manu II, 192.
48. 'The (seat of the) vital airs are the organs of sense located in the head. The pupil shall touch these, his own (organs of sense) located in the head, in the order prescribed for the Akamana (see Apastamba, I, 5, 16, 7 note).'-Haradatta, See also Manu II, 75.
- 49., Passing one's hand along the side of the knee, one will fill the space of one Trutika. That is one moment (Matra).'-Haradatta. Manu II, 75.
50. Manu II, 75.
51. 'In the Vyahriti-samans (see Burnell, Arsbeya-br., Index s.v.) five Vyahritis are mentioned, viz. Bhuh, Bhuvah, Svah, Satyam, Purushah. Each of these is to be preceded by the syllable Om. But they are to end with Purushah, which (in the above enumeration) occupies the fourth place.'--Haradatta, See also Manu II, 75 seq.
- 52-53. Apastamba I, 2, 5, 18-20.
54. Apastamba I, 2, 6, 24; Manu II, 193. Turning his face towards the east or towards the north." This alternative depends upon (the nature of) the business.'--Haradatta.] shall sit down to the right (of his teacher), turning his face towards the east or towards the north,
55. And the Savitri must be recited;
56. (All these acts must be performed) at the beginning of the instruction in the Veda.
57. The syllable Om (must precede the recitation of) other (parts of the Veda) also,
58. If (any one) passes between (the teacher and the pupil) the worship (of the

teacher must be performed) once more.

59. If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary).

[55. Manu II, 77.

56. 'All those acts beginning with the touching of the organs of sense with Kusa grass and ending with the recitation of the Savitri, which have been prescribed (Sutras 48-57, must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the initiation follows the study of the Savitri. The touching of the organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sutras, the first of which is Sutra 52, and the rule to direct the eye and mind towards the teacher (Sutra 47), must be constantly kept in mind. This decision is confirmed by the rules of other Smritis and of the Grihya-sutras.'--Haradatta.

57. Apastamba I, 4, 13, 6-7.

58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sutras 46-57, with the exception of the study of the Savitri and the acts belonging to that. The meaning of the Sutra is that, though the worship of the teacher may have already been performed in the morning of that day, it must, nevertheless, be repeated for the reason stated.'--Haradatta.

59. 'A journey (vipravasa) means residence in some other place than the teacher's house.'--Haradatta. The commentator adds that the somewhat different rule, given by Manu IV, 126, may be reconciled with the above, by referring the former to the study for the sake of remembering texts recited by the teacher (dharanadhyayana), and the latter to the first instruction in the sacred texts.]

60. (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter,

61. And (the same expiation must be performed), if (unwittingly) a lesson in the Veda has been given on the site of a burial-ground.

[60. 'This penance must be performed by the pupil, not by the teacher. Others declare that both shall perform it.'--Haradatta.

61. See also Apastamba I, 3, 9, 6-8. The last clauses of this and all succeeding chapters are repeated in order to indicate that the chapter is finished.]