

Gutama 3

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GUATAMA CHAPTER III.

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1. Some (declare, that) he (who has studied the Veda) may make his choice (which) among the orders (he is going to enter).

2. (The four orders are, that of) the student, (that of) the householder, (that of) the ascetic (bhikshu), (and that of) the hermit in the woods (vaikhanasa).

[III. 1. Other Smritikaras maintain that a Brahmana must pass through all the four orders. Compare Apastamba II, 9, 21, 5.

Manu VI, 34-38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Apastamba II, 9, 2 3, 3-II, 9, 2 4, 14.

2. 'Though the order of studentship has already been described above, still in the following chapter the rules for a professed (naishtika) student will be given (and it had therefore again to be mentioned). Bhikshu has generally been translated by ascetic (sannyasin). Vaikhanasa, literally, he who lives according to the rule promulgated by Vikhanas, means hermit. For that (sage) has chiefly taught that order. In all other Sastras (the order of) hermits is the third, and (the order of) ascetics the fourth. Here a different arrangement is adopted. The reason of the displacement of the hermit is that the author considers the first-named three orders preferable. Hence if a man chooses to pass through all four, the sequence is that prescribed in other Sastras.'--Haradatta. In making these statements the commentator has apparently forgotten that Apastamba (II, 9, 21, 1) agrees exactly with Gautama. It is, however, very probable that Haradatta has given correctly the reason why the hermit is placed last by our author and by Apastamba.]

The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rples) given (in the preceding chapters).

5. He shall remain obedient to his teacher until (his) end.

6. In (the time) remaining after (he has attended to) the business of his Guru, he shall recite (the Veda).

7. If the Guru dies, he shall serve his son,

8. (Or) if there is no (son of the teacher), an older fellow-student, or the fire.

9. He who lives thus, gains the heaven of Brahman, and (of him it is said that) he has subdued his organs (of sense and action).

10. And these (restrictions imposed on students Must also be observed by men) of other (orders, provided they are) not opposed (to their particular duties).

11. An ascetic shall not possess (any) store.

12. (He must be) chaste,

13. He must not change his residence durincr the rainy season.

[3. Manu VI, 87.

4. Apastamba I, 1, 4, 29.
5. Apastamba II, 9, 21, 6.
6. According to Haradatta the term Guru here includes the father.
But see the next Sutra, where Guru can only mean the teacher.
10. Apastamba II, 9, 21, 3-4. My MSS. have uttaresham, 'of the later named,' instead of itaresham, 'of the other' (orders), both in the Sutra and in subsequent quotations of the same.
11. Apastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, Mitakshara II, 8, 7.
13. This rule shows that the Vasso of the Bauddhas and Gainas is also derived from a Brahmanical source; see also Baudhayana 11, 6, 11, 20.]
14. He shall enter a village (only) in order to beg.
15. He shall beg late (after people have finished their meals), without returning (twice),
16. Abandoning (all) desire (for sweet food).
17. He shall restrain his speech, his eyes, (and) his actions.
18. He shall wear a cloth to cover his nakedness.
19. Some (declare, that he shall wear) an old rag, after having washed it.
20. He shall not take parts of plants and trees, except such as have become detached (spontaneously).
21. Out of season he shall not dwell a second night in (the same) village.
22. He may either shave or wear a lock on the crown of the head.
23. He shall avoid the destruction of seeds.
24. (He shall be) indifferent towards (all) creatures, (whether they do him) an injury or a kindness.
25. He shall not undertake (anything for his temporal or spiritual welfare).
[15. Manu VI, 55-56.
19. Apastamba II, 9, 21, 11.
20. He shall not appropriate, i.e. take parts of these, i.e. fruits, leaves, and the like, which have not been detached, i.e. have not fallen off. But he may take what has become detached spontaneously.'--Haradatta.
21. Out of season, i.e. except in the rainy season, during which, according to Sutra 13, an ascetic must not wander about.
23. 'He shall avoid, i.e. neither himself nor by the agency of others cause the destruction, i.e. the pounding by means of a pestle or the like, of seedq, i.e. raw rice and the like. Hence he shall accept as alms cooked food only, not rice and the like.'--Haradatta.]
26. A hermit (shall live) in the forest subsisting on roots and fruits, practising austerities.
27. Kindling the fire according to the (rule of the) Sramanaka (Sutra, he shall offer oblations in the morning and evening).
28. He shall eat wild-growing (vegetables only).
29. He shall worship gods, manes, men, goblins, and Rishis.
30. He shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.
31. He may even use the flesh of animals killed by carnivorous beasts.
32. He shall not step on ploughed (land),
33. And he shall not enter a village.

34. He shall wear (his hair in) braids, and dress in (garments made of) bark and skins.
35. He shall not eat anything that has been hoarded for more than a year.
[26. Apastamba II, 9, 21, 18-II, 9, 23, 2. 'Austerities (tapas) means emaciating his body.'--Haradatta.
27. 'He shall offer oblations in the morning and evening,' (these words), though not expressed, are understood.
29. i.e. he shall perform the five Mahayagnas, just like a householder, only using wild-growing fruits, roots, &c., for the oblations.
31. 'They declare, that baishka means the flesh of an animal, slain by a tiger or the like. He may use even that. The word "even" implies blame. Hence this is a rule for times of distress, and it must be understood that such food is to be eaten only on failure of roots and fruits and the like.'--Haradatta. The commentator adds that the flesh of forbidden animals must be avoided.
34. According to Haradatta the lower garment shall be made of kira, which he again explains as cloth made of Kusa grass and the like, and the upper of a skin.
35. Haradatta reads atisamvatsaram, not atsamvatsaram, as in Professor Stenzler's edition, though he notices the latter reading. Manu VI, 15]
36. But the venerable teacher (prescribes) one order only, because the order of householders is explicitly prescribed (in the Vedas).
[36. 'The duties of a householder, the Agnihotra, and the like, are frequently prescribed and praised in all Vedas, Dharmasastras, and Itihasas. As, therefore, the order of householders is explicitly prescribed, this alone is the order (obligatory on all men). But the other orders are prescribed only for those unfit for the (duties of a householder). That is the opinion of many teachers.'--Haradatta. Haradatta's explanation of akaryah, which he takes to mean 'many teachers,' seems to me inadmissible. Eke, 'some (teachers)', is used in that sense, and akaryah cannot possibly be a synonymous term. Further on (IV, 23) Haradatta himself admits that by akaryah one teacher is meant. It must be translated 'the venerable teacher,' because the Hindus are very fond of the use of the pluralis majestatis. I have no doubt that Gautama means his own teacher, whom, of course, etiquette forbids him to name. See also R. Garbe, Uebersetzung des Vaitana-sutra, I, 3.]