

Gutama 19

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GUATAMA CHAPTER XIX.

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1. The law of castes and of orders has been declared.
2. Now, indeed, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be spoken, neglecting what is prescribed, practising what is forbidden.
3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.
4. (Some) declare, that he shall not do it,
[XIX. 1. Haradatta, thinks that the object of this Sutra is to assert that in the following chapter the laws given above for castes and orders must be kept in mind. Thus penances like offering, a Punastoma are not intended for Sudras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sutra is meant to indicate that the following rules refer not merely to those men who belong to castes and orders, but to the Pratilomas also, who have been declared to stand outside the pale of the sacred law. Haradatta's opinion appears to be preferable.
2. 'Ayam purushah, "man (in) this (world)," indicates the universal soul which is dwelling in the body. Yapyah, "vile," i.e. despicable (kutsita).'-Haradatta.
3. 'They, i.e. the theologians (brahmavadinah).'-Haradatta.]
5. Because the deed does not perish.
6. The most excellent (opinion is), that he shall perform (a penance).
7. For it is declared in the Veda, that he who has offered a Punastoma (may) again come to (partake of) the libations of Soma,
8. Likewise he who has offered a Vratyastoma.
9. (The Veda says) further: 'He who offers a horse-sacrifice, conquers all sin, he destroys the guilt of the murder of a Brahmana;
10. Moreover: 'He shall make an Abhisasta perform an Agnishtut sacrifice.'
11. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).
12. The purificatory (texts are), the Upanishads, the Vedantas, the Samhita-text of all the Vedas, the (Anuvikas called) Madhu, the (hymn of)
[5. Le. the guilt (adharma) contracted by the deed is not effaced before it has produced its result in the shape of punishment in hell and in other births, see also Manu XI, 45.
6. 'Apara, "most excellent," means that which nothing surpasses, i.e. the settled doctrine.'--Haradatta.
7. The Punastoma is one of the Srauta-sacrifices belonging to the class called Ekaha. Regarding its efficacy, see also Latyayana Srauta-sutra IX, 4, 5.
8. The Vratvastoma is another Ekaha-sacrifice. Regarding its efficacy, see Yagnvalkyia I, 38; Latyayana Srauta-sutra VIII 6, 29.

9. Satapatha-brahmana XIII, 3, 1, 1.
10. The Agnishtut is an Ekaha-sacrifice. Regarding its efficacy, see Manu XI, 75.
11. Manu XI, 46, 228; Apastamba I, 9, 26, 12-I, 9, 27, 11.
12. 'Those parts of the Aranyakas which are not (Upanishads) are called Vedantas. In all the Vedas (khandas), i.e. in all Sakhis (pravakana), the Samhita-text, not the Pada-text, nor the Krama-text. Another commentator says, "One Sanihita is to be made with all the metres, i.e. the Gayatri and the rest, and to be recited according to the manner of the Prataranuvaka."--Haradatta. According to the same authority, the Madhus are found Taittiriya Aranyaka X, 38, the hymn of Aghamarshana Rig-veda X, 190, the Rudras Taittiriya-samhita IV, 5, 1-11, and in the corresponding eleven chapters of all other Yagus-sakhas, the Purushasukta Rig-veda X, 90, the Kushmandas Taittiriya Aranyaka X, 3-5, the Pavamanis Rig-veda IX, while by Atharvasiras the Upanishad, known by that name, is meant. As regards the Samans mentioned in the Sutra it suffices to refer to Professor Benfey's Index, Ind. Stud. III, 199, and to Dr. Burnell's Index of the Arsheya-brahmana.]
- Aghamarshana, the Atharvasiras, the (Anuvikas called the) Rudras, the Purusha-hymn, the two Samans (called) Ragana and Rauhineya, the Brihat (Saman) and the Rathanara, the Purushagati (Saman), the Mahanimnis, the Mahavairaga (Saman), the Mahadvakirya (Saman), any of the Gyeshtha Samans, the Bahishpavamana (Saman), the Kushmandas, the Pavamanis, and the Savitri.
13. To live on milk alone, to eat vegetables only, to eat fruits only, (to live on) barley-gruel prepared of a handful of grain, to eat gold, to eat clarified butter, and to drink Soma (are modes of living) which purify.
14. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of Rishis, cow-pens, and temples of the gods (are) places (which destroy sin). [13. According to Haradatta the word iti, which appears in the text at the end of the enumeration, is intended to include other similar kinds of food, as 'the five products of the cow.' Eating gold means eating small particles of gold which have been thrown into clarified butter and the like.
14. The word iti used in the text is, according to Haradatta, again to be taken in the sense of 'and so forth.' The translation of parishkanda, 'a tetnple,' not parishkandha, as Professor Sterizler reads, is based on Haradatta's explanation. Etymologically it seems to mean 'a place for circumambulation,' and to denote the platform on which the temples usually stand, and which is used for the Pradakshina ceremony.]
15. Continenence, speaking the truth, bathing morning, noon, and evening, standing in wet clothes, sleeping on the ground, and fasting (are the various kinds of) austerity.
16. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food are the gifts (which destroy sin).
17. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).
18. These (acts) may be optionally performed when no (particular penance) has been prescribed,

19. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

20. The Krikkhra and the Atikrikkhra, (as well as) the Kindrayana, are penances for all (offences).

[15. The word iti in the text is explained as in the preceding Sutras.

18. These (acts), i.e. the recitation of the Veda and so forth. which have been enumerated above, Satras 11-16.

20. Regarding these penances, see chapters XXVI and XXVII Haradatta again takes the word iti, which occurs in the text, to include other difficult penances.]