

# Gutama 5

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## GUATAMA CHAPTER V.

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1. (A householder) shall approach (his wife) in the proper season,
2. Or (he may do so) at any time except on the forbidden (days).  
[V. 1. Apastamba II, 1, 1, 17.
2. Apastamba II, 1, 1, 18.]
3. He shall worship gods, manes, men, goblins, (and) Rishis.
4. Every day he shall recite privately (a portion of the Veda),
5. And the (daily) libation of water to the manes (is obligatory on him).
6. Other (rites than these he may perform) according, to his ability.
7. The (sacred) fire (must be kindled) on his marriage or on the division of the family estate.
8. The domestic (ceremonies must be performed) with (the aid of) that (fire).
9. (Also) the sacrifices to the gods, manes, (and) men? and the private recitation (and) the Bali-offerings.  
[3. Apastamba I, 4, 12, 15; I, 4, 13, 1; Manu III, 69-72; IV, 29, 21; Yagn. I, 99, 102-104.
4. Manu III, 81; Yagn. I, 104.
5. Manu III, 82 Yagn. I, 104. 'The word "and" indicates that water must be offered to the gods and Rishis also.'--Haradatta.
6. '(Rites) other than those prescribed in Sutras 3-5 he may perform according to his energy, i.e. according to his ability. But those he should zealously perform. As the oblations to the gods and the other (Mahayagnas) are mentioned before the kindling of the domestic fire, they must be performed by a person who has not yet kindled the domestic fire with the aid of the common (kitchen) fire.'--Haradatta.
7. As long as the family remains united, its head offers the oblations for all its members.
8. 'The domestic rites, i.e. the Pumsavana and the rest. . . . Now with the aid of which fire must a man, who has not yet kindled the domestic fire, perform the Pumsavana, &c.? Some answer that he shall use a common fire. But the opinion of the teacher (Gautama) is that he shall use the sacred fire which has been kindled on that occasion.'--Haradatta.
9. Haradatta states that the Mahayagnas are again enumerated in order to show that a person who has kindled the sacred fire shall use this for them, not a common fire. He also states that a passage of Usanas, according to which some teachers prescribe the performance of the daily recitation near the sacred fire, shows that this rite too has a connection with the sacred fire.]
10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadeva-sacrifice are offered) to Agni, to Dhanvantari, to all the gods, to Pragapati, (and to Agni) Svishtakrit;
11. And (Bali-offerings must be given) to the deities presiding over the

(eight) points of the horizon, in their respective places,

12. At the doors (of the house) to the Maruts,

13. To the deities of the dwelling inside (the house),

[10. Apastamba II, 2, 3, 16, where, however, as in all other works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in the Sutra in order to indicate that the word svaha must be pronounced at the end of each Mantra, and that the expression 'in the fire' indicates that the Bali-offerings described in the following Sutra must be thrown on the ground.

11. Compare Apastamba II, 2, 3, 20-II, 2, 4, 8; Manu III, 87-90, where, as elsewhere, the order of the offerings differs. According to Haradatta the deities intended are, Indra, Agni, Yama, Nirriti, Varuna, Vayu, Soma, and Isana. The first offering must be placed to the east, the next to the south-east, south, &c.

12. At all the doors, as many as there are, a Bali must be offered with the Mantra, 'To the Maruts, svaha.'--Haradatta.

13. 'As he says "inside" (pravisya, literally "entering") he must stand outside while offering the Balis at the doors. At this occasion some require the following Mantra, "To the deities of the dwelling, svaha," because that is found in the Asvalayana (Grihya-sutra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offerings as there are deities, while pronouncing the required words.'--Haradatta. The commentator then goes on to quote a passage from Usanas, which he considers applicable, because it contains the names of the Grihadevatas. I doubt, however, if the 'others' are right, and still more if, in case they should be right, it would be advisable to supply the names of the Grihadevatas from Usanas.]

14. To Brahman in the centre (of the house),

15. To the Waters near the water-pot,

16. To the Ether in the air,

17. And to the Beings walking about at night in the evening.

18. A gift of food shall be preceded by a libation of water and (it shall be presented) after (the recipient) has been made to say, 'May welfare attend thee,'

19. And the same (rule applies) to all gifts presented for the sake of spiritual merit.

20. The reward of a gift (offered) to a person who is not a Brahmana is equal (to the value of the gift), those (of presents given) to a Brahmana twofold, to a Srotريا thousandfold, to one who knows the whole Veda (vedaparaga) endless.

21. Presents of money (must be given) outside the Veda to persons begging for their Gurus, (or) in order to defray the expenses of their wedding, (or [14. 'Because the word "and" occurs in Sutra 11 after the word "to the deities presiding over the points of the horizon" a Bali-offering must be presented to the deities mentioned by the author in Sutra 10, viz. to the earth, wind, Pragapati, and to all the gods, after a Bali has been offered to Brahman.'--Haradatta.

16. 'The Bali presented to Akasa, "the ether," must be thrown up into the air, as Manu says, III, 90.'--Haradatta.

17. 'Because of the word "and," he must, also, present Balis to the deities

mentioned above.'--Haradatta. The commentator means to say that in the evening not only the 'Beings walking about at night' (naktamkara) are to receive a portion, but all the other deities too, and that the Balikarma must be offered twice a day.

18-19. Apastamba II, 4, 9, 8.

20. According to Haradatta the term Srotriya here denotes one who has studied one Veda, (but see also Apastamba II, 3, 6, 4; II, 4, 8, 5.) Vedaparaga is a man who has studied one Veda, together with the Angas, Kalpa-sutras, and Upanishads.

21. Apastamba II, 5, 10, 1-2. 'Now he promulgates a Sutra which refers to those cases where one must necessarily make gifts, and where one incurs guilt by a refusal. . . . As the expression "outside the Veda" is used, presents must be given to others also "inside the Veda" (i.e. fees to priests, &c.)'--Haradatta.]

to procure) medicine for the sick, to those who are without means of subsistence, to those who are going to offer a sacrifice, to those engaged in study, to travellers, (and) to those who have performed the Visvagit-sacrifice.

22. Prepared food (must be given) to other beggars.

23. For an unlawful purpose he shall not give (anything), though he may have promised it.

24. An untruth spoken by people under the influence of anger, excessive fear, pain (or) greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink (or) by mad men does not cause (the speaker) to fall.

25. Before (a householder eats) he shall feed his guests, the infants, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition (who may be in his house).

[22. Apastamba II, 2, 4, 14.

23. Apastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Mayukha IX, 5. 'As he says "for an unlawful purpose," what has been promised must in other cases necessarily be given.'--Haradatta.

24. Colebrooke II, Digest IV, 56. "'Does not cause (the speaker) to fall," i.e. produces no guilt. Hence such persons need not even give a promised present.'--Haradatta.

25. Apastamba II, 2, 4, 11-13; II, 4, 9, 10; Manu III, 116. 'Females under his protection (suvasinyah), i.e. daughters and sisters those of low condition (gaghanyah), i.e. servants, slaves, and the like . . . . The term "men of low condition" is made a separate word in the text in order to show that they come after the others.'--Haradatta.]

26. But (when) his teacher, parents (or intimate) friends (visit his house), he shall proceed to the preparation of the dinner after asking them (for orders).

27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).

8. (If they have been once honoured in this manner, the ceremony need be) repeated (only) after a year.

29. (But) on (the occasion of) a sacrifice and of the wedding (a Madhuparka

must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).

30. And to a kinc, who is a Srotriya (a Madhuparka must be offered as often as he comes),

31. (But to a king) who is not a Srotriya a seal and water.

12. But for a Srotriya. he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality.

[26. Manu III, 113.

27. Apastamba II, 4, 8, 5-9.

30. 'And to a king a Madhuparka must be offered on his arrival. If he is a Srotriya (this must be done) on each visit.'--Haradatta.

31 'A king who is not a Srotriya shall be honoured with a seat and water, not with a Madhu parka.'--Haradatta.

32. Apastamba II, 3, 6, 7-10, 14-15. 'This Sutra may be optionally taken as referring to a Brahmana, because the word Srotriya is repeated. For a Srotriya who has come as a guest, a foot-bath, i.e. water for washing the feet, an Argrhya, i.e. water mixed with Durva grass, flowers, &c., and food of a superior quality, i.e. milk and rice; cakes and the like shall be particularly prepared, if the host is able to afford it.'--Haradatta.]

33. Or his usual food distinguished by a (particularly careful) preparation.

34. To a (Brahmana) who is not learned in the Vedas, (but) of good conduct, food of a middling (quality) shall be given,

35. To one who is the reverse (of virtuous) grass, water, and earth,

36. (Or) at least a welcome.

37. Honour (must be shown to a guest, and the host must) not dine better (than his guest).

38. A couch, a seat, (and) a lodging (of the) same (quality as the host uses must be given) to (a guest) of equal condition and to one's betters; they must be accompanied (on departure) and respectfully attended to (during their stay).

39. (The host shall show similar) though less (attention) to (a guest) who is inferior (to himself).

[33. 'But if (the host is) not able (to afford dainties), he shall prepare that same food which is daily used in his house, distinguished in the preparation, i.e. by adding pepper and the like condiments, by frying it, and so forth.'--Haradatta.

34. Apastamba II, 22, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.

36. Apastamba II, 2, 4, 14. ' On failure of grass and the rest, a welcome, i.e. (the host shall say) "Thou art tired, sit down here."--Haradatta.

37. Manu 111, 106-107. 'This Sutra refers solely to such a guest, as is described below, Sutra 40.'--Haradatta.

38. 'Accompanying, i.e. walking after him; respectfully attending to, i.e. sitting with him and so forth. As it is not possible that these two acts can be performed by the host in the same manner as for himself, the meaning of the Sutra must be taken to be merely that they are to be performed.'--Haradatta.

39. Haradatta says that some explain this Sutra to mean, '(The host shall show the same attention) even to a man who is a little inferior (to himself in

learning, &c.),' but that he disapproves of their opinion.]

40. He is called a guest who, belonging to a different village (and) intending to stay for one night only, arrives when the sun's beams pass over the trees.

41. According (to his caste a guest) must be asked about his well-being (kusala), about his being free from hurt (anamaya), or about his health (arogya).

42. The last (formula must also be used in addressing a Sudra.

43. A man of a lower caste (is) not (to be considered) a guest by a Brahmana, except if he has approached on (the occasion of) a sacrifice.

44. But a Kshatriya must be fed after the Brahmana (guests).

45. (Men of) other (castes he shall feed) with his servants for mercy's sake.

[40. Apastamba II, 3, 6, 5. Haradatta states, that by 'the time when the sun's rays pass over the trees,' either the middle of the day or the late afternoon may be meant.

41. Apastamba I, 4, 14, 26-29.

43. Apastamba II, 2, 4, 18-19.]