

Gutama 24

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GUATAMA CHAPTER XXIV.

Hindu Index Index Previous Next

1. A secret penance (must be performed) by him whose sin is not publicly known. [XXIV. 1. Manu XI, 248; Yagnavalkya III, 301.]
2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recite the four Rik-verses (IX, 58, 1-4), (beginning) Tarat sa mandī, (standing) in water.
3. He who desires to eat forbidden food, shall scatter earth (on it).
4. Some (declare, that) he who has connection with a woman during her courses becomes pure by bathing.
5. Some (declare, that this rule holds good) in the case of (one's own) wives (only).
6. The (secret) penance for killing a learned Brahmana (is as follows):, Living during ten days on milk (alone) or (on food fit for offerings), during a second (period of ten days) on clarified butter, and during a third (period of ten days) on water, par-
[2. Manu XI, 254. 'He who has accepted or desires to accept, i.e. because no other course is possible, (a present) offered by a man that is blamable on account of the caste of the giver or on account of his deeds, or (a present) that in itself is blamable, e.g. the skin of a black-buck and the like . . . in water, i.e. according to some, standing in water that reaches to his navel according to others, entirely immersed in water.'--Haradatta.
3. Manu loc. cit. 'Forbidden food has been described above, XVII, 8, 9. If, being unable to act otherwise, he desires to eat that, he shall throw earth, i.e. a piece of earth, (into it) and then eat it.'--Haradatta.
4. Haradatta adds that he shall bathe, dressed in his garments.
5. Haradatta adds that another commentator reads ekestrishu, i.e. eke astrishu, and explains the Sutra to mean, 'Some (declare the above rule to refer also) to a bestial crime.'
6. Yagnavalkya III, 303. According to Haradatta the complete Mantras are as follows: Lomanyatmano mukhe mrityorasye guhomi svaha, nakhanya. m. m. a. guhomi svaha, &c. This secret penance is apparently a milder form of that prescribed Apastamba I, 9, 25, 12.]
taking of (such food) once only each day, in the morning, and keeping his garments constantly wet, he shall (daily) offer (eight) oblations, (representing) the hair, the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marrow. The end of each (Mantra) shall be, 'I offer in the mouth of the Atman (the Self), in the jaws of Death.'
7. Now another (penance for the murder of a Brahmana will be described):
8. The rule (as to eating and so forth), which has been declared (above, Satra 6, must be observed),
9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda 1,

18q, 2), 'O fire, do thou ferry over,' the Mahavyahiritis, and the Kushmandas;

10. Or, for the murder of a Brahmana, for drinking spirituous liquor, for stealing (gold), and for the violation of a Guru's bed, he may perform that (same vow), tire himself by repeatedly stopping his breath, and recite (the hymn seen by) Aghamarshana. That is equal (in efficacy) to the final bath at a horse-sacrifice;

11. Or, repeating the Gayatri a thousand times, he, forsooth, purifies himself;

12. Or, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.

[9. The Mahavyahiritis are, bhuh, bhuvah, svah. Regarding the Kushmandas, see above, XIX, 12.

10. Manu XI, 260-261; Yagnavalkya III, 302. The vow intended is that prescribed above, Sutras 6, 8.

11. Apastamba I, 9, 26, 14-I, 9, 27, 1. Haradatta remarks that the performer of the penance shall live on milk and stop his breath, repeatedly stopping his breath.]