

Gutama 25

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GUATAMA CHAPTER XXV.

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1. Now they say: 'How many (gods) does a student enter who violates the vow of chastity?'
2. (And they answer): 'His vital spirits (go to) the Maruts (winds), his strength to Indra, his eminence in sacred learning to Brihaspati, all the remaining parts to Agni.'
3. He kindles the fire in the night of the new moon, and offers, by way of penance, two oblations of clarified butter,
4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svaha;' 'Injured by lust am I, injured am I, oh Lust; to Lust svaha.' (Next) he (silently) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yagnavastu (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'
5. These worlds are three; in order to conquer
[XXV. 1. For this and the following five Sutras, see Taittiriya Aranyaka II, 18, 1 seq.
2. 'All the remaining parts, i.e. his sight and the other organs of sense, go to Agni. Thus a student who has broken the vow of chastity becomes short-lived, weak, destitute of eminence in sacred learning, and destitute of sight, and so forth. Therefore a penance must be performed.'--Haradatta. It must, of course, be understood that the penance prescribed here, is a 'secret penance.'
3. 'He, i.e. the unchaste student, shall kindle the fire in the night of the new moon, i.e. at midnight, in the manner declared in the Grihya-sutra.'--Haradatta.
4. Haradatta says that while sprinkling water the performer shall recite the texts 'Aditi, thou hast permitted,' see Apastamba II, 2, 3, 17 note. The Yagnavastu oblation, which follows after the Svishtakrit offering, is described Gobhila Grihya-sutra I, 8, 26-29.]
these worlds, in order to gain mastership over these worlds, (this rite must be performed.)
6. According to some, the above (described) rite is a penance (for all hidden offences) in general, (and they say) regarding it, 'He who may be impure, as it were, shall offer burnt-oblations in this manner, and shall recite sacred texts in this manner; the fee (of the officiating priest shall be) whatever he may choose.'
7. He who has been guilty of cheating, of calumniating, of acting contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sudra caste, of an unnatural crime, and even of performing magic rites with intent (to harm his enemies), shall bathe and sprinkle himself with water, reciting the texts addressed to the Waters, or those addressed to

Varuna, or other purificatory texts.

8. For offences committed by speaking or thinking of forbidden things, the five Vyahritis (must be recited).

9. Or for all (offences) he may sip water, (reciting) in the morning (the text), 'May the day and the sun purify me;' and in the evening, 'The night and Varuna.'

10. Or he may offer eight pieces of sacred fuel,

[7. Apastamba I, 9, 26, 7. The verses addressed to the Waters are, Rv. X, 9, 1-3 = Taitt. Samh. IV, 1, 5, 1, and Taitt. Samh. V, 6, 1. Regarding those addressed to Varuna, see above, XXIII, 28. As an instance of 'other purificatory texts' Haradatta quotes Taittidya-brahmana I, 4, 81, 1.

8. Regarding the five Vyahritis, see above, I, 51.

10. Haradatta gives the following four Mantras: Devakritasyainasovayaganam asi svaha, 'thou art the expiation for sin committed by the gods,' svaha pitrikritasyainaso . . . svaha, manushyakritasyainaso . . . svaha, asmatkritasyainaso . . . svaha. But see Vagasaneyi-samhita VIII, 13, where eight Mantras are given, and below, XXVII, 7.]

(reciting the texts beginning) 'Devakritasya.' By merely offering them he becomes free from all sin.