

APASTAMBA PRASNA I, PATALA 10, KHANDA 29.

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Hindu Index Index Previous Next

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a Bhruna?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.

2. He even who slays unintentionally, reaps nevertheless the result of his sin.

3. (His guilt is) greater, (if he slays) intentionally.

4. The same (principle applies) also to other sinful actions,

5. And also to good works.

6. A Brahmana shall not take a weapon into his hand, though he be only desirous of examining it.

7. In a Purana (it has been declared), that he who

[29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brahmana, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Bramana.]

slays an assailant does not sin, for (in that case) wrath meets wrath.

8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.

9. If they have begot sons, let them. say to them: 'Go out from amongst us, for thus the Aryas, (throwing the guilt) upon us, will receive you (amongst their number).'

10. For the organs do not become impure together with the man.

11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Harita declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrifice).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse

[9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhisastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Aryas.' it is, however, not improbable that our text is disfigured by

several very old corruptions, compare Baudhayana II, 1, 2, 18.

11. 'In like manner a man who has lost his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'--Haradatta.

13. The statements now following are those with which Apastamba agrees. Those contained in Sutras 8-11 are merely the purvapaksha.]

can be allowed with the impure seed which comes (from an Abhisasta).

15. Sorcery and curses (employed against a Brahmana) cause a man to become impure, but not loss of caste.

16. Harita declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).