

APASTAMBA PRASNA I, PATALA 6, KHANDA 18.

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1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.

2. Harita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

[18. 1. Manu IV, 247. 'Ugra denotes either a bad twice-born man. or the offspring of a Vaisya and of a Sudra-woman. Other persons of a similar character must be understood to be included by the term.'--Haradatta.]

3. Or they (Brahmana householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

6. After having touched it (once) with gold,

7. Or (having touched it with) fire.

8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.

9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kshatriya (i. e. of Kshatriyas, Vaisyas, and Sudras).

10. He may (usually) eat (the food) of a Brahmana on account of (the giver's) character (as a Brahmana). It must be avoided for particular reasons only.

[4. Also this rule seems to belong to Harita, on account of its close connection with the preceding two.

8. Haradatta quotes, in support of the last Satras, a passage of the Khandogya Upanishad, I, 10, 1, and one from the Rig-veda, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sutras differently. According to them the translation would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.

9. Manu IV, 219, and 223.]

11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.

12. But when the penance has been performed, he may eat (in that house).

13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sudras, may be eaten.

14. (In times of distress) even the food of a Sudra, who lives under one's protection for the sake of spiritual merit, (may be eaten).
15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.
16. Food received from a multitude of givers must not be eaten,
17. Nor food offered by a general invitation (to all comers).
18. Food offered by an artisan must not be eaten,
19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),
- [11. If a Brahmana who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'--Haradatta.
12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'--Haradatta.
14. Yagn. I, 166.
15. Manu IV, 223
16. Manu IV, 209.
17. Manu IV, 209; Yagn. I, 168.
18. Manu IV, 2 10, 215; Yagn. I, 162-164.
19. Yagn. I, 164.]
20. Nor (that of men) who live by letting lodgings or land.
21. A (professional) physician is a person whose food must not be eaten,
22. (Also) a usurer,
23. (Also) a Brahmana who has performed the Dikshaniyeshti (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).
24. (The food given by a person who has performed the Dikshaniyeshti may be eaten), when the victim sacred to Agni and Soma has been slain.
25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.
26. For a Brahmana declares, 'Or they may eat of the remainder of the animal, after having set apart a portion for the offering.'
27. A eunuch (is a person whose food must not be eaten),
28. (Likewise) the (professional) messenger employed by a king (or others),
29. (Likewise a Brahmana) who offers substances that are not fit for a sacrifice,
30. (Likewise) a spy,
- [21. Manu IV, 212; Yagn. I, 162.
22. Manu IV, 210; Yagn. I, 161.
23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'--Haradatta. Manu IV, 210, and Gopatha-brahmana III, 19.
25. Aitareya-brahmana II, 1, 9.
27. Manu I V, 211; Yagn. I, 161.
28. The village or town messengers are always men of the lowest castes, such as the Mahars of Maharashtra.
29. 'For example, he who offers human blood in a magic rite.'--Haradatta.

30. Haradatta explains kari, translated by 'spy,' to mean 'a secret adherent of the Sakta sect' (gudhakari, saktah). The existence of this sect in early times has not hitherto been proved.]

31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law),

32. (Also) he who forsakes the sacred fires without performing the sacrifice necessary on that occasion),

33. Likewise a learned Brahmana who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Sadra caste.

[31. Haradatta gives the Sakyas or Baudddhas as an instance. But it i's doubtful, whether Apastamba meant to refer to them, though it seems probable that heretics are intended.

32. Yagn. I, 160.

33. 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'--Haradatta.]

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