

APASTAMBA PRASNA I, PATALA 6, KHANDA 19.

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Hindu Index Index Previous Next

1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor, are persons whose food must not be eaten) as long as they are thus engaged or in that state.

2. Who (then) are those whose food may be eaten?

[19. 1. Manu IV, 207; Yagn. I, 161, 162. Another commentator explains anika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines pratyupavishtah with this word, i.e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called Akarita (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sutra is to introduce the great variety of opinions quoted below.'--Haradatta.]

3. Kanva declares, that it is he who wishes to give.

4. Kautsa declares, that it is he who is holy.

5. Varshyayani declares, that it is every giver (of food).

6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner). But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kanva, Kutsa, and Pushkarasadi.

8. Varshyayani's opinion is, that (food) given unasked (may be accepted) from anybody.

9. (Food offered) willingly by a holy man may be eaten.

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten,

12. 'But not if it be given after an express previous announcement;' thus says Harita.

13. Now they quote also in a Purana the following two verses:

[4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'--Haradatta.

10. Another commentator explains this Sutra thus: 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'--Haradatta.

13. See Manu IV, 248 and 249, where these identical verses occur.]

'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does

the fire carry his offerings (to the gods).'

14. (Another verse from a Purana declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.'

15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brahmana learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

[14. Manu IV, 211, 212.

15. Regarding the liberation of the thief, see Apastamba I, 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.]

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