

Apastamba Prasna 2, Patala 5, Khanda 10

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1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.
2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.
3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.
4. The lawful occupations of a Bramana are,
[10. 1. Manu IV, 251; XI, 1 seq.; Yagn. I, 2 16. By the term arhat, I a worthy person,' a Brahmana is here designated who has studied the Veda and performs an Agnihotra.
4. Manu I, 88; X, 15; Yagn. I, 118.]
studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;
5. And (he may live by taking) other things which belong to nobody.
6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.
7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.
8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).
9. (A priest) shall not officiate for a person unlearned in the Veda.
10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).
11. The Aryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.
12. The spiritual guide shall order those who,
[5. I.e. wild roots and fruits.
6. Manu I, 89; X, 77, 79; Yagn. I, 118, 119.
7. Manu I, 90; X, 78, 79; Yagn. loc. cit.
11. Manu VII, 91 seq.; Yagn. 1, 325.
12. Haradatta explains the words Sastrair adhigatanam, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the Garbhadhana, and are entitled (to the rights and occupations of their caste).']
(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances

proportionate to (the greatness of) their sins, according to the precepts (of the Smṛiti).

13. If (such persons) transgress their (Akarya's) order, he shall take them before the king.

14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) Brahmanas.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

[16. Probably this Sutra is meant to give a general rule, and to exempt Brahmanas in every case from corporal punishment and servitude. Manu VIII, 379-380.]

— Apastamba Prasna 2, Patala 5, Khanda 10