

APASTAMBA PRASNA I, PATALA 5, KHANDA 17.

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Hindu Index Index Previous Next

1. A Sudra touches him, (then he shall leave off eating).
 2. Nor shall he eat sitting in the same row with unworthy people.
 3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, rises and gives his leavings to his pupils or sips water;
 4. Nor (shall he eat) where they give him food, reviling him.
- [17. 1. 'Some say, that this Sutra indicates that the touch of a Sudra does not defile at any other time but at dinner, whilst others hold that a Sudra's touch defiles always, and that the Sutra is intended to indicate an excess of impurity, if it happens at dinnertime.'--Haradatta.
2. 'Unworthy people are those who are neither of good family, nor possess learning and virtue.'--Haradatta.
 3. According to Haradatta a person who misbehaves thus, is called 'a dinner-thorn.' This point of etiquette is strictly observed in our days also. Manu IV, 2 12.
 4. Manu IV, 212; Yagn. I, 167]
 5. Nor (shall he eat) what has been smelt at by men or other (beings, as cats).
 6. He shall not eat in a ship,
 7. Nor on a wooden platform.
 8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).
 9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).
 10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.
 11. A vessel made of metal becomes pure by being scoured with ashes and the like.
 12. A wooden vessel becomes pure by being scraped.
 13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.
 14. He shall not eat food which has been bought or obtained ready-prepared in the market.
 15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.
 16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.
 17. Prepared food which has stood for a night, must neither be eaten nor drunk.
- [5. 'As the text has avaghata, "smelt at," it does not matter if they smell the food from a distance.'--Haradatta.
11. 'It must be understood from other Smritis, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with

water.'--Haradatta. Manu V, I 14.

12. Manu V, 115.

16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'--Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khad' applies to hard substances, the second 'ad' to soft substances. Manu I, V, 211; Yagn. I, 167.]

18. Nor (should prepared food) that has turned sour (be used in any way).

19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.

20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk,

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

[18. Manu IV, 211; V, 9; Yagn. I, 167.

19. Manu V, 10, 24 and 25.

20. According to Haradatta, Apastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

22. Manu V, 8; Yagn. I, 170.

23. Manu V, 8, 9; Yagn. I 170. 'Sandhini, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day."--Haradatta.

24. Manu V, 8.

26. Manu V, 5; Yagn. I, 176.]

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brahmana;

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.

30. (But the meat) of milch-cows and oxen may be eaten.

31. The Vagasaneyaka declares 'bull's flesh is fit for offerings.'

32. Amongst birds that scratch with their feet for, food, the (tame) cock (must not be eaten).

33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Sakalabila, must not be eaten).

34. Carnivorous (birds are forbidden),

35. Likewise the swan, the Bhasa, the Brahman duck, and the falcon.

36. Common cranes and Saras-cranes (are not to
 [27. Haradatta observes that Apastamba, finding the list of forbidden
 vegetables too long, refers his pupils to the advice of the Sishtas. The force
 of this Sutra is exactly the same as that of I, 3, 11, 38.
28. Yagn. I, 171.
29. The camel, Gayal, and Sarabha are mentioned as 'forbidden animals,'
 Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X,
 62; Manu V, 11, 18; Yagn. I, 172, 176.
32. Yagn. I, 176.
33. Manu V, 12. Yagn I, 172.
34. Manu V, 11; Yagn I, 172.
35. Yagn I, 172.
36. Manu V, 12; Yagn I, 172. Other commentators take the whole Sutra as one
 compound, and explain it as an exception to Sutra 34. In that case the
 translation runs thus: ('Carnivorous birds are forbidden) except the Krunka,
 Kraunka, Vardhranasa, and Lakshmana.'--Haradatta. This translation is
 objectionable, because both the Krunka, now called Kulam or Kunk, and the
 Kraunka, the red-crested crane, now called Saras (Cyrus), feed on grain.
 Krunkakraunka is a Vedic dual and stands for krunkakraunka or krunkakraunkau.]
 be eaten) with the exception of the leather-nosed Lakshmana.
37. Five-toed animals (ought not to be eaten) with the exception of the iguana,
 the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the
 Putikhasha.
38. Amongst fishes, the Keta ought not to be eaten,
39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh
 only, nor those which are misshaped (like) mermen.
- [37. Manu V, 18; Yagn. I, 77. Putikhasha is, according to Haradatta, an animal
 resembling a hare, and found in the Himalayas.
39. Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which
 declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse
 to be allowable, but the abstinence therefrom of greater merit. He states that
 the whole chapter must be understood in this sense.]