

# APASTAMBA PRASNA I, PATALA 9, KHANDA 26.

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1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.
2. And for other animals (which have no bones), if an ox-load of them has been killed.
3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.
4. (If the same sins have been committed) by a Sudra, he must fast for seven days.
5. And the same (penances must also be performed) by women, (but not those which follow).
6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sudra), if the life (of the person injured) has not been endangered.  
[26. 1. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.  
2. Manu XI, 141; Yagn. III, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the Sutra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yagnavalkya.  
3. 'A person who ought not to be abused, i. e. a father, a teacher, and the like.'--Haradatta.  
5. The same penances, i. e. those prescribed I, 9, 24-I, 9, 26, 4. According to Haradatta this Sutra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sutras apply to women by an atidesa, and that, according to a Smarta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.]
7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sudra caste, of an unnatural crime, of performing; magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen from the Anuvaka, called) Pavitra, in proportion to the frequency with which the crime has been committed.
8. A (student) who has broken the vow of chastity, shall offer to Nirriti an ass, according to the manner of the Pakayanga-rites.
9. A Sudra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following penances) which we are going to proclaim, may be performed for the same sin, and

[7. The Anuvaka intended is Taitt. Samh. II, 5, 12.

8. Taitt. Ar. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 199 seq.; and Yagn. III, 280. Regarding the Pakayagna-rites, see Asv. Gri. Su. I, 1, 2, and Max Muller's History of Ancient Sanskrit Literature, P. 203.

12. Regarding the Pataniya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.]

also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kama and Manyu (with the following two Mantras), 'Kama (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gayatri one thousand times, or he may do so without stopping his breath.

[13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.]