

APASTAMBA PRASNA I, PATALA 4, KHANDA 13.

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Hindu Index Index Previous Next

1. The oblation to the gods accompanied by the exclamation Svaha, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadha, which may consist even of a vessel with water only; the daily recitation.

2. Respect must be shown to those who are superior by caste,

3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law hell indeed (becomes his portion).

5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.

6. The syllable 'Om' is the door of heaven.

[13. 1. Taitt. Ar. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagna, mentioned in the Sutra, to be different from the Vaisvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaisvadeva to be performed even if one has nothing to eat.

2. 'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.'--Haradatta.

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil's part ought not to be forbidden.

6. Compare also Taitt. Ar. I, 2, 4, and Manu II, 74.]

Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech.

8. And at sacrifices the orders (given to the priests) are headed by this word.

9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'

10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Trihsravana and Trihsahavakana.

11. Harita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

[9. The example given in the Sutra is that of the Punyihavakana, which precedes every Grihya ceremony, and at which the sacrificer requests a number of invited Brahmanas to wish him success. The complete sentences are, The sacrificer: Om karmanah punyaham bhavanto bruvantviti, 'Om, wish that the day may be

auspicious for the performance of the ceremony.' The Brahmanas: Om punyaham karmana iti, 'Om, may the day be auspicious for the ceremony.' In the same manner the Brahmanas afterwards wish 'welfare,' svasti, 'prosperity,' vridhhi, to the sacrificer.

10. Manu II, 112.

11. The meaning of Harita is, that the vow of obedience is required for the Trihsravana and Trihsahavakana, which Apastamba exempted in the preceding Sutra. It follows from this rule that the Angas or works explanatory of the Veda need not be studied under a vow of obedience.]

12. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

13. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

14. Some (declare, that he shall also) always, (if the substitute is) a worthy person.

15. But obedience (as towards the teacher) is not required (to be shown towards such a person).

16. And (pupils) older (than their teacher need not show him obedience).

17. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.

18. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

19. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'

20. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

21. That is forbidden by the Sastras.

22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

[13. This rule is a Supplement to I, 2, 7, 29.

14. "A worthy person," i.e. on account of his learning, or character.'--Haradatta.

16. 'According to some, this rule refers only to the time after instruction has been completed; according to others, to the time of studentship.'--Haradatta. But see Manu II, 151 seq.]