

APASTAMBA PRASNA II, PATALA 2, KHANDA 4.

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1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kama (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

[4. 2. 'Others explain dehali', "the door-sill," to mean "the door-case."--Haradatta.

3. 'Others explain apidhana, "the panels of the door;" to mean "the bolt of the door."--Haradatta. The offering is made to Nama, 'the name, or essence of things.']

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brihaspati, Pragapati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahma.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).

[4. Haradatta gives two explanations of the word Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called 'the tirtha sacred to the Manes.' See Manu II, 39.

6. 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'--Haradatta

7. In sprinkling around an offering to the gods, the sacrificer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.]

8. At night only he shall offer (the Bali to the Goblins), throwing it in he

air and reciting the last (Mantra).

9. He who devoutly offers those (above-described), to the rules, (obtains) Balis and Homas), according eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

14. If there is no food, earth, water, grass, and a kind word, indeed, never fall in the house of a good man. Thus (say those who know the law).

[8. At night, i. e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svaha. Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to the Bhutas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section Manu III, 90-92; Yagn. I, 102-104.

10. Manu III, 94 seq.

11. Manu III, 115; Yagn. I, 105.

12. Manu III, 114; Yagn. I, 105.

14. Manu III, 101 Yagn, I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if trina, the Vedic form of the nom. ace. plural, were read for trinani, and it seems to me not improbable that tranini is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.]

15. Endless worlds are the portion (of those householders and wives) who act thus.

16. To a Brahmana who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).

17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

18. Nor (shall a Brahmana rise to receive) a Kshatriya or Vaisya (though they may be learned).

19. If a Sudra comes as a guest (to a Brahmana), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brahmana householder) shall fetch (rice) from the royal stores, and honour the Sudra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a

stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

[16. Manu III, 99.

18. Manu III, 110-112; Yagn. I, 107.

19. Manu loc. cit.

20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Sudra guests.'--Haradatta.]

24. It is declared in the Smritis that a Brahmana alone should be chosen as teacher (or spiritual guide).

25. In times of distress a Brahmana may study under a Kshatriya or Vaisya.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the Brahmana shall take precedence before (his Kshatriya or Vaisya teacher).

[24. Manu II, 241, 242. From here down to II, 3, 6, 2, Apastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described II, 3, 5, 4-11, and that of a 'learned guest' II, 3, 6, 3 seq.]

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