

APASTAMBA PRASNA 1, PATALA 2, KHANDA 6.

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1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.
2. He shall retire to rest after having received (the teacher's permission).
3. And he shall not stretch out his feet towards him.
4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.
5. And he shall not address (the teacher), whilst he himself is in a reclining position.
6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down).
7. And if (the teacher) stands, (he shall answer him,) after having risen also.
[6. 1. Manu II, 209.
2. Manu II, 194.
4. 'But, in Apastamba's opinion, it is sinful even in this case.'--Haradatta.
5. Manu II, 195.
6. Manu II, 196.]
8. He shall walk after him, if he walks.
9. He shall run after him, if he runs.
10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.
11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand),
12. Provided he does not sit down quite near (to his teacher).
13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.
14. (He shall not sit near him). with his legs crossed.
15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.
16. (He shall sit) without supporting himself with his hands (on the ground),
17. Without leaning against something (as a wall or the like).
18. If the pupil weats two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.
19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.
20. He shall turn his face towards his teacher though the latter does not turn his towards him.
21. He shall sit neither too near to, nor too far (from the teacher),
[15. Manu II, 203.
18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt-Ar. II, 1, 3.

20. Manu II, 197.]

22. (But) at such a distance, that (the teacher) may be able to reach him with his arms (without rising).

23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).

25. (If there are) many, (they may sit) as it may be convenient.

26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.

28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity),

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.

31. Nor, shall he rise to meet such an (inferior Guru) or rise after him,

32. Even if he be a Guru of his teacher.

33. But he shall leave his place and his seat, (in order to show him honour.)

[23. See Sutra 15 and Manu quoted there.

29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the teacher. Manu II, 205.

31-32. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'--Haradatta.]

34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.

35. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.

37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

38. (He shall rise) addressing him (with these words), 'What shall I do?'

[34. 'But Apastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'-Haradatta.

36. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.]