

APASTAMBA PRASNA I, PATALA 1, KHANDA, 2.

Exported from Holy-Writings.com on 2026-06-22 — 1 clipping

APASTAMBA PRASNA I, PATALA 1, KHANDA, 2.

Hindu Index Index Previous Next

1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),
2. (They should bathe daily reciting) the seven
[2. 2. The seven Pavananis are seven verses which occur Rig veda IX, 67, 21-27. Yagushpavitra=Taitt. Samh. I, 2, 1, 1. The Samapavitra is found Sama-veda I, 2, 2, 3, 5. Angirasapavitra=Rig-veda IV, 40, 5.]
Pavamanis, beginning with 'If near or far,' the Yagushpavitra, ('May the waters, the mothers purify us,' &c.) the Samapavitra, ('With what help assists,' &c.), and the Angirasapavitra ('A swan, dwelling in purity'),
3. Or also reciting the Vyahritis (om, bhuh, bhuvah, suvah).
4. After that (such a person) may be taught (the Veda).
5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'
6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pavamanis and the other (texts mentioned above, I, 1, 2, 2).
7. Then he may be instructed in the duties of a householder.
8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.
9. When he has finished this (study of the Grihvamantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 28).
10. Afterwards (everything is performed) as in the case of a regular initiation.
[10. The commentatcr observes that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.]
He who has been initiated shall dwell as a religious student in the house of his teacher,
12. For forty-eight years (if he learns all the four Vedas),
13. (Or) a quarter less (i.e. for thirty-six years),
14. (Or) less by half (i.e. for twenty-four years),
15. (Or) three quarters less (i.e. for twelve years),
16. Twelve years (should be) the shortest time (for his residence with his teacher).
17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).
18. Now (follow) the rules for the studentship.

19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.

20. He shall do what is serviceable to his teacher, he shall not contradict him.

21. He shall always occupy a couch or seat lower (than that of his teacher).

[11. Manu II, 164.

12. Manu III, 1, and Yagn. I, 36; Weber, Ind. Stud. X, 125.

16. The commentator declares that in Manu III, 1, the expression until he has learnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before.

But compare also Asv. Gri. Su. I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (Daishihika). He also gives an entirely different explanation to the Sutra, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This Tendering also is admissible, as the word para may mean either a 'stranger' or 'heaven' and upavasa, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (pataniya), see below, I, 7, 21, 7.

20. Manu II, 108, and Yagn. I, 27.

21. Manu II, 108, 198; Weber, Ind. Stud. X, 123 and 124.]

22. He shall not eat food offered (at a sacrifice to the gods or the Manes),

23. Nor pungent condiments, salt, honey, or meat.

24. He shall not sleep in the day-time.

25. He shall not use perfumes.

26. He shall preserve chastity.

27. He shall not embellish himself (by using ointments and the like).

28. He shall not wash his body (with hot water for pleasure).

29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.

30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.

31. He shall wear all his hair tied in one braid.

32. Or let him make a braid of the lock on the crown of the head, and shave the rest of the hair.

[23. Regarding the meaning of kshara, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.--Manu II, 177; Yagn. I, 33; and Weber, Ind. Stud. X, 123. Asv. Gri. Su. I, 22, 2.

25. Manu II, 177; Yagn. I, 33.

26. Manu II, 180.

27. Manu II, 178; Yagn. I, 33.

29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'--Haradatta.

30. Another version of the first portion of this Sutra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sutra 28 as a prohibition of the daily bath or washing generally ordained for Brahmanas, and refers Sutra 29. to the

naimittika snana or 'bathing on certain occasions,' and takes Sutra 30 as a restriction of the latter.

31. Manu II, 2 19.]

33. The girdle of a Brahmana shall be made of Munga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a string of Munga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a stringy made of Tamala-bark.

38. The staff worn by a Brahmana should be made of Palasa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Badara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brahmana, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

4L Some declare that the (upper) garment (of a Brahmana) should be dyed with red Lodh,

[33. Manu II, 42-44; Yagn. I, 29; Asv. Gri. Su. I, 19, 12; Weber, Ind. Stud. X, 23.

38. Manu II, 45; Yagn. I, 29; Asv. Gri. Su. I, 19, 13; 20, 1; Weber, Ind. Stud. X, 23.

Haradatta gives no commentary on this Sutra, but refers back to the Grihya-sutra, II, 16-17, where the same words occur.

39. The word forms a Sutra by itself, in order to show that every one must wear this cloth.

40. Manu II, 41. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'

41. Asv. Gri. Su. I, 19, 11; Weber, Ind. Stud X, 22.]