

# APASTAMBA PRASNA I, PATALA 1, KHANDA 3.

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1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin), worn by a Brahmana shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.
5. (The skin worn) by a Kshatriya shall be that of a spotted deer.
6. (The skin worn) by a Vaisya shall be that of a he-goat.
7. The skin of a sheep is fit to be worn by all castes,
8. And a blanket made of wool.
9. He who wishes the increase of Brahmana power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brahmana.
10. But (I, Apastamba, say), let him wear a skin only as his upper garment.
11. Let him not look at dancing.
12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).
- [3. 3. Manu II, 41; Yagn. I, 29; Asv. Gri. Su. I, 19, 10.
9. See also Gopatha-brahmana I, 2, 4.
10. According to I, 1, 2, 39-I, 1, 3, 10, the rule of dress for students is the following:--According to Apastamba, a student shall wear a piece of cloth to cover his nakedness (langoti), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.
11. Manu II, 178.
- 12-13. Manu III, 179; Yagn. I, 33.]
13. Let him not be addicted to gossiping.
14. Let him be discreet.
15. Let him not do anything for his own pleasure in places which his teacher frequents.
16. Let him talk with women so much (only) as his purpose requires.
17. (Let him be) forgiving.
18. Let him restrain his organs from seeking illicit objects.
19. Let him be untired in fulfilling his duties;
20. Modest;
21. Possessed of self-command
22. Energetic;
23. Free from anger;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel

in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

[15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

19. The explanations of the last two terms, *santa* (Sutra 18) and *danta* (Sutra 19), are different from those given usually. *Sama* is usually explained as 'the exclusive direction of the mind towards God,' and *dama* as 'the restraining of the senses..'

23, *Manu II*, 178.

25. Regarding the explanation of the term *Abhisasta*, see below, I, 7, 21, 17.

*Haradatta*: 'Apatras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes.

Since *Apastamba* says, 'In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal.'" *Manu II*, 182, 183, 185; *Asv. Gri. Su. I*, 22, 4. See also *Gopatha-brahmana I*, 2, 6.]

26. A Brahmana declares: Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, indeed, (a woman) should not refuse (alms) to the crowd of students; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

27. Alms (shall) not (be considered) leavings (and be rejected) by inference from their appearance), but on the strength of ocular or oral testimony (only).

28. A Brahmana shall beg, prefacing (his request) by the word 'Lady';

29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');

30. A Vaisya, adding the word 'Lady' (at the end of the formula).

31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

32. He may eat (the food) after having been ordered to do so by his teacher.

[27. To eat the residue of the meal of any person except that left by the teacher and other Gurus, is not permitted to a student; see also below, I, 1, 4, 1 seq.; *Manu II*, 56; *Yagn. I*, 33.

28. The formula to be used by a Brahmana is, 'Lady, give alms;' that to be used by a Kshatriya, 'Give, lady, alms;' and that used by a Vaisya, 'Give alms, lady.' *Manu II*, 49; *Yagn. I*, 30; *Asv. Gri. Su. I*, 22, 8.

31. The words with which he announces the alms are, *Idam ittham ahritam*, 'this much have I received.' *Manu II*, 51; *Yagn. I*, 2, 7; *Asv. Gri. Su. I*, 22, 10.

32. The answer of the teacher is, *Saumya tvameva bhunkshva*, 'friend, eat thou.']

33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.

34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brahmanas (*Srotriyas*) also (and receive from them the permission to eat).

5. He shall not beg for his own sake (alone).
36. After he has eaten, he himself shall clean his dish.
37. And he shall leave no residue (in his dish).
38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground;
39. Or he may throw it into the water;
40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Arya;
41. Or (he may put it down) near a Sudra slave (belonging to his teacher).
42. If (the pupil) is on a journey, he shall throw
- [34. Regarding the term Srotriya, see below, II, 3, 6. 4.
35. 'The meaning of this Sutra is, that the rule given, Sutra 42 (below), for a pupil who is on a journey, shall hold food also for a pupil who is at home, if (in the absence of his teacher) no Srotriyas are to be found (from whom he can receive the permission to eat).--Haradatta.
36. 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sutra refers to both vessels (the alms-pot and his own dish).'
40. An Arya is a person belonging to one of the first three castes (see below). The Arya must be a boy who is not initiated, because children are karnabhakshah, i.e. allowed to eat what they like, even leavings.
42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sutra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the place of the teacher or of the Srotriyas. See also Manu II, 247, 248, and the passages collected from the Brahmanas, by Prof. Weber, Ind. Stud. IX, 39.]
- a part of the alms into the fire and eat (the remainder).
43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).
44. And (the teacher holds also the place which) the Ahavaniya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).
45. To him (the teacher) the (student) shall offer (a portion of the alms),
- [44. Manu II, 231.]