

# APASTAMBA PRASNA I, PATALA 1, KHANDA 4.

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1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily by a religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

[4. 6. See above, I, 1, 2, 23.]

7. By this (last Sutra it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

[7. See above, I, 1, 2, 24 seq.:--According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their pupils, and Apastamba gives this rule in order to show his dissent from the practice.

8. Anumanika means "proper to be inferred from." For the existence of a text of the revelation or tradition (Smṛiti) is inferred from custom. A visible text of the revelation is (however) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim "an inference (can be made only, if it is) not opposed (by ocular proof)."

(Apastamba), by speaking thus, ("For revealed texts," &c.) shows that the rule forbidding a student to eat pungent condiments, salt &c. is based on the existing text of a Brahmana.' --Haradatta.

9. Though the text forbidding the use of pungent condiments salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Apastamba) says (Sutra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat

forbidden food which is given by the teacher). But a reason for this course of action exists."--Haradatta.]

10. For pleasure is obtained (by eating or using the forbidden substances).

11. A residue of food left by a father and an elder brother, may be eaten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).

15. He shall not go to fetch firewood after sunset.

16. After having kindled the fire, and having swept the ground around (the altar), he shall place

[10. 'What is that (reason)? [Sutra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmakarin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).'-Haradatta.

12. Another explanation of this Sutra is given by Haradatta: 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'

13. Manu II, 182.

14. The reason for placing the fuel on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others however, are of opinion that the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the Grihya-sutra, II, 24, the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'--Haradatta.]

the sacred fuel on the fire every morning and evening, according to the prescription (of the Grihya-sutra).

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not with the broom (of Kusa grass).

19. But, before (adding the fuel, he is free to use the broom) at his pleasure

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. Having served (his teacher during the day in this manner, he shall say when going to bed): I have protected the protector of the law (my teacher).

[18. Ap. Gri. Su. II, 22.

20. During the fire-worship water is wanted for sprinkling the altar in various Ways.

23. Acts tending to the acquisition of merit are here-collecting sacred fuel, Kusa grass, and flowers for sacrifices. Acts tending to the acquisition of wealth are-gathering fuel for cooking, &c. Manu II, 182; Weber, Ind. Stud. X, 123 and 124.

24. Another explanation of the words spoken by the student is, O law, I have protected him; protect thou me.' See also Gopatha-brahmana, 1, 2, 4.]

25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);

27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Gyotishtoma), and also those which must be performed by a householder.

[26. Compare above, I, 1, 1, 13.

29. The Sutra refers to a naishthika brahmakarin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yagn. I, 49, 50.]