

# APASTAMBA PRASNA I, PATALA 4, KHANDA 12.

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1. A Brahmana declares, 'The daily recitation (of the Veda) is austerity.'
2. In the same (sacred text) it is also declared, Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'
3. Now the Vagasaneyi-brahmana declares also, 'The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vashat (Vaushat and Svaha). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vashat (should be heard) in vain.  
[12. 1. 'It procures as much reward as penance.'--Haradatta. Manu II, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brahmanas, e.g. Taitt. Ar. II, 14, 3.  
2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 11, 2 3, and Taitt. Ar. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sutra occur Taitt. Ar II, 12, 3, and 15, 3. It ought to be observed that the Taitt. Ar. in both places has the word 'vragan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.  
3. See Satapatha-brahmana XI, 5, 6, 8, where a passage very similar to that quoted by Apastamba occurs. Vashat and the other exclamations, which are pronounced by the Hotri-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.]  
4. The conclusion of the passage from that (Vagasaneyi-brahmana is found) in another Sakha (of the Veda).  
5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rik-verse (in case he studies the Rig-Veda), or one Yagus (in case he studies the Yagur-veda), or one Saman (in case he studies the Sama-veda), or (without having a regard to his particular Veda, the following Yagus), "Bhuh Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.'  
6. If that is done, (if the passage of the Vagasaneyi-brahmana is combined with that quoted in Sutra 5, the former stands) not in contradiction with the decision of the Aryas.  
7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the Veda). That would be meaningless, if one paid attention to the (passage of the) Vagasaneyi-brahmana (alone).  
8. For no (worldly) motive for the decision of those Aryas is perceptible; (and

hence it must have a religious motive and be founded on a passage of the Veda).

9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the

[5. 1 Some suppose that the words Bhuh Bhuvah and Suvah &c. (are to be used only) if one studies the Brahmana portion of the Veda, not every where.'-- Haradatta.

6. Haradatta explains Aryas by visishtah, 'excellent ones,' i.e. persons who know the law, and he gives Manu as an instance.

8. See above, I, 1, 4, 9 and 10. and notes.]

Aryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

10. (But if you ask, why the decision of the Aryas presupposes the existence of a Vedic passage, then I answer): All precepts were (originally) taught in the Brahmanas, (but) these texts have been lost. Their (former existence) may, however, be inferred from usage.

11. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smriti or a custom).

12. He who follows such (usages) becomes fit for hell.

13. Now follow (some rites and) rules that have been declared in the Brahmanas.

14. By way of laudation they are called 'great sacrifices ' or 'great sacrificial sessions.'

15. (These rites include): The daily Bali-offering

[10. How then is their existence known? "They are inferred from usage.'

"Usage" means the teaching of the law-books and the practice. From that it is inferred that Manu and other (authors of law-books) knew such texts of the Brahmanas. For how could otherwise (Rishis like Manu) teach in their works or practise (such customs) for which no authority is now found? And certainly they were intimately connected with the revealed texts (i.e. saw them).'-

Haradatta.

11. Compare above, I, 1, 4, 8-10.

13. The consequence of the introduction of these rules into a Smriti work is, that their omission must be expiated by a Smarta penance and not by a Srauta one.

14. The commentator observes, that, as these rites are called 'great sacrifices,' by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the term 'great sacrifices,' see also Taitt. Ar.

II, 11, 10, 1 seq., and Satapatha-brahmana XI, 59 61 1.]

to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;