

# APASTAMBA PRASNA I, PATALA 4, KHANDA 14.

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1. (That is to say) the Agnihotra, hospitality,
2. And what else of this kind (is ordained).
3. He whom (a student) asks for instruction, shall certainly not refuse it;
4. Provided he does not see in him a fault, (which disqualifies him from being taught).
5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).
6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.
7. The feet of all Gurus must be embraced (every day) by a student who has returned home;
8. And also on meeting them, after returning from a journey.
9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.
10. And respect (must) always (be shown to one's elders and betters), according to the injunction  
[14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.
3. Manu II, 109-115.
5. Manu II, 218.
6. Manu II, 228, 215.
7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sutra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, 29-35.
8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'--Haradatta.
9. Manu II, 133.
10. See above, I, 4, 13, 2.]  
(given above and according to the order of their seniority).
11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's. brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.
12. Or he may silently embrace their feet.
13. A friendship kept for ten years with fellow citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which has lasted for five years. But a learned Brahmana (known) for less than three years, must be saluted.
14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).
15. He need not salute a person, who is not a Guru, and who stands in a lower

or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);

19. (Nor shall he salute) a person who is impure.

[11. Manu II, 130.

12. The commentator adds that the mode of salutation must depend on their learning and virtue,

13. Manu II, 134.

16. This Sutra, like the preceding, refers to those who are not Gurus.'

17. Manu II, 120.

18. 'Impure,' i.e. unfit for associating with others on account of the death of relations or through other causes, see below, I, 5, 15, 7 seq.]

20. Nor shall he, being impure, return a salutation.

21. Married women (must be saluted) according to the (respective) ages of their husbands.

22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.

23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.

24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.

25. Know that a Brahmana of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brahmana is the father.

26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).

27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anamaya);

28. A Vaisya if he has lost anything (employing the word anashta).

[23. He shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.

24. Apastamba, of course, holds the contrary opinion. Maun II, 216.

25. This verse, which is found with slight variations in most Smritis contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

26. Of course. in case the person addressed is a Brahman. Manu II, 127. Kulluka quotes under this verse the above and the following Sutras. But his quotation has only a faint resemblance to our text.

28. That is to say in these terms I hope you have not lost any cattle or other property!--Haradatta.]

29. A Sudra, about his health (employing the word arogya).

30. He shall not pass a learned Brahmana without addressing him;

31. Nor an (unprotected) woman in a forest (or any other lonely place).

[31. He shall address a woman in order to re-assure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!'

&c.--Haradatta.]

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