

# APASTAMBA PRASNA II, PATALA 6, KHANDA 15.

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Hindu Index Index Previous Next

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.
  2. On account of the blood relations of his mother and (on account of those) of his father Within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year.
  3. On account of the death of the latter the parents alone bathe,
  4. And those who bury them.
  5. If a wife or one of the chief Gurus (a father or Akarya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).
- [15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smritis.
2. Manu. V, 60; Yagn. I, 53; Manu V, 60; Manu V, 58; Yagn. III, 3.
  4. Manu V, 69 and 70.
  5. Manu V, 80.]
  6. (In that case) they shall also show the (following) signs of mourning:
  7. Dishevelled their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down.
  8. This (they repeat) thrice.
  9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.
  10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapindas).
  11. At all religious ceremonies, he shall feed Brahmanas who are pure and who have (studied and remember) the Veda.
  12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.
  13. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).
- [7-9. Yagn. III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word 'women' denotes in this Sutra 'the Smritis.' But I fear these learned interpreters will find few adherents among those who pay attention to the last Sutra of this work.

11. Manu III, 128.

12. Manu III, 98.]

14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

15. Nor (can food) mixed with bad food (be used for a burnt-oblation).

16. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

17. A female shall not offer any burnt-oblation,

18. Nor a child, that has not been initiated.

19. Infants do not become impure before they receive the sacrament called Annaprasana (the first feeding).

20. Some (declare, that they cannot become impure) until they have completed their first year,

21. Or, as long as they cannot distinguish the points of the horizon.

22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

[14. 'That (substance) is called kshira, "of pungent or alkaline taste," the eating of which makes the saliva flow.'--Haradatta.

15. Avaranna, 'bad food,' is explained by 'kulittha and the like.' Kulittha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sutra, therefore, is, 'If anybody has been forced by poverty to mix his rice or Dal with kulittha or similar bad food, he cannot offer a burnt-oblation at the Vaisvadeva ceremony with that. He must observe the rule, given in the following Sutra.

17. Manu V, 155; XI, 36.

18. Manu II, 171.]

24. That ceremony is the limit (from which the capacity to fulfil the law begins).

25. And the Smriti (agrees with this opinion).

[25. Haradatta quotes Gautama II, 1-3, on this point, and is apparently of opinion that Apastamba alludes to the same passage. But he is probably wrong, as all Smritis are agreed on the point mentioned by Apastamba.]