

Apastamba Prasna 2, Patala 5, Khanda 12

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Hindu Index Index Previous Next

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Asura-rite.
 2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rakshasa-rite.
 3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.
 4. The quality of the offspring is according to the quality of the marriage-rite.
 5. He shall not step on a spot which has been touched by the hand of a Brahmana, without having sprinkled it with water.
 6. He shall not pass between a fire and a Brahmana,
 7. Nor between Brahmanas.
 8. Or he may pass between them after having received permission to do so.
 9. He shall not carry fire and water at the same time.
[12. 1. Manu III, 31; Yagn. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Asura-marriage.
2. Manu III, 33; Yagn. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Pragapatya or Kaya and the Paisaka. But Vasishtha I, 29-35, like Apastamba, gives six rites only.
 3. Manu III, 24, 25; Yagn. I, 58-60.
 4. I.e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.]
 10. He shall not carry fires (burning in) separate (places) to one (spot).
 11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.
 12. He shall not join his hands on his back.
 13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).
 14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.
 15. Some declare that he shall restrain his breath until he is tired.
 16. And (he shall restrain his breath until he is tired) if he has had a bad dream,
 17. Or if he desires to accomplish some object,
 18. Or if he has transgressed some other rule.
 19. (If he is) doubtful (whether) the result (of an action will be good or

evil), he shall not do it.

20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

21. He shall not talk of a doubtful matter as if it were clear.

22. In the case of a person who slept at sunset, of

[10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'--Haradatta.

11. The Sutra implies that under other circumstances he must show this respect to a fire.

13. Manu II, 220.

18. Manu XI, 200.

21. See above, I, 11, 32, 22.

22. These sinners are, enumerated in nearly the same order, Taittiriya-brahmana III, 2, 8, 11 and 12, and Ap. Srauta-sutra IX, 12, 11. See also Manu XI, 44-49.

Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.]

one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Grihya-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,-penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

[23. 'Its cause, i.e. the black nails, &c. According to another Smriti, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.'--Haradatta. But see Vasishihā XX, 7 seq.]