

APASTAMBA PRASNA I, PATALA 2, KHANDA 5.

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1. The word 'austerity' (must be understood to apply) to (the observance of) the rules (of studentship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

[5. 1. Manu II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmayagna (daily study), -and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Haradatta gives also the following three explanations of this Sutra, adopted by other commentators:-

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.]

3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no Rishis are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) Rishis by their knowledge (of the Veda),

6. Like Svetaketu.

And whatever else besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

[4. 'Amongst the avaras means "amongst the men of modern times, those who live in the Kaliyuga." No Rishis are born means "there are none who see (receive the revelation of) Mantras, Vedic texts."--Haradatta.

5. 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Apastamba says, Sutra 6 "But some," &c. New existence means "new birth (life)."'--Haradatta.

6. An example of this (follows, Sutra 6): 'Like Svetaketu. For Svetaketu learned the four Vedas in a short time; as we read in the Khandogya Upanishad (Prapathaka VI, 1).'--Haradatta.]

7. 'Whatever else besides the Veda, such as poison-charms and the like,'--Haradatta.]

it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who know the law).

9. (The duties of a student consist in acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.

10. Acts other than these need not be performed by a student.

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute thee.)

13. And (he shall salute) before the morning meal also other very aged (learned Brahmanas) who may live in the same village.

14. If he has been on a journey, (he shall salute

[9. 'Acts to please the teacher are--washing his feet and the like; observance (of rules) conducive to welfare are--obedience to the prohibition to cross a river swimming, to eat pungent condiments, and obedience to the injunction to beg.'--Haradatta.

10. 'Acts other than these, such as pilgrimages and the like.'--Haradatta.

11. 'What this "perfection" is has been declared in Sutras 7, 8.'--Haradatta.

12. Manu II, 122 and 124.

14. This salutation is to be performed only when the occasion requires it. The formerly-mentioned salutation (Sutras 12, 13) is to be performed daily. In the next Sutra follows that by which the fulfilment of a wish may be obtained.-Haradatta. Manu II, 121; Yagn I, 26]

the persons mentioned) when he meets them on his, return.

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brahmana. shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sudra holding it low, (and) stretching forward the joined hands.

17. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.

18. But when he meets his teacher after sunrise (Coming for his lesson), he shall embrace (his feet).

19. On all other occasions he shall salute (him in the manner described above).

20. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

21. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

22. Some say, that he must press both feet, each with both hands, and embrace them.

23. He shall be very attentive the whole day

[16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i.e. the stomach; others say, on a level with his thigh; the Sudra

stretching it forth low, i.e. on a level with his feet.'--Haradatta.

17. See also Mann II, 225.

18. Manu II, 71.

22. Mann II, 72

23. Manu II, 191.]

long, never allowing his mind to wander from the lesson during the (time devoted to) studying.

24. And (at other times he shall be attentive) to the business of his teacher.

25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

[26. Yagn. I, 27; Manu II, 191.]

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