

APASTAMBA PRASNA I, PATALA 2, KHANDA 7.

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1. Or he may rise silently.
2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.
3. He shall not look at a naked woman.
4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.
[7. 3. Manu IV, 5 3: Yagn. I, 13 5.
4. Gopatha-brahmana I, 2, 2.]
5. He shall avoid (the use of) shoes, of an umbrella a chariot, and the like (luxuries).
6. He shall not smile.
7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brahmana.
8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.
9. Nor shall he desire her in his heart.
10. Nor shall he touch (a woman at all) without a particular reason.
11. A Brahmana declares, 'He shall be dusty, he shall have dirty teeth, and speak the truth.'
12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).
13. But if (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, then he (the pupil also) must embrace their feet, (as long as he remains) in that (state of studentship).
[5. Manu II, 178.
10. Manu II, 179.
11. Though both (these first two precepts) have been given in Sutra I, 1, 2, 27, still they are repeated, in order to show that a Sruta penance for the breach of them, is enjoined by a revealed text.'--Haradatta.
12. The term vamsya, 'ancestor,' for the teacher's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of a succession of teachers and pupils, as a spiritual family, and call it a vidyavamsa, vidyaparampara. Manu II, 205.
13. 'Another (commentator) says, "He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it)." Because the word "but" is used in the Sutra, he must do so even after he has returned home (on completion of his studies).'-Haradatta.]
14. If (a pupil) has more than one teacher, the alms (collected by him) are at

the disposal of him to whom he is (just then) bound.

15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

16. The mother shall give it to her husband;

17. (And) the husband to the (student's) teacher.

18. Or he may use it for religious ceremonies.

19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sudra.

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sudra.

[14. 'More than one teacher,' i.e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle, that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious, ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'--Haradatta.

19. Manu II, 245 and 246; Yagn. I, 51; Weber, Ind. Stud, X, 125.

20. 'The word Ugra denotes either the offspring of a Vaisya, and of a Sudra woman, or a twice-born man, who perpetrates dreadful deeds.'--Haradatta.]

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do just that.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).

30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the

[24. Manu II, 119.

26. See above, I, 1, 1, 13, and note. Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyapayati," shows that this rule holds good only

for the time during which he is taught by such a man.'--Haradatta.

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow students, one-fourth he is taught by time.'-- Haradatta.

30. Manu II, 2, 207-209.]

behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

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