

APASTAMBA PRASNA I, PATALA 2, KHANDA 8.

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1. just as by a student (actually living with his teacher).
2. He may wear garlands, anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.
3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.
4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,
5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.
6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.
7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off [8. 1. Haradatta does not connect this Sutra with the preceding one. He explains it by itself: '(We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'
6. 'If the teacher comes to the house of his (former) pupil (who has become a householder), he shall, for instance, not say, "Oh, what a beautiful dish!" in such a manner, that his desire to obtain it becomes apparent.'--Haradatta.
7. This opinion is contrary to Apastamba's view given in Sutras 2 and 3 above.] that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).
8. He shall not sit on a seat higher (than that of his teacher),
9. Nor on a seat that has more legs (than that of his teacher),
10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),
11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).
12. If he is ordered (by his teacher), he shall on journey ascend a carriage after him.
13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).
14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.
15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts)
- [10. 'When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat (without legs), for the latter touches the ground on all sides.'--Haradatta.

11. Mann II, 119.

12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. 'The roller is an implement used by husbandmen, with which the ploughed land is made even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.'--Haradatta.

15. Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.]

16. In time of need he may attract attention (by any of these acts).

17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present) with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. (Now) the conduct of a teacher towards his pupil (will be explained).

24. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

25. And he shall not use him for his own purposes to the detriment of his studies except in times of distress.

[17. This and the following Sutras refer to a person who has finished his studentship, while the preceding ones, from Sutra 8, apply to the time of studentship also.

24. Weber, Ind. Stud. X, 126.]

26. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

28. If the (pupil) commits faults, (the teacher) shall always reprove him.

29. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).

30. He shall dismiss (the pupil), after he has performed the ceremony of the Samavartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

[26. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."--Haradatta.

29. But see also Manu. VIII, 299, where corporal punishment is permitted.]

