

APASTAMBA PRASNA II, PATALA 4, KHANDA 8.

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1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).
2. He shall eat after his guests.
3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.
4. He shall not cause sweetmeats to be prepared for his own sake.
5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,
6. (And also) the teacher, an officiating priest, a Snataka, and a just king (though not learned in the Veda).
7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).
- [8. 2. Manu III, 117; Yagn. I, 105.
3. Flavoured liquids, i.e. milk, whey, &c.
4. Manu III, 106.
5. Manu III, 119 and 120; Yagn. I, 110; Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Asvalayana Grihya-sutra I, 24, 31-33.]
8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.
9. On failure (of these substances) water (mixed with honey may be used).
10. The Veda has six Angas (auxiliary works).
11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.
12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sutras form part of the Veda, and that thereby) the number (fixed above) for those (Angas) is proved to be wrong,
13. (Then we answer), All those who are learned in Mimamsa are agreed that (the terms Veda, Brahmana, and the like, which are applied to) the principal (works), do not include the Angas (the Kalpa-sutras and the rest). he remembers at any time during dinner,
14. If he remembers at any time that he has refused a guest, he shall at once leave off eating and fast on that day,
- [8. Asvalayana Grihya-sutra I, 24, 5 and 6.

10. This Sutra explains the term vedadhyaya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sutra 5--Haradatta. See Max Muller's History of Ancient Sanskrit Literature, P. 111.

12. This Sutra and the following one are directed against those who consider the Kalpa-sutras to be a part of the Veda, the revealed texts. See also Max Muller's History of Ancient Sanskrit Literature, p. 95 seq.]

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