

APASTAMBA PRASNA I, PATALA 11, KHANDA 32.

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1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.
2. And if he has had connection (with his wife), he shall not lie with her during the whole night
3. He shall not teach whilst he is lying on a bed.
4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).
5. He shall not show himself adorned with a garland, or anointed with ointments. '
6. At night he shall always adorn himself for his wife.
7. Let him not submerge his head together with his body (in bathing),
8. And (let him avoid) to bathe after sunset.
9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palasa-wood.
10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'
11. Let him be awake from midnight.
12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.
13. Or (he may) by himself mentally (repeat the sacred texts).
14. After midnight he may teach.
- [32. 1. Weber, Ind. Stud. X, 42.
2. Manu IV, 40.
5. Manu IV, 72.]
15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'
16. At his pleasure he may (sleep) leaning (against a post or the like).
17. Or he may mentally repeat (the sacred texts).
18. Let him not visit inferior men (such as Nishadas), nor countries which are inhabited by them,
19. Nor assemblies and crowds.
20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.
21. Nor shall he enter towns frequently.
22. Let him not answer directly a question (that is difficult to decide).
23. Now they quote also (the following verse):
24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahada, (this deed belongs) not to Kumalana!' thus decided Death, weeping, the question (addressed to him by the Rishi).

[15. I.e. if the following day is a forbidden day, e.g. an Ashtami. See also Manu IV, 99.

18. Manu IV, 60 and 61.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain Rishi had two pupils, called Dharmaprahada and Kumalana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question, began to weep, and giving his decision, said, "Oh Dharmaprahada, not to Kumalana (the dative has the sense of the genitive), this sin is none of Kumalana's!" Instead of declaring, "Dharmaprahada, thou hast done this," he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."--The reading of the text rendered in the translation is, dharmaprahada na kumalanaya.]

25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.

26. And (let him avoid) to cross a river swimming.

27. And (let him avoid) ships of doubtful (solidity).

28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,

29. And whatever else they forbid.

[26. Manu IV, 77.

28, Manu IV, 70 and 71.]