

APASTAMBA PRASNA I, PATALA 3, KHANDA 9.

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1. After having performed the Upakarma for studying the Veda on the full moon of the month' Sravana (July-August), he shall for one month not study in the evening.

[9. 1. The Upakarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Apastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'--Haradatta. Manu IV, 95; Yagn. I, 142, 143; Weber, Ind. Stud. X. 130 and 134.]

2. On the full moon of the month of Pausha (December-January), or under the constellation Rohini, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to Study the Veda on a high-road.

5: Or he may study it (on a high-road), after having smeared (a space) with cowdung.

6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samya.

7. If a village has been built over (a burial ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been a burial-ground he shall not study (there).

[2. The term lasts therefore for five months; (i.e. latter half of, Sravana, Bharapada, Asvina, Karttika, Margasirsha, and the first half of Pausha.) The Rohini-day of Pausha is meant.

3. 'According to this latter opinion the Upakarma should be performed on the full moon of Bhadrapada, as has been taught in another work (Manu IV, 95); the (time of the) Utsargana, (the solemn closing of the term) should be advanced; and after the Utsargana has been performed, one may study the Veda during the light nights of each month until the full moon of Sravana, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the Vedangas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Sravana the Upakarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.'--Haradatta.

4. Nigarnah, 'high-roads,' are squares and the like.--Haradatta.

6. The Samya is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Vedi. Manu IV, 116; Yagn. I, 148.

8. 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sutra 6.]

9. A Sudra and an outcast are (included by the term) burial-ground, (and the

rule given, Sutra 6, applies to them).

10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell).

11. But if (a student and) a Sudra woman merely look at each other, the recitation of the Veda must be interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other).

13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brahmana and then to her, then again speak to a Brahmana, and afterwards study. Thereby the children (of that woman) will be blessed.

14. (He shall not study in a village) in which a corpse lies;

15. Nor in such a one where Kandalas live.

16. He shall not study whilst corpses are being carried to the boundary of the village,

17. Nor in a forest, if (a corpse or Kandala) is within sight.

18. And if outcasts have entered the village, he shall not study on that day, [9. Yagn. I, 148.

13. The last part of the Sutra may also be interpreted: 'Thus she will be blessed with children.'--Haradatta.

14. Manu IV, 108; Yagn, I, 148.

18. Haradatta explains Bahya, 'outcasts,' by 'robbers, such as Ugras and Nishadas.' But, I think, it means simply such outcasts as live in the forest or outside the village in the Vadi, like the Dhers, Mahars, Mangs of the present day. Most of these tribes however, are or were given to thieving. See Kulluka on Manu X, 2 9, and the Petersburg Dict. s. v.]

19. Nor if good men (have come).

20. If it thunders in the evening, (he shall not study) during the night.

21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.

22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samya-throw, whether (a cow) is black or red, be shall not study during that day, nor in the following evening.

24. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).

24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.

25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),

26. Nor (on the imprisonment of criminals) whilst they are being executed.

27. He shall not study whilst he rides on beasts (of burden).

28. At the new moon, (he shall not study) for two days and two nights.

[19. Yagn. I, 150.

20. Manu IV, 106; Yagn. I, 145. This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).--Haradatta.

27. Manu IV, 120; Yagn. I, 151.

28. "For two days," i.e. on the day of the new moon and the preceding one, the

fourteenth of the half month.'--Haradatta. Manu IV, 113; Yagn. I, 146.]

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