

Āpastamba Gr̥hya Sūtra

Introductory Note

The short treatise of Āpastamba on the Gr̥hya ritual forms one Prasna of the great corpus of the Āpastambīya Kalpa-Sūtra and stands, among the Gr̥hya texts, in closest connection with the Hiranyakeśin Gr̥hya Sutra, these two Sutras, both belonging to the Taittiriya School of the Black Yajur-Veda. The difference between them is that Āpastamba gives only the rules for the performance of the Gr̥hya rites without the Mantras, which are contained in a special collection, the Mantrapāṭha, standing by the side of the Sutras: Hiranyakeśin, on the other hand, follows the more usual practice, as adopted by sāṅkhāyana, āśvalāyana, Pāraskara, of interweaving the description of the ceremonies with the text of the corresponding Mantras.

Paṭala 1:Section 1.

1. Now [follow] the ceremonies [the knowledge of] which is derived from practice [and not from the śruti].
2. They should be performed during the northern course of the sun (*uttarāyana*), on days of the first fortnight (*śukla-pakṣa*), on auspicious days,
3. With the sacrificial thread suspended over [the sacrificer's] left shoulder (*upavīti*).
4. [The rites should be performed] from left to right.
5. The beginning should be made on the east side or on the north side.
6. And also the end.
7. Ceremonies relating to the Ancestors [are performed] in the second fortnight (*kṛṣṇa-pakṣa*).
8. With the sacrificial thread draped over the right shoulder (*prācīnavīti*)
9. From right to left.
10. Ending in the south.
11. Ceremonies occasioned by special occurrences [are performed] according as their occasions demand. ¹
12. Having kindled the fire, one strews eastward-pointed Darbha grass around it, ²
13. Or eastward-pointed and northward-pointed [darbha grass];
14. Southward-pointed at sacrifices to the Ancestors,
15. Or southward-pointed and eastward-pointed.
- 16 To the north of the fire one strews Darbha grass and [on that] one places the vessels [required for sacrifice] upside-down, in pairs, if during ceremonies related to the gods.
17. All at once, if to humans.
18. One by one, if to the Ancestors.
19. The preparation of the [blades used as] “purifiers,” the measure of their length, the preparation of the Prokṣani water, and the sprinkling of the vessels are the same here [to

¹ The Paribhāṣas for the Pākayajñas. 7-10. Comp. 7 with 2, 8 with 3:9 with 4,10 with 6.

² Description of the regular form of a Pākayajña.

the Ancestors] as at the sacrifices of the new and full moon, [but are performed] in silence. (Comp. śrauta-Sūtra 1: 11, 6 seq.)

Preparation of the praṇīta water

20. To the west of the fire one pours water into a vessel over which one has laid [two grass blades called] *pavitrīs*, purifies [the water] three times with two northward-pointed *pavitrīs*, raises it to the level of the nose and mouth, places it to the north of the fire on Darbha grass, and covers it with Darbha grass.

Invocation of the Brāhman

21. On the south side he invites a Brāhmaṇa to sit down on Darbha grass.

Preparation of the Ghee

22. One melts the ājya³, pours it, to the west of the fire, into the ājya-sthāli, over which he has laid two purifiers, draws coals [out of the sacrificial fire] from the north, puts [the ājya-sthāli] on them, throws light on it by means of a burning [grass-blade] throws two Darbha points into it, moves a firebrand round it three times, takes it from the fire towards the north, sweeps the coals back [into the fire], purifies [the ājya] three times with two northward-pointed purifiers, moving them backward and forward, and throws the purifiers into the fire.

Paṭala 1: Section 2.

Preparation of the Sruk-sruva

1. One warms the [two] sacrificial ladles over the fire, wipes them with Darbha blades, warms them again, sprinkles it [with water], puts it down, touches them with Darbha blades with water, and throws [the blades] into the fire.

Placing the Paridhis

2. As *paridhis* [pieces of wood laid round the fire] yoke-pins are used at the marriage, the Upanayana, the Samāvartana, the parting of the [wife's] hair, the tonsure of the child's hair, the cutting of the beard, and at expiatory ceremonies.

Sprinkling Water

3. He sprinkles water round the fire, on the south side from west to east with [the words], “Aditi, give thy consent !” on the west side from south to north with “Anumati, give thy consent!” on the north side from west to east with “Sarasvati, give thy consent!” all around with “God Savitri, please impel us!”

4. At ceremonies belonging to the Ancestors [water is sprinkled] only all round [the fire], silently.

The Āghāra and Ājya-bhāga Oblations

5. Having put a piece of wood on the fire, he offers the two *āghāra* oblations⁴ as at the sacrifices of the new and full-moon, silently.

³ There are two types of clarified butter used in yajñas — *Ājya* is made from goat's milk and *ghṛta* is made from cow's milk.

⁴ The śrauta rules on the two āghāras are given śrauta-Sūtra 11:12, 7; 14,1 One to prajāpati – streaming the ghee from the North-west corner to the South-east corner of the kuṇḍa. The one oblation to Indra from the South-west corner to the North-east corner.

6. Then he offers the two *ājyabhāga* oblations, over the easterly part of the northerly part [of the fire] with [the words], “To Agni Svāhā!” over the easterly part of the southerly part [another oblation] exactly like the preceding one, with [the words], “To Soma Svāhā!”⁵

The Pradhāna Homa

7. Having offered the chief oblations [belonging to each sacrifice] according to prescription, one adds the following oblations, viz. the Jaya, Abhyātana, Rāṣṭrabhṛt⁶ oblations, the oblation to Prajāpati, the Vyāhrtis one by one, the oblation to [Agni] Sviṣṭakṛt with [the following formula]; “What I have done too much in this ceremony, or what I have done here too little, all that may Agni Sviṣṭakṛt, he who knows, make well sacrificed and well offered. Svāhā !”

8. The sprinkling [of water] round [the fire is repeated] as above; the Mantras are altered so as to say, “Thou hast given thy consent”, “Thou hast given thy impulse.”

9. The designation “Pāka-yajña” is used of ceremonies connected with material life.

10. There the ritual based on the Brāhmaṇa [holds good].⁷

11. [To which the words allude], “He sacrifices twice; he wipes off [his hand] twice; he partakes twice [of the sacrificial food]; having gone away he sips [out of the śruk] and licks off [the śruk].”

The Wedding Ceremony

12. All seasons are fit for marriage with the exception of the two months of the śiśira (flower) season, and of the last summer month.

13. All Nakṣatras which are stated to be faultless, [are fit for marriage];

14. And all [other] auspicious performances.

15. And one should learn from women what ceremonies [are required by custom].

16. Under the Invākas [Nakṣatra], [the messengers who go to the girl’s father] are sent out: such messengers are welcome.

Paṭala 1: Section 3.

1. Under Magha [Nakṣatra] cows are given;

2. Under Phālgunī [Nakṣatra] marriage is celebrated.

3. A daughter whom he wishes to be dear [to her husband], a father should give in marriage under the Nishtya [Nakṣatra]; thus she becomes dear [to her husband]; she does not return [to her father’s] house: this is an observance based on a Brāhmaṇa.⁸

4. The word Invākās means Mṛgaśiras; the word Nishtya means Svāti.⁹

5. At the wedding one cow [is given].

6. In the house one cow [is given].

⁵ Comp. śrauta-Sūtra 11:18 5; Hillebrandt, loc. cit., p. 106, note 3

⁶ On the Jaya, Abhyātana, Rāṣṭrabhṛt formulas, comp. Pāraskara 1.

⁷ According to Haradatta, this Sūtra would imply that wheresoever the ritual described in the preceding Sūtras holds good, another ritual based on the Brāhmaṇa, and more especially on the treatment of the Agnihotra in the Brahmana, may be used in its stead.

⁸ Comp. Taittirīya Brāhmaṇa I;5;2;3

⁹ Comp. Sūtra 3, and above, Section 2, Sūtra 16.)

7. With the [first cow] he should prepare an *Arghya* reception for the bridegroom as for a guest.
8. With the other [the bridegroom should do so] for a person whom he reveres.¹⁰
9. These are the occasions for slaughtering a cow: [the arrival of] a guest, [the Aṣṭaka sacrifice offered to] the Ancestors, and marriage.
10. Let [the wooer] avoid in his wooing, a girl that sleeps, or cries, or has left home.¹¹
11. And let him avoid one who has been given [married to another], and who is over protected [by her relations], and one who looks wicked [?], or who is a most excellent one [?], or [who is like the fabulous deer] *sarabha* [?], a hunch-back, a girl of monstrous appearance, a bald headed girl, a girl whose skin is like a frog's [?], a girl who has gone over to another family [?], a girl given to sensual pleasures [?], or a herdess, or one who has too many friends, or who has a fine younger sister, or one whose age is too near to that of the bridegroom [?].¹²
12. Girls who have the name of a Nakshatra, or of a river, or of a tree, are objectionable.
13. And all girls in whose names the second to last letter is r or l, one should avoid in wooing.
14. If possible, he should place [the following] objects hidden before the girl, and should say to her, "Touch [one of these things]."
15. [The objects are], different kinds of seeds mixed together, loose earth from [the sacrificial altar called] vedi, an earth-clod from a field, cow-dung, and an earth-clod from a cemetery.
16. If she touches one of the former [objects, this portends] prosperity as characterized [by the nature of what she has touched].
17. The last is regarded as objectionable.
18. Let him marry a girl of good family and character, with auspicious characteristics, and of good health.
19. Good family, a good character, auspicious characteristics, learning and good health: these are the required qualities of a bridegroom.
20. A bride who is pleasing to his mind and his eyes, will bring happiness to him; let him pay no attention to the other things: — such is the opinion of some.

Paṭala 2, Section 4

1. Let him send out as his wooers friends who have assembled, who are versed in the Mantras.
2. He should recite over them the first two verses (Mantrap. 1;1;1;2).
3. When he himself has seen [the bride], let him recite the third mantra (M. 1:1;3).
4. With the fourth (M. 1:1:4) let him gaze at her.

¹⁰ 5-8. Comp. Saṅkhāyana-Grhya 1;12;10. It is clear that with the first cow the bride's father has to receive the bridegroom. The "house" mentioned in Sutra 6 seems to be the house of the newly married couple. In the expression "whom he reveres," "he", according to the commentaries, is the bridegroom.

¹¹ This Sutra forms a half-sloka.)

¹² 11. Most expressions in this Sutra are quite doubtful, and their translation rests on the explanations of the commentators [see pp. 44:45 of Dr. Winternitz's edition], which are evidently for the most part only guesses.

5. Let him seize with his [right] thumb and ring-finger a Darbha blade, and let him wipe [therewith] the forehead between her eye-brows with the next Yajus (M. 1:1:5), and let him throw it away towards the west.
6. If a negative omen occurs [such as the bride's or her relations' weeping], let him recite the next mantra (1:1:6).
7. With the next mantra (1:1:7) let him send an even number of persons who have assembled there, and who are versed in the Mantras, to fetch water.
8. With the next Yajus (M. 1:1:8) he places [a crown of] Darbha grass on her head; on that, with the next mantra (M. 1;1;9) he places a right yoke-hole; on this hole he lays with the next mantra (M. 1:1:10), a piece of gold, and bathes her with the next five verses (M. 1:2, 1-5), [So that the water runs over that gold and through the yoke-hole]; with the next mantra (M. 1:2,6) he causes her to dress in a new garment, and with the next (M1:2,7) he girds her with a rope [made of darbha grass].
9. Then he takes hold of her with the next mantra (M.1;2;8) by her right hand, leads her to the fire, spreads a grass mat to west of the fire, so that the points of the blades in it are directed towards the north, and on this mat they both sit down, the bridegroom to the north.
10. After the ceremonies have been performed from the putting of wood on the fire down to the *ājyabhāga* oblations, he recites over her the first two [verses of the third Anuvāka].
11. Then he should take with his right hand, palm down, her right hand which she holds palm up.
12. If he wishes that only daughters may be born to him, he should seize only the fingers [without the thumb];
13. If he wishes that only sons may be born to him, the thumb.
14. He takes [her hand] so as just to touch her thumb and the little hairs [on her hand],
15. With the four verses, "I take your hand" (1;3;3-6).
16. He then makes her step forward with her right foot, to the north of the fire, in an easterly or northerly direction, with [the formula], "One step for nutrition" (M. 1;3;7)
17. At the seventh step¹³ he recites, "You're my friend in life" (1;3;14)

Paṭala 2, Section 5.

1. Having before the sacrifice circumambulated the fire, in a clockwise manner.
2. They sit down in their former position, and while she touches him, he offers the oblations [indicated by the] next mantras, with [the Mantras], "To Soma, the acquirer of a wife, Svāhā!" (M.1:4,1-16), one oblation with each Mantra
3. He then makes her tread with her right foot on a [mill-]stone, to the north of the fire, with [the verse], "Tread upon this stone" (M.1:5.1). (See below, IV,10, 9.)
4. Having sprinkled ājya into her joined hands, he pours puffed grain¹⁴ twice [into them], and sprinkles ājya over it.
5. Pours the grain [into her hands].

¹³ The seventh step is the point at which the marriage becomes fixed and irrevocable. Ed.

¹⁴ Some prayogas have the brother of the bride perform the function of pouring puffed grains into the bride's hands. Ed.

6. He¹⁵ sacrifices [that grain] with [the verse], “This woman” (M. 1:5:2).
7. Having circumambulated the fire, in a clockwise direction, with the next three verses; (M. 1:5:3-5) he makes her tread on the stone as above (M.1:5:6).
8. And the oblation [of puffed rice is performed] with the next mantra (M.1:5:7).
9. [Then follow] again the circumambulation (M.1:5:8-10), the injunction to tread on the stone (M.1:5,11), and the oblation with the next mantra (M.1;5,12).
10. [Then] the circumambulation again ¹⁶ (M.1:5,13-15).
11. He then undertakes the performance of the *Jaya* and other oblations.
12. Having performed [the rites] down to the sprinkling [of water] round [the fire], and having untied the rope with the next two verses (M.1:5,6.7), he should then take her away [from her father’s house in a vehicle], or should have her taken away.
13. Having put that fire [with which the marriage rites have been performed, into a vessel], they carry it behind [the newly-married couple].
14. It should be kept constantly.
15. If it goes out, [a new fire] should be kindled by attrition,
16. Or it should be fetched from the house of a śrotriya.
17. Besides, if [the fire] goes out, one of them, either the wife or the husband, should fast.
18. Or he may sacrifice with the next mantra (M.1:5,18), and not fast.
19. The next mantra (M.1:6,1) is for putting the chariot [on which the young couple is to depart], in position;
20. With the next two verses (M.1:6,2,3), he harnesses the two animals to the chariot;
21. First the right one.
22. When she mounts [the chariot], he recites over her the next mantras (M.1:6,4-7).
23. With the next mantra (M.1:6,8), he spreads out two threads in the wheel-tracks [in which the chariot is to go], a dark-blue one in the right [track], a red one in the left.
24. With the next verses (M. 1:6,9) he walks on these [threads].
25. And when they pass by bathing-places, posts, or cross-roads, let him recite the next mantra (M. 1:6,12).

Paṭala 2, Section 6.

1. The next mantra (M.1:6,13), he recites over a boat [with which they are going to cross a river].

¹⁵ “The action of sacrificing belongs to the bridegroom; the hands of the wife represent the sacrificial vessel.” Haradatta.— “It is the bridegroom who sacrifices the grain with the verse, “This wife.....” Sudarśanārya. 7. See above, Sutra 3.

There is a controversy over who exactly offers the grains — husband or wife. Some ācāryas direct the husband to simply hold the wife’s cupped hands like a vessel while she pours the grains into the fire, others opine that the wife receives the grains and then offers them into the hands of he husband who is the one to actually pour them into the fire. Ed.

¹⁶ There is also a controversy about how many times the couple circumambulate the fire. Some say that this verse indicates a separate and fourth round, some say it applies to the last of the group of 3 rounds. The prayogas usually direct 4 rounds – the first 3 are lead by the bride and the last by the groom. Ed.

2. And let the wife, when she is crossing, not look at the crew.
3. When they have crossed, let him recite the next mantra, (M. 1:6,14).
4. If they have to pass by a charnel ground, or if any article [which they carry with them], or their vehicle breaks, the ceremonies from the putting of wood on the fire down to the *ājyabhāga* oblations are performed, and while she touches him, he offers the oblations [indicated by the] next (Mantras; M.1:7.1-7) then he offers the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire].
5. If they pass by trees with milky sap or by other trees that serve as marks, by rivers or by deserts, he should recite the next two verses (M.1:7,8,9), according to the characteristics in them [which refer to these different cases].
6. With the next [verse] he shows her the house (M.1:7,10).
7. With the next two verses; (M.1:7,11-12) He unyokes the two animals; the right one first.
8. Having, with the next mantra (M.1:8,1), spread out, in the centre of the house, a red bull's skin with the neck to the east, with the hair up, he makes her recite the next mantra (M. 1:8,2), while he makes her enter the house, [which she does] with her right foot.
9. And she should not tread on the threshold.
10. In the north-east part of the house the ceremonies from the putting of wood on the fire down to the *ājyabhāga* oblations are performed, and while she touches him, he offers the oblations [indicated by the] next Mantras; (M. 1:8, 3-15); then he offers the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. Then they sit down with the next mantra (M.3;1.1:9,1) on the [bull's] hide, the bridegroom to the north.
11. He then places with the next mantra (M. 1:9,2), the son of a woman who has only sons and whose children are alive, in her lap, gives fruits to the [child] with the next Yajus (M. 1:9,3), and recites the next two verses; (M. 1:9, 4-5). Then he [and his wife] observe silence until the stars appear.
12. When the stars have appeared, he goes out [of the house with her] in an easterly or northerly direction, and shows her the polar star and [the star] Arundhati with the next two verses (M. 1:9,6-7), according to the characteristics [contained in those verses].

Paṭala 3. Section 7.

1. He then makes her offer the sacrifice of a Sthālipāka sacred to Agni.
2. The wife husks [the rice grains out of which this Sthālipāka is prepared].
3. After he has cooked [the Sthālipāka], and has sprinkled [ājya] over it, and has taken it from the fire towards the east or the north, and has sprinkled [ājya] over it while it stands [there near the fire], [the ceremonies] from the putting of wood on the fire down to the *ājyabhāga* oblations [are performed], and while she touches him, he offers oblations of that Sthālipāka.
4. The “spreading under” and the “sprinkling over” [of ājya are done] once; two Avadānas [or cut-off portions are taken].
5. Agni is the deity [of the first oblation]; the offering is made with the word Svāhā.

6. Or he may sacrifice after having picked out, once, a portion [of the sacrificial food with the Darvi spoon].
7. Agni Sviṣṭakṛt is the second [deity].
8. [At the Sviṣṭakṛt oblation] the “ spreading under” and taking an Avadāna are done once, the sprinkling over [of ājya] twice.
9. The Avadāna for the first deity [is taken] out of the middle [of the Sthālipāka];
10. It is offered over the centre [of the fire].
11. [The Avadāna] for the second [deity is taken] from the northern part [of the Sthālipāka];
12. It is offered over the easterly part of the northerly part [of the fire].
13. Having silently anointed [a part of] the *Barhis* [by dipping it] into the remains both [of the Sthālipāka and the ājya] in the way prescribed [in the śrauta ritual] for the [part of the Barhis called] *Prastāra*, he throws [that part of the *Barhis*] into the fire.¹⁷
14. [The rule regarding] the second sprinkling [of water round the fire] is valid [here].
15. He gives [the remains of] that [sacrificial food] with butter to a Brāhmaṇa to eat —
16. — whom he reveres. To that [Brāhmaṇa] he makes the present of a bull.¹⁸
17. In the same way, with the exception of the dakshina, they should offer a Sthālipāka from then onwards, on the days of the new and full moon, after having fasted.
18. Some say that a vessel full [of grain] is the honorarium.
19. From then onwards he should offer morning and evening¹⁹ with his hand these two oblations [to Agni and to Agni Sviṣṭakṛt] of [rice] grains or of barley.
20. The deities are the same as at the Sthālipāka [just described].
21. Some say that the first oblation in the morning is sacred to Sūrya.
22. Before and after [those oblations] the sprinkling [of water] round [the fire is performed] as stated above. (See 1:2 3. 8.)
23. By the sacrifice of the new and full moon the other ceremonies have been explained [the knowledge of] which is derived from practice.
24. The deities [of those rites] are as stated [with regard to each particular case], having their place between Agni (Sutra 5) and Sviṣṭakṛt (Sutra 7).
25. The slaughter [of a cow] on the arrival of a guest [should be performed as stated below] without alterations.²⁰
26. [The deities] of the Vaiśvadeva ceremony are the Viśve-devas,²¹
27. Of ceremonies performed on full-moon days, the full-moon day on which they are performed.²²

¹⁷ Comp. śrauta-Sūtra 111:5:9 seq.— See 1:2, 8. The upahomas prescribed above, 1:2, 7, are not performed here, but the second pariśecana is.

¹⁸ Comp. Hiraṇyakeśin 1:7, 23:5-6

¹⁹ The two regular daily oblations corresponding to the Agnihotra of the śrauta ritual.

²⁰ See below, V, 13, 16.

²¹ See Āpastamba Dharma-Sūtra 11:2 3:I [S.B.E., vol. ii p. 103]

²² For instance, the śrāvani- paurṇamāsī is the deity of the ceremony described below, V11:18, 5 seq 7,1 seq. Hiraṇyakeśin 1:7, 23:2 seq. 6. As to the technical meaning of upahatya or upaghātam, comp. the note on Gobhila 1:8, s2; Grhya-saṅgraha 1:

Pātala 3, Section 8.

1. At the opening and concluding ceremonies of the Vedic study, the Rishi who is indicated [as the Rishi of the Kāṇḍa which they study, is the deity to whom the ceremony belongs],²³
2. And in the second place *Sadasaspati* (cf. Mantrap. 1:9, 8).
3. They reject a yajña performed by a wife [alone] or by one who has not received the Upanayana initiation, and a sacrifice of salt or pungent food, or of such food as has an admixture of a despised sort of food.
4. Sacrifices connected with special wishes and Bali sacrifices should be performed] as stated [even against the clauses of the last Sutra].
5. Whenever the fire flames up of itself, he should put two pieces of wood on it with the next two [verses; M. 1:9, 8-10),
6. Or with [the two formulas], “May wellbeing come me! May wellbeing come me!”
7. Let him notice the day on which he brings his wife home.
8. [From that day] through three nights they should both sleep on the ground, they should refrain from having sex, and should avoid salt and pungent food.
9. Between their sleeping-places a staff is interposed, which is anointed with perfumes and wrapped round with a garment or a thread.
10. In the last part of the fourth night he takes up the [staff] with the next two verses (M. 1:10,1-2), washes it and puts it away; then [the ceremonies] from the putting of wood on the fire down to the *ājyabhāga* oblations [are performed], and while she touches him, he offers the oblations [indicated by the] next mantras; (M.1:10, 3-9); then he offer the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. Then he makes her sit down to the west of the fire, facing the east, and pours some ājya of the remains [of those oblations] on her head with the [three] *Vyāhrtis* and the word Om as the fourth (M. 1:10, 10—13). Then they look at each other with the next two verses (M. 1:11:1—2), according to the characteristics [contained in those verses]; with the next verse (M.1:11:3) he besmears the region of their hearts with remains of *ājya*; then he should recite the next three verses (M.1:11:4-6), and should recite the rest [of the Anuvaka; 1:11:7-11] when cohabiting with her.
11. Or another person should recite [the rest of the Anuvaka] over her, [before they cohabit].
12. During her [first] monthly period he instructs her about the things forbidden [to menstruating women], contained in the Brāhmana, in the section, “A menstruating woman with whom,” &c. (Taittiriya Samhita 2:5,1:6 seq.)²⁴

²³ 1; Haradatta observes that at the *kāṇḍopākaraṇa* and *kāṇḍasamāpana* the Rishi of that kāṇḍa, at the general *adhyāyopākaraṇa* and *samāpana* all kāṇḍarṣis, should be worshipped.

²⁴ ii. 5. 1. Viśvarupa, son of Tvastr, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sura, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sura a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a

13. After the appearance of her monthly period, he should, when going to cohabit with her after her period, recite over her, after she has bathed, the next verses (M. 1:12, 1—13:4).

Paṭala 3, Section 9

1. Each following night with an even number, from the fourth [after the beginning of her period] till the sixteenth, brings more excellent offspring to them, if chosen for the [first] cohabiting after her period; thus it is said.

2. If he sneezes or coughs while going about on business, he should touch water and should recite the two following verses; (M.1:13;5—6) according to the characteristics [which they contain].

3. In the same way with the next Mantras (M. 1:13,7—10) — he should address the following objects], according to the characteristics [which those Mantras contain]: a conspicuous tree, a heap of excrements, the skirt [of his garment] which is blown against him by the wind, and a shrieking bird.

4. One [for instance, the wife's father] who wishes that the hearts of both [husband and wife] may be in accord should observe chastity through at least three nights and should prepare a Sthālipāka. Then [the ceremonies] from the putting [of wood] on [the fire] down to the ājyabhāga oblations [are performed], and while the wife touches him, he sacrifices of the Sthālipāka the oblations [indicated by the] next Mantras; (M.1:14;1—7); then he offers the Jaya and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. [The remains of] the [sacrificial food] with butter, he should give to eat to an even number of Brāhmaṇas, at least to two, and should cause them to pronounce wishes for his success.

5. When the moon, on the following day, will be located in the nakṣatra of Tiśya, she strews three times seven barley-grains around [the plant pāṭham] Clypea Hernandifolia with [the formula], “If you belong to Varuṇa, I redeem you from Varuṇa. If you belong to Soma, I redeem you from Soma.”²⁵

6. On the following day she should set upright [the plant] with the next mantra (M. 1:15,1), should recite the next three [verses; M. 1:15,2-4) over it, should tie [its root] with the next mantra (M. 1:15,5) to her hands so that [her husband] does not see it, and should, when they have gone to bed, embrace her husband with her arms, with the verse alluding to the word *upadhāna* [“putting on”] (M.1:15,6).

7. Thus he will be controlled by her.

8. By this [rite] also [a wife] overcomes her co-wives.

natural fissure; therefore one who has piled up a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.

²⁵ Comp. Gobhila 11:6:6 seq.

9. For this same purpose she worships the sun daily with the next Anuvāka (M.1:16).

10. If a wife is affected with consumption or is otherwise sick, one who has to observe chastity, should rub her limbs with young lotus leaves which are still rolled up, and with lotus roots, with the next mantras (limb by limb) according to the characteristics [contained in those formulas]: (M.1:17,1-6), and should throw away [the leaves and roots] towards the west.

11. With the next verses (M.1:17,7-10) he should give the wife's garment [which she has worn at the wedding ?] to [a Brāhmaṇa] who knows this [ceremony].

Paṭala 4, Section 10

1. We shall explain the Upanayana (initiation of the student).

2. Let him initiate a Brāhmaṇa in the eighth year.

3. A Rājanya in the eleventh, a Vaiśya in the twelfth year.

4. Spring, summer, autumn: these are the [fit] seasons [for the Upanayana], corresponding to the order of the castes.

5. [The boy's father] serves food to Brāhmaṇas and causes them to pronounce auspicious wishes, and serves food to the boy. [The teacher] pours together, with the first Yajus [of the next Anuvāka, warm and cold] water, pouring the warm water into the cold, and moistens [the boy's] head with the next mantra (M. 11:1:2).

6. Having put three Darbha blades into his hair [on each of the four sides of the head] one shaves the hair with the next four verses; (M.2:1:3-6) with the different Mantras, at each of the different [four] sides [of the boy's head]²⁶.

7. With the following verse (M.2:1,7) somebody addresses [the barber] while he is shaving²⁷.

8. In the southern direction, his mother or a Brahmācārin strews barley-grains on a lump of bull's dung; with this [dung] she catches up the hair [that is cut off], and puts it down with the next [verse ; M. 2:1:8) at the root of an Udumbara tree or in a tuft of Darbha grass.

9. After [the boy] has bathed, and [the ceremonies] from the putting [of wood] on [the fire] down to the ājyabhāga oblations [have been performed], he causes him to put a piece of Palāśa wood on the fire with the next mantra (M. 2:2,1), and makes him tread with his right foot on a stone to the north of the fire, with [the verse], “ Tread” (M.2:2, 2).

10. Having recited the next two verses; (M.2:2,3,4) over a garment that has been spun and woven on one day, and has caused him, with the next three mantras (M.2:2,5-7), to put it on, he recites over him, after he has put it on, the next mantra (M.2:2,8) .

11. He ties thrice around him, from left to right, a threefold-twisted girdle of Muñja grass²⁸ with the next two verses; (M.2:2, 9. 10), and [gives him] a skin as his outer garment with the next mantra (M.2,11).

²⁶ In actual practice the teacher or the father holds the darbha blades to the four sides of the boys head – front, back and sides — the mantras and the blades of darbha are cut. The barber then shaves the head leaving the topknot.

²⁷ Haradatta: The teacher addresses the barber, &c.—Sudarśanārya: The mother of the boy or a Brahmācārin [comp. Sutra 8) . . . addresses the teacher who shaves him.

²⁸ Comp. Apast. Dharma-Sūtra 1:1:2, 33; 1:3:3 seq. 12. As to the words, “he initiates him” [upanayati], comp. Śāṅkhāyana 11:2,11. 12; āśvalāyana 1:20, 4 &C.

12. To the north of the fire [the teacher] spreads out Darbha grass; on that he causes [the boy] to stand with the next mantra (M.2:3,1), pours his joined hands full of water into [the boy's] joined hands, makes him sprinkle himself three times with the next mantra (M.2:3,2), takes hold of his right hand with the next formulas; (M.2:3,3-12), gives him with the next formulas; (M.2:3,13-23) in charge to the deities [mentioned in those Mantras], initiates him with the next Yajus (M.2:3,24), and recites into his right ear the (Mantra, "Blessed with offspring be". (M.2:3,25).

Pāṭala 4, Section 11.

1. The boy says, "I have come to lead the life of a student" (M.2:3,26).
2. The other [ie. the teacher] has to ask; the boy has to answer (M.2:3:27-30).
3. The other recites the rest [of the Anuvāka].
4. And causes the boy to repeat [the Mantra] which contains wishes for himself (M.2:3:32).
5. [The rites] down to the ājyabhāgas have been prescribed.
6. Having then caused him to sacrifice the oblations [indicated in the] next mantras; (M.2:4:1-11), following oblations.
7. Having performed [the rites] down to the sprinkling [of water] round [the fire], he puts down, to the west of the fire, a bunch of northward-pointed grass; on that [the teacher] who performs the initiation, sits down with the next Yajus (M.2:4,12).
8. The boy, sitting to the east [of him], facing the west, seizes with his right hand [the teacher's] right foot and says, "Recite the Sāvitrī, Sir !"
9. He recites [the Sāvitrī] to him, "That [glorious splendour] of Sāvitrī" [Taitt. Samh. 1:5:6:4; M.2:4,13];
10. Pāda by Pāda, hemistich by hemistich, and the whole [verse].
11. [When repeating the Sāvitrī Pāda by Pāda, he pronounces] the Vyāhṛtis singly at the beginning or at the end of the Pādas;
12. In the same way [the first and the second Vyāhṛti at the beginning or at the end] of the hemistiches; the last [Vyāhṛti, when he repeats] the whole verse.
13. With the next Mantra (M.2:4,14) the boy touches his upper lip;
14. With the next (M.2:4,15) both his ears;
15. With the next (M.2:5:1) he takes up the staff.
16. The staff of a Brāhmaṇa is made of Palāśa wood, that of a Rājanya of a branch of the Nyagrodha tree, so that the downward-turned end [of the branch] forms the tip [of the staff], that of a Vaiśya of Bādara or Udumbara wood.
17. Some state [only], without any reference to caste, that the staff should be made of the wood of a tree.²⁹
18. After [the teacher] has made him repeat [the formula], "My memory" (M. 11:5:2), and he has bestowed an optional gift on his teacher, and [the teacher] has made him arise with [the formula, M2:5,3], "Up, with life!" [the student] worships the sun with the next (Mantras; 11:5,4).

²⁹ These Sutras are identical with Dharma-Sūtra 1:1:2, 3 [S. B. E., vol. 11:p. 9).

19. If [the teacher] wishes, “May this [student] not be estranged from me,” let him take [the student] by the right hand with the next mantra (M.2:5:6).
20. They keep that fire [used at the Upanayana] three days,
21. And [during that time] salted and pungent food should be avoided.
22. Having wiped [with his hand wet] around [the fire] with [the formula], “Around thee” (M.2:6,1), he should put [twelve] pieces of wood on that [fire] with the next-mantras (M.2:6:2-13).
23. In the same way also on another [fire, when the Upanayana fire is kept no longer],
24. Fetching fuel regularly from the forest.
25. With the next formula (M.2:6,14) the teacher instructs [the student in his duties].
26. On the fourth day [after the Upanayana the teacher] takes the garment [of the student]³⁰ for himself with the next mantra (M.2:6,15), having made him put on another [garment].

Paṭala 5, Section 12.

1. Having studied the Veda, when going to take the bath [which signifies the end of his studentship], he enters a cow-shed before sunrise, hangs over its door a skin with the hair inside, and sits there.
2. On that day the sun should not shine upon him. 13:2. See above, 4,11:7.
3. At noon, after [the ceremonies] from the putting [of wood] on the fire down to the ājyabhāga oblations [have been performed], he puts a piece of Palāśa wood on [the fire] with the next mantra (M.2:7,1), sits down to the west of the fire on a mat or on erakā grass, recites the next mantra, (M.2:7, 2) over a razor, and hands it over to the barber with the next Yajus (M.2:7, 3). [The rites] beginning with the pouring together of [warm and cold] water down to the burying of the hair are the same as above (comp. M.2:7, 4).
4. He sits down behind the cow-shed, takes the mekhala off, and hands it over to a Brahmacārin.
5. The [Brahmacārin] hides it with the next Yajus (M.2:7,5) at the root of an Udumbara tree or in a tuft of Darbha grass.³¹
6. With water of the description stated above he bathes with the six next [verses; M2:7,6-11], and with the next (M.2:7,12) he brushes his teeth with a stick of Udumbara wood.
7. Having bathed and anointed his body with such ingredients as are used in bathing, [aromatic powder, &c.],
8. He puts on with the next Yajus (M.2:7,13) a fresh under garment, and anoints himself, after having given the unguent in charge of the deities with the next mantras, (M.2:7,14), with the next mantra, (M.2:7,15) with sandal paste which is scented with all kinds of perfumes. With the next mantra, (M.2:7,16) he moves about a gold bead with its setting, which is strung on a string, three times from left to right in a water-pot; with the next mantra, (M.2:7,17) he ties the [bead] to his neck; in the same way, without

³⁰ The garment which the teacher takes for himself is that mentioned above, IV,10,10. 12, 3. See above, IV,10, 5-8. 6. See IV,10, 5.

³¹ Comp. āśvalāyana-Gṛhya 1:24,11. 12,

Mantras, he ties a bead of Bādara wood to his left hand, and repeats the rites stated above with a fresh upper garment, with the [verses], “ May the rich”³².

9. To the hem [of that uttarīya] he ties two earrings, puts them into the [sacrificial spoon called] Darvi, offers the oblations [indicated by the] next (Mantras; M.2:8, I-8), pouring the ājya, over [the ear-rings], and offers the Jaya and the other oblations.

10. Having performed [the ceremonies] down to the sprinkling [of water] round [the fire], he should fix [one of the ear-rings] with the same [verses] to his right ear, and with the same [verses one] to his left ear.

11. In the same way he should with the following mantras, (M.2:8, 9-9,5), according to the characteristics [contained in them], [put] a garland on his head, anoint [his eyes], look into a mirror, [put on] shoes, [and should take] an umbrella and a staff.

12. He keeps silence until the stars appear.

13. When the stars have appeared, he goes away towards the east or north, worships the quarters [of the horizon] with the next hemistich, and the stars and the moon with the next (M.2:9, 6).

14. Having spoken with a friend he may go where he likes.

Paṭala 5, Section 13.

1. Now this [is] another [way for performing the Samāvartana]. He bathes silently at a bathing-place and puts silently a piece of wood on [the fire].

2. He sits down on a bunch of grass, as stated above (comp. M.2:9,7), at a place where they are going to honour him [with the Argha reception].

3. A king and a chieftain [sit down] in the same way [as a Brāhmaṇa], with the next two mantras (M.2:9,8.9), according to the characteristics [contained in them].

4. [The host] announces [to the guest], “The water for washing the feet!”

5. [The guest] should recite the next mantra, (M.2:9,10) over [that water] and should stretch out the right foot first to a Brāhmaṇa, the left to a Sudra.

6. Having touched the person who washes him, he should touch himself [ie. his own heart] with the next mantra (M.2:9,11).

7. [The host, taking the Argha water] in an earthen vessel which he holds with two bunches of grass, announces [to the guest], “The Argha water!”

8. [The guest] should recite the next mantra (M.2:9,12) over [that water] and should recite the next Yajus (M.2:9,13), while a part [of the water] is poured over his joined hands.

9. Over the rest [of the water] which is poured out towards the east, he recites the next mantra, (M.2:9,14)

10. [The host] mixes together yoghurt and honey in a brass vessel, covers it with a larger [brass cover], takes hold of it with two bunches of grass, and announces [to the guest], “The honey-mixture!”

11. Some take three substances, [those stated before] and ghee.

12. Some take five, [the three stated before], and grains, and flour.

³² comp. above, 4,10,10; M.2:7,18

13. The guest recites the next two mantras (M.2:10,1.2) over [the honey-mixture] and sips water with the two Yajus (M.2:10,3.4) before [eating] and afterwards; with the next mantra, (M.2:10,5) he should partake three times [of the drink] and should give the remainder to a person towards whom he is kindly disposed.
14. A king or a chieftain should only accept it and [give it] to his Purohita.
15. [The host] announces the cow with [the word], “The cow!”
16. After the guest has recited the next mantra, (M.2:10,6) over [the cow, the host kills it and] cooks its omentum, and having performed the ‘spreading under’ and the sprinkling over [of ājya], he sacrifices it with the next verse (M.2:10,7) with a palāśa leaf from the middle or the end [of the stalk].
17. If the guest chooses to let [the cow] loose, he recites the next mantras (M.2:10, 8-11) in a low voice [and says] loudly, “Om! Let it loose!” (M.2:10,12).
18. [In this case] he recites the next mantras (M.2:10,13-17) in a low voice over the food which is announced to him [instead of the cow], [and says] loudly, “Om! Make it ready!” (M.2:10,18).
19. For his teacher, for a Ritvig, for his father-in-law, for a king he ought to perform this [Arghya ceremony] as often as they visit his house, if at least one year has elapsed [since they came last].
20. For a renowned teacher [of the Veda the ceremony should be performed] once.

Paṭala 6, Section 14.

1. The *Sīmantonnyana* [or parting of the pregnant wife’s hair, is performed] in her first pregnancy, in the fourth month³³.
2. [The husband] serves food to Brāhmaṇas and causes them to pronounce auspicious wishes; then, after [the ceremonies] from the putting [of wood] on the fire down to the ājyabhāga oblations [have been performed], he offers the oblations [indicated in the] next mantras (M.2:11,1— 8), while [the wife] touches him, and enters upon the [performance] of the Jaya and following oblations.
3. Having performed [the rites] down to the sprinkling [of water] round [the fire], he makes her sit down to the west of the fire, facing the east, and parts her hair upwards [i.e. beginning from the front] with a porcupine’s quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits, with the Vyāhṛtis or with the two next (verses, M.2:11:9.10).
4. He says to two lute-players, “play!”.
5. Of the next two (verses, M.2:11:11.12) the first [is to be sung on this occasion] among the [people of the] Sālvas.
6. The second [is to be used] for Brāhmaṇas; and the river near which they dwell is to be named.³⁴
7. He ties barley-grains with young shoots [to the head of the wife]; then she keeps silent³⁵ until the stars appear.

³³ The *pumsavana* sacrament is to be performed before the *sīmantam* — it is unclear why both Āpastamba and Hiraṇyakeśin describe the *sīmantam* first. Nowadays both sacraments are usually done on the same day for convenience.

³⁴ āśvalāyana 1:14:7; Pāraskara I;15,8.

³⁵ Sudarśanārya mentions that instead of the singular ‘she keeps silence, she breaks her silence’, some read the dual, so that the husband and his wife are referred to.

8. When the stars have appeared, he goes [with his wife] towards the east or north, touches a calf, and recites the Vyāhrtis; then she breaks her silence.
9. The *Pumsavana* [ie. the ceremony to secure the birth of a male child] is performed when the pregnancy has become visible³⁶, under the constellation Tiśya.
10. From a branch of a Nyagrodha tree, which points eastward or northward, he takes a shoot with two [fruits that look like] testicles. The putting [of wood] on the fire, &c., is performed as at the *Sīmantonnayana* (Sutra 2).
11. He causes a pre-pubescent girl to pound [the Nyagrodha shoot] on an upper mill-stone with another upper mill-stone, and to pour water on it; then he makes his wife lie down on her back to the west of the fire, facing the east, and inserts [the pounded substance] with his thumb into her right nostril, with the next Yajus M.2:11:13).
12. Then she will give birth to a son.
13. Here follows the ceremony to secure a quick delivery (*kṣipram-suvanam*).
14. With a shallow cup that has not been used before, he draws water in the direction of the river's current; at his wife's feet he lays down a Turyanti plant; he should then touch his wife, who is soon to be delivered, on the head, with the next Yajus (M.2:11:14), and should sprinkle her with the water, with the next [three] verses (M.2:11:15-17).
15. If she miscarries then with the recitation of the 2 mantras (M.2.11;18,19³⁷) she should be sprinkled with water.

Paṭala , Section 15.

1. After he has touched the new-born child with the Vātsapra hymn [Taitt. Samh. 4:2;2 M.2:11:20), and has taken him on his lap with the next Yajus (M.2:11:2 I), with the next [three] [verses— M.2:11:22; 12;1,22 — one by one] he addresses the child, kisses him on his head, and recites [the third verse] into his right ear.
2. And he gives him a Nakṣatra name.
3. That is secret.
4. He pours together honey and ghee; into this [mixture] he dips a piece of gold which he has tied with a noose to a Darbha blade. With the next [three] formulas (M.2:12, 3-5) he gives the boy [by means of the piece of gold, some of the mixture] to eat. With the next five [verses, M.2:12, 6-10) he bathes him. Then he pours curds and ghee together and gives him this [mixture which is called] “sprinkled butter” [priṣadājya] to eat out of a brass vessel, with the Vyāhrtis to which the syllable “Om” is added as the fourth (M.2:12,11-14). The remainder he should mix with water and pour out in a cow-stable.
5. With the next mantra, (M.2:13:1) he places [the child] in the mother's lap; with the next (M.2:13:2) he causes her to give him her right breast; with the next two [verses, M.2:13:3. 4) he touches the earth, and after [the child] has been laid down, [he touches him] with the next mantra (M.2:13:5).
6. With the next Yajus (M.2:13:6) he places a water-pot at [the child's] head, sacrifices mustard seeds and rice-chaff with his joined hands three times with each of the next mantras (M.2:13:7-14:2), repeating each time the word Svāhā, and says [to the people who are accustomed to enter the room in which his wife lies], Whenever you enter, strew silently [mustard seeds with rice-chaff] on the fire.

³⁶ Usually in the 3rd month. This is actually the time at which the gender of the foetus is decided — having been female up to this point.

³⁷ “tila deva padyasva...” and “niraitu praṣni śevalam ...”

7. This is to be done until the ten days [after the child's birth] have elapsed.
8. On the tenth day, after [the mother] has risen and taken a bath, he gives a name to the son. The father and the mother [should pronounce that name first].
9. [It should be a name] of two syllables or of four syllables; the first part should be a noun; the second a verb; it should have a long vowel [or] the contain a semi-vowel.
10. Or it should contain the particle 'su', for such a name has a firm foundation; thus it is said in a Brāhmaṇa text.
11. A girl's name should have an odd number of syllables.
12. When [the father] returns from a journey, he should address the child and kiss him on his head with the next two [verses, M.2:14,3-4), and should recite the next Mantras (M.2:14,5) into his right ear. (Comp. above, Sutra 1.)
13. With the next Yajus (M.2:14,6) he addresses a daughter [when returning from a journey].

Paṭala 6, Section 16.

1. In the sixth month after birth he serves food to Brāhmaṇas and causes them to pronounce auspicious wishes; then he should pour together curds, honey, ghee, and boiled rice, and should give [the mixture] to the child to eat, with the next [four] Mantras (M.2:14:7-10);
2. [He should feed him] with the flesh of a partridge, according to some [teachers].
3. In the third year after his birth the *Caula* [or tonsure is performed] under [the Nakṣatra of] the two Punarvasus.
4. Brāhmaṇas are entertained with food as at the initiation [Upanayana].
5. The putting [of wood] on the fire, &c. [is performed] as at the Sīmantonayana.
6. He makes [the boy] sit down to the west of the fire, facing the east, combs his hair silently with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits; and he arranges the locks in the fashion of his ancestral Rishis,
7. Or according to their family custom.
8. The ceremonies beginning with the pouring together of [warm and cold] water and ending with the putting down of the hair are the same [as above; comp. M.2:14,11). (See IV,10, 5-8.)
9. He puts down the razor after having washed it off.
10. The ceremony is [repeated] three days with the [same razor]. [Then] the rite is finished.³⁸
11. [The father] gives an optional gift [to the Brāhmaṇa who has assisted].
12. The Godāna [or the ceremony of shaving the beard, is performed] in the sixteenth year, in exactly the same way or optionally under another constellation.
13. Or he may perform the Godāna sacred to Agni.³⁹

³⁸ I translate as if the words *tena tryanam* and *karmanivṛttim* formed two Sutras.

³⁹ "Having performed the same rites as at the opening of the study of the Agneya-kāṇḍa, he performs an Upasthāna to the deities as taught with regard to the Sukriyavrata." Haradatta.—"After the ceremonies down to the ājyabhāgas have been performed, one chief oblation of is offered with the formula, "To Agni, the ṛṣi of the kāṇḍa svāhā. Sudarśanārya

14. Some prescribe the keeping of a vow through one year in connection with the Godāna. (Compare the statement given in Gobhila III;1;1).

15. The difference [between the Caula and the Godāna] is that [at the Godāna] the whole hair is shaven [without leaving the locks].

16. According to the followers of the Sama-Veda he should “ touch water.”⁴⁰

Paṭala 7, Section 17.

1. The ground for building a house should be inclined towards the south-west.⁴¹ He elevates the surface and sweeps [the earth] with a broom of Palāśa wood or of śami wood, with the next mantra, (M.2:15:1), in the same [south-west] direction;

2. In the same way three times.

3. He touches the ground, which has thus been prepared, with the next mantra, (M.2:15:2). Then he has the pits for the posts dug from left to right, throws the earth [from the pits] towards the inside [of the building-ground], and erects the right doorpost with the next two verses, (M.2:15:3. 4);

4. In the same way the other [door-post].

5. Having erected after [the door-posts] the other [posts] in the same order in which [the pits] have been dug, he recites the next Yajus (M.2:15:5) over the ridge-pole when it is placed [on the posts],

6. The next [six] Yajus mantras, (M.2:15:6-11) over the [house when it is] finished, according to the characteristics contained in the single formulas.

7. He offers a piece of Palāśa wood or śami wood on fire, takes the fire up [in a dish] with the next verse (M.2:15,12), carries it to the house with the next Yajus (M.2:15,13), and places the fire in the north-eastern part of the house with the next (M.2:15,14).

8. The place for the kumbha (water-vessel) is to the south of that spot.

9. He strews there Darbha grass, so that its points are turned in every direction, pours rice and barley-grains over the [grass] with the next mantra, (M.2:15,15), and thereon he places the water-vessel.

10. With the next Yajus, (M.2:15,16) he pours four potfuls of water into it.

11. If [the kumbha] breaks, he recites the next mantra, (11:15,17) over it.

12. After the ceremonies from the putting of wood on the fire down to the ājyabhāga oblations have been performed, he offers the [four] oblations [indicated by the] next (Mantras; 11:15,18-21); then he offers the Jaya and following oblations.

13. Having performed [the rites] down to the sprinkling [of water] round [the fire], he should sprinkle [water] with a water-pot around the house or the resting-place on the inside, with the next Yajus (M.2:15:22) three times from left to right; then he should serve cakes, flour, and boiled rice to the Brāhmaṇas.

⁴⁰ The *udakopasparśana* according to the rite of the Sāmavedins is described by Gobhila,1:2, 5 seq.

⁴¹ This does not accord with vāstu principles which suggest that the house should incline either to the north, north-east or east.

Paṭala 7 Section 18.

1. When a boy is attacked by the dog-demon [piśāca], [the father or another performer of the ceremony], having devoted himself to austerities [such as fasting], covers him with a net. Then he causes a gong to be beaten or a bell to be rung, takes [the boy] by another way than the [main] door into the gambling-hall, raises [the earth in the middle of the hall] at the place in which they gamble, sprinkles it [with water], casts the dice, lays [the boy] on his back on the dice, and besprinkles him with his joined hands with curds and salt, with the next [eleven] mantras (M.2:16,1-11), in the morning, at noon, and at night.⁴²
2. Then he will get well.
3. Over a boy who suffers from the “śaṅkha disease”⁴³, [the father, &c.] having devoted himself to austerities, should recite the next two [verses, M.2:16,12-13], and should pour [water] on his head with a water-pot with the next mantra, (M.2:16,14), in the morning, at noon, and at night.
4. Then he will get well.
5. On the day of the full moon of [the month] śrāvana after sunset a Sthālipāka [is offered]⁴⁴.
6. After the ceremonies down to the ājyabhāga oblations have been performed in the same way as at the fortnightly sacrifices, he sacrifices of the Sthālipāka, and with each of the next mantras (M.2:16,15-17) he offers with his joined hands Kimsuka flowers.⁴⁵
7. With the next [three] verses (M.2:17,1-3) [he offers] pieces of āragvadha wood [Cathartocarpus fistula];
8. Then the ājya oblations [indicated by the] next mantras (M.2:17,4-7).
9. Then he offers the Jaya and following oblations.
10. Having performed [the rites] down to the sprinkling [of water] round [the fire], he silently takes the objects required [for the rites which he is going to perform], goes out in an easterly or northerly direction, prepares a raised surface, draws on it three lines directed towards the east and three towards the north, pours water on the [lines], and lays [an offering of] flour [for the sarpas] on them, with the next mantra (M.2:17,8).
11. Silently [he lays down] whole grain, roasted grain, collyrium, ointment, [the fragrant substance called] Sthagara, and Uśīra root.
12. With the next mantras (M.2:17,9-26) he should worship [the serpents], should sprinkle water round [the oblations], should return [to his house] silently without looking back, should sprinkle [water] with a water-pot from left to right, thrice around the house or the resting-place on the inside, with the two verses, “Beat away O white one, with thy foot” (M.2:17,27,28), and should offer food to the Brāhmaṇas.

Paṭala 7, Section 19.

1. The whole grain [which is left over, see above, 7:18,11] they give to the boys to eat.
2. Let him repeat in the same way this Bali offering of whatever food he has got or of flour, from that day to full moon of [the month] Mārgaśīrṣa.

⁴² Comp. Pāraskara 1:16:24; Hiraṇyakeśin 11:2, 7.

⁴³ śaṅkhin is a person attacked by such a disease makes the sound of a conch — śaṅkha. Haradatta.

⁴⁴ Here follows a description of the *Sarpabali*.

⁴⁵ Comp. above, 3:7, 2-3.

3. On the day of the full moon of Mārgaśīrṣa after sunset a Sthālipāka [is offered as above, 7:18, 5).
4. In the Mantra for the Bali-offering he changes [the word “I shall offer” into] “I have offered.”
5. Then he does not offer [the Bali] any longer.
6. [Now follows] the āgrayaṇa sacrifice [or partaking of the first-fruits] of one who has not set up the [śrauta] fires.
7. He prepares a Sthālipāka of the fresh fruits, sacrifices to the deities of the [śrauta] āgrayaṇa sacrifice with [Agni] Sviṣṭakṛt as the fourth, fills his mouth with grains, swallows them, sips water, forms a lump of the boiled [sacrificial] food, and throws it up with the next Yajus (M.2:18,1) to the roof of the house.
8. [Now follows] the sleeping arrangements in the winter.
9. With the next Yajus (M.2:18,2) they “descend” [or take as their sleeping-place a mattress of straw instead of the high beds which they have used before]. With the next Yajus formulas (M.2:18,3-7) they lie down on a new layer [of straw] on their right sides.
10. The father to the south, the mother to the north [of him], and so the others, one after the other from the eldest to the youngest.
11. After he has arisen, he touches the earth with the next two verses. (M.2:18;8;9).
12. In the same way the lying down, &c., is repeated thrice.
13. Having prepared a Sthālipāka for īśāna⁴⁶ and one for Kṣetrapati, he goes out in an easterly or northerly direction, prepares a raised surface, [and then follow the ceremonies] beginning with the putting of wood on the fire.
14. To the west of the fire he builds two huts.

Paṭala 7, Section 20.

1. With the next mantra, (M.2:18,10) he invokes īśāna in the southern [hut].
2. With worldly words [he invokes] the *mīḍuṣi devī* (“bountiful goddess”) in the northern [hut].
3. To the middle [between the two huts] *jayanta* (“the conqueror.”)⁴⁷
4. He offers them water to drink in the same order in which they have been invoked [to their places], takes three portions of boiled rice [from the Sthālipāka prepared for īśāna], takes [these portions of rice] to the fire, makes [the three gods] touch them with the next mantras (M.2:18,11-13), sacrifices of these portions, to each god of the portion which belongs to him, with the next mantras (M.2:18,14-30), cuts off [*Avadānas*] from all [portions], and sacrifices with the next Yajus (M.2:18,31) to Agni Sviṣṭakṛt.
5. Having worshipped [the god īśāna] with the next Yajus (M.2:18,32), he distributes with the next mantras (M.2:18, 33-39) leaves together with portions of boiled rice, two [leaves] with each [Yajus], then ten to the divine hosts (M.2:18, 40), and ten to the [divine hosts] that follow [and are referred to in the next Yajus. (M.2:18,41).

⁴⁶ The description of the śūlagava sacrifice, which here follows, agrees in most points with the statements of Hiraṇyakeśin 11:3, 8

⁴⁷ verses 1—3. Comp. Hiraṇyak. 11:3:8, 2—4. Haradatta explains the *īśāna*, the *mīḍuṣi*, and the *jayanta* as images of the three gods.

6. With the next mantras (M.2:18, 42-45) he does the same as before [ie. he distributes two leaves with each Mantra].
7. Having formed a lump of boiled rice, he puts it into a basket of leaves, and with the next Yajus (M.2:18, 46) hangs it up on a tree.
8. Here he should recite the Rudra texts (Taitt. Samh. 4: 5),
9. Or the first and last [Anuvaka].
10. He places his cows around the fire so that the smoke [of the sacrifice] may reach them.
11. With his firmly shut fist full of Darbha grass he sprinkles [them] with scents; the bull first.
12. He should perform a sacrifice to Kṣetrapati, without a fire, in the path used by his cows.
13. He has [the Kṣetrapati] brought to his place in the same way as the Īśāna (see above, Sutra 1).
14. He puts [portions of boiled rice] into four or seven leaves, naming [the god].
15. Let him sacrifice quickly; the god is impatient⁴⁸.
16. With the next two verses, (M.2:18, 47, 48) he offers worship [to Kṣetrapati].
17. The Sthālīpāka [belonging to Īśāna] he gives to the Brāhmaṇas to eat.
18. That belonging to Kṣetrapati his blood relatives eat. Or as is the custom in their family.

Paṭala 8, Section 21.

1. The times for the monthly śrāddha are in the Dark Fortnight [of the month], as they are stated.
2. Let him feed, without ulterior motives, pure Brāhmaṇas, versed in the Mantras, who are not connected with himself by blood or by Gotra or by the Mantras [such as his teacher or his pupils], an odd number, at least three.
3. He makes oblations of the food [prepared for the Brāhmaṇas] with the next verses, (M.2:19, 1-7);
4. Then the ājya oblations [indicated by the] next mantras, (M.2:19,8-13).
5. Or in the opposite manner (i.e. he offers ājya with the verses referred to in Sutra 3c and food with those referred to in Sutra 4).
6. Let him touch the whole [food] with the next mantras (M.2:19,14—16).
7. Or the [single] prepared [portions of food destined] for the single Brāhmaṇas.
8. Having caused them with the next mantra (M.2:20,1) to touch [the food, he gives it to them to eat].
9. When they have eaten [and gone away], he goes after them, circumambulates them, turning his right side towards them, spreads out southward pointed Darbha grass in two different layers, pours water on it with the next mantras (M.2:20, 2-7), offers the Piṇḍas, ending in the south, with the next mantras (M.2:20,8-13), pours out water as before with

⁴⁸ The Kṣetrapati is like a child — unable to sit for very long without getting fidgety and moving off elsewhere.

the next mantras (M.2:14-19), worships [the ancestors] with the next mantras (M.2:20,20-23), sprinkles with the next mantra, (M.2:20,24) water three times from right to left round [the Piṇḍas] with a water-pot, besprinkles the vessels, which are turned upside down, repeating the next Yajus (M.2:20,25) at least three times without taking breath, sets up the vessels two by two, cuts off [Avadānas] from all [portions of food], and eats of the remains at least one morsel with the next Yajus (M.2:20,26).

10. Of the dark fortnight that follows after the full moon of Magha, the eighth day falls under [the constellation of] Jyeṣṭha: this day is called Ekāṣṭaka.

11. In the evening before that day [he performs] the preparatory ceremony.

12. He bakes a cake of four cups [of rice]

13. [The cake is prepared] in eight dishes [like a Puroḍāśa], according to some [teachers].

Paṭala 8. Section 22.

1. After the ceremonies down to the ājyabhāga oblations have been performed in the same way as at the fortnightly sacrifices, he makes with his joined hands oblations of the cake with the next mantra, (M.2:20,27).

2. The rest [of the cake] he makes ready, divides [it] into eight parts and offers it to the Brāhmaṇas.

3. On the following day he touches a cow with a Darbha blade, with the words, “I touch thee agreeable to the Ancestors.”

4. Having silently offered five ājya oblations, and having cooked the omentum of the [cow], and performed the “spreading under” and the “sprinkling over” [of ājya], he oblates [the omentum] with the next mantra, (M.2:20—28) with a Palāśa leaf from the middle or the end [of the stalk].

5. [He oblates] boiled rice together with the meat [of the cow] with the next verses. (M.2:20,29—35).

6. Food prepared of meal (Piṣṭanna) with the next mantra. (M.2:21:1).

7. Then the ājya oblations [indicated by the] next mantras. (M.2:21:2—9).

8. [The rites] from the Sviṣṭakṛt down to the offering of the Piṇḍas are the same [as at the śrāddha].

9. Some [teachers] prescribe the Piṇḍa offering for the day after the Aṣṭakā.

10. Here [follows] another [way for celebrating the Aṣṭakā]. He offers yoghurt with his joined hands in the same way as the cake (apūpa).

11. Having left over from the meat of the [cow], (see above, 3.4) as much as is required, on the day after [the Aṣṭakā] [he performs] the rite of the Anvaṣṭakā.

12. This rite has been explained in the description of the monthly śrāddha.

13. If he goes out in order to beg for something, let him recite the next mantras (M.2:21:10-16) and then state his desire.

14. If he has obtained a chariot, he has the horses harnessed to it, turns it to face the east, and touches with the next mantra, (M.2:21:17) the two wheels of the chariot or the two sides.

15. With the next Yajus (M.2:21:18) he should mount, and drive with the next mantra, (M.2:21:19) towards the east or north, and should then drive off on his business.

16. Let him mount a horse with the next mantras (M.2:21:20-30),
17. An elephant with the next mantra (M.2:21;31) .
18. If any harm is done him by these two [beasts], let him touch the earth as indicated above.
19. If he is going to a dispute, he takes the parasol and the staff in his left hand.

Paṭala 8. Section 23.

1. Having sacrificed, with his right hand, a fist full of chaff with the next mantra, (M.2:21:32), he should go away and recite the next mantra. (M.2:21:33).
2. Over an angry person let him recite the two next mantras (M.2:22,1-2); then his anger will be appeased.
3. One who wishes that his wife should not have sex with other men, should have big living centipedes ground to powder, and should insert [that powder] with the next mantra (M.2:22,3), while she is sleeping, into her secret parts.
- 4 For success [in the procreation of children] let him wash [his wife] with the urine of a red-brown cow.
5. For success [in trade] let him offer with the next mantra, (M.2:22,4) —some [portion] from the articles of trade which he has in his house.
6. If he wishes that somebody be not estranged from him, let him pour his own urine into the horn of a living animal, and sprinkle [it] with the next two mantras; (M.2:22,5-6) three times from right to left around [the person] while he is sleeping.
7. In a path which servants or labourers use to run away, he should put an *invā* (an instrument for holding a hot sacrificial pan) on [a fire], and should offer the oblations [indicated by the] next mantras (M.2:22,7-10).⁴⁹
8. If a fruit falls on him from a tree, or a bird shits on him, or a drop of water falls on him when no rain is expected, he should wipe that off with the next mantras (M.2:22,13), according to the characteristics [contained in these Mantras].
9. If a post of his house puts forth shoots, or if a hive is made in his house [by bees], or if the footprint of a dove is seen in the kitchen, or if diseases arise in his household, or in the case of other marvels or omens, let him perform in the new-moon night, at dead of night, at a place where he does not hear the noise of water, the rites from the putting [of wood] on the fire down to the ājyabhāga oblations, and let him offer the oblations [indicated in the] next mantras; (M.2:22,14-23), and perform the Jaya and following oblations.
10. Having performed [the ceremonies] down to the sprinkling [of water] round [the fire], he puts out towards the south with the next mantra (M.2:22,24) a stone as a barrier for those among whom a death has occurred.

End of the Apastambīya-Gṛhya-Sūtra.

⁴⁹ Comp. Pāraskara 3:7; Hiranyak. 1:4,13,19 seq.