

APASTAMBA PRASNA II, PATALA 2, KHANDA 3.

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1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.
2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.
3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.
4. Or Sudras may prepare the food, under the superintendence of men of the first three castes.
5. For them is prescribed the same rule of sipping water (as for their masters).
6. Besides, the (Sudra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails.
7. And they shall bathe, keeping their clothes on.
8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and. new moon.
9. He (the householder himself) shall place on the fire that food which has been prepared (by Sudras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.
10. When the food is ready, (the cook) shall place
[3. 1. 'The food which is used at the Vaisvadeva, i. e. the food prepared for the meals of the householder and of his wife.'--Haradatta.
5. This Sutra is a Gnapaka, as it indicates that Apastamba also recognises the different rules which are usually prescribed in the Smritis for Brahmanas, Kshatriyas, Vaisyas, and Sudras. See above, I, 5, 16, 2.
7. Usually in bathing both Aryas and Sudras wear no dress except the langoti.] himself before his master and announce it to him (saying), 'It is ready.'
11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!'
12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.
13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.
14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.
15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards

sprinkles water around it.

[11. Manu II, 54.

12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sutra 16 seq.

13. Others explain this Sutra thus: 'After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,' &c.

14. Regarding the use of ekaratra in the sense of 'a (day and a) night,' see above. The 'last' Bali-offering is that described below, II ,2, 4, 5.

15. 'They say that the word "afterwards" is used in order to indicate that perfumes, garlands, and other (Upakaras) must be, offered between (the last two acts).'- Haradatta.]

16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grihya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Narayani Upanishad).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis

[16. It is a disputed point with the commentators whether every Brahmana may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Ar. X, 67, 1, are: 1. Agnaye svaha, 'to Agni svaha'; 2. Somaya svaha, 'to Soma svaha'; 3. Visvebhyo devebhyah svaha, 'to all the gods svaha'; 4. Dhruvaya bhumaya svaha, 'to Dhruva Bhuma svaha'; 5. Dhruvakshitaye svaha, 'to Dhruvakshiti svaha'; 6. Akyutakshitaye svaha, 'to Akyutakshiti svaha.' Haradatta adds that some add a seventh formula, addressed to Agni svishtakrit, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni svishtakrit the sixth place. This latter is the order given in the Calcutta edition of the Taittiray Akranaya.

17. 'Above, i.e. Grihya-sutra, I, 2, 3, 8.'--Haradatta. The Mantras recited are: 1. at the first sprinkling, Adite 'numanyasva, 'Aditi permit'; Anumate 'numanyasva, 'Anumati permit'; Sarasvaty anumanyasva, 'Sarasvati permit'; Deva Savitah prasuva, 'Divine Savitri permit'; 2. at the second sprinkling, the same as above, anvamamsthah and prasaviv, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

18. This Sutra is a restriction of Sutra 15.

20, The first six offerings constitute the Devayagna or Vaisvadeva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. 'Behind the fire' means to the east of the fire'; for the sacrificer must face the east.]

must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).
22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodevagana, must be placed) in the centre of the house, and the one to the east of the other.
23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other).
 - [21. The Mantra is, Adbbyah svaha, 'to the Waters svaha.'
 22. The Mantras are, Osbadhivanaspatibbyah svaha, 'to the herbs and trees svaha'; Raksbodevaganebhyah svaha, 'to the Rakshasas and the servants of the gods svaha.'
 23. These four Balis are sacred to the Grihas, to the Avasanas, to the Avasanapatis, and to all creatures.]