ESSENCE OF AAPASTAMBA GRIHYA SUTRAS

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Other Scripts by the same Author:

Essence of Puranas: - MahaBhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Yamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata; Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa


StotraKavacha- A Shield of Prayers - Purana Saaraamsa; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva SahasraLingarchana-Essence of Paraashara Smriti- Essence of Pradhantha Tirtha Mahima

Essence of Upanishads : Brihadranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreyya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda; Also ‘Upanishad Saaraamsa’ - Essence of MahaNarayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti - Essence of Brahma Sutras- Essence of SankhyaParijnaana- Essence of Knowledge of Numbers for students-Essence of NaradaCharitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of ParamarthaSaara; Essence of PratyakshaBhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya - Bhogya-Yogyata Lakshmi

Essence of SoundaryaLahari- Essence of Popular Stotras- Essence of PanchaMahaBhutas-Essence of TaittireeyaAranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita


Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references except those marked as of *
Having attempted compilation and translation of the Essence of Aapastamba Dharma Sutras, the present Essence of Grihya Sutras is being attempted.


The under- current of the present Essence of Aapastamba Grihya Sutras is related to nityayagjna karmas such as seven PaakaYaginas- AouposhanaHomas- Vaishvadevaas-Ashtakaas- Maasi / Saamvatsarika Shraadhhhas-Sarpa balikaryas, and Ishaanabalis. To the extent possible efforts are being made in this Essence to cover the applicable mantras from the Mantra Prashna Grandha or Taittireeya Samhita as per the relevant contexts of the Grihya agnikaryas. Besides, explanations and vishleshanas have been sought to be included from Purana- Upanishad Grandhas, while taking care of undue repetitiveness from the Essence of Aapastamba Dharma Sutras as attempted earlier.

Indeed I am beholden to me and my family members to the Aacharya Parampara of Kanchi Math as we have extraordinary links especially from Maha Swami onward. The present HH VijayendraSaraswati has been unfailing ever to pro actively tune me up and personally guide me for countless translations into English of the age old Hindu Grandhas for world wide awareness.

It is with humility that I seek to prostrate to the Acharyas and dedicate my squirrel like efforts of the gigantic setubandhana.

VDN Rao and family

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Patala One-Khanda One

1. Athakarmaanaachaaraadyaanigrihyant/

Following is about ‘karmaacharanavidhivivechanajnaana’ of households both by way of Veda Lakshana and AachaaraLakshana. Be this clarified that what had been established by Shrutis be no doubt the basics yet however as per ‘achaaravavahaaaraas’ might deviate as per ‘deshha-pradesha- kaalaparisthitis’. Hence the usage of the ‘athashabda’ or as of the present times. That is why the shrouta karma vyavastha and smaarta karma prayoga. Be it noted that nitvaYagjna Karmas vary by 21 ways and means such as seven paakayagina- aouposhanas-homas- Vaishvadevaas-Ashtakaas- Maasishraadhhas-Sarpabalikaryas, and Ishaanabalis. Then there are seven kinds of Haviryagjnaas viz. Agnihotra- Darshapuramaasa-Aagraayana-Chaaturmaasya-Nirudhapashubandha- Soutraamani- PindapitruyagjinaaadiDaveerhomas. Then there are seven Soma samsthitayagjnasvixAgnishthoma,-Atvagnioma- Ukthya-Shodashi-Vaajapeya-Atiraatra-Aaptoryaama. Hence the Aachaara-Utpatti krama.

2. UdJayana purvapakshaahpunyaaheshukaaryaani/

‘UdJayananirdshtakaaryaas’ or the rituals be all properly executed during the UttaraayanaPunya Kaala of Six Months as Surya travels from Capricorn to Cancer, i.e. from south to north as His northward journey from winter to summer solstice consists of three seasons of winters, springs and summers startings on January 14 on the occasion of Makara Sankranti and ends at Karka Sankranti (July 16).Dakshinaayana is the period when Sun travels back from North to South; i.e. from Cancer to Capricorn. Due to the southward direction of this journey of Sun, we call it Dakshinayana when one experiences see rains, autumn, and winters of each year.

3-6: Yagjnopaveetinaa/ Pradakshinam/ Purastaadudgvopakramah/Tathaapavargah/ May the Yagjpaveeta be suspended over the left shoulder and the samakaaryanirvahana be from left to right and beginning should be made on the east side or on the north side and also the end.

7-11: AparapakshePitryaani/ Praacheenaaveetinaa/ Prasavyam/ Dakshinaatopavargah/ Nimitthaavaakshenainimithikaana/In respect of PitaraCeremonies relating to the Ancestors as performed in the second fortnight viz Krishna Paksha sacrificial thread be draped over the right shoulder aspraacheenaaveeti from right to le left ie ending in the south. Those ceremonies occasioned by special occurrences be performed according to heir occasions demand.

12-18: Agnimukhaaniruupanam- Paristharanaadi:

Agnimdhvaapraapraagrerdarbhairavaagniparistrupaati/ Praagdurgaivaa/ Dakshinaagrepitryushu/ Dakshinaapraagraivaa/ Paatraprayogah: uttaraagnim darbhbaantsamstrtyadwand vanynchi- paatraaniprayunaktidevasamyuktaani/ Sakurudevanushyasamyuktaani/ Ekaikashahpitrusamyuktaani/
Having performed ‘agniprajyvalana’ the four sides the ‘kushagraasa’ be exposed keeping the agrabhaaga be retained upwards towards the east and perform the ‘pasistarana’. For pirtukarmaas, retain the kushagras towards south side, one by one.


The preparation of the kushaas as the ‘purifiers,’ the measure of their length, the preparation of the Prokshaajya, and the sprinkling of the vessels are the same here as at the Agni karyaas on the Maasapournami the new and full moon, but are performed in silence. To the west of the fire the karta would pour water into a vessel over which he has laid two kushas called as purifiers, three times with two northward-pointed purifiers, holds it on a level with his nose and mouth, places it to the north of the fire on Darbha grass, and covers it with Darbha grass. On the south side he causes a Brhma to be seated on Darbha grass. He melts the Aajya, pours it, to the west of the fire, into the Aajya-pot, over which he has laid two purifiers, draws coals (out of the sacrificial fire) towards the mirth, puts (the Aajya 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 Aajya) three times with two northward-pointed purifiers, moving them backward and forward, and throws the purifiers into the fire.


Darvi Samskara:

Yenajuhotitatadagnoupratitipadyadarbhaahsamraajyapunahpratitipapyaprokshyanidhayadarbhbanbhismamsprus yagagnoupahrahari/ shyaaahparidhyardhaivivaahopananayanaseematchoulagodaanaaprayayschitteshu/ Agnaihpuurpravsitamshchakyaahatyaditenu manyasveti daksinahpracheenamanumatenu - manyasvetipaschducheena deva savitihrprasuetsamantam/Paitruksesumantamevatraustrishneem/ adyamaadhaayaadhara yatidharshurnamaasavatrusheem/ Athaachchha bhaagoujhiogyagayesvaaah - etyuttaraahadharpurvaardhesomaayasvahetidakshinahpravardharpurvaamprurneena/ Tathaa aajya - bhaagayoh prasiddhhoodmaharaahseenaahomopyuccvaa- saabhaavascha, tasyaadhaarayora pipravrittih, tenayadkimuttarasaapyaayaadhaaresthaaanaabhi-praanayaneenabhavataitadu - pannambhavati- aajyabhaagavithomayoossagniya, prayojanamagnupasamaanaadyyaajya - bhagaaantiiyevamaaddaya/Yathopadeshmaadhaanahohutorhutvaajayaabhyaatamaamaadrashtabth rutahpraajaapatyaaamyavahriterierviisvahhtakrireemuitupa-juhoti- yadasyakarmanotyareerichanyad -vaanyunamiharaaarkaram/ agnishtitivikrishthasaktivancansvaranvishtanm suhruutamkarotu - saawahetih/Purvapratishchanamnanavavamstathaahpraasavaeereetimantrasatraamah/Lokaanampaakaakay agnjyashamadah/ Tatra brahmanoveekshovidhith/

Darvi is that ‘paatra’ or the vessel with which the karta seeks to offer ‘anjali’ to Agnijwaalaas along with kushas known as the samarjanakaarya. In otherwords, he warms at the agni the implement with which he would seek to wipe off the darbha blades, warms the darvi again and touch the kushagraaas once again and would make the offering of the ‘aajya’ to the flames. Ishti and SthaalipaakaPrarambhanirnaya: The Ishti and Sthaalipaaka Yagnas described as above are required to be done in ‘Purna Maasa’ or the Shukla Pahshas only and not on Darsha Shrrada Day. However Darsha Pourna Karmas are initiated after the
AadhaanaHoma (offering at the very beginning) and ‘Grihapraveshaneeeya Homa’ or the preliminary Homa, then this has no objection. During the darshapurna month, there would be ‘pratitapana’, but this is normally performed inahavaneyagajni. In fact ayahoma has a darvi, in sthaaleepaka there are two darvis, one for homa and another for ‘avadaanaakaarya’ and both the darvis are used to ‘samarjana and pratitapana’. Now, about the ‘Paridhis’ the pieces of wood laid round the Agni and there are arranged for vivaaha, upanayana, samaavartana, seemanta, choula karma, godana and prayaschittas. Now, the karta sprinkles water round the fire, on the south side from west to east with (the words), ‘Aditenumanyusva’ (May Aditi, give thy consent’ - on the west side from south to north; ‘Anumatenumanyusva’ - ‘Anumati Devi, give thy consent’ - on the north side from west to east and ‘Sarasvatenmanyusva’ - Devi Saraswati, do kindly give thy consent!’ and finally ‘Devā Savitahorasuva’ - sprinkle the waters all around imploring: ‘God Savitri, give thy approval!’ The jaalaparisheshana is to be done to agni but not to the paridhis. Now in respect of Pitra karmas, the parisheshana by performed all around the Agni, silently but without praaceheenaaveeti of the yanipopaveeta. Having put a piece of wood on Agni, the karta would offer the two ‘aaghaa’ homas with ‘indhanasamudaaya’ oblations as at the ‘darshapurnamaasayaginas on the new and full moon, silently without mantras. Then he offers the two Aajyabhaaga oblations, over the uttaraardha’s purvaardha or northerly part of the easterly part of Agni with the words), ‘agnayeswaaha’; then over the easterly part of the southerly part, another oblation exactly like the preceding one, with the words, ‘Somaayasaaha’. Having offered the chief oblations (belonging to each sacrifice) according to prescription, he adds the following thirteen oblations named anvaaрабdaaayaaamuttaraaahahuti such as: Chittaschachittischaakutischa vigjmayanchamanaschashakkareksha darshaascha purnamaasascha bruhamcharathantageprajaaapattaayaanindrayavrishneprayacchattaanajhuottotaoidevaasurasasyamtyaataas anghrasahndhraphraajapatimupaadhavastasmaetaanjaayamprayachhathaanajhuottotaoidevaasurasuraanja yanyadjayantjyaayanachat - vagumsprdamaanenaitehoyaatvaayatyaayivatvaamprutanaam/ Agnirbhutaananadadi patasyamaavatvindro yeshthanaayai gummahapritihvyavaayurantairakshisya Suryodivachandraaanakshatraaanaam Brihasparirbrahmanomityasyaatsyaanaa gumarvanupopang - samrajyaanaadhipitanmaavatu Somaayoshheenaamadhi patinaagsavitaaprasyavaana angrudrahprashuunaan - twashhaaarpadhaaairinagyishnish parvataaanam marutoganaanaamadhi - patayastaemaavantu pitarah pitaamahahparevaretaastatataamah ha ithamaavatabrahmanamasmisim -/ Rittaasahaadrutadhaamaaginir - gandhavastasyaadeshayopasasasaetan jhuyhaadhyaayaaamirevadhaa - megni vide Taatiireeya Samhita 3-4-4 to 3-4-7. These oblations are for viz. the Jaya, Abhyataanaa, Rashtrabhirand to Prajapati, with Vyāhritis one by one- Bhuhswaahabhuvaahswahbhurbhuvaswaaha to Agni and finally with Svishtakrit with the following mantras :yadasyakaranotyareerichamyad - vaanyunamihaararakaramar/ agnisiitvishrithiishthakridvansarvamsvishtanmshurstamaadhi/What I have done too much in this ceremony, or what I have done here too little, all that may Agni Svishtakrit, as he who knows, make well sacrificed and well offered: ‘Svaaha.’ Then ‘agniparishesheena all around be performed with the ‘aditemanvamasya’ and deva savitaaprasyavaah and leave the jaalaprokshana.

Now the reference for ‘Paakayagina’ as used for ‘loukikajeevana’ like auopaasaana- homacemories connected with worldly life. These are rituals based on the ‘Brahmannaadhaaravidhipaalana.’ In this context, havanas are performed twice, marjana or wiping off the hands twice; aahuti-praanashanas be performed twice, and two sips and licks out of the sruks twice over. In otherwords, the kartasacrifices twice; he wipes off his hand twice; he partakes the sacrificial food twice and so on. ShishiraRitu of Maagha and Phalguna and GreeshmaRitu be women what ceremonies are required by custom. Even under the ‘Invakaas’ or Mrigashira Nakshatra, those relatives or friends of prospective bridegrooms seeking to approach the father of a prospective bride’s hands are welcome.

Patala One-Khanda Three

Maghaabhirgavogrihyante/ Phalguneebhyamvyuhyate/Yaamduhitarambhartrupriyaasayaadikaaamyatamaamswateenakshatredad yaatyaamkaamayetdhitarupripriyaasayaadritaaamnshthayaamdayatpriyaavabhavatinevatupunaraagacchh
Under the Maghasritnakshatra cows are provided while under the Phalguni nakshatra, marriages are celebrated. In arshavivaaha a father used to count a kanya as being of two cows. During phalguni nakshatra whom the father would wish his daughter to be dear to her husband and thus should give her in marriage in such a manner that she would seldom return due to roga-daridrata and such reasons; some surely by an observance based on Taittireeya Brahmana 1.5.2-3 indicating physical limitations as the trunk of the body viz. legs-hands-heart and head are vulnerable. (The Brahmana states the vyahrut is of bhur-bhuvah-swaha indicate the trunk of the body then the limbs being as follows: ‘bhu being legs-bhuvah being hands and swaha as the head!’). Then the referenve could be the Mrigasira nakshatra; the word Nishtyaa means Svaaati nakshatra. At the wedding one cow in the house should prepare for an Argha reception for the bridegroom as for a revered guest, and another to the bridegroom. Be this noted that a bridegroom desist from wooing a girl that sleeps, or cries, or has left home. And let him avoid one who has been given to another male, who is guarded by her relationships, and one who looks wicked, or who is a most excellent one, or who is like a vrishabha or sharabha with unpresentable teeth, a hunch-back, a girl of monstrous appearance, a bald-headed girl, a girl whose skin is like a frog, a bhoga vilaasini given to sensual pleasures, 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.

Nakshatramnaamaanadeenaamaavrikshanaamaaschagarhitaah/ Sarvaancharephalakaaropaana - avaraneparivarjayet/

Brides whose names be of a Nakshatra, or of a river, or of a tree, are objectionable too. If possible, he should place the following objects hidden before the girl, and should say to her, even touch her hands. The objects are of different kinds of seeds mixed together, loose earth from the kind of sacrificial altar calledvedi, an earth-clod from a field, cow-dung, and an earth-clod from a cemetery. If she touches one of the former objects, this portends prosperity as characterized by the nature of what she has touched. Indeed the last is regarded as objectionable. Let him marry a girl of good family and character, with auspicious characteristics, while she be convinced of the prospective bridegroom of good health, learning and of pleasing personality. A wife 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 many.

Patala 2, Khandha 4.

Vivaahaparakaranam/Varapreshanan/
haatasyaabhruvantaram: praaptenimittauttaraamjapet/ Angushthenopamadhyamayaacha -
angulyaadarbhamangrahottarenyajushatasyaabhruvontaramsmrjyaprateechanamirajyet/Praapte
nimittauttaramjapet/ Tasyaahsaanaaarthajalabarararthayugmaanaambrahmanaanaamproshayam/ Tasyaahsaanaapanamahatavastradharaashadhinymyogacchhirdrampatritshaapyachhindre, suvaramuttaraya -
anthadhiyottaraaanabhichavbhistaapuyottottarayaahatenavaasasaacchhaatto -taraayahatena
vaasaasaacchhottattorrarayavatrenasatrahyth/ Athhinaamuttarayaadakshine haste
griheetaavagnimahyyaneeya parenaagnimudramakatamaasteeyaam tasminnupavishhtauttarovarah/
Agerupasamadhaanaadik karma: Agerupasamaadhaanaadyaajyabhaagaaantethaina
amaaditodvaabhyaaamabhiimantrayet/ Paanigrahanam: Athasaayidakshinaneechaahastena
dakshinamuttaanamamhastamgrheeeyaa/at Tatra kaamaanaayaaamvisheshah: yadikaayayetstreerevajanyaye -
yamityanguleevagriheeyaay/ yadikaayayetpumsayevedvajanyayeamityayughshimeva
sobheengushhthambbheevalomaanigrihyyanti/ Grumbhnaamiaityetaabhischarrubhiih
Saptapadeegamanam: Athamaamuttarenaagnim dakshinapatadaapraacheemudeechem vaadi -
shamabhiprakramayakishaiti/ Sakhetisaptamepagajapati/

Now may ‘sahrudayas’ and ‘shrutaaadhyaanasaapanaas’ be requested to be assembled to identify a suitable
bride. Having approached her at her residence, may the prospective bridegroom party approach the
residence of the prospective bride and recite the ‘Prasugmaantaadi’ mantras: Prasugmaantaadihya
saanasyaakshhivarebhirvaanabhihshudhpraseedata, asmaakringaahyamjushoati---then evamgotraa-
yaamasmisahatvakarmahyyoshmadeeyaamankaamvrinteneemaah/ (Mantra Prasna 1.1)Then in reply
from the kanya’s side would reply:Shobhanantaathadhayaaama/ In practice, in brahmana-daiva
vivaahaa, the Vara or the bridegroom be not present but only aasura or aarshavivahasvarepreshana be
possible in which give and take talks might occur. When the bridegroom would himself view the bride,
then the approaching braahmanas recite the next third mantra : ‘abhratrudhveeneemityetaam’- meaning
the groom himself be seeing the bride. The fourth mantra follows: adhorachakshurupati ‘-thus the shubha
samaya when both would glance each other. Then the thumb and the fourth finger of the reciter wear
darbhaagrasaadand wipe off the eyebrows of the bride reciting idamahamyaatwayi- and discard the
darbha. Further mantra follows in the context of the parents and close relatives might cry for the
prospective departure of the bride, then the nimiththamanam: ‘jeevaamrudanto’ as the latter would feel ‘
anyonyayiyogachhintaarodana’ and hence the ‘ mangala vachana japa’ would follow. Further
‘vadhupasaanaajalaas’ be brought. Then five mantras for the vadhumangalasapanavidhi with each of
which ending with ‘yugmaan’, and would recite abhratruhgnemvarunaapo arighneem brihaspate
indraaputragheenmeelakshyanaammasavatasswa/ aghoracharavyashtapatignyedhishava -
parivyasaasanaasvurchaah, jeevasudaiakamaasayonaashattho bhava dvipadeschatuspade/as he
would place a round piece of Darbha net-work on her head; on that, with the next verse: idamahamyaaa-
tvai patignalarishmastaampaartimeshaami/as he places a right yoke-hole; on this hole he lays with the
next yajus mantra aryanmooanam- shanamtehirantaami-hiranyavarna-paritvaagirvanogir-
aashasaanaam/ (Mantra Prasna 1.1)thus the karyaas respectively by lifting a piece of gold, and washes
with the next verses that the water runs over that gold and through the yoke-hole- he causes her to
dress in a freshgarment, and with the next mantra , he girds her with a rope. Then he takes hold of her
with the next verseamanyoagnem -by her right hand, leads her to the fire, spreads a mat, west of the
fire, so that he would point thekusha blades in it are directed towards the north, and onthi mat they both
sit down, the bridegroom to the north. Then further follows the mantra viz. Yatra kvachhahaagni -- as the
vadhu’s right hand be held by the bridegroom, stand up and state the mantra pushhaasvet-- and approach
the homaagni. After the ceremonies have been performed by placing the wood on the fire down to the
‘Aagyabhaaga’ oblations. Then he should take with his right hand, palm down, her right hand which she
holds palm up. If he wishes that only daughters may be born to him, he should seize only the fingers
(without the thumb); If he wishes that only sons may be born to him, the thumb. He would hold her hand
so as just to touch her thumb and the little hairs on her hand with the four verses:
Hiranyavarnasakshhuchayah Paavakaah prachakramurhiivaavadyamaapah, shatampavitraavitataahyaa -
Again, in the presence of Agni, the groom places his palm on his new wife’s heart and prays, “Let our hearts and minds be one, let there be unanimity in our words and deed. May you be my companion forever.” The bride’s brother puts the laja (aralu) into her hands, the groom pours ghee onto it and they offer it to Agni. She also prays for the longevity of her husband and offers laja (aralu) into the yagna kunda. Aralu signifies good character, ghee represents friendship and love and offering it to the fire signifies a life of sacrifice. The bride then steps on a stone to show that she will remain unwavering and steady as a stone by her husband’s side.” This is called Ashmarohana. He would then make her steps forward with her right foot, to the north of the fire, in an easterly or northerly direction with the recitations.: The explanation is as follows: Athaagneroore -nottarataaara bhainaaamadakshinenapadada paadena praacheemudeechoemvaadishamabhipraaggaayana -anyudagaaayyataa -nivaasaaptapadaaaira kramayathi 'ekamishtheiyaddhihiaptabhi: 'Vishnutaamvetu` iyanushhaktaa pratintram/ As the seventh step of the Sacred Fire as the bridegroom addressing the bride : Sakhaa Saptapade-- saptamampadamupasamgruhee/ Priyatama! Let us perform the sacred homa-japa now celebrating our SAPTA PADI PARIKRAMA. Thus the groom holds his bride's hand and they walk around the sacred fire seven times making seven promises to each other with Agni as the witness. These are:1. With the first step, we vow to provide sustenance for healthy living 2. With the second step, we vow to strengthen our physical, mental and spiritual powers3. With the third step, we promise to attain prosperity righteously4. With the fourth step, we vow to acquire knowledge, happiness and harmony by mutual love, respect, understanding and faith5. With the fifth step, we vow to raise happy, healthy progeny and pray that we are blessed with healthy, honest and brave children6. With the sixth step, we vow to conduct our relationship with self-control of the mind, body and soul and pray for longevity of our relationship7. With the seventh step, we promise to be friends who are true and loyal to each other for alifetime The completion of this ritual finally makes the couple husband and wife. Arundhati, Dhruva nakshatra darshana: Arundhati was an ideal wife-chaste, loyal and steadfast. Dhruva was uncompromising on his ideals and focused on his quest. To bring in the same qualities into their lives, the husband shows the wife Dhruva and Arundhati nakshatra.

Patala 2. Kanda 5.

Vaivaahikaah Pradhanahomaah:

Having gone before the homakarya around the homakunda as a pradakshina from left to right, the ‘vadhuvaraas’ be seated down in their former position, and while she takes hold of him, he offers the oblations: Somayaajyanivideswaha, Gandharvaayajanivideswaha/(Mantra Prashna 1.4.1) To Soma and Gandharvas, the acquirers of a wife, Agnaveswaha imam me Varunatvaayamitannagesvarvanagne, swah—thus each oblation with each Mantra. Then the bridegroom would cause the bride’s right foot as padakramana on a ‘shila’ or a rock wirth a mantra to explain ‘treading’ and this act be done to the north of the homakunda. Further, he then causes her to spread under Ærghya into her joined hands, and pours roasted grain twice into them, and sprinkles arghya over it twice. Some say that her sahadarasa would pour the grain into her hands. The bridegroom would that grain with the verse: Adamaaaree/ or ‘this wife of mine’ Having gone round the fire, with the right side turned towards it, with the next relevant verses, he makes her tread on the stone as above. And the oblation be performed with the next verse. Then would follow again the padakshinatubhyamagneparyavahansuryaamvahatunaseh, punahpatubhyojaayaam daasagneprajayaasaaha—punahpatneemagniradadaayushasahavarchasaadeerghaayurasya yah patisma eth sharadasshhatam/ (MP. 1.6) Then the injunction to tread on the stone: aatishthemamasyaan mashyvataam sthira bhava, abhitithapritrantatassahavaprutanayaatah/and the oblation with the next verse; then again padakshina: Subsequently the Homachottarayaya/viz: twamaryama/; twamaryamaabhyvasi/ ‘punahpatubhyamagneparyavaahan patneem-agniradaadwishvaautatvayaavayamatishthemamashaanam—...; and ‘yathaapurastaat, adiaahutis. Having performed the rites down to the sprinkling of water round the homakunda, untied the rope with the two more verses stating jayaadipratipadyate/ or two aahutis for the success of achievement and there followed Agni parisechana with the mantra ‘ pravaamunchaami’; parishchanaanatagarahanam tadananetmarayokaaytirokrodhaa yathaasyaat prasthaana kaalemaabhuditi/ The bridegroom should then make bride depart from her father's house in a vehicle, or should have taken away. 

Vaivaahikaagninrityadharanam: Having put that Vaivaahikaagni with which the marriage rites have been performed, be retained into a vessel with the newly-married couple. This agni be retained as ‘nirantaraprjvalitagaani’; paani -grahanadiragnistamouposanasmityachakshate, tasmngaarthanyaanikarmani/ Thus the vaivahikaagni be kept constantly; if this were to fade off, be kindled by attrition, or it should be fetched from the house of a Shrotiyya. Besides, if that agni goes out, on them, either the wife or the husband, should fast. In other words, upavaasa would mean that the meals of the full day be skipped and perform ‘sarvaprayaschittahoma. Further ‘rathenagaman evishesha: The defaulting couple be seated in a chariot with the mantra atyenottabhitaahumis suryenottihitsa - bhumis -suryennottibhitadadyohuritenaaayiasthitashthadivvesoamahithritah—followed by Uttararathasyottambho/ vaahaatu raabhammyunaktidakshanamagn/ árohatiimutarrábhira - bhimanrayate/ anyuyavayoyojanaparakáraah sútrevarimanor -vyavastñátyuttarayánilam daksiñga - syámlohitamuttarsyám/ teuttarabhiriabhiyáti/ MP. 1.6 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. He would then walk on these threads and when they pass by bathing-places, posts, or cross-roads, let him murmur the mantra: taamandasaana/In other words, having evoked ‘Satyenoktamita’ radha/ and ‘yujantibhadnam’ with ‘yogeego’ horses uttering relevant mantras and ascend the chariot. As the couple ascend the chariot, the husband would recite sukhamshakumshalimam vishvarupamhiranyavarvamsyvrtam suchakram/ aarohavaadvam amrutasyalokamseynam patyevahantukrusthva--adimaanras. With the next two verses viz. neelalohitebhavata krivaasakriyyajyate, edhantesyaajnaataah patirbandhshubadhyste/; he would put the two animals to the chariot who too should mount, as he would recite further verses. With the next verse viz. ye badhyachandramvahantyurayaamayanti janaamantu, putastaanyagniyo devaanbayantu - aagataah/, he would spread out two threads in the wheel-tracks in which the chariot is to go, i.e. a dark-blue one in the right track, a red one in the left. Then with further next verses maavidanya paripanthanyoaaaseedantidampatee, sugebhirdurgamatetamapadrantvaryaayah/, he walks on
In case, the return from the sacred wedding place back to his own residence place, the bridegroom might have to cross by a river or waterways by a boat, then the next mantra to be recited be:

Ayammanomahyadhpaaramasvastinishedvedanapathfekaraantebhava deergaahavyaamanavarchasya and then ascend into the boat taking the precaution of his bride not being shown of by the boat crew members since his ‘japakarmachara’ might not be disturbed by others by the others. When they have crossed, let him recite the next mantra Ayapaareenirastraayasyaavaayaayirirasheeh maahinhyaya Indrasasvastaye/ iidaanadeenadhanvisavacchayayatikrame/MP: 1. 7--If they were have to pass by a smashaanaabhum or in the event of a breakdown of their vehicle as they be carrying heavy articles home, then let there be ‘upoasamaadhaana’ or placing samidhas on the dormant ‘agni’ be rekindled by ‘aajyabhaaga’ oblations and while she touches him, he offers seven oblations finally with ‘Jaya’ mantras and following oblations, whereafter perform the rites down to the sprinkling of water around the fire. If they pass by trees like nyagrodhaadi milk yielding vrikshas on the banks or even of deserts, he should yaaoshadhaa-nadyooyanidhanvaniyevanaa, tetwaavadhupraapteempratve - muncthavamahasah/ mantras. Then he would show the new bride the house with next two verses unyoking the two animals; the right one first uttering:

In case the threads. And when they pass by bathing-places, posts, or cross-roads, let him murmur the next verse too viz. surgampanthaanamaruvsham arishtamswaatishnam, yasvinaavoonishthayanyesham - anvindatevasum MP 1.6.11.
rites down to the sprinkling of water round the Agni. Then they sit down with the next mantra Somenaadityaabalinansomenapratiprithiveeruddharaahatho--prasavahpreyah/1. 09---/with the bridegroom to the north. He then places with the next mantrawith 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 mantra when he and his wife would observe silence until Nakshatra darshana on the skies.vadhvai dhruvārundhatāpradarśanam/--Dhurishatpadihruvavyonidhruvamasihruvasthitam tannakshatraanaam methyasi sa ma paahi pritanyatay/Saptarashayah prathamanaa kritakaamaamarundhateem, yad dhruvataamha ninuyaspadkritikamarudeeem yaddhruvataamh--MP.1.09-6---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. Arundhati was an ideal wife- chaste, loyal and steadfast. Dhrava was uncompromising on his ideals and focused on his quest. To bring in the same qualities into their lives, the husband shows the wife Dhrava and Arundhati nakshatra.

Patala 3-Khanda 7

āgneyasthālipākaḥ asya dharmāḥ

prajaaghneepashughnee
devaanaam
- aathaka
offers the oblations
putting of wood on the fire
d thread. In the last part of the
places a staff is interposed, which is anointed with perfumes and wrapped round with a garment or a
11:2 3:1
should refrain from having sex, and should avoid salt and pungent

Shvobhutestaalipaaka/

bharta should remember his wife and the shubhadina and shubha nakshatra when their wedding took

paripaataya/

Prashna1.09
sacrifices should be performed

despised
yagjnas be devoid of naivedyas of food

Devatas as per which agnikaryas related to Praajaapatya

As

agantenvaarabhvaayaamuttari

pradurbhaavaat snaatakaamrutusamaavshana uttaraabhimantrayate/

syaadathainaambrahmanapratishidvaani karmani samshastiyaam malavadvaasamityetaani/

Rajasvlaayaah sthiyaah prathamartavapudeshah/ Yadaamalavadvaasaah jyottaraajyasheshena hridaya deshou samrujjyottaraastitasro

chaturtheebhiraaneeyottharaabhyamimithasyameekshottarayaajya sheshena hridayadeshoumamru

vivāh

paricak

ni

Patala 3

The deities
first oblation in the morning
rice
grain or of barley.

Uṣpaa

VaidikaAdhyayanaprarambha and samaapana

Sacrifices connected with

kind.

Anyovainaamabhi mantrayet/ Rajasvlaayaah sthiyaah prathamartavapudeshah -

syadathainaambrahmanapratishidvaani karmani samshastiyaam malavadvaasamityetaani/ Rajasah

pradurbhaavaat snaatakamrutusamaavshana uttaraabhimantrayate/

As at the ‘VaidikaAdhyayanapramambha and samaapana’ times, relevant Kanda Rishis would be the
Devatas as per which agnikaryas related to Praajaapatya- Soumya-Aagneya-Vaishdevadas.
Suchyagyasasbe rejected by a wife alone or by one who has not received the Upanayana initiation. Such
yagnas be devoid of naivedyas of foodof salt or pungent food, or of such food as of an admixture of a
despised kind. Sacrifices connected with kaamya karmas or with special wishes as also ‘YaginaBali
sacrifices should be performed as prescribed in the relevant Sutras. Whenever the fire flames up of itself,
he should put two pieces of samidhas - pieces on the flames with two mantras vide Mantra
Prashna1.09,-10 viz. Uddiipyasvajaataavetavedopaghinnirrutim mama pasungschamahya maavaha
jeevanasadhidoshida/ maa no himseejatavedogaam ashvampurushajatavidhagranaa gahishryasas
paripaataaya/ as followed by the ‘Swaha’shabda. Or with the two formulas, - Aapnamaashreeh -
shrimaargaa diitvaat/ or ‘May wellbeing come me! May wellbeing come me!’Having so wished, the
bharta should remember his wife and the shubhadina and shubha nakshatra when their wedding took
place. Let him also recall the day on which he brings his wife home : this particular karma would signify
Shvobhutestaalipaaka/ 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. See Apastamba Dharma-Sutra
11:2 3:1. For instance, the Shravani- paurnamaasi is the deity of the ceremony .Between their sleeping
places a staff is interposed, which is anointed with perfumes and wrapped round with a garment or a
thread. In the last part of the fourth night he takes up the staff with the next two verses vide MP.1.10.1
&2 -Udeershvatovishvaavasonamasmedmahetvaa, anyaamichhaphraphyamsajaayaamaptyaasruja /
udershvatapatiprivapheaishshavishvaavasunmamaagorbhirette,anyaamichhapatipritshadamyaktaa
sateehaagojanaantashaatasyaviidhi/meaning washing and placing it away; then the ceremonies from the
putting of wood on the fire down to the aajyabhaaga oblations are performed. While she touches him, he
offers the oblations viz. Agnepraschitetvam devaanaam prayschittirasii brahmanantvaan -
aathakaamahprapadyeyaasyam patighneetanu praajaaghneepashugh neelarivyashmagunnejaraghheesam
-yataaam krinonoswaaha/ Vaayopraayashchittaaadyaapraayashchite prajaapatiapraayashchite twame
devaanaam prayschittirasibrahmanastwaaathakaamah prapadyeyaasyam patighneetanu praajaaghneepashugh
neelarivyashmagunnejaraghheesamayuamkrunomiswaah/-

14
Following the wife’s monthly dharma, the sambhogayogaratris are stated aswith an even number, from the fourth after the beginning of menstruation till the sixteenth night since the same would bring good offspring to them, if chosen. The select ratris are stated as of the 6-8-10-12-14 thereof. In case of the karyasiddhi, if he sneezes or coughs while going about on business, he should touch water and should murmurugrahamparivaham mantras viz. yathaa prithivyagari garbhaadyothrendra garbhinevaa - yurryathaadhisthzaamgarbhamadadhaatraitee | Vishnushreshthenarupenaasaya traaaryamaam gaveenyaam, pumaamsam garbhmeeedhishamemaasisuutave vide MP 1-13.5,6 especially in case linganiyamas be not followed properly and the characteristics thereof besides bad omens be experienced such as dussvapnas, amangalapakshiraswaas, and such as would warrant ‘praaschitthaas’. Similarly, he should recite aaraatteagni rasvaaarat parashurstantutenuvaitawahini varshhatuswartestuvans - pateswastimestavanaspate | namasshakrutsademgoshtanasi namaste astumaahimeesmigasi nasi vajro namaste austumaahemsih,-udgaatevashakunesaamagayastibrahma putraivasvaneshuhaamsasi, swastinasshkhuniaastupratinssumanaa bhava mantras. (MP.1.4. 7-9) In case, the father / mother of the just married woman would wish long married life of the new weds, then the latter should observe chastity through at least three nights and should prepare a Sthaaliapaaka. Then the ceremonies would commence ‘vashikaranaka karma’ be performed by the auposanaagni from placing samidhas in agni as Aajyabhaaga oblations, while the wife would hold of him, and the husband would perform the sacrifices of the Sthaliapaka the oblations till parishechana of ghritaaana and after performing the rites down to the sprinkling of water round homaagni by svishtakritvidhanaaahuts and the remains of the sacrificial food
with butter be given to eat to an even number of Brāhmaṇas, at least to two, and should cause them to pronounce wishes for his success. On the day following the vasheekaranakarya, the karta would announce the tithi nakshatras and vadhuanaanakshatras and recite yadivaarunyisyavarunatvaanishh kroanmiyadi - soumyaasisomataanishh kroanmiyadi/ while placing aushadhi plants as the wife would strew barley grains around the four sides of the agnikunda; the mantra’s purport is: ‘If you belong to Varuna, I redeem you from Varuna. If you belong to Soma, I redeem you from Soma. On the following day the wife should set the plants upright reciting imaaikhanaamyooshasheem veerudham balavattamaanayaa - sapatneembaadhateyaasaamvartatepatimi---and recite next three verses following uttaanarpane - subhagesahamaaenasahasvasapateemeparadhma patiim kevalakruthd—aahasamisahamaanaa-upetadhama/(MP.1.16.1-6) Then when they have gone to bed, embrace her husband with her arms, with the verse alluding to the word ‘upadhaana’ or put on. Thus the husband would ever be subject to her. By this rite also a wife would overcome her co-wives, if any. For this same purpose she worships Surya Deva daily. If a wife is affected with over 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 next mantras limb by limb and should throw away the leaves and roots towards the west: viz. udasou Suryoagaadudayammaamaakohaghah, ahantaviduulaapatiimabasaraarshva vishaamaahih/ ahamketuraham murthahamungaavivaachaneenamedankjuratum parissehaanaayavaavachate/ mama putraasshatrhuhanotho me duhtavaaviraat, utaahasamisajayaaparime shlokaattamah/ yenendroha - vishaakrutyaabhahdyuttamahahantadakeidev vaasasapateenaakilabhavam/ samajaishimimaahaham saptneeerabhibhuvareeh, yathaahahamseveyerasviraajaaamidhanasyachah/ (MP. 1.17.1-6). Thus the wife’s vasheekaranaby her husband; finally he should give the wife’s garment which she had worn at the wedding to a Brahmana who would preferably be aware of this vasheekaran and ceremony.

Patala 4-Khanda 10

upanayanaprakaraanaam - 1 upanayanasya kalaah-upaanayaamayakhyayamah/ garbhastamesu brahmananupanayita/garbhaikadaesu raajyaam garbhadvadaesu vaiyaam/vasanto graamsharadityaah varnaupumpyenah/2 upaanayane digvapanam brahmaanbhajayitvaisyo vacayitvam kumarabhojavitvanvakasya prathamena yajusapah sansrjyooshashilasvayanottaraya shira unati/ trimstrin darbhanantardhayaottarabhisacatashsbhi pratimtranah pratidisah pravapati/ vapantumurtaryanmantrataye dakshinatma brahmaacari vah/ 3 upatam kesanamudumbaramule nidhanamadaadeh sakrptindhe yavannidhaya tasmin kesanumayottarayodumbaramule darbhashmab vaidadhati/4 snatasya kumarasya kshirvaniyamamam papnam snatamagnerupasamadhanadhjayabhogante palaashim samidhamuttarya- a’dhaapyyottareenagnim dakshinena padasoosamamasthayapayayatiisyethi/ 5 kumarasya vaisah paridhpapanamvasahsadyahkripitamuttarabhisabhymabhimantryottarabhisthirbhi paridhpaya arihitamuttaryanumantrataye/ 6 maunyajeyadhananamanmaunjim melkalain tivrtam trih pradaakinaanuttarabhyaam parivijyainumuttarmuttaraya/7 kumarasya devataabhyah parid深渊 am upanayanacha uttarenagnim darbhansanisthya tesvenmuttaryavasthpoyodakajnilasmah a njalavaniyottaraya trih proksyottarairdkashte haghitvottarairdevataabhyah pariddaugottena yajuosopaniy ‘suprajati dakshine karajapati/

Now, may the upanayana vidhi be explained: ‘yena aacharya kulaam upaneyate kumaarah tadupanayanam naama karma/---Upaanayanam vidyardhasya/ To brahma kumaras, the upanayana samskaaras be performed by the eighth year of his conception and hence be performed then or even by the fifth or sixth or seventh even. To a kshatriya varna boy, the upanayana samskaras be performed bythe eleventh year and to a vaishya baalaka by the twelfth year. Now, about the seasons for the upanayana samskaara, vasanta-greeshma-and sharad ritus are stated to be appropriate; Aapastamba Sutras explained ‘Vasante brahmanam- shishirecha vaa sarvaan/ Further: brahmanabhojavitvaisyo vacayitvam kumarah
bhujayitvānuvākasya prathamam yajuṣpāḥ saṁśrjyoṣṇāśśitāsvānīyottarayarā śira unātī/ The father of the upanayana baalaka would arrange for a bhojana, swasti paatha by brahmanas whereafter the achārya would recite prathama mantra paatha while pour hot and cold waters be showered on the vatu’s head uttering: aapa undaniṭva/ Further, Having put three Darbha blades into his hair towards each of the four directions, the achārya would oversee as the vatu’s head hairs be shaved on all the four directions uttering four mantras viz. Yena vāapaṭha śaṅkāh śureṇasomāṣṭhmaramaṅnovarunavasāvyavidvān, tena brahmaṇovapate masya ayuṣhmanjanadādhideṛṭāyaḥ saṣādyaṃsouv yena pusaḥ bhṛhospater āgnerindrayachya ayuṣhevapāt, yena bhuyascharaṭvayojochapasyaḥyati suryamreatnanaḥyaiy - shevapasondhoṣhayāsvavarastaye, yenapushāāḥ bhṛhospateragnerindrayachya ayuṣhevapāt, tenatevapyaṃsavaaavyaṃvāryaḥṣāyakṣaḥṣumanaṃsavaaḥ/ MP 2-1-6. Then the mother of the brahmachāri while the vapaṇa karma was on would be seated on the southern direction and utter the mantra ‘yaitkṣureṇamarcḥata satasupeshhasaavantrapraavapasikeshaan----’ Thus Vapantamuttaraya - numantrayate/ while daksinatatomaaabrahmачhashrevaanaanjugunusah sākrutpitindadāthiti/ in other words: Towards the south, the mother of the brahmachari would be strewing barley-grains on a lump of bull's dung; with this dung, she would catch up the hair of the brahmachari’s cut off head hairs and put down at the root of an Uḍumbara tree or in a tuft of Darbha grass. Bala vatu snaaṇaantaram, he would perform the vidhi of ‘upaṣama -dhanama or placing samidhas to agni along with ‘aajyabhāaga -aahut karma’ with the mantra aayurduaaDevaa Devaa as the vatu would place palaahasmithas to agni deva, and would make him tread with his right foot on a stone to the north side of the homakunda with the help of the achārya. Then having recited revasteesovasaa -yaakrutam -pareedamvaaasah/ over a garment that has been spun and woven on one day, and has been spun and woven with his joined hands while pouring hot and cold waters be showered on the vatu station himself with the next verses. Then mounjey dharana karavya: maunjey mekalāṁ trīrthaṁ trīḥ pradaṇsinaamattarābhāyāṁ parivīyinam uttaramuttarāyā/ Reciting two further mantras yaṃdūrāktaa/ and would tie thrice around him, from left to right, a threefold-twisted girdle of Munja grass with the next two verses and givesa mrigacharman as his outer garment with another mantravatrasayachakshuḥ-/ To the north of the Agni kunda, the achārya would then spread out Darbha grass as he causes the vatu station himself with the next verse: aagnatraasaamagamamahī and pours his joined hands as a ‘anjali’, full of water, makes him sprinkle himself three times with the next verses samudraadūrāmī- ; takes hold of his right hand with the next mantra agnīṣṭhehatamagrameet- and make the vatu bu holding his hands with aagnayetvaaparidaamaamī- / devasyatmasaavītiḥ-/- Further the achārya would let the vatu perform the prokshanbht himself with the mantras: devasyatvaasaavītiḥ-/- and murmur in low voice ito his right ear with ‘Supraginna mantras: ‘may the offsping be blessed’.

(Explanation as follows: ‘After the JaataChoula Karma either on the day or the previous, the Vatu should have ‘AbhyanganaSaana’ and take his food with his mother [Some say along with his sister] customarily along with other brahmacharman. There after, the father of the boy would make the Sankalpa: Asya Kumaraṣya Dwijatwa Siddhi dwaara Shri Parameswarapreeyartham Jayaṭryupadesham - kartrumatprayachyaanga bhutam vaapanaadikarishyey! (To seek Dwijatwa of this son of mine, may I pray to Parameswarah to bless him to perform GayatriUpadesha on his bodily purification by way of AngabhutaVapana or ‘Mundana’); this head-shaving ceremony be done in a manner that the ‘Shikha’ is retained as a tuft. On completion of the Mundana Ceremony, the Vatu is bathed, face-decorated with Kalyana Tilaka on the forehead, clothed by the designated Vastra-AngaVastra, Koupeena, Mounji Darbhadi mekhala etc. and after Jyoti Puja on the predetermined Shubha Muhurta made to enter the Vedika as Purvaabhi Mukha (East-faced) to the Achārya. Once the screen in between the Vatu and the Achārya is removed, the Vatu would perform ‘Saashtaanga Namaskaraa’ or Prostration and the Achārya would make the Vatu seated on his lap even while the Achārya and Brahmans would bless the Vatu and his parents with ‘Akshataas’ on their heads).

Patala 4-Khanda 11
As a balaka approaches an aacharya that he would like to assume brahmacharya. Paraashara Smritis details Anupaneeta Dharmas as follows: Praagupanayatakarmaaachaaraakaamavaadakaamabahaksha, tena mutra puroshot- sargaadavaachamaadayaachaaronaasti/ Laghupataakhetulashunaparyushitocchi - shtaadibhakshaedoshaaabhaavaah/ (Before the Upanayana samskara, a person might be in the practice of unbridled behaviour of speech, action, eating habits, lack of purification of body parts, ignoring blemishes of eating and drinking forbidden food like garlic- mix, left over and polluted food, casual way of speaking untruth, carrying tales, even meet meeting, contacting women in menses and keeping company with bad elements!) But now the boy himself once appoached an aacharya as the latter asked the boy :ko naamaasi/The other murmurs in the Anuvaha: Brahmacaryamaagaamupaamaanayasya deveena savitraaprasath/ ko naamaasyasounamaasaami, kasyabrahmacaryaayasaoupraanaasyabrahmacarya - myasaavesahaedasuryabrahmacahaate tam goapaasamaamritaishatesuryaputraaseerghayvissya ma mrita, yaamswasimagri vaayu suryaschandraaamaapanuromsancharantitaamswastimanascharasouv/, and causes the boy to repeat the mantra adhyanaamadnya pateshreshthasyaadhdvanah paarmasheeya/ (MP.2.3.26-29) --which are basically of asheervaada mantras. There after the aacharya recited eleven mantras like yogoyogatavastaramimam -agnaayushedhechasekrudeheitde/ shatatamunnharado anti devaayatraanashchakraajarsanyunaam, putraas astra pitarobhavantima no madvadyareerishataa - yur gantoh/ agnishhuaaayuprataraam dhatvagnishhtepushtiprataraaraamkrunotu/ Indro Marubhirratud - akrinetvaadi tasyasteva subiraa dadhaatu/ Meghaamahyaagirasomedhaasaptarishayodaduh, medhaam mahya praajaapatri medhaamagnidadaaatuem/ apsarasasuyaamedhaagandhrveshu cha yadyasha, daiveeyamaauam- sheemhasaamaamavishataadiya/ Imam me varunatavayaamitvannno agnesaviroagne -tvadagneyayaasi:/MP.2.4-1-11 and made the boy repeat the mantras in which the ‘upanayana pradaanaahahutis’ to agni as ‘aajyabhaagaas. Thus the achaarya had made the yathopadesham pratanaaahutugh/As the vidyarthi was given practical training as follows: As the aahutis were being made, the acharya would recite; then the second and the fourth mantrooccharana was made by the vidyathi to repeat as the respective mantras were addressed to Devatas. Thus theacharya would hold the hand of the shisha in the course of the havanakaarya, parisecanaaantaan krtwpaparennagnimudagagraan kurca nidhaya tasminnattare yajuwapanetopavi/ Thereafter with the recitation of raashtrabhurduasi- yajus mantras be taught to the boy for performing ‘parishachana’ of the four sides of the agni kunda-
paschima bhaaha-uttara bhaaga-agra bhaaga by way of sprinkling water round and be seated besides the acharya touching the latter’s right hand and right foot. purastāt pratyaṅṅaṅṅaiṁaḥ kumāro daksīṇena pāṅṅaṁ daksīṇain pāḍamanvārabhyāḥ śāvitrīṁ bho anubrūhiṁ ti/Then turning his head westward while still touching the acharya’s right hand and right foot would make the earnest prayer: ‘Savitreem bho anubruhi’ or do very kindly recite Savitri for me and that glorious splendour of Savitri! Then the Acharya would make the upadesha of “tatsavitūvareṇyaḥ” and so on by bits with each paada-avritis as the vatu would repeat by vyāhriti after vyāhriti as follows:

Om kaah Swarga dwaarmam, tasmaat Brahmadhyeshyamaanah/ Having asserted thus the Pitru vachana as of the acharya would recite:

Om bhuh tatsavitūvareṇyaḥ Om bhuvah bhargo dheemasyaḥ Om suvah dhiyoyovah prachodayaat/ Om Bhuḥ tatsavitūvareṇyaḥ bhargo devasya dheedemahī/ Om bhuvah dhiyo yol ah prachodayaat/ Om suvah tatsavitūvareṇyaḥ bhargo devasya dheemahī dhiyo yol ah prachodayaat/

( Explanation: Then, the brahmachari readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyaahritis’ (relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvaḥ, Om Mahāh, Om Janah, Om Tapah, Om Satyam, Om tatsavituvareṇyaḥ bhargo devasya yonah prachodayaat, Om Apo Jyoti rasoṁritamBharmabhrubhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama. Then the ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows: Gayatri Mantra - Omkaarasasya Brahma Rishih, Devi GayatriChchhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatir rishih Gayatrirūshnik - anushtup Brihati Panktririshhupjagatyahchhandaamsya AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/ (PraanaayaamaViniyogah)Shiro Mantra -Tatsavitūriti Vishwamitri Rishih Gayatrichaandaḥ Savitaa Devataa Apojyotiriti Sirasah Pajapatirishiyajushchhando Brahmagi Vaayu Suryaa Devataaḥ/ (PraanaayaameyViniyoga. After the PranayaamaViniyoga, the vidyadhī has to perform Kara Nyasa and Anga Nyasa as follows: Kara Nyasa: Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyamnamah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaa - bhyaa Namah (Touch the thumbs with ring wearing finger); Om Bharbhuvah kanishthkaabhyaam namah (Touch the thumbs with little fingers) and Om Bharbhuvahswah karatalahastaabhyaamnamah (Touch both the back sides of the palms) Anganyasa:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Shiraseywaha (Touch the head); Om Bhuvah Shikhayavashat (Touch the tuft); Om Swah kavachaa hum (Touch shoulders with both the hands); Om Bharbhuvahswa Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then Gayatri Avahana Sankalpa states: Mamopaattha Samasta dūrītakahsayadwara Shri Parameswara prpeeyartham Praatah Sandhyaam - upaa siṣh ye/ or Madhyaaahnikam Kariseshe/ or Saayam Sandhyaamupaasishey (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: Aagachhavarrade Devi Tryaiksharey Brahma Vaadini, Gayatrichchhandasaam Maata Brahmayoney Namostutey: In the afternoon she appears as Savitri by a virishhabha (bull) with white robes as Rudra Vaadini: Madhyaahmehn VrishabhaaruudhaamSavitream Rudra yonimchaavaahayerudravaadineem; in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini:
Sayaamtu Garudhaarudhaam Peetaambharasamaavitaam, SarasvatimVishnuyonimaahvayed Vishnu Vaadineem/ MP. 2.07.13018. After the Sankalpa follows Maarjanamby the Mantra:Aapohishta mayo bhuvah, tana oorjeddaataana/ maheranaayachakhshhe, yovah Shiva tamorasah/ tasyabhajayateha nah/UsiteeravahMatarah, Tasma arangamamavah, yasyakshayayajinvath/ Apo janaaayaha cha nah/ Om bhurbhuvuvasvah/ (Aapohishta: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; MeheRamaayachakshase : are Great and charming to view; oorjeddaataana :provide nourishment ; sivatamorasah: most propitious bliss; UsitihMatarai: like loving mothers; Bhajayatehayasyakshayaaya: make us worthy of that bliss; Jinvathatasmaa vaharamgamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge).

Then after the upadesha, the student would reply: vridhamasou Soumye'/ the boy touches his upper lip : shyaavantaparyantaavoshthaavapusprushyaa- chaameta; then the next mantra karnaavrittarena/ the boy would recite brahmana aaneestha thus touch both of his ears. Then would follow ‘dandagrahana’ with the mantra sukshmavasruvasam— The danda of a brahmana be made of palaasha wood, that of kshatriyas be made of the nyagrodhavriksha so that the downward-turned end of the branch would form the tip of the staff, that of a Vaishya of Baadara or Udumbara wood. Some state that the danda be of atree wood irrespective of ‘varna vivarana’ of the dwijas: yadi varna samyukahkalpahprakraantah sa evaa samaavartanaakartavyah/ Subsequently the acharya would make the brahmachari the blessing with the ‘paatha,’ stating ‘smritanchame ---as the vidyardhi would reply tacchakshurdevahitam— thus the acharya would bless the brahmacharistating ‘Up with Life!’ and the brahmachari would worship Surya Devawhereafter the guru would bless the student stating the mantra that let him not be estranged from me! Then the upanayana samskaaraagni be retained for three days and during those days, salted and pungent food should be avoided. Thus follows samidhadhaanaaprikriya by the vidyardhi having wiped his hands wet around the fireplace and recite the mantras Yatteagnitejah— paritveti parimajya/ Dharma Shastras assert: Samidvaamagnim paaninaaaparisumuhenna samuhanyaa/ Hence the upanayanaagni be eventually rekindled with fresh samidhaadhaana. By reciting further instructions, the acharya would instruct the vidyardhi of his further duties such as kevalajalaaharagrahana, bhikshatana, dinaantanidraagya , guru-aginapalana for three days and nights. On the fourth day the acharya would himself replace the brahmacharivastras with nutanavastras, by reciting :yasyatepreethamaavaasyam/

Patala 4-Khanda 11 continued regarding Upaakarana- utsarjanavyaakhy

Athaatupakaramotsarjanevyakhyaasyaayamah/ Now the upakarana-utsarjanavyakhy: Shravaapaksha - oushadheeshuatuasasrenaa pournamasaayamvaadhyayaayopakarma/ This utsarjana karma be preferably performed during shravana month’s purva or shukla paksha when ‘oshadhiupapna’would normally take place and preferably again in the duration of hasta nakshatra. Agnerupasamaadhaamaadya - aiyabhagaantevarabdheshu Kanda Rishibhyo juhotisadasaspataye Saavitryaa rigvedayaayajurvedaya saamavedaayatharavanaavedaa yetihutvaa upahomo vedaahuteenaanmuparishashadatsatapitimbike/ Till such time that
parishechana be can three anuvakaadhyayana be performed ie. of ishethvoryetvaa-aapaundanta-udyayannamaan-anumayai paradaamaashaatakapaalam nirvapatidhenurdaakhiva/ This be the prajaapatyasoumaagneya -vaishvadevaamaamaadischatvaaronu -vaakaah/ Sahavadevaamaashaaraanaamche/ The following stanza states: Prathamottamaaavaanakaavouvaay/ Alternatively, instead of ishetwaa---briguvaivaarunih--be recited. The stanza next is as follows: Tryahamekaahamvaakshamyaadheeyorayan/ On which ever the upakarana karma was performed, thirteen days later be left off and initiate vedaadhyana thereafter. Yathopaakaranam -adhyyayah/ May the duty of adhaayanavidhi be performed on the day of upakarana. Taisheepakshasyaroohinyaam pournaamaasyaavoversargah/ Then the Utsarga be done on the pourmuni day after three weeks preferably coinciding with rohininakshatra. Further, Praacheemudeechyom vaasagananodishaa mupanishkramya yatraapah purastaatsukhaah sukhaavaagahaavakakintyah shankhinyaataamaasaamasamangatvaabhisheka ankritvaasurabhitihata abilangaabhirvaaraunee bhihiranyaavaarnaabhihpaavaamaanaonobhiiriti maarijiyatvaantjalaratogamaharshahanenatre praanaayaamaandhaaraayitvotereevaa -champopotyayadar -bhaanyaanyas maisampradaa -yashuchoudesheepaak -kulairdmbhairyasaasanaanikalpayant/Along with shishyas, let the waters be the it from the east or the north softly and fill up the waters with shankha or conchshells with mantras such as dadhikranunnoakarshaam -jishnorashca yavaajaahnsurabhino --- and aapohishthaamayebhuvah---mantras and then avatehedau -duyttvimam me varunatatvaayaami--iranyavarnaashuchhayapaavaka--pavaamaanhswrvarjana--and such while taking shuddhasnaanaas along with maarjanakarmaas. Then having come out of the waterflows, recite ritam cha matyam cha -- and such Aghmarshana Rishi drishta mantras having exited the waters and perform three pranaayaamaas and be seated on kusha grass. Brahmmane Prajaaptayata Aihraspatayagayne Vaayave Suryaya Chandramase Nakshatrebhyahritubhyasa samvatsaraaya Indrayaraagjne Somaayaraagjne Yamaayaraagjne Varunayaaraagjne Vaishravanaaraagjna Vasubhya Rudrebhya Aadityebhya Vishvebhya Devebhyyaaadhaayaaabhyo MarudabhyaRubhignomrigu bhoya garbhyaahiti Devaaganaanaam/ Do then invoke and make them to be kindly seated Brahma-Prajapati-Brihaspati-Agni-Vayu-Surya-Chandra-Nakshatraas-Ritu devtaas- Samvatsaradevataas- Indra- Soma-Yama-Varuna-Vaishravana-Ashta Vasus- Ekaadasa-Rudras-Dwadashaadiyadevataas-Vaushvedevaas-Saadfya Devatas-Marutganaas- Bhrigu-Angeeraaadi deva ganaas. Athishayah-Vishvaaimtro Jamadagnir bharadwaajo Goutamotrivashththah Kashyapa ityete Sapta Rishayah kalpaivaadakshinotastyaaayakahalpayant/Then do invokeVishvamitra-Jmadagni-Bharadwaaja-Goutama-Atri-Vaishravna-Kashyapa being the Saptarshis. Therealongaparticshas be seated, invoke Aasty Muni be seated towards the southern side.To yaavadevayedvantaukshalpayant/ Then all the Rishis such as Krishnadvaipaayanaadi Rishis be seated together. Praacheennaveetaanikritvaadaa kshinato VaishampaayanaayaPangaye Tittiriyeukhaayaatre - yaaya padakaaraaaya, Koundunayaavyavrittiakaaraayaaayaa, Boudhyayanaayaapravachankaakaaraaya, Aapastambayaasutrakaaraayaa, Bhavadevajaayaya sutrakaaraaya, satyashaadhaaayayaHiranyakeshaaya, aachaaraibhyaurthvaretobhya, ekapatneebhyaavanaanaprastebhyahkalpayamiti/ As having assumed the praacheenaavveeti position, do seek the vision southward and find Vaishampaayana- Paingya-TittithrakkaaAtreyaa, Padakaara, VrithikaaraKaundinyaa the pravachankaaraass. Athayaathaasvampitrubhyahkalpayantimatakamaamahebhyaschapruthah/ Then provide sukhaasanaas to pitrugamaas like pita-pitaamah-prapitaamah as also mother’s father, maternal grand father and maternal great grand father in separate enclosure. Yaginopaveetaanakritvaat eshevadesheshutahavaanu puryaatinevamaanaabaahd -evaarukshemshchatapa myanti Vaishampaayana pramurteem stumaatuhprapitaamahaparyantaanpraacheenaaveetinastarpayanty-- amum tarpayaamyum tarpayaamyum muntarpayaameeti/ As wearing the yaginopaveeta in the reverse praacheenaavidhi, then
invoke the previously mentioned VaishampaayanaadiPitrus and paternal-maternal forefathers and perform tarpanas.\textit{Abhipyantaavanyonyam}. Or else, the tarpanas by duly performed as addressed to individuals or in groups.

Further stanzas of Patala 4-Khanda 11 continued:

\textit{Yagjnopaveetaankritvaatreenaditonaakaadaheeyor/ Kandaadeenapraphamottamouva/ Ayamapivikalpaaakaaranevaayakhyaatah/ 'Kandaatakaandaatprarohanto tidaabhyaaam - upodakeduuvaaamropayanti/ Apapragaahyadadhikurvan/ Sarvatahparivaaryomintakhurvan/ Udgaahyaatamitorajimdhaavanti/ Pratyetvaabhinordadasatubhiradoneneti brahmaanaanbhojiyitiyvaashi -shovaachayati/ Evam paaraayanaamamaaoptachakaandaadiduurvaaaroanodadhidhaavanavarjam/ Pratyesya brahmaana bhojanaadi karma poratipadyate/ Evamevaabhiraharahraa-nrusheenpitumscha tarpayet/}

Being duly worn the yagjnopaveeta, do initiate adhyayana of three anuvaakaas. Having removed the durvaa grass totally, initiate the adhyayana of \textit{Kandaatkaandaatparohanti} and the subsequent richas. Having entered the flows of waters do make an impression as of entering the \textit{‘samudratarangaas’}. After leaving the waters try to run towards the northern direction. Then having approached his own house, make quick arrangements for brahmaana bhojana and seek their \textit{‘aasheervaadaas’}. This indeed be the regular procedure of Deva-Rishi- Pitaratarpanavidhana.

\textbf{Patala 5-Khanda 12}

\textit{samaavartananam -

udayātpūrva goṣṭhapraveśavidadhānam : vedamadhīya snāsyan pragudayādvrajaṁ praviśyāntarłonnā carmanā dvāramaparidhīyaṣte/ nainametadalahaardityaḥ bhitapet/2. .vapanam -upanayanavat madhyandine ‘nerupasamāḍhānadyāsjabhāgante pālāśiṁ samīdhamuttarayaḥ dhāyāprena -āgniṁ kaṭa erakāyāṁ vopāviśyottaraya kṣuraṃabhimantryottareṇa yajuṣā vaptre pradāyāpāṁ samsarjanādyākṣesanīdbhīmāntam samānam/ 3 mekhāloḥ brahmaćāreṇ dānāmajanārdhe vṛajasvopāviṣyā vīstrasya mekhāloḥ brahmaćāreṇ prayaçchati/ 4 tena tasyāḥ darbhastambe nidhānantāṁ sa uttareṇa yajuṣodumbaramüle darbhastambe vopāguḥati/5 snānam udumbarakāṣṭhena dantadhāvanāṁ ca evaṁ vihitābhirevādbhīruttarabhīṣanānābhīṣanābhīṣanāvottarayodumbareṇa dato dhāvate/6 snānīyadravayārāccādhyā punaḥ snāṇaṁ ahatalyāntarasya vāsasāḥ parīdhānaṁ candanānulepanaṁ grīvāsu maṇerābandhānaṁ bāḍaramanessavapāṇāvāṇābandhānaṁ uttarsaya vāsasāḥ parīdhānaṁcasnānīyocchādītassnātāṁ/ uttareṇa yauṣṭhatamantaraṁ vāsāḥ parīdhāya sārvasurābhīnā candanenottaraṁdevatābhīyaḥ pradāyottara - yānulipya maṇiṁ sauvarṇaṁ sopadhānaṁ sūrotamuttarayodapātre triḥ pradakṣiṇaṁ pariplāvyottaraya grīvasvābhādyāvave maṇiṁ maṇiṁ maṇiṁ mantravarrja savyeva pāṇāvabhadhyāhatamuttarāṁ vaiso ‘revastistetvi samānam/ 7 vāsas ‘nte kuṇḍale bādhiva tadvisiṣṭayā dvāryā pradāhānaṁ ca yajyadāsa tasya daśāyāṁ pravrtya prabhadyā dvāryāmāḍhāyāyjanābhīyānannahartā āhūtirhutvā jayādi pratipadāyate/ 8. tayoḥ karnarorābdhanamaparivaṛṣeṇaṁtrāṁ kṛtvatābhīhreva dākṣiṇe karnaḥ ābhadnātaibhīṣasvaye/ 9 śiśasi srajasvādhāranaṁ akṣnoraṣījanaṁ ādarsāvekṣanaṁ upānāhurupamāncaṁ cha sramadhyantarāṇaṁ ca evamuttarairāyathāliṁgaṁ srajaśśīrasya antibhaṁdaśāvekṣanamupānaha cha taraṁ candaṁ/10 váygaṁha dīguṇapathānaṁ naksatṛānāṁ candramasāscopasthitānamvācaṁ yavchāyānakṣatrebhīyaḥ/ uditeṣu naksatresu prācīmudicīṁ vā diṣamupaniṣkramyottarenārrdhacena diśa
Once the formality of samaavartana or home coming be accomplished having spent gurukula nivasa for veddaadhyana, the brahmachari would be seated on niriga charma even before Suryodaya having taken his bath and having entered a cow shed planning about his future while the Sunshine be not too much yet. This is precisely as described vide Yagjnyavalkya Smriti stanza 1-51: Guravetuvaramdatvaastroyaa dvaaata - danuginyayaa, vedamvrtaaanivaaparammeetvaahyubhavamevavaa/ From brahmachaari dharma to Vaivahika dharma is being stated: the dwijas having taken leave from the Gurukula, and having given away ample dakshinasa, the dwija seeks to enter the married life and would be on the look out for an eligible saha dharma charini. At noon time, after the ceremonies of Agni Upasamaadhana to Ahuti Karma with the mantra Imam stomam-- from placing palaashasamidhas into Agni and perform Aajyabhaagaoblations and sit down to the west of the homakunda and recite Vyaapushpam -- Shivonaamaasi-- over a razor, and hands it over to the barber with the next Yajus mantras: Tasmin keshaanupam - yotarayodumbaramuuledarbhastamevaaniddhati/ Thus the rites beginning with the pouring together of warm and cold water down to the burying the same tuft hairs are the same. He sits down behind the cow-shed, takes themekhalao girdle off, and hands it over to a Brahmakarin who would hide it with the following yajus mantra- idamahamamushya/ Then the karta would bathe in waters mixed with sugandhas while the next yajus mantra Somasyastanuurasi--apsarastuyogandhah/ With the next verse, he moves about a gold pellet with its setting, which is strung on a string, three times from left to right in a water-pot; with the next verse, he would tie the pellet to his neck; in the same way, without Mantras, he ties a pellet of baadarawood to his left hand, and repeats the rites with a fresh upper garment, with the verses, indicating richness to be filled up with. The garment’s skirt be tied with the earrings, place them onto the darvi or the sacrificial spoon and offer oblations with a series of oblations with mantras aayushayavarchasam---followed by further oblations. Having performed the ceremonies down to the sprinkling of water round the agnikunda, he should tie one of the ear-rings with the same verses to his right ear, and with the relevant mantras to his left ear. In the same way he should perform parishechana on the four sides of the agnikunda, place a ‘pushpagucchha’ on hishead, place anjana on his eyes, look into a mirror, put on’padarakshas’ and take anumbrella and a staff. Further he should keep silence until he could find naksharas on the sky. When he would have ‘nakshtrasandarshana, he would go away towards the east or north, and keep gazing the directions till the horizon till next day break and accompany his friends as he would please as buddhvaakarmaaniyatkaamaaatadaarabhete/ Hence the vidyarthi turned to youthful peeping in at the threshold of marriage would seek to the vidhayavidhikalpa with his buddhi would follow his destined yet dharmikamanastava.

Patala 5-Khanda 13

Evam snaasayamukhyakalpamvidhaayanajalakalpamvidadhaati: 1 pūjyena kūrce upaveśaḥ: athaitadaparam tūṣṭānām samihāmādādhātīt yatratāmā apacitiṁ kūrce upaviśati yathāpurastāñ 2 rājasthapatyorupaveśanamantraheva manturābhyāṁ yathāliṅgaṁ rājā sthapatīśca/ 3 padyanivedanam : āpah pādyā ‘ti prāha/ 4 praksālayitre pādaprasāranamuttarayaābhimantiya dakaśiṁam pādaṁ brahmanāya prayacchetasvaye śādroya/ 5 praksālayitupasparśa ātmābhimanāśaśca praksālayitāramupaspṛṣyottareṇa yajasātmānam pratyabhimśet/ 6 ardhyanivedanam kūrceābhīyāṁ parighrha mṛna mayenār ‘hanīyā ‘apa ‘ti prāha/ 7 tadekadesaśa pūjyājalaavānayaṃ Uttarayaābhimantiyaāñ- jalāvekadeśā āṇīyamāna uttaraṁ yajurjapet/śeṣaṁ purastāṇīḥāmānātmarayānmantraye/
One method of samaavartana had been explained in the preceeding Khanda. Another method of a somewhat inferior kind would be to take the youth’s pavitra snaana even an informal kesha khandana and quietly perform “samidhaa” with the least content of mantrocchaarana as that agni be fetched from a shrotrita’s neighbourhood. The understandable comparison be that of a Raja and a Radhapati or the shrotriya of the neighbourhood and of the vidyarthi just having concluded samaavatana from the gurukula.

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chieftain should only accept it and give it to his Purohita. Then the host would announce: here is a cow! Thereafter the guest being the ‘arghya-vyaki’ would recite gourasyapahatapaapmeand perform abhimantra while the atithi deva would caress the cow, spread ajya all over its body with palaasha leaf and recite the next mantra: agnihpraashanau--mantras and perform havan. In case, the guest might choose to let the cow loose, he would slowly utter yagnovardhataa-- and then loudly announce Omutsrujate/ Om! Let it lose. Then would follow Annanivedanam- In this situation, may the cow be given food along with five mantras: siddhennaamtishthanbhutanitswaaminedprabruyat--Further, his acharya, or ritvijaor father in law, or king should perform the arghya ceremony, since these as were referred to should normally visir his house but atleast a year had elapsed and hence one of them be accorded the arghya karma. Thus the vidhana of the a renowned host should duly perform the arghya karma - or the ‘madhuparka - arghya-anna - nivedana’- vedakarya as enabled by a shrotriyapandita as the host to the guest being a youth who had just concluded his samaavartana.

Patala 6-khanda 14

sīmantonnayanam -1 sīmantonnayanakālāh sīmantonnayanamaḥ prathame garbhe caturthe mūsi/2 tatra pradhānāhomatā jayādāyaśca brāhmaṇaṃbhajayitāvīśo vācayitvānupasamādhñādāyājñābhāgānte ‘nvārabdhāyumuttārā āhuṭhūvita jayādi pratipadyate/3 treṇyā śalāyā sīmantonnayanam pariscecanāntaṁ kṛtvāmrapenāṁ prācīmupaveśya treṇyā śalāyā tribhirdarbhapuriṣṭāśalālugaspenseryūrdhva sīmantamunnyaati vyāhṛtibhiruttarābhāyāṁ ca/4 vīnāgāthībhīyāṁ vīnāgānārtha samśāsanam gāyatamiti vīnāgāthinau sansāsti/uttaragruḥ pūrvā śalvyānām brāhmaṇānāmitarā/5 gane niṣṭavartīyā nādār nāmanirdeṣaṁ nadinirdēṣaśca yasyāṁ vaṃsi/ 6 yavānkarābandhanam tato vāgayāsca vāyāṁ virūdhānābadhyā vācayā yacchāyansakrātrebhīyāṁ/7 nāksatrodāyānantaṁ vāksāṃvārāmbrhānaṁ vāgvisargaśca udeṣuṣa kā♯atreeṣu prācīmudīcī vā diṣṭamupāniskrāṇya vatsamanvārābhya vāyūrīśca jāpītā vācayā visṛjet/ 11 puṁsuvamanam - tasya kāḷaḥ/puṁsuvamanam vyakte garbhe tiṣṣyena/ 12. nyagrodhavṛksaḥ phalaviśisṭāgrāṅkūrṇāyanam sīmantavatpradhānāḥtayā jayādāyaśca nyagrodhayaśca yā prācīmuṇīṁ vā śākhā tataṣaṃvṛṣaṇāṁ śūṅgāmāhṛtya sīmantavadagnernupasamādhānādi/ 13 tānāṅkurṇāntumatiyā kumārāḥ peṣayitvottanāṁ śāyitāyā garbhāṁyā dakṣinānāsāyāṁ nisecanamupasānasvātsaṇāṁ kumāryā drṣṭāpurte drṣṭāputrena peṣayitā pariplāvāpienāṁ prācīmṛuttānāṁ nipātṛtyottareṇa yauṣāṅgūṭhena dakṣine nāśikācchidre ‘pinayati/ 14 tatphalakathanampūmāṁsāṁ janaayati/15 kṣīrprāsvuṣvānaṁ karmakṣīrprāsvuṇvānaṁ/ānāprītena śāravēṇūnasrotasamudākāmāṛtya pattastūryantīṁ nādāyā mūrdhāchōsyanīṃmuttāreṇa yauṣāṃśrīyāitāḥbhīradbhīruttarābhīrvavokṣet/16 jāryupatanārtha karmayadi jāryān na patedevaṁvivihārbhīruttābhīryāmavokṣet/

Seemanthorayanasaamskaara of a prathamagarbhinistree be duly celebrated by the fourth month of hedconception. Seemanta is the partitioning ‘rekha’ of her head hairs. Seemantoneeyateyasminkarmaani tat/ as the auspicious celebration of her first pregnancy in the fourth month. The husband would then serve food to brahmanas who would recite swasti vachanas and arrange ‘upasamaadhana’ of placing ‘indhanaas’ to agni and offer ‘aajyabhaaga aahutis’ my the garbhi stree as the aahutis be along with the mantras: dhaataaadaadaatu norayimitchaustroyastvaahrideekeerineti chatusrahhurbhuvassuv_voraaka mahamyaasteraake/ yougandarirreva no raajetisaalveeravaadishuh, vivrittachakraa - aseenaaastreerenayamunetava/ Someavanoraajyayahurbhrahmaneeh prajaahviviritachakra aaaseenaasteenavaasoutavai (MP. 2.11.1-8)being the four mantrasresepctively. After the parishechana karma of sprinkling waters ao all the four sides of the agnipeetha, the husband would make his wife to sit
down to the west of the fireplace, facing the east and would part her hairs upwards from the beginning from a porcupine’s quill which has three white spots, with three darbas and a bunch of unripe udumbara fruits with three vyahritis of Buh-bhuvah-swah followed by raakaamahamsuhavaam--yaasteraaakesumatayah--/The husband would address veenaa players to initiate the instrumental music. Thereafter two richas be recited viz. yougandhari --and Soma eva no raajaa--be recited; these lyrics are to be played in the case of brahmana stree’s seemanta whereas in respect of kshatriya- vaishyastrees in the seematotsava the song would be Somo no Raajavatumanusheehpraajaah--/ For brahmanas, the name of the river near by to their native place be tuned in. Then the husband would tie barley grain shoots to the wife’s head and keep silent till the nakshatras would appear in the horizon. Once nakshatras would be visible, he would approach his wife towards the east or north, touch a calf and slowly utter the vyahritis of bhur-bhuvah-svaha along with his wife too doing so along with him and break the silence thereafter with the manras yacchato--visrujata/. Thus the pumsavanaasamskaara for uttamatputraprapti in the course of the third or fourth month after the garbhaadharana. Seemantotrayana be celebrated in the fourth month of garbhaadhaarana while pumsavana karma be preceeded. The opinion of some would suggest that these samskaraas be performed for the first garbhaadhaarana.

[Vishleshanaaon Garbhadaanaa-Pumsavananaa and Seemantonnayana:

GARBHAADHAANA: Shoshariturnaanaashaastreenaamtasminyugmaasusamvishet, Brahmacharyaevaparvaanyaadyahchatastraschavarjayet/ (Yagnyavalkya instructs that husband and wife could copulate during fourteen ‘rithu’ nights, but during the ‘Parva dinas’ or days of Sacred Festivals and four days when she is in menses period the husband should practise celibacy only) Prathamehanichan-dalidviteeyebrahmaghataki,triitierajakiproktaachaturthehanishuddhyati/(Parashara describes the four days of menses period as those of chandali, brahmaghataki, rajaki and shuddhya) Tisroraatreevratam-charetprajaayaigop ekshaaya/ (Shruti states that to secure progeny it is necessary to observe the Vrata for three nights) Nagacchedgarbhineem bharyaammalinam sitamurdajaam rajasvalaam rogavatimnaayonounabubhuksheetaah, Savastraveshadharayaasnaatayaashuddhachitrayaaa, AroJayaaadayitayaasvamevamvidhahsvapet/ (Shandalya Muni totally negates the idea of union with carrying women, or unclean, white haired, diseased, reluctant and menstrous women, but endorses the woman who is well dressed, nicely bathed, clean and healthy and engagingly active.) Mithunibhutvaanshouchamprativilambet/ (Gautami Maharshi statesalertingly that after the act of union, both must clean without laziness) Shashtyashtamimpanchadashimdvadashim cha chaturdashim, Brahmacarerbhavnityamadvarjyatrayehani/ (Kurma Purana requires abstinence on Shasthhis, Ashtamis, Purnimas, Amavasayas, Dvadashis, Chaturdhis) PUMSAVANA: Pumsavanamvyakte garbhetishyena/ (Aapastamba Rishi instructs to perform Pumsavana as soon as conception is declared) Tritteeyavaccharuderhaamaasipumsavananbhat, Garbhavyakousmritimtacchalaokosiddhaa-sriyaathisaas/ (‘KaalaDarsha’ instructs that once conception is confirmed, the Pumsavanaamsamskaara be observed either in the third or fourth month) Maasitriteeyediteeyavaayadaahah, Punnakshatrena chandramaayaayaktaaat/ (Parashara opines that either in second or third month of the garbha, Pumsavana be performed coinciding with ‘Pum’ nakshatra and Chandra! SEEMANTONNAYANA: Shashthevaasaptamaasiseemantonnayanambhabet, Ashtmenevaapeyavaadvaprasavobhavediti/ (Kashyapa Muni suggests Seemanatotsava in the sixth or the seventh months of the conception; in fact, till such time delivery does not take place, even the eighth or the ninth month may be in order to celebrate seemanta!) HoweverAapastamba observes: Seemantonnayanamprathamagarbhechaturthemaasi/ (Seemanta be performed in the fourthmonth, in the case first conception) Yadiseemanataah
Further stanzas from 12-16

In performing the Seemantotrayanasamskaara too to place nyagrodhavrikshashakhaa facing eastward or northward be placed as aahutis to agni. Even before this agnikarya, brahmana bhojana and swasti vachanas be not preceded but only thereafter. Aapastamba Dharma Sutra in this context be recalled vide. 2.15.11: _shucheonmantravatsarvakrityeshubhojyaam/_ Also the jala parishechanakarmaadis on the four sides of agnikunda too be not performed. Further the karta- bharta would cause a pre-puberty kanya be asked to pound the nyagrodha shoot on an upper millstone or a rock over another millstone and pour waters on it. Thereafter let the wife lie down on her back to the west side of the agni, face the east and insert the pounded substance with his thumb into her left nostril with the yajusmantra _pumsavananasi/_ This action should be taken to assure upratrapati. Further, this ceremony be duly performed for safe and quick and timely delivery of the child. Thereafter the husband would pick up a vessel thus used and then would draw a nearby riverfront water currents, place a turyanti plant near the wife's feet and sprinkle waters on it. Thereafter the husband would pick up a vessel thus used and then would draw a nearby riverfront water currents, place a turyanti plant near the wife's feet and sprinkle waters on it. Thereafter the husband would pick up a vessel thus used and then would draw a nearby riverfront water currents, place a turyanti plant near the wife's feet and sprinkle waters on it.

Patala 6-Khanda 15

_Jātakarma - jātasya kumārasya vātasprenābhimantrāṇam mūrdhanyavaghrānām daksinakarnajapāsca jātāṃ vātasprenābhimṛṣyottareṇa yajuṣopasthā ādāhyyottarābhyaṃ abhimantrāṇāṃ mūrdhanyava ghrāṇāṃ daksine kanre jāpah/2 nakṣatranāmanirdēṣāḥ nakṣatranāma ca nirdiṣati/ tadrahasyaṃ bhavati/3 kumārasya madhughṛtprāśanam dadhiḥghṛtprāśanam ca madhu ghrāntiti samṛṣjya tasmin darbhena hiranyaṃ niṣṭarka bhadhyāvāyottarairmantraḥ kumārasya prāṣayottarābhīḥ paṅcabhīṣṇāpaṃiāvād dhadi ghrāntiti samṛṣjya kāṁsyena prṣadāyam vyāhṛbhīrongāracaturdhīḥ kumārasya prāṣayottarābhisésam samṛṣjya goṣṭhe ninayet/ 4 daksināstādāpānam uttarayā māturupapāṣa ādāhyyottarāyā daksīnaṃ stanaṃ pratiḥdāhyyottarābhīyaṃ prthīvībhimṛṣyottareṇa yajuṣā saṁviṣṭam/5 phalikaraṇahomāḥ uttareṇa yajuṣā širastā udkumbham nīḥāya saṣsapān phalikaraṇamisrān anjaliottarairstraṅhā pravībhākāraṃ huttā samāśātī -praviṣṭe praviṣṭa eva tūṣṇimagnāvāva pateti/evamaḥharahārānirdāṣatāyāḥ/13 nāma kāraṇāṃ - 6 tasya kālaḥ daśaṃyamuthāṭyāṃ snātāyam putrasya nāma dadhāti pitā màute/ 7 nāmanam punoḥ 'kṣarasankhyā dyavakṣaraṃ caturakṣaraṃ vā nāmapūrṇavāyottaraṃ dirghābhūniṣṭhāntāṃ ghoṣavādādyantantarantastham/ 8 'su 'śabdabhaṭṭītasya nāmaḥ prāśasṭyam avi vā vasantī svaṭīpasaṣargasyāt tadhi pratiṣṭhitam iti brāhmaṇam/ 9 kumāṛā nāma kāraṇāṃ ayuṣkāṛṣaṃ kumāṛāḥ/ 10 pravāṣādātya pitāḥ putrasya mūrdhāvaghṛāṇāti pravāṣādātya putrasyaṭhībhyābhāmabhimantrāṇam mūrdhanyavaghrānāṃ daksine karna uttarān mantrān āṣṭapāṇi/ 11 evaṃ kumāṛā api kumāṛīmuttaretā yajuṣābhīmabhitrayate/ The proud father having touched the new born son with the Vatsapra Rishi named hymn viz. Asminnāham sahasrampushpa-varnam yadhamaanaasvavascho/ vide Mantra Prashna II.11.20 and took the child on his lap. Incidentally, jaatakarmaasamskaara be performed to a son but to a daughter, as the word _jaata_, is used as a ‘pullinga’. Then the father provides the name of a nakshatra, as that be kept a secret. Meanwhile a mix of honey and ghee be readied, dipped with a golden item like a finger ring and a darbha and let the child lap up. Then the child be offered for a bath. Further the father would pour curds and ghee together and the mixture be given to eat out of a brass vessel with the following: _Bhurbhuvasvaro - kamahanyaasteraake/ Yigandirivra no raajetisaaalveevadishuh, vivrittacha kraasaenaastheerenaya - munoata/ Soma evanaaraajyehaath braahmani -praajah vivrittacha kraaasaenaastreenasoutava/ pumsavana -masi/_ Mantra PrashnaII-12,11.14). The remainder be poured out in a cow-shed. Thereafter,
he would place the child in the mother’s lap on to her right breast stating the following touching the earth as the child be laid down uttering the following mantras of MP.II.13.1-5: Maatetkumaaram raksho vadheen maadhunuratyaasaarine, priyaadhana syabhuyaadhamaanaasyaagrihi/Ayamkumaarojaaraam - dhayatudegerghamaayu, yasamthaavnastana praapyaayuvrachoyashobalam/ yadvhdamerhridayayam - divichandramasishtiram, tadurvipsyamamma ahampouramaghramrudam/ attussuemeherhridayamvedaaham tat prajaaapatou, vedaaamsyateva -yamaamahpooutramaghamrudam/ Naamayatinarudati yatra vayamvadaamaasi yatraachaabhim rishaamaasi/ Thusu would recite the stanzas placing a waterpot at the child’s head, would keep mustard seeda and rice chaff with both of his hands and enter his wife’s room and sacrifice the materials to agni thrice with the swaaha mantra. : Aapasteshujuagra rakshaam - siniritonrudadhvam/ ayamkalim -patayantamdanaamovodrutham, ajaamvaasheevaam ivamarutahparyaadudhvamswaaha/ Shandyethasshidakeraluulukhalah chyanavonashyataaatidasswaaaha/ Shanderathasshshhindkeruulukhalah, chyanavonashyataaditah svaaha/ Ayasshandomar kaupaveeruulukhalah chyanavonasa shyataatutasswaaha/ Keshineeshvalo -moneeh svajaapopopaka - ashineeh, apetanasyataaditas -svaaha/ Mishravaasasaahkoubera kaarakshor aajenapresitaatha, graamamsajaanayogacchhantostoparidaakritanathswaah/ Etaanghritaina ashineeh, apetanashyataaditas -svaaha/ Mishravaasasaahkoubera kaarakshor aajenapresitaatha, graamamsajaanayogacchhantostoparidaakritanathswaah/ Etaanghritainagrih nettyayam brahmanas putrah, taanagnihparyaarattaninidrustaanbrhiaspatii, taanahamvedabrah -manah pramrushataahkhtadantaan viveshaan lam bana -stanaanthswaaha/ ( MP.II.13.6-12). These kinds of oblations be performed until ten days of the child’s birth. On the tenth day, after the mother) had recovered fully and taken a bahu,sootikaajala be sprinkled, angipeetha be distinguished as the father gives a name to the son. The father and the mother should pronounce that name first as stated in Taittireeya Samhita 1.5.10 :Pitaamaataa cha tadhaturyagne/ Thereafter brahmana bhojana be arranged followed by swaathi vachanas. Dyaksharamchaturaksharana -vaamaapuvamaakahhyaayantaramaakhaahi-nishthanaanntam ghoshavadaayantastham/ The name be of two letters or four letters, the first part of the name be of sangjaashabda and the last be kriyaapada. At the beginning be of ghoshavyanana-in the middle antasya varna such as ya-ra-la-va. In other words, 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 he Visarga at the end, should begin with a sonant, and contain a semi-vowel. Or it should contain the particle su, for such a name has a firm foundation; thus it is said in a Brahmana. is to be done until the ten days (after the child's birth) have elapsed. A baby girl’s name should have an odd number of syllables: Manu Smriti vide 2-66 states: Amantrikaaatuakaryeyam streenaanvamaadhyamaashtah, samskaaarthaam shareerasya yathaakaalamyathaaakramam/When the father returns from a journey, he should address the child and kiss him on his head with the next two verses, Angaadangaathasbahvasti hridayaadadhijaayase, vedovai putramaamaasisaajeevasharadasshatam/ Ashmaabhayayeshaa/ MP. II, 14, 3. 4), and should murmur the next Mantras : Agni aayushmaaeeetiipancha/ into his right ear.

Patala 6-Khanda 16

Annapraasahanam- tatra kumārasya dadhyādiprāśanam:janmano 'dhi saṣṭhe maści brāhmaṇān bhojayit - vāśiśo vācayitvā dadhi madhu ghṛtamodananiti samrśyottaraarmantraḥ kumāraṁ prāśayet/ Taittareṇa maamseneyake?. dadhyādirāhāne taittirīyāṃśāvidhānāmtaittireṇa rīṇaḥ māṃsenetyeke caulaṃtasya kālahjananemana 'dhi trītye vāraś caulaṁ punarvasvoh/ upanyayanamānāmśāvidhānām bhojanamupāyanavat/ sīmantavyadiṣṭaamāṃsaśānti yadaa kumāraṁ bhaājanaṁ yadaa ṛṣiyanām vriṣṭih svaah/ ( MP. II, 12) and should murmur the assheervaada mantras, bhurapaatvaa----oushadhyasmantyagjnarshyam/curd, ghee, and boiled rice, and should give the mixture to the boy to eat. He should feed him with partridge, according to
some teachers. Then the choula karma or tonsure be performed under punarvasu nakshatras. Janmanodhitriyeeyo varshaalampunarvasyaahiti Adhi triteegaardhadaadikariatreeey// Soono Maatari garbhinaam chudakarmanakaarayet// Soono Maatari garbhinyaamchuda karma nakaarayet/ (While the former stanza by Aapastamba requires that the first hair-cut be executed either on the first or third year, the same be done to those born during the punarvasu after three months. Brahmana bhojana be duly performed at the initiation of the upanayana shubhakarya. As in the context of Seemantonnayana - agnikaryas are prescribed at the upanayana. 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 or according to their family custom. The ceremonies are initiated with sprinkling samajalas as per M.P.2.14.11 viz. bhurapaam tvoshadheenaamra samprashayaanmishiva astaapao -ushadhayara - smaatvanameevaastaapah oushadhayarasmatvason// Then the rajo be removed and washed. This ceremony be repeated as the rite be completed. The father gives an optional gift to the Brâhma who has assisted.Godaanafter the ceremony of shaving the beard, is performed in the sixteenth year, in exactly the same way or optionally under anothercontet. Or he may perform the Godaana sacred to Agni. Some prescribe the keeping of a vow through one year in connection with the Godaana. The difference between the Chaula and the Godaana is that at the Godaana the whole hair is shaved without leaving the locks and touch the waters as per the Saama Veda followers. Aapastamba Dharma Sutras videl.10.8-9 state riktovaaheshonapitiyamundastasayaitatdapidhaanaamacychusveti, satreeshutuvachanaaatva panam shikhaayaah/.

Patala 7-Khanda 17

ghranirmãnam- tatra khanitrenoddhananodihaane dakshinãpratanyakpravanamagarãvakãâsamuddhatyaa pãlâsenã samãimayena vodãhenaitãmeva diãamuttarayodãhãti/ evam trih/sthãunãgartakahanaam sthãunãnikhanaam ca klpamuttarayabhãmirã pradaãsinãni sthãunãgarãni khãnayitvãbhyantrãrãn pãmsiãmudviputtarabhãyãm dakãsinãni dvãrãsthãunãmavadadãhãti/ evamãtãrãm/ yathãkhãhtamãtãrã anvãvadhayaa vamãsãmãdhiyãmãnutteranã yaujããbhimantarayate/sammitumattarairãyãthãlingam/ ghapraãvesãvidhih- grhayeãsanadigbhãge 'gniprãtiãsthãpanãm- pãlâsanã samãimayaa vedhmãmadipyo - ttara -yãgnimuddhryotteranã yaujããgãrãni prãpãdyottarapãrvadevã 'gãryottarayãgniãn prãtiãsthãpayati/- agnerdakãnata utadãnãyyanantakarãranmãtasmãddakãsinamudadhãnãyatanãm bhavati/- anãdevãn prãtiãsthãtaygenãdhãnamuddadhãnãyatanãm kãrtãtvãmyudãkãnaãm diãhãyate yatra tat utadãhãnãn maniãkãhyam- tatriyatanã utadãnãprãtiãsthãpanamamtasminvãcãnaãnimãrãndhãnãmãntiãrya teãttãrarãyã vrãhiyãvanã nyapya tatrodãdãhãnãm prãtiãsthãpayati/ utadãhãnãya jatenã pãraãnam/ tasmãnmutteranã yaujããã catura utadãhãnãhãnãyatãtãsya bhedane 'numantranãm/ diãnãmuttarayãnumantarayate/ prãdãhãnãhutãyãvaãnãprãpaãsmãdãnãyãjyãbabhãgãnte uttarã ãhutãrãtvã yajãvãi pratipadyate/ grgasya parãsãcanam parãsãcanãntãm krtottërenã yaujãsãdakumbhãna trih prãdãsãinãmantarato 'gãrãm nivesãnaãnã vã parãsãicya brãhmanaã bhjohãyedapanãpãssãktãbhirodnanetã/.

In the context of griha nirmaana, the earth be better inclined towards the south west enabling the sweeping elevation of the surface with a broom of palaasa or sami wood to the same direction thrice over a day. As the house holder would wish to touch the ground, he would prepare in a manner to have the pits posts dug up from left to right so that the pillars be erected so that the earth be slanted towards the interior of the building and further right door post be erect in the manner the rest of the door posts too. Mantra Prashna II 15.1-5 to 11 as follows: Yad bhumeh kruuram tadito haraamiyaparaachaaam nittutim nirvaahayami, idam shreyovasaamagnaam devaa gomadashvaadidamastu prabhhm/ Synaa prithivi bhavaarukssharaa niveshaane, yachaa nashspaam saprataha/ I haiva tishta nimitaa tillavaa syaadiraavatee, madhye taalpyasa tishtaammaatvaa prayaangaghayaavah/ Aa tvaa kumaarastaruuna aavvathso jagataa saha, aa tvaa paristrutha kumbhãa aadadvana kalashaeryãna/ Ritena sthunaaadhirohaa vamshognoviraajjananapasedha shatrurun/ Brahmacha te kshartagca puurvre sthunae abhirakshatu, yaginascha dakshinaancha dakshine, ishashchshchorjaapare/ Dharmaste sthunaa

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Initiating the Construction of Grihas / houses is considered the best in respect of the following

**NAKSHATRAS OR STARS:** Ashvini, Rohini, Mula, the three Uttaraas, Mrigashira, Swati, Hasta, and Anuradha. As regards the **DAYS,** all the days of a week are good, except Sundays and Tuesdays. In regard to **YOGAS,** construction should not start on the following yogas viz. Vyaaghat, Shula, Vyatipaat, Atiganda, Vishkambha, Ganda, Parigha and Vajra. Following **MUHURTAS** are stated to be ideal for construction viz. Sweta, Maitra, Maahendra, Gaandhawa, Abhijit, Rouhini, Vairaja, and Savitri. To decide on the **SHUBHA LAGNA,** the activity of construction should be commenced when the Chandra bala as also Suryabala would be equally positive. The most important activities apart, ‘Stambharohana’ or the hoisting of the Pillar should be taken up first; similarly the procedures should be the same as in respect of the construction of Praasaads, wells and such mini water bodies. **SOIL TEST** would be the foremost activity before the actual construction is taken up. Sweta (White), Lal (Red), Peeta (yellowish) and kaala (black) may be the ideal soils for the Four ‘Varnas’ of Brahmana, Kshatriya, Vaisya and Shudra respectively. Taste-wise, the soil may be sweetish for Brahmanas, sour for Kshatriyas, ‘tiktha’ or bitter for Vaishyas and ‘Kasaili’ / Kashaya / Pungent for Shudras. As a part of the soil quality test, saplings are to be planted and the best soil quality would yield the growth over three nights; medium growth over five nights and minimal growth over a week. The best soil obviously would give out the quickest yield.

By way of a diagram, the area meant for construction is drawn as a big square which is divided into nine squares while each square is further sub-divided into nine smaller squares, thus making a total of eighty one squares. Of these, thirty two Devatas are worshipped in as many sub-squares while each square is further sub-divided into thirteen Devatas from outside those sub squares, thus accounting for forty five squares. The names and the positioning of the respective Deities are: Shikhi, Parjanya, Jayant, Indra, Surya, Satya, Brusha, Antakisha, Vayu, Pusha, Vitatha, Brihatasakshatha, Yama, Gandharva, Bhringraaja, Mriga, Pitrugana, Daivarika, Sugreeva, Pushpadanta, Jalaadhusha, Asura, Sesa, Paapa, Roga, Ahi, Mukhya, Bhallata, Soma, Sarpa, Aditi and Diti; these thirty two Deities are Baahya Devatas. These Deities are to be worshipped in the four Dik-konas like Ishaana. Now, outside the Vaastu Chakra the following four Deities are to be worshipped viz. Aapa, Savitra, Jaya, and Rudra. In the middle nine squares, on the four sides of Brahma, eight Sadyha Devatas are to be positioned and these are Aryama, Savita, Viviswaan, Vibhudha -adhipa, Mitra, Raajayakshma, Pirthividhara, and Apavatsa. Apa, Apavatsa, Parjanya, Agni and Diti -these are of five Devataavarga to be worshipped in Agneya-kona. Further, twenty Devataas are positioned in two rows: Aryama, Viwaswaan, Mitra and Pirthividhara-these four are stationed on three sides of Brahma in three, three positions each. This is the Procedure of worship to all the relevant Deities.

The methodology of construction varies from one building to another such as Chatuhshaala, Trishaala; Dwishalaetc. TheChatuhshaala is open from all four sides with gates /doors on all the sides, known as **Sarvatomukha** and is normally ideal for a Palace or a Temple. A building which has no door to the west is
called Nandyavarta; without a door on the Southern side is called Vardhamaana; without a door on the Eastern side is called Swastika; and without an opening on the Northern side is Ruchaka. A King’s Palace is ideally measured the hundred and eight hand-lengths, while that of a Prince has sixty six measures; a General’s abode with sixty four measures; forty eight measures to forty eight measures; and thirty two for an ordinary citizen. As regards the ‘Stambhas’ (Pillar) in an ordinary house, its circumference is multiplied by nine times and the result must be the depth of the pillar underground; a four angled pillar is called ‘Ruchak’; eight angled pillar is ‘Vajra’; sixteen angled pillar is ‘Dwi Vajra’, thirty two angled pillar is ‘Praleenak’ and a pillar whose mid-region is round is called ‘Vritra’. All the residential homes should be entered from the right side ‘PraveshaDwar’. Entry from the eastern side where Indra and Jayanta exist is the best; in the southern side ‘dwara’, it is said that Yamya and Vitatha are supposed to be ruling and is good too; on the western dwara, Varuna and Pushpadanta are prominent; Uttar dwar is governed by Bhallat and Sowmya and is quite propitious. But one should be careful of ‘vedhas’or forced entries: for instance, such vedhas through side-lanes might result in ‘Kulakshaya’ or damage to the Vamsha; forced entry through trees might end up in mutual hatred of family members; vedha through mud would bring in sorrows; vedha through water ways would result in problems; vedha through pillars might end up through difficulties arising due to women. Entering from one house to another could end up in grief to the master of the house. A house which opens on its own might result in madness of a family member. Similarly, a house which gets closed on its own could end up in ‘Kula naasha’/distress to the Kula. Entry through a very high door could lead to ‘Raja bhaya’ or difficulties on account of Authorities. If the door is too low, there could by ‘Chorabhaya’ or fear of thefts. A door just above another door could attract Yamaraja darshan. If a house with a main door of disproportionate size is built in the middle of a big road is made, the master of the house would not live for long. If the main door is smaller than the other doors of a house, that house might not have contentment and would be a constant abode of recurring predicaments. The rear portion of the house must be kept duly adorned with trees, foliage, pots and decoratives. The east of the house there should be ‘Vata’ vriksha; in the Southern side Udumbara tree and the western side Pippala Tree and Pluksha tree on the northern side. Nearby the house, trees with thorns and KsheeraVrikshas or milk-yielding trees are not good. It would be propitious to grow trees like Pumnaga, Ashoka, Shami, Tilaka, Champa, Dadimi, Peepali, Draksha, Arjuna, Jambeera, Puga, Panasa, Ketaki, Malati, Kamala Chameli, Mallika, Coconut, Kela, Kadali and Patala as these Trees are signs of Lakshmi / prosperity. Houses are better not built in the extreme vicinity of temples, Dhurtas or mischievous elements, General Adinistration, Four-Lane Centers, since there might be causes for irritation, fear and problems. Leaving ample space before, rear and sides of the building is a must. It would be advisable to have the southern part of the house elevated and such an abode is called a ‘Sampruna’ or complete from the Vaastu point of view and would thus bestow the best of advantages. To lay the ‘AdharaShila’ (Foundation Stone) of a building, the Priest should determine the ‘Muhurat’, decorate the Stone with white cloth, lay ‘Nava Ratnas’and Gold along with Nava Dhanyas or nine varieties of appropriate seeds and with the help of masons fix up the stone, and perform ‘puja’to Ganapati, Vaastu Deva, Ishta Devata or the Family Deity with formal ‘Mantrocchaara’,also perform ‘Havan’/ homa to Agni Deva with milk, ghee and honey: The relevant Havan Mantra is:  

\[ \text{VaastoshpateyPratijanaee – hyasmaantswaaveshoanameevobhavaa nah, yattvemaheypratitannojupuswa sham no bhava dwipatdey sham chatushpadey/} \]

VAASTU YAGNA comprises: Sutrpath, Stambhaaropana or hoisting of the main Pillar, Dwaravamshocchraya, GrihaPravesha and Vaastu Shanti. Sutrpath takes place in the Ishana Disha and Stambhaaropana in Agneyakona. Vaastu Deva’s ‘Pada Chinas’ or foot prints should be set up and the ‘Karta’should do ‘pradakshinam’(circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the ‘Pada-Chhinnaas’. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of GrihaPravesh. IshaaneyDevataagaaramthaSaamtripruhambhavet, Mahaanasanthathaaagneyetat paarswam - chottareyjalam, Gruhasyapakaramsarvam Nairutyte Sthaapaded Buddhah/ Bandhastaanam -

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As a boy of the family be attacked by ‘shvagha’ or dogdisease’ or a Pishacha, the father or on his behalf a proxy as having devoted himself to austerities such as fasting, would cover him with a net. Then he would cause a gong to be beaten or a bell to be rung, takes theaffectcted boyby another threshold other than the main door into the a sports hall, sprinkle it with water, cast the dice, lay the boy on his back on sporting instrument , besprinkle him with joined hands with curds and salt, with the followingeleven mantras : Kuurkurassukkurkurkurkurkuukkurababandhanah, uparishaadyā-dejaayathriyeasyaadidvohAoulababaittamaudhayahoṭhaarjeerencchhayamasshasha-balah/ adhoraaulum balasaarameyo dhaavati samudramavachakashat/ Bibbhramniskaccharuukmanchashunamagramsvuśeerinah, subeerinasrjasrjasrjasrjasrjaukavravasayrasrjucat/ Tattsayamyattavendrobraveedd - gaassapaaśhayasyavettasasaavamspasaḥitvāgacchhatmawababreveda-vidahaa, ityayavidamhoti varamvimeeshvetikumaraamaamvamvaramviniyabrvahē/ vigruhyabaahuplavasedyaamaṇa

bahiḥkuṛyaatsnaamanandapameyvachā, Dhana Dhaanayān cha Vaaayuṣekarmashalaalaamtaobahe, Evam Vaastu viṣeṣhāyaadGruhahabtraḥshubhaavahām/ (To the Ishaana side of any house, the Devataagrahe and Shantigriha must be set up; its kitchen must be in the Agneyakona; to the northern side the ‘Jalasthaan’ (Water reservoir); all the house materials be kept in the Nairutikona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanyā should be kept in the Vayavyakona; the ‘Karyashala’or the Offices should be organised outside and the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the ‘GrihaPravesh’ function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: Krutwaagrato Dwijavaaranaathā Purnakumbhām Dhadyakshataamalapurṣpahalopashobhām/ Datvaahiranyā vasananaitadāā Dwijebhāyo, MaangalyaShaantinilayagraghumavishékthū/ Gruhoktahomavidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney ca vidhāryauktah, Santarpayedvijavaraanaatha bhakṣhyabhohijye, ShuklaambarahSwabhavanampravishtetsadhupam/ (As the house is fully ready, the Head of the family should initiate the action of conducting ‘Mangala Shanti’ with a group of Brahmanas ahead along with a ‘Kalasha’/Vessel, full of ‘Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed ‘Muhurta’. There after Grihapraasadās/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts.) ]

Patala 7-Khanda 18
Vishleshana on Sarpas and Snake biteremedies vide Bhavishya Purana.

Here follows a description of the Sarpabali. The relevant mantras are:

Takshakavishaalayagrutaraaaraiavatcheyevamadhbyovarshabhyo nah paridehi/
Gritaraashtairaavatthakastevahalooyeevac- satvayamastasatvayisdhbyovarshabhyo nah paridehi/ Atibalahimsteevaavatstviyisdhbyovarshabho nah paradehi/ Ye dandashukaadhaparthi vaastaams tvamitaahparogavyutimmveshaya, santivainashpinasantidandinastevonod vinasaanyeduyaya -smaanhusaat/---vide(M.2:17,9-13 & 25-26) sameecheenaamaspracheedigdhe tayonaama -stheytidwaadhshaparyyaah/ apaschetpadaajhipurvenachaparenacha, saptachmanusherimaastita -transcharaajabauandhiveeh/ 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 your foot and should offer food to the Brahmanas.

Vishleshana on Sarpas and Snake biteremedies vide Bhavishya Purana.
King Janamejaya would perform ‘Sarpa Yagna’ or Sacrifice of Serpents to avenge the death of his father King Pareekshit who died of the bite of Taksha the most obnoxious serpent following a curse of a Brahmana son of a Sage in meditation for an insult caused by the King to the Sage by hanging a dead snake around the Sage’s neck. The intervention of Astika to stop the Sarpa Yagna of burning crores of poisonous snakes in the ‘Homaagni’ or the Sacrificial Fire was held on a Panchami Tithi Day when the Snake Vamsa was rescued and that was why Naga Panchami, the fifth day of Shravana Shuddha Fortnight came to be observed. Thus worship of poisonous Snakes on that day by way of washing and feeding them at their pits with milk as also performing formal Pujas with flowers, ‘Dhup’ by incense sticks, ‘Arati’ with camphor lighting or Oil-soaked cotton vicks, and Naivedya with ‘Kheer’ to the Serpent. Brahmanas recite Mantras like the following to protect the devotees:

Sarva\(n\)aah\(n\)a\(h\)p\(r\)ee\(y\)a\(m\)m\(m\)eyy\(e\)ye\(k\)e\(ch\)itPr\(i\)t\(h\)i\(v\)i\(th\)i\(h\)a\(l\)e\(y\),
yey cha helim\(a\)ri\(c\)h\(i\)s\(t\)h\(a\)y\(e\)n\(t\)a\(r\)e\(y\)Div\(i\)s\(a\)m\(s\)t\(i\)t\(h\)ah/ YeyNade\(e\)e\(s\)huMah\(a\)n\(a\)ga ye Saras\(v\)at\(i\) ga\(a\)m\(i\)nah, yey cha Vaa\(p\)e\(e\)et\(a\)da\(g\)a\(s\)h\(u\)te\(s\)h\(u\)sarv\(e\)sh\(u\)vai\(n\)a\(m\)a\(n\)ah(May all Nagas whether on Earth, Sky, Swarga, in the Sun rays, Sarovaras or lakes, wells or other water bodies, be appeased as we greet these deities again and again).

After the formal worship, Brahmanas are treated by good food commencing with sweets and savouries and by ‘dakshinas’ or cash and gifts. The ‘SarpaVrata’ is best observed in the Panchami Tithis of all the months by worshipping the Twelve leading Snakes named: Ananta, Vasuki, Shankha, Padma, Kambala, Karkotaka, Aswatara, Dhrita Rashtra, Shankhapaala, Kaaliya, Takshaka and Pingala. Sincere devotion to Naga Devas by performing the Pujas would save the entire family of ‘Naga Bhaya’ or the Fear of Snakes as also of Snake bites to the entire generation of their lives. Nag Puja also bestows health, longevity, and great peace of mind. Sage Sumantu quoted to King Shataani the conversation between Maharshis Kashyapa and Gautama about the features, appearances and types of serpents: During the Jeyshtha and Ashaadha months, serpents tend to very aggressive and the male /female variety turns into mutual union. During the rainy season, the female snake conceives and remains pregnant for four months and during the Kartika month delvers two hundred forty eggs but by the dispensation of Mother Nature only a very few remain intact. The mother snake retain the eggs for six months and seven days after their emergence, the baby serpents assume black colour. Normally the life span of a serpent is twenty years but it is a known fact that every day there is a threat of life to the reptile from peacocks, human beings, chakora birds, cats, pigs, scorpions, as also by cows, buffalos, horses and camels which kill the snakes by their horns and feet. After a bite, its poison gets immediately gets replenished. A serpent has two hundred feet enabling tremendous speed in mobility but in a stationary state not visible. It has a mouth, two tongues, thirty two teeth and four extended teeth called makari, karaali, kaalaratri and yamaduti stated to signify Brahma, Vishnu, Rudra and Yama. There are eight reasons as to why a snake bites, viz. by way of hard weight, erstwhile enmity, fear, arrogance, hunger, speedy production of excessive poison, safety of its progeny and provocation. A snake bite is normally irrevocable causing death. But, depending on physical indications of the affected person, there certainly are ‘Aoushadhis’ which could do miracles! Seven Stages of physical features as per the speed impact of the poison after the snake bite: In the first stage of the speed effect, the indication is ‘Romancha’ or stiffening of body hair; in the second stage, there would be excessive sweating; in the third stage, there would be body shiver; in the fourth stage hearing capacity is affected; in the fifth stage, there would be hiccups or gulping sounds; in the sixth stage the neck gets dropped; in the seventh stage, poison gets spread all over the body. If eye-vision is diminishing and the whole body has a burning sensation, then probably the skin of the poisoned person is affected; a pounded mixture of ‘AaakJad’, ‘Apamaarg’, ‘Tagar’ and ‘Priyangu’ in water should reduce the impact of the poison. Since blood flow into the skin pores is spreading poison, the person feels excessively thirsty and might even swoon and hence cold items be provided with a grinding of ‘Usheer’ /’Khas’, ‘chandan’,
‘kuut’, ‘Tagar’, ‘Neelotpal’, ‘Sinduvar Jada’, ‘Dhuterjad’, ‘Hing’ (Asafoetida), and ‘mircha’ should help;
if not: ‘Bhatakatayya’, ‘Indranajjad’, and ‘Sarpagandhi’ should be ground in a mix and administered; if
this mix is also ineffective, grinding of Sinduvar and Hing powder be given as a drink with water; these
powders could also be used as ‘Anjan’ and ‘Lepa’. If poison enters ‘pittra’ into blood, the patient jumps
up and down, the body becomes yellowish, vision becomes yellowish too, the person gets thirsty and
swooning; at this stage, a mixture of Peepul, honey, mahuva, ghee, ‘thumbajad’ and IndrayanAjad should
all be ground together and along with Cow’s urine made into a paste as powder, lepana and Anjana. If
poison enters ‘Kapha’ due to Pitta, the body becomes stiff, breathing becomes difficult, throat makes
sounds, and ‘lal’ comes out of mouth; then ‘Peepul, mirch, souzh, shleshmata of bahuvarvriksha/tree
and lodh and Madhusara’ should be mixed (grinding) and an equal part with cow’s urine and used as a
lepana/anjana. If poison enters Vaata with Kapha, the affected person’s stomach gets bloated and vision
gets blocked, then ‘Shona (Sonagaachha) jad, Priyal, Gajapeepul, Bhaarangi, Vacha, Peepul, Devadaru,
Mahuva, Madhusara, Sinduvar and Hing’ should be powdered (grinding) in ‘golis’ and make the patient
eat, as also use as lepana/anjana. If poison enters ‘Mazza’ due to Vaata, the affected person gets blinded
and all body parts get disfunctioned, then a mixture of ghee, honey, sugar with Khas, anechandana be
pounded and given as a drink, or administer its powder through inhaling. If poison enters majja to
‘marmasthaan’, all body parts fail and the body drops on the Earth; by cutting the veins blood is not
shown, then the ultimate prescription by Lord Rudra would be ‘Mritasanjeevani/Auoshadhi’ viz.
Peacock Pitta and Marajaranika Pitta, Gandhanadijad, Kumkum, tagar, kut, Kaasamarda’schhal, Utpal,
Kumud and Kamal all in equal parts along with Cow’s urine be mixed (grinding) and use a
nashya/anjana; by so doing Kalasarpa becomes a Hamsa (swan). Sage Kashyapa advised humanity
through Gautama Muni, that recital of the following Mantra especially after sincerely performing Naga
Panchami Vrata on the Panchami Tithis of Shravana Shukla, Bhadrapada Shukla as also Ashwin Shukla
months viz. Om Kurukulley phat swaha. Recital of the Mantra is a Heavy Security Shield and no snake
of any description would and could approach the devotee concerned.

Patala 7-Khanda 19

kumārānām baliśiṣṭadānāpṛāṣanam-1. dhānāḥ kumārān prāṣayantī/ 2. mārgaśiṣṭaparayanatantipradīnāṁ
baliḥaraṇaṁ- evamata ārdhva yadaśanīyaṁ saktūnāṁ vaitāṁ baliṁ haredāmārgaśiṣṭāḥ/
3. mārgaśiṣṭāḥ sthālīpākadhānām-mārgaśiṣṭāḥ pauṛṇaṃāṣāyamaṇaṁ sthālīpākāḥ/4. saṁti
balimantrasya samānām-5. sarpabalerutsargāḥ- atrainamutsrijāti/6. anāhitānagrayanam-
āgrayanasthālīpākāḥ-avvīryāyāyataṇḍulāṁ pavprāgrayanāṃśṭhānaṁ tata odaṇapindasyāgārastūpa
udvedhanavidhiṁ/7. navāṁ sthālīpākāṁ śrapyātvā̃ śrapyātvā́/grāyaṇadevaṭābhyaḥ svistakṛccaturthābhyo hūtvā
taṇḍulānāṁ mukhaṁ pūrayātva gīrtvā/‘camyaudanapindāṁ saṁvṛtyottaretasva yauṣāgārastūpa udvikṛtih/ 8.
hemantaprayavaroḥaṁ -hemantaprayavaroḥaṁ/9. saṁveśanaprakāraṁ-uttareṇa yauṣhāa
pratyavaroḥotraidakaṁ phaṁsahirvamavasvastareṇaṃ/10. dakṣinatāḥ pitottārā
māraivaivasṭiṣṭānāṁjyeṣṭhohjyeṣṭhonantarā/11. utthāya prthivyabhimasanānāṁ nantaraṁ-
sainhāyottarābhyaṁ prthivrīvaḥbhumānāṁ/12. īśānābhāyā- sthālīpākaraḥpanām grāmādavāḥiṁ gatvā
taṇḍulūkaṁaramica- īśānāya sthālīpākāṁ śrapyātvā kṣaitrapサー tān ca prācīmidicīnā va
dīṣamapaniṣkramya sthaṇḍilāṁ kalpayitvāṅgnerupasamādāhanādi agnea pāścāt kuṭīdvayakaraṇam
aparenāgniṁi dve kuṭi kṛtvā/

May Bali Harana children be saved by consuming the underground grains; they may also repeat the flour
or food be given to eat as the bali offering preferably from the pournami day of Margasheersha after
Sunset time when Shalaipaaka beoffered too as per MP.18 as follows: Ashvagriheetam kumaaram tapoyukto jaalena prachchadya kamam kinkeernam vaa hlaadayanna dwaarena sabhaam ptrapaadya sabhaayyam navatvedhdevnamuddhutyavayekshaanmapyuksheshuktananaa nipaattyu dadadhnaa lavanamishrenaanjalinaa kuukurassukkurara iti parucchadantaryayayajubhirvokshet ptraartyradhyanide sataayamagado bhavati shankhnam kumaarantapomyuktame te ptridrishyate eti-
dvaaabhyaamabhimantarmantranya rishirbodhaha prabodha ityudakumbhena shriyastovanayet praatar madhyandinesayamagado bhavati shraavanyaam pournamsaye svaahehi sthaleepaakaad
dyutvaanjalinaayjadhomashaka iti ptrimantreentribhii kimshuakaani juhoteendra jahi pati mantrantran tribhii kimshukaani juhoteendra jahi dandashuakamitii prati mantrantrisrbhiraagyaadhamayyas -
samidha aayjaahuteesthathasyamiti prati mantranchatrshubhirjayaadi pratipadyate parishechantam
kritaav vagyatassambhaa raanaadaaya pracheerumudeechvaa dishumapanishkammasya sthandulam
kalpaitvaa tatra pracheerudeechvaa dishamupanishkammasya sthandulam

Prepare himself to perform a Sthalaipaa

The house holder having be

two verses vide MP 2

second and third Devis in parvataakaar as in the Ishanadisha.

he would seek to v

would touch the earth with two verses vide MP 2

layer

place

pratitishthaa
ipraashtre, pratyakta
avesha

Pratipa

Pushya months or late october

swallows them, sips

of the

ShroutaAagraya sacrifice with Agni

a layer of straw instead of the high bedste


He prepares a Sthalaipaaka of the fresh fruits, sacrifices to the deities of theShrutaAagraya sacrifice with AgniSvishakrit as the fourth oblation, fills his mouth with grains, swallows them, sips water, forms a lump of the boiled sacrificial f

ood, and throws it up with the mantra yaatka

r

mp.18 as follows:

pratikshatrep
tishtaamiraashtre, pratyaktasveshapratitishthaamigoshu/ Pratiprajaayaam -

pratitishthaami bhavey/ ihadhriti

srubhiraa

dha iti

raatarmadhyadine saayamagado bhavati shankhnam kumaarantapomyuktame te prti-
dvaaabhyaamabhimantarmantranya rishirbodhaha prabodha ityudakumbhena shriyastovanayet praatar

madhyandinesayamagado bhavati shraavanyaam pournamsaye svaahehi sthaleepaakaad
dyutvaanjalinaayjadhomashaka iti ptrimantreentribhii kimshuakaani juhoteendra jahi pati mantrantran tribhii kimshukaani juhoteendra jahi dandashuakamitii prati mantrantrisrbhiraagyaadhamayyas -
samidha aayjaahuteesthathasyamiti prati mantranchatrshubhirjayaadi pratipadyate parishechantam

Thus, with these mantras bali offerings are executed. Then further bali offerings be not required any further. As bali kaarya

offerings be not required any further. As bali kaarya upakarana mantras be pronounced then the mantras harishyaamibuttered too.

Now follows the Aagrayana sacrifice or partaking of the first-fruits of one who has not set up the ShroutaAagraya sacrifice with AgniSvishakrit as the fourth oblation, fills his mouth with grains, swallows them, sips water, forms a lump of the boiled sacrificial f

ow. After the householder would wake up he

Prithivi-Meedhushi-Jayanti the second and third Devis in parvataakaaras in the Ishanadisha. Thus, Now the Ishaana Bali of this season.

The house holder having been woken up early morning would touch the earth thrice over, subsequently prepare himself to perform a Sthalipakaanda would initiate the agnikarya to the west of the agnikunda.

Patala 7-Khanda 20

1. daksinasyaam kutyamishananavahanam-uttaraya daksinasyamishananavahayati- uttarasyaam devyaad madhye ca jayantasya-2. loukikya vacottasrayaam midhusin/ 3 madhye jayantamy/4 avahitehyor dhyaadhanam pradhanahomah svishakrcca -yathodhamudakani pradnya trinodan

kalpaitvaa nishyangamabhyaayottarai -pasparayitaatva uttarairathasvamane

huvva sarvatassamadadoottarena yajusqginisvishakrtam/ 5. devatabhyah sauhadanandaaparnaan dadanam-uttarena yajusopashthayottaroasahauadanani parnyayekai -kena dve dve datvaa daa devasenabhyo
dasottarabhyaah/ 6. purvavaduttaraah/ 7. vrksagre parnapuatasthauh -anasyaanjanamodanapindam
sainvrya parnapute vadhayottareena yajusva rksa aajati/ 8atra rudra- japaah- atra rudra

japet/9.prathamottamaav v/ 10. abhita etamagni gatsthapayati yathain dihmaah prapnyaat/ 11.ta
gandhairdharbaramusinhvokshati vrsanameyagne/12. gavvm marge ksetrapatyaagagavam marge

'nagnau ksetrasya patiin yajate/13.isanavidavahanam-14. catasya sigrakaranavidhihksipram yajeta
The house holder desirous of performing the Sthaalipaaka turned from the paschima to Ishana. Meedhushi Devi or the Goddess of Bounty beckoned her of the north hut. Yet Devi Jayant the Goddess of Victory beckoned to her hut in between the two major abodes. He seeks assuage both the Goddesses offering drinks in the same orderof their abodes and rushed portions of the boiled rice of the Sthaalipaaka as prepared for Ishana since all the Goddesses were of equal prominence for him with the Devis vide MP.II.18-13 to 31: Bhavaayadevaayaswaaha, SharvaayaDevayaswaahasanaayanadeyaayaswaah, Pashupatayeyaayaswaaha,Rudraayadevaayaswaahograayadevaayaswaah, Bheemaayadevaayaswaah, Mahateevayaayaswaah, BhavayaDevasyapatnaa [Meedhushi Devi] swaah, Sarvasyadevasyapatnaaiswaah, Isaneshyasystemaishvaya, Pashupaterdevasyapatnayiswaah, Rudrayadevasyapatnayiswaah, Agrasyadevasyapatnayiswaah, Bheemasyadevasyapatnayiswaah, Mahatodevasyapatnaaiswaah, Jayantasyaaswaah/ Agnayeswishtakritesuhutahutaaahuteenaamkaamanamsamadvagneswaah/ Thus the karta would offer waters in the same order. Further he would take three portions of the boiledrice from the Sthaaleepaka prepared for Ishana Deva, would take these portions of rice to Agni, make the three deities touch them, sacrifices to each portions of the portion which belongs to him, cut off ‘Avadaanaas’ from all the portions and sacrifices as recited already ‘Agni Svishakrit.,.Having worshipped Ishana Deva recite swasti mantra: swastialpurnakahparikramatu/ vide II, 18, 32 as he would distribute with the next formulas, II, 18, 33-45: leave together with portions of boiled rice, two leaves with each Yajus, ten to the divine hosts, and ten to the same portions of boiled rice, two leaves with each Mantra as follows: Grihapupasprashagrihapayaasyaaswaah, grihapayaapus prushagrihapayaaswaah, ghoshinaaprasrashatgoshibhayasyaaswaah/shveasinaaprasprashtath-shveasimahaya -svaa,vichinantaupasprashtatvchinvadsvaaha/ prapyunvantaupasprashtat prupndbyasvaaah/ Samashchuantupasprashatsamanchabhyasyaaswaah/ Devasenaupasrusrhat Devasenaabhyasyaaswaah/ Yaaakaayaaataayaasaanaaakhyatat Devasenaupasprauha Devasenaabhyasa -svaaah/ Dwararapopasprashtadaaarapanaprasprastasvaddhavasthaasyaaswaah/ Dwararupapupasprashadhvaaaryayarupasprastastvaas-aaibhyasyasvaah/ Nishinganupasprasprashanishinginswaah/ Now having formed a lump of boiled rice, he would place it into a basket of leaves, and hang it up on a tree. Now the Karta would recite Rudra Namaka vide Taittireeya Chaturth Kaanda- PanchamaPrashna - Pradhama Anuvaaka as follows:

NAMAKA PAARAAYANA:

Om NamobhagavetyeRudraaya/ NamasteyRudramanyavaUtoalShayeynamah/ NamasteyAstuDhanwaneybaahubhyaaanaturatayenamah, YaataIshushivatamaa Shivambhoo vateyadhanuhShivasharahavyaatayatoaanu Rudra Mridaya/ Yaatey Rudra Shivaatanaara - ghoraapakakashini, tasyopasthamauttarabhyayaa/ Dwaaraapupapupasprashadhvaaaryayarupasprashtastvaas-aaibhyasyasvaah/ Nishinganupasprasprashanishinginswaah/ Now having formed a lump of boiled rice, he would place it into a basket of leaves, and hang it up on a tree. Now the Karta would recite Rudra Namaka vide Taittireeya Chaturth Kaanda- PanchamaPrashna - Pradhama Anuvaaka as follows:

ShivaamGirirataamkurumaahigumseepurushamjagat/ Shivenavachasaatwaagirishscchaa- vadaramasi/ YathaanassarumujyagadyakshiligumaasuamanaAsel/ Adhavyochadhadhiraktaapathamodaiyobhishak/ AheegscharvaanjanbhyansaraascharayaaatuDhanyakth/ AsoyastamroArina Uta Babhrussunmagala/ YechemagumRudraArbitidikshuh/ Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour
and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficient, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration.

ShritassahasrashovaishaagumhedaEemahey/AsouyovasarpatiNeelaGreevoVilohitah/
UtainamGopaaAdrushannudahaaryah/ UtainamVishwaahBhutaanisadruhtoMridayaati nah/
NamoAstuNeelagreevaayaSahasraakshaanymethushe/ AthoyeAsyaSatyanohamtebhyyokaraahnamah/
Pramumchadhavanastwamubhayoraaraartniyjaamyaschhatohastaishavah/ Paraataabhagavovapa/
AvatatayadhanustwagumSahasraakshaShatshudhey/NisheeryashalyaanamMukhaaShivonnassumanaa
Bhava/VijyamDhanuKapardinovishalyoobaanavaagum Uta/ Aneshaanaysheva Aabhurasyanishang -
dhih/ Yaateyhetimeedhushtahasteybabhuvateydhanu/ Tayaasman Vishwatastwamayakhsha
yaaparibruja/ Namastey Astwayudhaanataataaayadhruushnavey/ Ubhaabhyaamutatheynamo
Baahuhyaavantavanhane/ Pari teyDhanvanatiratirasaanrunaktu Vishwatah/Athoya
Ishdhistarevy Asminnidhehitam/ Namasteyastu Bhagavanvishveyshwaraaya Mahadevaaya
Triambikaaya TripuraantaakaayaTrikalaagni Kaalaaya Rudraaya Neelakanthaaya Mrityunjayaaya
Sarveshwaraya Sadaaah Shatye MahaaDevaayaanamah/ (May Neelakantha the blue throated
One protect us even as he like Sun God upswings with pink complexion in early mornings when
cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with
joy and contentment. Our prayers and greetings to you the Sahasraakhsha or the Thousand Visioned
Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in
your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into
the sheath. Do accept our worship Bhagavan Vishweshwar, Maha Deva, Triambika, Tripurantaka,
Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwaraya, Sada Shiva and Shrimaan!)

Namo Hiranya Baahavey Senaaye Dishaam cha Pataye Namonamo Vrikshebhyo Harikeshebhyah
Pasunaampataye Namonamo Namasinchiraayatwisheymatey Pattheenampataye Namonamo Harikeshaayopa -
veetiney Pushtaanaam Pataye Namonamo Nam Bhavasyaheytaajagataanampataye Namonamo Rudraayaata -
taviney Kshetraanaam Pataye Namonamo/ Rohitärayasthapataye Vrikshaanam Patayenamonen
MantrineyVaaanijaya Kshakshaanaam Pataye Namonamo Bhuvantaye Vaarivaskrtuaa -yousha dheenaam
Pataye Namo Nama Uccharghshaaayaakraaya yatey Pateenaam PatayeNamah/ Maha Rudra! You are
the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe.
Our greetings to the trees with fresh green leaves tufted on your head-hair; to the ‘Pashus’ or the human
bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits
varied complextions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan
whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant
plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of
health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras
Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs;
The Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the
Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At
the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and
bless them with timely succor!)

Namassahamaanaayanivyayadha Aavyaadhipoenaam Pataye Namonamah Kakubhaaya
nishangineysteynaam Pataye Namonamone shingaanshingina Ishdhimatey Taskaraanaam
PatayeNamonamanechanteayParivancheystaayunaanamPataye Namonanichereavey
ParicharayaanamPatayeNamonomaspruakaavibhyojighaamSadbhyoumushtataam Pataye
Ashwebhoyswapatibhyaaschavo namah/ (TandavaMurti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their termina -tions by the least possible exertion. Our intense admiration for you TandavaMurtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to strike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! TandavaRudras! You are awake while asleep. You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generousity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chariot makers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create
and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. NeelaGreeva! Your throat is blue but neck is white! Kapardin! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishthi of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever elisted behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifestned only after you;You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materialing such worthy soldiers for our shelter and well being).

Namodundubhyaayachaahananyaayananyaaya cha, Namodhrusnavey cha paamrushya cha/ Namodootaaya cha prahitaaya cha Namonishangineycheyudhudhiney cha, Namahsteekshneyshaveycha- ayudhinecha/ Namahswaayudhaaya cha Sudhanvaayacha, Namah Sruyaayacha Pathyaayucha NamahKatyaaya cha neeeyaaya cha/ NamahSoodyaayachaSarasyaaya cha, NamoNadyaaya cha Vaishantaayaacha/ NamahKupuauachaapatyaya cha NamoVarshaaya cha-avarshaaya cha/ NamoMeghaaya cha Vidityaya cha, NamahIdhriyaayachaatapyaaya cha Namo Vaatyayaachareshmiyaa yacha, NamoVastavaayacha vaastupataataayechya/ Namah SomaayachaRudrayachya, Namastaaamraayachaarunaaya cha/ Namasshangaaay Pashupataayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namo Agreyvadhayaachadooreyvadhayaachya, Namoantrey cha haneeyasecha/ NamoVrikshhebhoHarikeshobhonamastaraaycha, NamoShambhayee cha mayo Bhaveyacha/ NamahShankaraaya cha Shivataraayya cha, Namasteerthyaaya cha Koolyaaya cha/ NamahParyaayachaavaaryaya cha, NamaahPrataraanayaachottaraanaya cha/ Nama Aataryaya chalaadayaayacha/ Namahshayaayachepheyaya cha, Namahsikatayaay cha Pravahaay cha/ (Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [ like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or JeenaNadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms.Our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitantly of the enemies nearby or away; you are the most ruthless exterminator at the Time
of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness "par excellence"! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificient Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha NamahKumshilaayaKshayanaya cha NamahKapardiney cha Pulastaye cha Nama Goshthyaya cha Gruhyaaya cha Namastalpaaya cha gheyaya cha Kaathyaaya cha Gahvareshtayaaya cha Namohrindaya cha Niveshpyaya cha NamahPaagumSavyaa cha Rajasyaya cha Namasshukyaaya cha HarityayaaychaNamoLopyaayacholapyyachayachayachayachayachayac/ Namouryyaayaya Surmayaaya cha NamahParnaaya cha Parnashdayaya cha Namopaguramaanaayachabhanginateychay cha Namokkidayteycha Namohrindaycha NamoVeeckshinakebhyoNomovichintkebhyo Nama Aanirhatebhyo Nama Aamevatkebhyo/Namayachayachayachayachayachayachayachayachayachayachayachayachayachayachayachayachayac/ DraaheyAndahasapateyDaridraaneelalohita/ Esham Purushaanaa -meshaam Pashunaammaaabher - maaromoeshamakimchanaamamamayateye Rudra ShivatanoooshivaaVishwaabheshhai/ ShivaaRudrasyabheshhai/ TayaanoMrida Jeevaseey/ ImagumRudraayatapasey Kapardiney Kshaydaye ayaprabharaaamaahernenmtiyathaannasshasadwipadeychatushpaedef VishvamPushtratmragayameyAsmin/ Aanatutarm/ Mridaan Rudrotranomyakshakrudhi Kshaydaye ayayNamashaadihymetayechay Achanchayoschamanurayaayajipitaatadashaayamatavay Rudra praneetyo/ MaanomahantumataMaano ArbhapaaMaaanAukshantumataMaanoYukshitaan/ MaanovadeheePitaruMaatarammotamMaatam Priya Manstanavuvaah/ Rudrareerishiaah/ Manastotaketanayamaanaayashishmaano goshumaano Ashveshureerishiaah/ Veeraaamanaano Rudra bhamitioadheerhavishmanioNamasaadVidhmetayeh/ Aaraaatetgoghnua Uta Puurushaghneykshayadaye ayaysunnamasmeteasteu/Rakshaachanoaadhichay Devabroohathyacha nassharmyacchawibarhaah/ Stuthishrutamgartasadamyyaanam Mrigaanabheeyamupahatnumugram/ MridaajaritreyRudrastavanoAnyanteyAsminivapantusenaah/ Parino Rudrasayetirvitravakhyadnapakhyadnayamayatey/ Avasthiramaghavadbhyastanushva -midhwa- sttokayatanayayahMridayaa/ MidhushtamaShivatamaShivo nah sumana bhava paramey VrikshaayadhumityakrittimvasaanachaaaraVikirida Viloohita -masteeyuta Bhagavaah/ Yasteysahasraagunmethayonnasammanipantutah/ Sahasraaanta Sahasradhaad bahuuvostavahetahah/ TasaamishanoBhagavahaaparichinamukhakruthi/Sahasraanisahasrasho ye Rudraaadhishumayam, TeshagumSahasrayojanevyadhanvaaanamamays, AsminMahayarmeeya -rikheybhavaadhi( Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go- shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neelalohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too
the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!

Neelagreevaasshitii kantha Sharvaaadadhakshamaaacharaah. Neelaashitkanthaadivam Rudra upashritaah/ YeyVrikhesususpinjaraaNeeлагreevaVilohitaah, Yeybhutaanaamadhi patayovishikhaasah Kapardinah/ Ye Anehsuvividhyantantipaatreahupibatojanaan/ Ye pathaampadhirakshaya Yailabrudaayuvydah/Ye Tirthaampracharanrusrukvantotinishinginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraavitasthitirey/ eshaagum Sahasrayojaneydhan -vaavitanmasi/Namo Rudrebhyo ye Prithivyamantariikshe ye Divyeshaamanamnam VaatoVarshamishavastebhyo Dasha Pracheerdasha Dakshinaadasha Pracheetirdashorthvaastebhyo Namasteno Mridayantuteyam dwishmoyaschanodheshititamvojamdhey Dadhami/ Om Trayambakamyajaamahe sugandham pushitivardhanam, Urvaaravibandaanaa mritiromkuhsheeyamaamritaat// YoRudroAgnouyopsuya AoushadheeshhuoyRudroVishwaa BhuvanaaviveshtasmasaiRudraaanamaoastu/ Om Shantisshaanti- sshaantib/ (Neelagreeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaalakuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadas Rudras elsewhere with white and bright throats- and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tir thas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in DashaDishas or Ten Directions shover food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Phychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana to deserve our gratitude to Him ever!)

Patala 7-Khanda 20 continued from 10 onward:

Having thus recited ‘Namaka Rudra’, the Karta would usher the group the cows around the Agni Peetha so that the cows could inhale the smokes of the Agni Jvaalaas of the Stalipaaka. With his firmly shut fist full of Darbha grass he besprinkles them with scents; the bull first. He should perform a sacrifice to Kshetrpati, without a fire, in the path used by his cows. He has the Kshetrapati led to his place in the same way as Ishana. He would then place portions of boiled rice across all, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Phychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana to deserve our gratitude to Him ever!

Patala 8-Khanda 21

māsiśrāddhapraKarāṇam -I māsi śrāddhakālaṁmāsi śrāddhasyāparapakṣe yathopadeśam kāḷaḥ/
The timings for Maasikaar the monthly Shraddhas are stated to be in the second fortnight of a month by the karta: Aastapam Dharmma Niyamsamudra yantram, kartustukaalabhi niyamaan phalavishesha In this very context, may pavitra brahmaa of blemishless-preferably sagoths, ritviks, and aacharyas be provided with santushthabhojanadakshinas and of odd numbers, let the brahmanas offer "cooked anna" to agni with the mantras: yamemaaataaprilulobhahkaratryanunuvataa, vrigktaaabhuranyovapadya taama - mushraitswaah/ vastishthghantayaadhaavantiyaadagrodhehpriparitthusheesbdhobhirvishvasyabatrobbhir - antaranyampiturudadhushmaiswaah/ Yanmeypitaamaheeprulobhahkaratryanunuvataa, tanmeretahpiitaamahovrignaamaab huranyovapadyataamamushmaiswaah/ antartadheparvataiantar - mahyaaparthivvaa, abhirdhghirantaanantarayam pitaamahadahedhushmaiswaah/ Yanmeypitaamaheeprulobhahkaratryanunuvataa, tanmeretahprapitaamahovrigtaamaab huranyovapadyataamamushmaiswaah/ antaradhadhatubhirharaatrariasandhibhihardhymaasa saischaa - maseschhaanantarayamahahudahedhushmaiswaah/ Ye chehapitaroyechehayaamchscha - vidmayamaa v cha napravidma, agnetaa vethyayaditejaataavedastaya a pratkam svadaayaamadantu swaaha/ (MP-II. 19. 1-7). Thereafter aajyahomakaryas be performed with aajya mantras as follows: swaaapitire, pitreswaah, swaaapitire, pitreswaah, swadaaswaahaamagnekavyavaahhanyayswaahdha swaaha/ (~8 to 13) Thereafter he would offer aajyainvertedly. Further he touch the entire food as here under: Eshate tat madhamaavnuurmisasassarasaayanayavamagnischas prithiveechataavatayasyamaatra - ataavanenntaamaahadadadamiyathaaaginirakshitonupadaastevamahyamipitrekshitotonurupurasastvadh abhavateetwmswaadhaantaurasshopajeevacharchastemahomoushaapitaamahamadhumaamaumurmissaras vaanyaavayaavuaraantariakshchahattayaavatayasyamaatraataavarteem ya yetaammantraaddadadamiyathaa - vaayurakshitonupadaastevamahyamipitaamahahakshtonurupadastssvadhaabhatvaaamtmvaswadha amtaarassahopajeevamsaantomahimaisheprapitaamahahamadhumaamaumurmissarasvaanyaavaanaadit yashchadoussehataavatayasyamaatraataavarteem ya yetaammantraaddadadamiyathaaadityokshion rupadastevamahyamipitaamahahakshito - rupadastssvadha abhavataamitvamswardhaam - taijasahopajeevayajumshilemahimaa/(2.19.1-16)Thus having touched the entire food, the karta would make portions of food preparing each single portion to each bhahmanahboktha. Prithiveetepaatram dyorapidhaanam brahmanastvaamukheyjuhomibrihramanaaamtyaa praanapaamayor juhomyakshitamaasaimksheshtaaamunumaamshminolko/ MP. 2.20.1.)Having so done he would cause each of them to touch the food reciting: Utkhyasaahasyatiratras -cha saadayascreeshchanda - saamahapupagrithahute namaste stumamapippeswaaha/ and would request the bhoktas to take the food. When they have eaten and gone away for washing hads and feet, he would accompany them, circumambulate them, the karta would go after them, spreads out southward-pointed Darbha grass in two different layers, pours water on it with the next mantras viz. Maarjyaantaam mama pitaromarjarjayantaam mama pitaamahmaaarjyaantaam mama prapitaamahahahah/ (MP.2.20.2-4). When the brahmanas would have eaten, the karta would go after them, spreads out 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 formulas Maarjyaantaam mama maaataro, marjyaantaam mama pitaamaho, marjyaantaam mama pitaamahayah/(II, 20, 2-7), distributes the Pindas, ending in the south, with the next formulas viz.
Aṣṭakaṃmpahamah—पार्वनवदायिज्यावधागांटे ‘अजलिनतरयापुपाज्ञुहृति’/ ‘षेṣाष्यांशाद्धे क्र्तस्या ब्रह्मनेब्या उपाहारणम्: सिद्धृष्टेषांसत्माशाद्धे क्र्त्वा अब्रह्मनेब्या उपाहारणि’/ ‘गरुपाकरणाम्’/ श्वोभुते दर्शेना गुप्तपाकारो भिष्यप्रस्तवाद्युत्तमामूलिति वपाहोमाह/ तृष्णिन पार्वीयाहुतिहुत्वा तस्याय वपस् श्रापयितुपास्यंप्राप्त्विसहिगृहीत्वं मद्यमानंतत्मा व च यलशापसर्वनवदायिज्यटुहीति/ मानसांसुनाचामोहमानसांसुनात्तराहिंहि/ ‘पिष्ठन्ना होमाह’ - ‘यश्नामनासत्तराया’/ ‘यज्ञाहुताया-यज्ञाउतित्तराहिंहि’/ ‘विष्तकायदि’- ‘विष्तकायप्रभुत्रि समानामापिन्दाति’ - ‘धानाति’/ अवास्तकायामेवायी विन्दानिद्धानमुपादिष्टां/ ‘दद्याणाजलिहोमाह- तददारामदद्या एवं जलिहत्वा तदा जलेवात्/ अवास्तकायात्ता एवा यथार्थात्ता मासिनान्त्विता व च यलशापसर्वनवदायिज्यटुहीति/ मानसांसुनाचामोहमानसांसुनात्तराहिंहि/ ‘पिष्ठन्ना होमाह’ - ‘यश्नामनासत्तराया’/ ‘यज्ञाहुताया-यज्ञाउतित्तराहिंहि’/ ‘विष्तकायदि’- ‘विष्तकायप्रभुत्रि समानामापिन्दाति’ - ‘धानाति’/ अवास्तकायामेवायी विन्दानिद्धानमुपादिष्टां/ ‘दद्याणाजलिहोमाह- तददारामदद्या एवं जलिहत्वा तदा जलेवात्/ अवास्तकायात्ता एवा यथार्थात्ता मासिनान्त्विता व च यलशापसर्वनवदायिज्यटुहीति/ मानसांसुनाचामोहमानसांसुनात्तराहिंहि/ ‘पिष्ठन्ना होमाह’ - ‘यश्नामनासत्तराया’/ ‘यज्ञाहुताया-यज्ञाउतित्तराहिंहि’/ ‘विष्तकायदि’- ‘विष्तकायप्रभुत्रि समानामापिन्दाति’ - ‘धानाति’/ अवास्तकायामेवायी विन्दानिद्धानमुपादिष्टां/ ‘दद्याणाजलिहोमाह- तददारामदद्या एवं जलिहत्वा तदा जलेवात्/ अवास्तकायात्ता एवा यथार्थात्ता मासिनान्त्विता ।

As in the case of Parvama yajna, ajya bhaaga aahutis too be performed likewise,. In other words, from the agni upa samaadhaana to aayabhaa aahutis be perfomed reciting Yechar votravechaasmaashvashaamsante yaaascha votravechoachaasmaashvashaamsante techavadantaam taascha vadaanteam truptatah bhavanta trupyanthyu bhavata smritiya patruyaptu trupayat Purtraaan puraataanbhī tarpayaanteeraapao madhumatee - rimaah, swadhaam pritiubhypo amritam duhanaa aapo yaascha votrayec aashtakaa. The ajya aamnaaas to be readied and divided into eight parts and offered to brahmsnottamas and veda visharadaas. On the following day he touches a cow with a Darbha blade, with the words, ‘I touch you as being agreeable to Pitruvedaataas with the mantra: Pitruvyasaastvaaustamupakarmi. The karta would then silently offer five aanjaks and having cooked the anna keep it on a palaasa leaf from the middle of the stalk and recite again ‘tripyatatripayatrippayat’ Then the Vapaahoma of the boiled rice : Praneniveshtomritamjumhomibrahman ma atmaamritatvaaya/ yaamjanaaahpratirandantiratriitrdhendhmumunivaayaateem/ Samvarthanasyayaapateeena no astumangleevasuah/ Vah vapaamaanajatavedahpitruhyyo chartraaanva vethihiitaanparaaka/ Medasahkuuylaapatahankshvantasyaaehaameeasamsantuamarswaahaa/ Ayaamsnahaapranin - danteetyesaha/ Fyanveevasaaprayamaavouchhadititisrtha/ (Mp. 2-20, 29-35). Maamsoudanahoma: Distinct Food as aayabhaga be the ordered vide Mp. Verse 21.1: Ukhyaschatiratraschcha saadhyskreeschhandasaaamahaapuupaghrutaaahute namaste astumaamsapipalleswaahaa/ Now the Pishtannahoma: Then the Ajya oblations with pishtamma milk with palaasha leaves as indicated by the Mantras, II, 21, 1-9: Ukhyaschasyati –raartaschasaadayaakshreeschhandasaaamahaapuupaghrutaaahute namaste astumaamsapipalleswaahaa/ Bhuphrithiyagirchaumumyikaaamamiiyunjismaswaahaa/
Bhuvovayunaantarikshenasamnaamimikamaniyunjmswaah/Sarvadevaadatyenaya jushaamumma -yikaamamaniyunjmaswaah/Janadidhararatvaangirobhir amummayikaam amniyunjmswaah/Rochamaayaajiraayaaagnyayedevajaataveswaah/Ketavemanavebramanedevajaataveswaah/Svadhaasvaahagnayeakayavahaanaayasyadhaaswaah/Thereafter, the ‘pindadaanaashtaka and sishtakrit’ be duly performed as in the case of usual pindadaana as per the pitru shraddha. Some opine the pindadana be after the ashtakta. Another method of the ashtakta sacrifice be performed with ‘dadhyaanaa’ as in the case of pinda -anna cakes. Thereafter, if the karta had obtained a chariot with horses, he might arrange the horses fixed up the chariot face the east, touch them and the two wheels of the chariot, touch the horses place them on reciting the mantra: ‘Angkounyangaanabhiitvayeesaa’ vide MP. II.21.17 -18-19 and touch both sides of the chariot.

Furthermount the chariot with two wheels reciting: adhvanamaddhva
pateswastimasaasampaaraya/Aayamvaamashvinourathomadadhukheemassukherishat, aristartswastigacchatuvivignapritanaayatah/Having been seated, he would drive off towards the east or north on his own business.

Instead ny a chariot if he were to mount a horse only, the ashwaroohana mantras be recited as follows: Ashvosihaayosatyosinarsyavasaariavasaasaptarasivaajya sivrishaaasinirmanaaasi, yawurnaaamaya -dutyaanaam patvaanvihi/MP. II.21,20-30. In the case of mounting of an elephant, the Karta would recite Hastiyashasamisibhyaaasam -vahkaalavaha shriyammaaabhivah, Indrasyatvaavajrenaabhinid

The kartawhile performing agni karyaas with his right hand with his fist full of ashwaarohana mantras be recited as follows: Avijihvaknijihvakaavatvaahavishaayajetath

...Kruddhābhimantra

The kartawhen performing agni karyaas with his right hand with his fist full of chaff with the verses as follows: Avijihvaknijihvakaavatvaahavishaayajetath satyamyadahamvraveemadharoma dasouvadaath swaaha/and further murmer softly the next verseAatevaachamaasayaam dada aanaasayaam hridayaadadhi, yatra yatatvevaangnihataataam ta aadade, tathsatyamyadaham vakreymadharo mapadyasaavassou/ vide MP. II, 21, 32 and 33).

Kruddhahbi mantranam: Be there an encounter with a person of fury and extreme anger, the following formulas would surely appease the agitation: Yaa ta eshaa raraatyaa tanaumrantiyormrudagnasya
naashinee, taam devaa brahmachaarino vinatyantu sumedhasah/ Yattaenmahematan raraatamudiva vidhavyati, vi te krodhammaaayamaasii garbhhamshvataaryaa iva/ MP. 2.22.1-2. Indeed the recital of these mantras should appease the anger and anguish instantly.

Parapurupuspraasra- samyogamantranam: One who wishes that his wife should not be touched by other men, should have big living centipedes ground to powder, and should insert that powder in her private
parts while asleep reciting with the next formula viz. MP.2.22, 3 viz. Avijyaamivadhanvanohridoman - yumtanomite,Indraapaasyaphaligamanyebhahyaprushebhyonyaratam/
Success for children: For success in the generation of children, let him wash his wife with the urine of a red-brown cow.
Vanijyaabhivriddi: For success trade, agnikarya in favor of the household articles be executed reciting the verse: Yadahamdhahenaprapanamscharaamidhanenadevaadhanamnicchhamanaah, tasminthyasomoruchamaaddhahaurakvagirindrobindhaspatischaswaah/ M.P. 2.22-4.
Bhritya- Preeti Jana Saannidhya kriya: Nearness and close affinity is stated as being assured while the person concerned while asleep, then sprinkle the person’s own urine thrice around the person reciting Paritvaagireramihamparibhratuhparishvasuh, parisarvebhohjnaatibhahyaparisheetahvyeshyasi/ Shvashvatparikupitenasankraamenaa- vicchidaa, vulenaparisisedtosiparisheetosyalena/Bhrityupalayaninvirittividhana: Ensuring that the house hold workers should not run away, the house holder should let them carry plates by heating them in an agnikarya reciting the following:
Aavartanavartayetyeshaa/Avartanenivartanaaayatraaprukshattanuvam yatra vaasaaapobaadhyatam - nirrutimparaachaih/ Ye pakshinahpatayantivibhyatonirruttatsmah,
Naimitcka Karma Nivarana: Unexpected occurrences such as a heavy fruit falling - or a bird fall or heavy water fall, then the mantras vide MP.22, 11-13 be recited as per the applicability of fruit-bird-water as follows:Yadivrikshaadya- yantarikshaatphala- mabhyapatattaddavaayureyavataprapshattanuvam yatra vaasaaapobaadhyatam - nirrutimparaachaih/ Ye pakshinahpatayantivibhyatonirruttatsmah,
temashivenshagmenatejason dantuvarchasaa/ Divonumaabrihato antarikshaadpaam stokoabhyha - paticchhiven, samahamindriye -namansaagamaambrhamanaasampruchanassukritakriten/Adbhutapraayatschittamam: If a post of his house puts forth shoots, or if honey is made in his house by bees, or if the footprint of a dove is seen on the hearth, or if diseases arise in his household, or in the case of other miracles or prodigies, 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 agnikaarya and ayyabhagaoblations, and let him offer these as per Mantras: Imam me Varuna, tatvaayaamitvannoagnesatvannoagneayaasiprajaapate, saamraajan chavyahruteevivrataah/ MP.2.22. 14-23. Having performed the ceremonies thus, sprinkle waters round the Agni towards the south with the next mantras viz. Imam jeevebhyaah paridhimaadhaamimaishaamnrigaada paroaradhvametam,. shatamjeevantusharadah purucheestromrityumadadhatamparvatena/ M. II, 22. 24. Thus having successfully executed this agnikaaryaa too, install a stone as a barrier for those among whom a death has occurred.

Essence of Aapastamba Grihya Sutra Sampurnam

Svastiprajabhyaahrparipaalayantaam, nyaayenamaargenamahimmakeshaah
Go brahmanebyahshubhamastinyyam, Lokaaahsamastauahsukhinobhavantu/

KaalevarshatuparjanyahPrithveesasyashalinee, deshohamkshobharahitaa, brahmanaassantuntirbhayaah, sarvebhavantushkinaahservesantunirmayasaarvebhadraanipashyantumaa kaschid dukhka bhaagbhat/