

Apastamba Prasna 2, Patala 7, Khanda 17

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1. (If) rhinoceros' meat (is given to Brahmanas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.
2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,
3. And by (offering the) meat of the (crane called) Vardhranasa.
4. Pure, with composed mind and full of ardour, he shall feed Brahmanas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.
5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Sraddha).
6. (The admissibility of) pupils (and the rest) has been declared hereby.
7. Now they quote also (in regard to this matter the following verse):
8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the
[17. 1. Manu III, 272; Yagn. I, 259.
2. Manu V, 16, where Rohita is explained by Satabali.
4. Manu III, 128-138, and 149, 188; Yagn. I, 225.
8. See Manu III, 141, where this Trishtubh has been turned into an Anushtubh.] gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.
9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.
10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.
11. On the day before (the ceremony) the (first) invitation (must be issued).
12. On the following day the second invitation takes place.
13. (On the same day also takes place) the third invitation (which consists in the call to dinner).
14. Some declare, that every act at a funeral sacrifice must be repeated three times.
15. As (the acts are performed) the first time, so they must be repeated) the second and the third times.
16. When all (the three oblations) have been
[11. Manu III, 187; Yagn. I, 225. According to Haradatta the formula of invitation is, Svah sraddham bhavita, tatrahavaniyarthe bhavadbhih prasade kartavya iti, 'to-morrow a Sraddha will take place. Do me the favour to take at that the place of the Ahavaniya-fire.'
12. The formula is, Adya sraddham, 'to-day the Sraddha takes place.'

13. The call to dinner is, Siddham agamyatim, 'the food is ready; come.'
16. Apastamba Grihya-sutra VIII, 2 1, 9. 'He shall eat it pronouncing the Mantra, "Prane nivishtosmritam guhomi.'" Taitt. Ar. X, 34, 1.] offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the Grihyasutra).
17. But the custom of the Northerners is to pour into the hands of the Brahmanas, when they are seated on their seats, (water which has been taken from the water-vessel.)
18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brahmanas with this Mantra: 'Let it be taken out, and let it be offered in the fire.'
19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.
20. They blame it, if dogs and Apapitras are allowed to see the performance of a funeral-sacrifice.
21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brahmana who follows the profession of a Kshatriya, and the son of (a Brahmana who by marrying first a Sudra wife had himself become) a Sudra, born from a Brahmana woman.
- [17. The North of India begins to the north of the river Saravati. The rule alluded to is given by Yagn. I. 226, 229, Manu III, 2 10.
18. Yagn. I, 235. 20. Manu III. 239.
21. Manu III, 152-166, and particularly 153 and 154 Yagn. I. 222-224. Haradatta's explanation of the word - 'Sudra' by 'a Brahmana who has become a Sudra' is probably not because the son of a real Sudra and of a Brahmana female is a Ksadala and has been disposed of by the preceding Sutra.]
22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparna' three times; a Trinakiketa; one who has studied the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitrimedha); one who keeps five fires; one who knows the Saman called Gyeshtha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Angas, and a Srotriya.
23. He shall not perform (any part of) a funeral sacrifice at night.
24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.
25. (He shall not perform a funeral-sacrifice at
- [22. Compare Manu III, 185, 186; Yagn. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vata ritayate, &c., which occur both in the Taitt. Samh. and in the Taitt. Ar. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses Katuslikaparda yuvatih supesa, &c., Taittiriya-brahmana I, 2, 1, 27, &c., or

one who knows the three Anuvakas from the Taittiriya kranyaka X, 48-50, beginning, Brahmanetu mim, &c. The word 'Trinakiketa' has three explanations:-a. A person who knows the Nakiketa-fire according to the Taittiriya, Kathavalli, and the Satapatha, i.e. has studied the portions on the Nikiketa-fire in these three books. b. A person who has thrice kindled the Nikiketa-fire. c. A person who has studied the Anuvaka, called Viragas. Katurmedha may also mean 'one who has performed the four sacrifices' enumerated above.

23. Manu III, 280.

24. 'The Sraddha is stated to begin with the first invitation to the Brahmins.'--Haradatta.

25. 'The Northerners do not generally receive this Sutra, and therefore former commentators have not explained it.'--Haradatta.]
night), except if an eclipse of the moon takes place.

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