

destroying the consequences of guilt. Arbuda, the son of Kadru, the Serpent Rishi, the framer of mantras, said to them, "You have overlooked one ceremony which is to be performed by the Hotar. I will perform it for you, then you will destroy the consequences of guilt." They said, "Well, let it be done." At every midday libation he then came forth (from his hole), approached them, and repeated spells over the Soma squeezing stones. Thence they repeat spells at every midday libation over the Soma squeezing stones, in imitation of him (the Serpent Rishi). The way on which this Serpent Rishi used to go when coming from (his hole) is now known by the name *Arbudodâ Sarpaṇî* (at the sacrificial compound).

The King (Soma) made the gods drunk. They then said, "A poisonous serpent (*as'visho*) looks at our King! Well, let us tie a band round his eyes." They then tied a band round his eyes. Therefore they recite the spells over the Soma squeezing stones, when having tied (round the eyes) a band in imitation (of what the gods did). The King (Soma) made them drunk. They said, "He (the Serpent Rishi) repeats his own mantra over the Soma squeezing stones. Well, let us mix with his mantra other verses." They then mixed with his mantra other verses, in consequence of which he (Soma) did not make them drunk.² By mixing his mantra with other verses for effecting propitiation, they succeeded in destroying the consequences of guilt.

after these two hymns, the Grâvastut must repeat the so-called Pâvamânî verses (Rigveda 9.) He has to continue his recitation as long as the squeezing of the juice lasts, or he may go on till it is filled in the Grahas (*â vâ graha grahanât*); he then must conclude with the last verse of the first Grâvâṇa hymn. Besides this ritual for the Grâvastut another one is given by As'valâyana, which he traces to *Gânagâri*.

² These mantras were the antidote.