CHAPTER III
3. **PĀRVĀṆA-ŚRĀDDHA:**

3.1 *Pārvāṇa-śrāddha* occupies an important place in the śrāddha literature. In this connection SB (2.4.2.2) mentions how Pitṛs, wearing sacred thread in prācināvīta fashion and bending their left knee, approached Prajāpati. Since then they were provided food offerings associated with the utterance of “svadāḥ” for every month and also obtained the speed of the mind and acquired the light of the moon.

SB(9.3.2.11) further mentions that the southern direction is mentioned as the direction sacred to the pitṛs. Here offering śrāddha to the three generations of fathers (father, grand-father and great-grand-father) and thereby limiting the plural in the word pitarāḥ has been explained in the *Mimamsā* rule as the *Kapīṭalāṇḥya* which restricts unqualified plural to the number three.

SK (pp.320-328) deals with the details of *pārvāṇa-śrāddha* to be performed by a person who has not established the solemn fires (Anāhitāgni) and SK(pp.328-329) deals with the specialities of *pārvāṇa śrāddha* to be performed for the person who has established the solemn fire (Āhitāgni). Sutra texts deal extensively with *pārvāṇa-śrāddha* in AGS.

LAS(2.2.18) mentions that whenever śrāddha is performed the performer should meditate Gadādhara and the Pitṛs beginning with the Vasus. He should also consider that he is offering śrāddha at Gaya *(śrāddhakāle gayam dhvyātvā dhvyātvā devam gadādharam)*
3.2. **TIME**:

VM (p. 173) mentions that *pārvana - śrāddha* is performed on the new moon day. Alternatively, it may be performed on any day when the performer wishes any *kāmya* rite.

Regarding the time for *pārvana - śrāddha*, SK (p. 320, sl. 2-3) is of the opinion that though the whole length of time between the beginning of one fortnight and the another may be literally taken as *pārvana*, as per the practice the new moon day is proper for performing this *śrāddha*.

3.3 **INVITATION TO THE BRĀHMAṆAS**:

DCA holds the view that invitation to the BrāhmaṆas must commence on the previous day which has been also the view of several other authors of the Āśvalāyana school.\(^4\)

According to NCA the rules mentioned in the Smṛti texts are to be followed here relating to the invitation of the BrāhmaṆas. It cites the MS (3.187) which allows the option that one may invites the BrāhmaṆas on the very day of *śrāddha* and that one should observe the rules relating to etiquette time, place, cleanliness and the society of the BrāhmaṆas as prescribed in his own domestic school (3.126). As it cites the opinion of the experts on the domestic rites one should not differ from the
prescription of his own school in favour of performing the more or less extensive rites and in doing so, it is deemed the he has performed the rites properly.

HCA holds, the similar view as that of DCA regarding the time of the invitation. It recites YS (1.225) which states that the Brāhmaṇas should be served invitation on the previous day and while doing so, the performer should maintain purity of mind and body. While inviting them he should say that they are being invited like the āhavanīya fire (established in the Śrauta rituals)

AGK mentions that if the Brāhmaṇas tobe invited do not possess all the merits led down in AGS(4.7.2), the Brāhmaṇas having at least one meritorious aspect may be invited for the purpose provided that they are not accused of any blemish (asadguṇavivarjita). The performer invites the Pitrya and Daiva Brāhmaṇas on the previous day of pārvaṇa-śrāddha(2.7.2-8). According to Kārīka Vyākhyā (KV, fo. 100a,1-6) the Brāhmaṇas should be avoided as those who forfit the right of being acceptable to the assembly (asadguṇatvamnāma paṅktiṣu dhuryakāritvam).

3.4 NUMBER OF THE INVITEES:

3.4.1 AGS (4.7.1-2), in the beginning of śrāddha ceremony, gives emphasis on the qualification and number of the invited Brāhmaṇas to reach in time.
According to it, the number of the Brāhmaṇas invited may be one for each of the father or two for each or three for each. The larger their number, the more excellent is the reward (of the ṣrāddha). But in no case one Brāhmaṇa should represent all (the fathers). But in sutra (4.7.3-4) it accepts a single Brāhmaṇa under exceptional situation. It states, optionally (the performer may invite only one Brāhmaṇa) except on the first (ṣrāddha). By (the exposition of) the pinda sacrifice (in ASS.1.6, corresponding rules) have been declared (also for ṣrāddha ceremony).

DCA offers various interpretations of (the word) anādyey. It may first of all mean the exclusion of a ṣrāddha where Brāhmaṇas are not served with food like those of āma-ṣrāddha and hiranya-ṣrāddha. Alternatively it may mean the exclusion of the first ṣrāddha where laying of pindas is prescribed. Then it may refer to an adverse situation like that of a famine when (adequate) food is not available. Here one is allowed to perform ṣrāddha by inviting only one Brāhmaṇa. DCA further mentions that the procedure of offering ṣrāddha to the fathers mentioned in the ASS (loc. cit.), for those fathers who are intervened by their living ancestors, the offerings are made in the fire and the pinda should not be made for those who remain beyond the great grand father (like the father of the great-grandfather). NCA however does not agree with MS (3.125) which enjoins that only one Brāhmaṇa may be invited on this occasion. NCA and HCA mention that two Vaiśvadeva Brāhmaṇas are also invited.

SK(sl,1-12) furnishes detailed information regarding the Brāhmaṇas to be invited for this ṣrāddha. It mentions, first of all, that
two of them are invited as the Vaiśvadevas and then the Pitrya Brāhmaṇas. One, three or five Brāhmaṇas are to be the father, grand-father and great-grand-father are but always the number should be odd. Younger ones are invited as Vaiśvadeva Brāhmaṇas. The Pitrya Brāhmaṇas should be older than the Vaiśvadeva Brāhmaṇas. Among the Pitrya Brāhmaṇas the youngest is invited for the father, the middleaged for the grand-father and the oldest for the great-grand-father. While inviting them the performer should remain in *yajnopaviṭa* fashion. Two Brāhmaṇas who are invited in the *pārvaṇa śrāddha* as Vaiśvadeva Brāhmaṇas are known as Pururavas and Ārdraṇa.

3.5. **QUALIFICATION OF THE INVITEES:**

3.5.1 Regarding the qualification of the invited Brāhmaṇas AGS(4.7.2) specifies, "Let him invite the Brāhmaṇas who are endowed with learning, moral character and approved conduct or with one of these (specifications) who have been invited in time, who have taken bath, washed their feet, sipped water and take their seat as the representatives of the fathers with their faces turned to the north."

NCA clarifies that the mention of the word “Brāhmaṇa” rules out the possibility of inviting other classes like Kṣatriya etc. for śrāddha purpose. The prescription of contemplating them as “fathers” admit different interpretations. Some opine that they imitate their profession. Others say that the younger ones are contemplated as “fathers”, the middleaged ones as “grand-fathers” and the oldest ones as “the great-grand-fathers”. From the prescription “they take bath” DCA
(3.22) observes that it is not always necessary to take bath on the eastern or northern side of the village which is enjoined in brahmayajña.(cf.AGS.III,2.2). However, the Brāhmaṇas should not takepart in the śrāddha without taking bath (cf. HCA, loc. cit).

NCA cites MS (3.118) which mentions that the Brāhmaṇas receiving invitation (to represent fathers) should restrain themselves. They as well as the performer should refrain from the study of the Veda prior to the performance of śrāddha (cf. VM. loc. cit). This interruption of study (anadhyāya) is considered as arising out of exegency. HCA mentions that if it is not possible to invite the Brāhmaṇas possessing all the qualities prescribed here, it should be seen that they possess at least one of them. NCA mentions that no thief or impotent or atheist person is invited (cf. VM. loc. cit).

VM further says that the Brāhmaṇas who are impotent, out caste etc should not be invited. This has been enjoined in MS(3.150). The specification “endowed with knowledge” means the practice of study for one’s own self (svādhyāya). The “moral character” implies that they should be calm and have control over their passion. NCA observes that by the prescription of “taking bath” some mean that they must have completed their samāvaratana. VM (loc. cit.) again says that the performer as well as the invited Brāhmaṇas must refrain from sex for a period of one night between the time of invitation and partaking food in the śrāddha.

Regarding the qualification of the invitees. SK mentions that the Brāhmaṇas bearing good moral conduct should be invited previous
day. Again it mentions that those who receive invitation for this srāddha and those who invite them observe brahmacharya (ie. they refrain from sex) on the day of the srāddha and on its previous day 10.(s1.12.15)

3.6. **RECEPTION OF THE INVITEES**:

DCA mentions that when the invitees reach, they are served with water. Sipping of water (ācamana) is mentioned here a part of the rite. Therefore, it should be performed twice also before taking food (loc. cit, cf. N.C.A., loc.cit, HCA, loc.cit).

NCA (loc.cit) and HCA (loc.cit) state that after they sip water, the performer should wash their feet. Then they he offers seat to each of them.

3.6. AGS (4.7.6) states that the Brāhmaṇas are given water and “double folded darbha blades and are then offered seat.

DCA also clarifies that after the Brāhmaṇas occupy their seat, they are offered water8. According to the NCA (loc. cit) the darbhas are given on the seats (of the Brāhmaṇas). HCA quotes the sutra text as “udāṁmukhān pūrvas vaiśvebhya devebhyaḥ” and cites YS (1.22.8) that the two Daiva Brāhmaṇas take their seat with their faces turned to the east.9

HCA (loc. cit.) further adds that the darbhas offered (to the Brāhmaṇas invited to represent the fathers) should have their tips to the
south and for those invited as Vaiśvadevas should have their tips to the east or north and they should not be folded. The custom is that the Brāhmaṇas are again offered a second invitation. Those who are invited as Vaiśvadeva\textsuperscript{10} and Pītra Brāhmaṇa are addressed separately and when they say that they accept the invitation, seats are offered to them. Occupying the seat they say that they have occupied it.

VM (pp. 173-174) mentions that on the next day the performer selects a clean spot which is covered and which remains inclined to the south. He scatters sesame seeds on that spot having performed the rites of the sacrifice due up to putting the fuel sticks prescribed in connection with pīṇḍapitṛyajñā. He makes the Brāhmaṇas, who have already taken bath with unguent materials, cleanse their feet. He makes them sip water twice one which is due before taking food and another which is regarded as a subsidiary rite for the śrāddha. Here also two occupy the same facing to the east. On their southern side the Brāhmaṇas representing the fathers should occupy their seat facing to the north. The Brāhmaṇas representing the deceased fathers should be the youngest ones. One may invite one Brāhmaṇa for the Vaiśvadeva and one for the fathers. Rites up to placing the fuel-sticks are performed in the prācināvīta fashion. The performer performs the rites which extend from the north to the south and articles those are used here should be odd in number. As regards the rites performed for the Vaiśvadeva Brāhmaṇas the performer should remain in yajñopavīta fashion and performs the rites extending from the left to the right. The Brāhmaṇas should be of even number. Having offered water to the Vaiśvadeva Brāhmaṇas when they have occupied their seat, the performer should offer them straight darbhas of even numbers
as their seat. Then he offers them water. He offers the *darbhas* folded twice to the Pitrya Brāhmaṇas who occupy their seat beneath which *darbhas* are spread with their tips extending to the south and then he offers them water. (cf. SK, *loc. cit*).

### 3.7 OFFERING OF ARGHYA:

#### 3.7.1

*AGS* (4.7.7-8) mentions that having given (again) water (to them) having poured water into three vessels of metals, of stones and of earthen wares, or (into three vessels) made of the same substance on which he has put *darbha* grass and having recited over (that water, the *mantra*) "For luck and help, the divine waters "(*RV* 10.9.4) he pours sesamum seeds into it with (the *mantra*), “You are the sesamum, Soma is your deity, at *gosava* sacrifice you have been created by the gods. By the ancients you have been offered. Through the funeral oblation render the fathers and these world propitious to us. *svadhā*”.

According to *DCA* some are of the view that the specification that the three vessels should be of some substance means that other substances (not mentioned in the *sūtra*) like that of conch shell can be used as the three pots. *DCA* further states that while pouring water (into the vessels) the prescribed *mantra* should be recited once as it is possible (to recite the *mantra* while pouring water into the vessels). When pouring the sesamum seeds (into the vessels) however, the *mantras* should be repeated for each vessel11. According to *NCA* (*loc. cit*) the three pots are placed in a manner that they extend to the south east direction. *VM* (pp. 174) mentions that in the place of *pratnavadbhi−ḥ* a variant reading is noticed mentioning *prajatnavadbhiḥ* (*SBE*, 29, p. 251, 1.9) mentions that
the word *prajatnavadbhiḥ prataḥ* is corrupt. According to him the Petersburg dictionary mentions the word *pratnavad* and ascribes to it in the meaning containing the word “pratna” (*loc.cit*).which serves no purpose here. He suggests that the reading should be “*pratnam adbhiḥ proktah*” meaning “you have been mixed with water in the ancient time.

V.M. Apte (in his “Non Rg. Vedic mantras rubricated in the AGS: sources and interpretation”, New Indian Antiquary, 3, ii-vii. pp.60-61) however accepts the reading *pratnavadbhiḥ*. According to him *mantras* of the RV (9.451) indicated here have the word “pratna” in the text. K. Lal (in “Grhyamantra aur unka viniyog”, GV, pp.373-74) mentions in this connection that the word *pratnavadbhiḥ* has been explained in the commentary of Pañcaviśā Brāhmaṇa (10.8.4) where the meaning is also the same i.e. refering to the *mantras* of the RV which contain the word “*pratna*”. It further mentions that the word “*pitr*” (in the *mantra* mentioned for pouring out the sesamum seeds) should not be modified (while putting them) for the grand-father and great-grand-father. Garlands and fragrances are also put on the vessels. HCA (*loc.cit*) states that in the pot of hard substances like silver etc, *arghya* water is poured for the father, in the pot of stone for the grand-father and in the earthen pot for the great-grandfather. From the *sūtra* it appears that there is no prescription for any fourth pot but as per the custom, the *arghya* water is put in a fourth pot for the Vaiśvadevas. V.M. does not mention that *arghya* water is offered to the Vaiśvadeva Brāhmaṇas. They are only given *gandha, mālya* etc. before the same (*gandha, mālya*) are offered to the Pitrya Brāhmaṇas. The performer offers *gandha, mālya* etc. to the Vaiśvadeva Brāhmaṇas in *yajñopavīta*, fashion and the Pitrya Brāhmaṇa in *prācīnāvīta* fashion.
3.7.2 AGS (7.9.11) states (different rites are performed) from right to left with the part of the other (i.e. left) hand between the thumb (and the forefinger) as he wears the sacrificial cord over his left shoulder or with the right hand which he seizes with the left (he offers the arghya water to the fathers with the words) “Fathers, this is your arghya, grand-father this is your arghya, great-grand-father, this is your arghya” - having first offered (ordinary) water (to them).

According to DCA as the performer remains upavitī (and he is expected to be prācināvīti, as the rites are performed for the Pitṛs) here, offering of arghya with the other (i.e. the left hand) is prescribed (loc. cit). NCA states that in abhyuda-yika-śrāddha, the rule that all actions should begin from left and extend to the right is reversed. Therefore, the sūtra (prescribing the performance of rites to begin from the left) should be split into two. First of all, it means that rites are to be performed extending to the left. Then it is enjoined that the performer should be in prācināvīta fashion. If actions are performed on the hand of the same side of one's body on which (side) the sacred cord rests on the shoulder, it is deemed that the performer is prācināvītī and if the sacred cord rests on the other side, he is upavitī (or yajñāpavītī). The definition accepted so far in the connection mentions, on the other hand, that if a sacred cord or a piece of cloth is put on by the performer over his left shoulder suspending under right arm, it is deemed that he is upavitī. If it is over his right shoulder and suspends below his left arm, he is prācināvītī. The definition in NCA has been erroneously mentioned by some modern scholars as an alternative to the one generally accepted as mentioned above.12 Mohanty has noted that NCA is silent on the nivīta
fashion which is due at the time of attending the call of nature. Further, when a performer wears his sacred cord over his right shoulder and performs the rites with his left hand, according to the definition in NCA, he is to be declared as upavītīn. In the whole range of ritual literature no such practice is noticed. Hence, the view of Nārāyaṇa cannot be accepted as an alternative definition for the above fashion. NCA further mentions that the performance of rites (only) with the left hand is in opposition to the accepted practice. Therefore, the option is mentioned here that while offering arghya he should touch the Pitṛīrtha of his right hand with his left hand (pp.-128-129). HCA mentions that the portion of hand between the thumb and the forefinger is regarded as the Pitṛīrtha.

At the outset, the performer should offer seat first to those Brahmans who represent the great-grandfather, then those who represent the grand-father and finally those representing the father. The pots specified for the arghya water are enumerated as three and no mantra has been mentioned for offering arghya to the Vaiśvadeva Brāhmaṇas. Hence, no arghya is offered to them. For those who receive arghya, it is offered to them (in an order) from the left to the right (pp.201-202).

3.7.3 AGS (4.7.121) prescribes that before pouring out arghya (water) to them (i.e., three groups of Brāhmaṇas representing the father, grand-father and the great-grandfather) he each time utters “svadhā. the arghya water”

DCA mentions that the performer should offer first, ordinary
water and then *arghya* water. He should recite the *mantras "pitaridam te arghya"* etc for each Brāhmaṇa. The *mantra "svadhā arghyah"* is recited once for each of the (three) groups and not for each individual Brāhmaṇa. NCA mentions that the performer is at his liberty to follow either the pattern of *padārthānusamaya* (offering one article to all the members first and then give the next) or the *kāndānusamaya* (offering all the articles to one and then give all to the next member); vide NCA, p. 56 (1.24.7). He is also at liberty to follow either of those two patterns while offering incense etc. (*loc. cit.*).

3.7.4 AGS (4.7.13) prescribes that over the *arghya* water which has been poured out, he should recite the *mantra "The celestial water which has been produced on the earth, the aerial water and the water which is terrestrial, the gold couloured ones, apt for sacrifice, may these waters bring as luck and be kind to us. Pouring together what has been left (in the three *arghya* vessels), he moistens his face with that water if he cherishes the desire that a son may be born to him.*

DCA mentions that according to some after pouring *arghya* for each Brāhmaṇa this *mantra* should be repeated (cf. NCA, cf. HCA) while others maintain that this *mantra* is recited once at the end after offering *arghya* to all the Brāhmaṇas (cf. HCA). The residual water is collected in the first pot (cf. NCA, cf. HCA). It also mentions that such a person should moisten his face with the prescribed water for the purpose of getting a son who is capable for such purpose (cf. V.M.p. 175).)

SK (31.15-20) mentions that for offering of *arghya* to the
Brāhmaṇas representing the father, grand-father and great-grandfather, pots of iron, stone and clay should be used respectively. One can alternatively use any of the three types of pots for all three of them. Bringing the three pots and placing them before these Brāhmaṇas, he puts kūbas in them and pours water in them reciting “May the divine waters be propitious to our worship etc.” Putting grains of sesamum into these pots with the mantra “You are sesamum etc.” he raises the first pot reciting “svadā adoration” etc. and takes it towards his face and offers water mixed with sesamum to the Brāhmaṇas representing the father from the Pitṛīrtha of his right hand touched by his left hand. Reciting the mantra “Father this is your arghya” etc. he offers arghya water to the Brāhmaṇa. When the water flows down from his hand, he recites, “The celestial water” etc. Similarly, the arghya water is offered to Brahmanas representing the grand-father and great-grand-father.

3.7.5 AGS (4.7.14) cites Śaunaka and says, he should not take up the first vessels into which arghya water for the fathers has been poured. “Hidden, the fathers dwell therein”, thus Śaunaka has said here that the fathers attend the ceremony hiding themselves in the first pot into which the arghya (water offered to the Brāhmaṇas who get invitation and attend the ceremony as the representatives of the deceased father, grand-father and great-grand-father) is poured out. This is the reason why this pot should not be displaced until the end of the ceremony. DCA remarks that this verse (of Śaunaka) is a yajñagātha.

3.7.6 In some manuscripts of AGS another sloka, perhaps an interpolation, is noticed after the above sloka which mentions that if the
pot is kept open or displaced, the fathers get angry and depart. Consequently the \textit{strāddha} becomes \textit{āsura}. The food served in it becomes unfit to be taken.\textsuperscript{23}

Early commentators on AGS like Devaśvāmī\textsuperscript{24} and Narāyaṇa\textsuperscript{25} offer their comments only on the first \textit{sloka}. They do not comment on the second \textit{sloka} either for the reason that the text they commented on, did not contain it or that they rejected the \textit{sloka} for the reason of being spurious. Later commentators including Haradatta\textsuperscript{26} and Ānandarāyamakhin\textsuperscript{27} on the otherhand comment on both these \textit{slokas}.

\textit{SK} contains both these \textit{slokas}.\textsuperscript{28} Portions of \textit{SK} containing this \textit{sloka} are cited by several authors including Nṛśimha\textsuperscript{29} (1360-1435 A.D). Hence it appears that the second \textit{sloka} was incorporated into AGS from SK at a latter period but not latter than Haradatta because he considers it as genuine.

\textbf{3.8 OFFERINGS IN THE SACRIFICAL FIRE :}

AGS (4.8.1-4) maintains that at this moment the gifts of perfumes, garlands, incense, lights and clothes are offered to the Brahmanas. Having taken some food (of the \textit{sthālīpāka}) and having smeared it with ghee, he seeks their (the Brahmaṇas) permission with the words “I shall offer it in the fire,” or “I shall offer in the sacrificial fire or “I shall offer it in the fire.” The permission (is given by the Brahmaṇas in the words), “May it be offered or “May it be sacrificed” or “Offer it.” Then he offers the portions in the fire.
DCA clarifies that the procedure of offering oblation mentioned in the ASS (2.6.12-13) is to be followed here.\textsuperscript{30} ASS (loc.cit) mentions that uttering the \textit{mantras} “\textit{somāya pitrmate svadhā namah} “ and \textit{agnaye kāvyavā hanāya svadhā namah}” two oblations are offered in the fire. While offering these two oblations the performer wears his scared cord in \textit{prācināvīta} fashion. He recites the \textit{mantras} as “\textit{agnaye kāyavāhanāya svadhā and somāya pitrmate svāhā}” (in this order and not in the order mentioned above.) DCA mentions that this option is also allowed in \textit{pārvaṇa śrāddha}\textsuperscript{31}. It further mentions that the oblations are offered from the food prepared for feeding the Brāhmaṇas (loc.-cit.). NCA observes that in case of an Anāhitāgni, \textit{piṇḍapitrjajña} and \textit{pārvaṇa (srūddha)} are performed being mutually related. After performing rites up to the placing of the fuel sticks, which constitute a part of \textit{piṇḍapitrjajña}, the performer performs the rites beginning with the washing of the feet (of the invited Brāhmaṇas) till offering them cloths etc.(4.7.2-8.1) prescribed in connection with \textit{pārvaṇa-śrāddha}. Then he takes out a portion from the cooked mess of food prepared for \textit{piṇḍapitrjajña} and smearing it with ghee asks for the permission of the Brāhmaṇas to offer it in the fire. This portion should be cut off by \textit{mekṣaṇa}. Portions of it are offered as oblations as per the procedure of offering cut off portions (ASS1.10.19,1.7.10-12). After offering them, the \textit{mekṣaṇa} is thrown in the fire. The performer before offering perfumes etc(to the Brāhmaṇas) wears the scared cord in \textit{prācināvīta} fashion. The five articles (AGS,4.8.1) are given at this time. Other articles like cow, gold etc are given after the \textit{śrūddha} (ie. after scattering the food ,(AGS,4.8.14) and before the Brāhmaṇas utter \textit{svadhā} (AGS,4.8.15). NCA and HCA mention
that for permission (to offer oblation in the fire), the performer should ask in either of three forms given (in the sūtra) and the Brāhmaṇas should give their reply in their corresponding form. NCA mentions that the permission is sought here from the Brāhmaṇas who represent the fathers (and not the Vaiśvadeva Brāhmaṇas).

3.9 OFFERING OF OBLATION IN THE HANDS OF THE BRĀHMAṆAS:

3.9.1 AGS (4.8.5-6) mentions: Or on their permission (the two) oblation are offered (not over the fire but) in the hands (of each Brāhmaṇa invited to represent the fathers). The mouth of the gods verily is the fire, the mouth of the fathers is the hand.

According to DCA this provision is prescribed for those who have established the solemn fires (i.e. Ahitagni pp.253-254). According to NCA, the performer does not seek permission if he has to offer the oblations in the hands of the Brāhmaṇas. In the absence of pīṇādapiṭṝyaṅgīṇa, as there is no sacrifice, the oblation are offered on the right hands of the Brāhmaṇas. One who has not established the solemn fire (Anāḥitāgni) has to offer the oblation in the fire which is established for pārvana śrāddha. While offering the two oblations on the hands of the Brāhmaṇas one may recite the first mantra (somāya pitrmatē svadhā namah) each time while offering it in the right hand of each Brāhmaṇa. Then the recites the next mantra (agnaye kavyavāhanāya svadhā namah) and offers the second oblation in their right hand in the same manner (p.131). The Sūtra text commented in HCA mentions the word “anabhyanujñāvam
When no permission is asked for (for the expression abhyanujñāyam with permission obtained.) It therefore mentions that when no sacrifice is performed the performer has no scope to ask for the permission to offer the oblations over the fire. According to it for and Anāhitagni, the oblations are offered in the daksīṇa fire and the piṇḍas are placed in the piṇḍa pitryajyam.

As in this ceremony both these rites are performed, the only rite which remains to be performed in pārvāṇa śrāddha is to feed the Brahmāṇas which is performed by offering the oblation in their hand. Some, however, mention that his prescription relates those who do not maintain the sacred domestic fire like the widowers etc (p.204-205). The ACA mentions that the citation from the Brāhmaṇa text indicates that this provision is not an inferior substitute (to the practice of offering oblation over the fire.)

3.9.2 AGS (4.8.7) maintains if in the hands, he assigns them other food after they have sipped water. DCA holds the view that they take the oblation (i.e. the food offered in their hands) before they take the food which is cooked for them. NCA mentions a practice which prevails in the north that the food offered as oblations on the hands (of the Brahmāṇas) remains in a pot and they (Brahmaṇas) do not take it before they mix it with the food which is specially prepared to feed the Brahmāṇas on this occasion. If they do not take this food some raise here the justification of sipping water which is due after taking food for cleansing. NCA views that always sipping is not performed for cleansing. It further mentions that some dip their thumb in the food and
in this case one should decide whether acamana should be performed or not. It also cites the view of a Bhāsyakāra that this food offered in the hands is eaten by the Brāhmaṇas as soon as it is offered to them. Possibly here NCA refers to the view mentioned in DCA as stated.\textsuperscript{36}

According to the HCA, after the Brāhmaṇas have take the food which is offered in their hands-they take the other food (cooked specially to feed them) which is served to them on banana leaves etc.\textsuperscript{37}

VM. mentions that having thrown the meksana into the sacrificial fire after offering cooked food the performer should serve food first to the Vaiśvadeva and then to the Pitrya Brāhmaṇas.\textsuperscript{38}

3.9.3 AGS (4.8.8 - 4.8.10) enjoins that the food remaining as remnant of the offerings is added with the food which remains after taking out the portion. It is said “what is given away and offered, that brings prosperity” When he observes that they are satiated he should recite (the mantras) containing the word “madhu” and (the mantra), “they have eaten, they have enjoyed themselves.” (RV 1.82.2)

According to DCA, the Brāhmaṇas are served with different types of food. The remanant of the oblation offered in the sacrifice is also added. One should offer sufficiently to the Brāhmaṇas (loc.cit). NCA mentions that the remanants of the food either of the sacrifice or of the oblations offered in the hands (of the Brāhmaṇas) is mixed with the food prepared specifically to feed them.

AP (k. 22) mentions that one should not differentiate between
the food that is offered in the hands of the Brahmanas as well as the food which is specially cooked for them. One should mix them and take together. If the food which is given in their hand is eaten by the Brahmanas before, they are served with the dishes specially prepared for them. It is believed that the fathers get satiated with the former food and do not accept the dish which is partaken by the Brahmanas subsequently. This view of AP seems to be indicated in the commentaries which recommended the mixing of the two types of food that the Brahmanas take in the śrāddha. The Brahmanas partake the mixed food. Food is served to them in abundance so that a portion of them should remain surplus after the Brahmānas have taken up to their full satisfaction. It cites the MS (3.232) which states that the performer recites his own text of study (svādhyāya), the Dharmasāstras, the Ākhyātas, the Nitiśāstras, the Itihāsas the Purāṇas and the Khilas. After they eat up to their full satisfaction, the performer collects food for laying the pīndas.

3.10 LAYING PINĐAS:

V.M. (p.176) mentions that portions from the food partaken by the Brahmanas are added with the remanants of the food from which sacrifice is offered. Mixing these two types of food the pīndas are prepared.

DCA follows the view of an Ācārya possibly of Āśvalāyana who enumerates the eight types of śrāddhas viz. the anvāstakyaṃ, pūrvedyuh, māṣi, pārvana, kānya ṛbhuydayika, aṣṭamī and ekoddista. Out of these eight types, in the first four (viz. anvāstakyaṃ, pūrvedyuh, māṣi and
parvana), the oblation is offered over the fire. It is taken from the sthalipāka and in these śrāddhas, sacrifice is preformed according to the procedure of pindapitryaj ṛa. After the Brāhmaṇas finish their food the pindas ar placed. (In the rest four viz, kāmya, ābhyudayika, āṣṭami and ekoddiṣṭa no procedure of pindapitryaj ṛa is followed). In the pārvaṇa- śrāddha for laying the pindas, the pindas are placed in the lines drawn before the Brāhmaṇas finish their food. The line is sprinkled thrice with water and darbha grass cut off with one strokes is spread on that line. The pindas are laid and the wife may partake the middle pīṇḍa (loc. cit.). HCA mentions that the performer according to some should remain in a pleasing mood while offering food to the Brāhmaṇas, which is indicated here by the word srṣṭam (loc. cit).

3.10.1 AGS (4.8.11-15) continues, having asked the Brāhmaṇas the question whether they have relished the food, whatever he has used together, with the sthalipāka, in order to make lumps there up, he should offer the rest (to the Brāhmaṇas). After they have accepted the rest of the food) or left it (to him) and have finished eating let him, before they sip water, lay down the lumps for the fathers. After they sip water (he lays down the lumps) according to some (teachers). Having strewn the food on the ground and suspended the sacrificial cord over this left shoulder let him bid adieu (praying them), “say om svadhā”, or “so be it, svadhā.”

DCA mentions that after asking them “relished”, the performer takes out the food and mixes it with the sthalipāka for offering as lumps. ACA mentions that the Brāhmaṇas take boiled rice (ōdana) and cake of flour (apūpa). These are mixed with the sthalipāka and substances
for moistening in order to offer pīṇḍas.42

DCA (*loc. cit.*) also mentions that after they have accepted or left the food, he makes use of it for his family. It is imperative for an Āhitāgni and optional for an Anāhitāgni to offer the *pīṇḍas* in an ābhhyudayika-śrāddha. In ekoddiṣṭa-śrāddha only one *pīṇḍa* is offered and it is offered from the food served. In amāvāsyā-śrāddha, however, the *pīṇḍas* are prepared by mixing *sthālipāka* with the food served to the Brāhmaṇas, *nava-śrāddha* is performed without recitation of *mantra* (p.255). NCA mentions that when the food is separated for offering the *pīṇḍas*, the performer should also separate the food for scattering. The time for scattering continues till remnants of the food eaten by the Brāhmaṇas remain in their place. It cites MS(3.261) that some offer *pīṇḍas* before serving the Brāhmaṇas and rejects this practice. It however accepts the other practices mentioned in MS. The relatives are to be treated properly and the guests with respect. The performer should take food in their company (MS. 3:264). He should mix all the preparations together and pour water on it for scattering (the food) in the presence of the Brāhmaṇas just as they finish their food (*ibid* 3.244). NCA further mentions that after scattering the food, he opens the first pot and then gives away *dakṣiṇā* to the Brāhmaṇas. To the specific request of the performer, the Brāhmaṇas reply in the specific manner. If he requests say “*Om svadha*” they (the Brahmanas) say “*Om svadhā*.” If the performer says let there be *svadhā* for me, they say let there be *svadhā*. Then it mentions that looking at the south, he should offer his prayer to the Brāhmaṇas who represent the fathers (reciting the *mantra*) “May donors grow in their number in our family. The (study of) *Veda* and our progeny...
also (grow). Let our faith never part with us. Let there be abundance (of wealth) in us to offer them as gifts “ cf MS 3.259). NCA cites MS (3.265) which prescribes that the remnants of food taken by the Brāhmaṇas should remain on the surface till their departure. Then grhabali is offered while connecting Kulluka, the commentator maintains here that Vaiśvadeva bali, homa, nitya-śrāddha and the feeding of the guests are implied here by this rite (of grhabali). NCA mentions details on the eight forms of śrāddha, out of which three (viz, anvaṣṭakaṇya, pūrvedyuḥ and māsi-śrāddhas) have been discussed in the second adhyāya of AGS (2.4.5).

An Āhitāgni should perform pārvana-śrāddha after performing pinda pītrajyajña. Oblations are offered on the hands of the Brāhmaṇas and the pindas are placed just as they finish their food. In kāmya-śrāddha also the oblations are offered on the hands of the Brāhmaṇas and the pindas are placed just as the Brāhmaṇas finish their food. If māsi-śrāddha is performed, only pindapītrajyajña should be performed on the newmoonday as pārvana-śrāddha and māsi-śrāddha bear the same purpose. If kāmya-śrāddha is performed, there is no need to perform either māsi-śrāddha or pārvana. Kāmya-śrāddha is performed on the specified titthi and it can not be be repeated. In ābyudayika-śrāddha an even number of Brāhmaṇas are invited. The darbhas are severed from their roots. The performer performs the rites facing to the east in yajnopavīta fashion. Actions are performed from left to right. The yava grains are used in the place of the sesamum grains. Two straight darbhas are placed on the seat of each Brāhmaṇa. While putting the yavas into water the mantra (tilo’si etc. 4.7.10) is modified as “You are yava, Soma is your deity. At the soma sacrifice you have been created by the gods. you have been offered by persons who are ancient ones O fathers ! with
nāndimukha (pleasing countenance) make this world pleasing towards us, svāhā.” He recites over the arghya water (the mantra) “Let the nāndimukha fathers rejoice.” While offering the arghya water he says, “The nāndimukha fathers! this is the arghya for you”. Offerings are made on the hands of the Brāhmaṇas with the mantras “agnaye kavyavāhanāya svāhā somāya pīṭmate svāhā.” In place of the three Madhumati “upasmai gāyatā” (RV. 9.11.1) and the (mantra) “aksannamimadanta” (RV.1,82.2) are recited as the six Madhumati mantras (in this rite). After they (i.e. the Brāhmaṇas) sip water, the performer smears the place with cow-dung and spreads the darbhas with their tips towards the east. He then places two pindas for each ancestor in due order (i.e. first to the father then to the grand-father and lastly to the great-grand-father) while offering pindas for each ancestor the mantras are repeated. According to others pindas are offered with the mantra “nāndimukhebhyaḥpitṛbhyaḥ svāhā”. According to some, pindas are dedicated to the respective fathers. In place of the words say “om! svādha” the performer mentions “upasampannam.” Astamī-sraddha is performed like kamya-sraddha. In ekoddista-śrāddha (only) one Brāhmaṇa is invited. One pot of arghya is offered. The words “svadhā pitṛ” and “namah” are omitted. The mantra “tilōṣi” (4.7.10) etc. is either omitted or modified. After offering arghya (water), the pot is kept upside down. From the food (prepared for the Brāhmaṇa) a portion is taken out and smearing it with ghee it is given (on their hands) mentioning the name of the deceased declined in the fourth case-ending followed by the word “svadhā”. There should be no recitation of mantras when the Brāhmaṇa takes his food. After the Brāhmaṇa takes his food the pinda is carried. While carrying forth the pinda he modifies
the mantra including the gotra name of the deceased (cf. AGS 2.6.15): “etat te sa tv a mantranu.” After placing the pinda he recites over it (the mantra) “atra pitaro madayadvam” etc. (cf. ibid 2.71). The wife does not partake this pinda while sending away the Brahmans, he says “be satisfied”. The sraddha performed within ten days of death is known as nava-sraddha. In this sraddha, no mantra is recited. In these sraddhas, no oblation is offered in sacrificial fire and the food is offered on the hands of the Brahmans. In this connection NCA mentions that the Bhāsyakāra does not recommend laying of pinḍas as it is enjoined that pinḍas are to be prepared by mixing the remnants of sthālipāka with the food. Portions of it is eaten by the Brahmans. NCA states that according to some, if no oblation is offered over the fire, pinda is offered after the Brahmans take their food (pp.134-135). After laying the pinḍas, HCA mentions that the performer recites, “Let those who have been burnt by fire as well as those who have not, who else have been born in my family, may get satisfied and reach their highest goal by this food offered on the ground” (cp. BGS, 2.10.42) Then he scatters the food on the ground. As here it is mentioned that the sacred cord is in upavītā fashion, prior to this rite the performer remains in prācināvītā fashion. After given daksinā he along with his relative should go round the Brahmans. It further mentions that according to some, in ekoddisṭa -sraddha, the sacrifice is made in the warm ashes placed on the southern side of the fire with the mantra “This is for such preta, this is for Yama also, adoration”. The name of the deceased person mentioned in the fourth case ending (cf. BGS. 3.12.7). In sapindikarana, the rites for the deceased are performed according to the procedure of ekoddisṭa -sraddha. For his father, grand-father and great-grand-father, the procedure of pārvaṇa -sraddha
is adopted. After offering arghya water to the Brāhmaṇas who represent the fathers of the deceased, water in the pot meant for the deceased is poured out into other three pots of the fathers reciting the two mantras (beginning with) “ye samānā” (VS 9.45.46) According to others, from the pot of the great-grandfather the water is poured into the three pots (the two meant for the father and grand-father of the deceased and one for the deceased). Similarly the pinda of the deceased is divided into three portions and is mixed with the three pindas of the three fathers with the mantras (VS. 9.45.-46) Some, on the other hand, divide the pinda meant for the great-grandfather into three parts and mix each one of these with one of the three belonging to the deceased, his father and his grand-father (p.206-207)

3.11 BIDING ADIEU TO THE BRĀHMAṆAS:

VM says that the residual (in the plates of the Brāhmaṇas after they have taken upto their full satisfaction) should not be removed till the end of the day. The performer first bids adieu to the Pitrya Brāhmaṇas and then the Vaiśvadeva Brāhmaṇas. The performer along with his wife and his family members should bow down in respect to the Pitrya Brāhmaṇas. With joined hand while going around them thrice in pradaksīṇa together with his wife and the family members, he should keep the younger ones ahead of their elders. The Brāhmaṇas should scatter whole rice grains etc. and shower blessing of different kinds on them when they bow down to them in reverence. They should remain favourable to their hosts. The performer in order to bid adieu to the Pitrya Brāhmaṇas should say “om svadhā gacchataḥ” and alternative be told “susvadhā
gacchatah”. The Pitrya Brāhmaṇas on their part should say “om svadhā or “susvadhā” and depart from his residence without looking back.43 While bidding adieu to the Vaiśvadeva Brāhmaṇas, the performer says “viśvedevāḥ priyantām”. The Brāhmaṇas representing the Vaiśvadevas should say “priyantām viśvedevāḥ”.44

SK maintains that at the time of bidding adieu circumambulation is performed in respect of Pitrya Brāhmaṇas only. In doing so, the younger ones in the family go ahead of their elders. Among the Brāhmaṇas, Pitrya Brāhmaṇas leave the house of the performer earlier than the Vaiśvadeva Brāhmaṇas and while going back they should not look at the house of the performer. Then he bids adieu to the Vaiśvadeva Brāhmaṇas saying “O Vaiśvadeva, be pleased”. Then they say “priyantām viśvedevāḥ” and go out. Lastly the punyāhavācana is performed by other Brāhmaṇas and the performer takes food with his relatives.45

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NOTES:

1. athainam pitaraḥ prācīnāvītinah savyam jāṅvācyopāśidantānavravit- “māsi-māsi vosanam svadhāvah
manojavovah candramā vojyotih iti /

2. esā daksinātatauvā annasya upacāraḥ... esāvau dik pitṛṇām/

3. RMB, loc.cit.


5. cf. ACA (fo. 297b) : “kāmamanādaye annādye annābhāve”/


8. loc. cit. cf. NCA, p 128, HCA cf. loc. cit.

9. NCA, loc. cit., HCA, loc. cit/

10. The Vaiśvadevas are as Kratu and Daksa in a śrāddha performed in the ists, in nāndīmukha- śrāddha they are Vasu and Satya, in kāmya- śrāddha they are Dhuri and Locana, in naimittikaśrāddha they are Kāla and Kāma and in pārvaṇa -śrāddha they are Pururavas and Ādraka (Smṛti Candrika, śrāddha, p.4443 of Devanābhaṭṭa (1200-1225AD), ed. J.R. Gharpure, Bombay, see also KANE, HDS.4,p 459.


15. loc. cit. see also NCA, p. 130, HCA, p. 203. V.M. p. 175: putrakāmaḥ samarthaścet mukham anakti”

16. RV 10.9.4: saṁ no dev: īrabhiṣṭaya.............

17. AGS, ed. A.F. STENZLER, 1864, Leipzig; 4.7.8: tīloṣi.............

18. AGS 4.7.12: svadhārghyāḥ/

19. AGS 4.7.10: pitaridam te arghyam/

20. Taittirīya Brāhmaṇa (TB), 2.7.15.4: yā divyā āpāḥ..............

21. SK, sl. 36-37, p. 325: prathamam pātram pītraṁ marghyapātītām āvṛtāstatra tiṣṭhan:ti pitarāḥ saunakobravīt/

22. DCA. pp. 252-253.

23. NCA, p. 135: uddhāreṇyādi cetpātram vivṛtamvā yadā bhavet tadda suraṁ bhavecchṛddham krddhaiḥ pitṛgaṇa āgataiḥ iti/

   In n .214 the editor mentions “kamsasthitākārikāṁ kecit pathanti”./

   HCA p. 203: “yadā vā tuddhrīam pātram vivṛtam vā yadā bhavet, abhōjyam tadbhavecchṛddham kruddhaiḥ pitṛgaṇairgataiḥ”./

   “uddharaṇe vivaraṇe, ca pitarāḥ krddhā gaccheyuh tatasca rtaigar taistate cchṛddham abhōjyam bhavet, te pātra na bhūṇjiran”/

24. loc. cit.

25. loc. cit.
loc. cit.

NCA loc. cit., HCA loc. cit., ACA (fo. 299a): “yadatu codhrtam 
pātramvivrtam tu yadā bhavet, abhajyam tat bhavecchrāddham 
kruddhaimpitṛganairgataih”

ACA (fo. 299b): “yadatu tatpātramuddhṛtam vivṛtam vā 
bhavet/ tatechrāddham, kruddhairgataih pitṛgaṁrābhojyaṁ 
bojanayogyam bhavedityarthah”

28. sk. sl. 36-38, p.325: yajñagāthādvayāṁ proktamācāryeṇāpi 
tadhvathā/ noddharet prathamam pātram 
pitṛnāmarghyapātitam/ āvṛtastatra tīsthanti pitaraḥ saunako 
bravīt /uddhṛtamvidyāti cetpātram vivṛtam ca yadā bhavet / 
abhojyaṁ tadbhavecchrāddham kruddhain pūtṛgaṁrābhojyaṁ / 

Prayoga Pārijāta,(PP), pt. NSP, Bombay, 1916, pp. 21, 30, 32, 33, 38 passim. This Nṛśimha of Kaundina gotra was son of 
Rāmacandrācārya. see KANE, HDS I(2) p. 1192.

30. p. 253, cf. NCA, p130-131, HCA, p.204, cf. ACA (fo.300a) : 
“atha abhyanujñanantaram purasta ādanvastakye yathoktam 
pindapitṛyajñakalpena huveti” (cf. AGS 2.5.3-4) // tathā 
huvetyarthah/”

31. loc. cit., cf. NCA, loc. cit.

32. cf. ACA. (fo.300a): “pratyabhyanujñatā anujñāpanam prati 
pratyabhyanujñā // sāca yathā samkhyan kriyatāṁ kurusva 
kurvityevam rūpa brāhmaṇaiḥ kārya ityarthah//

33. NCA, loc. cit., HCA. loc. cit.

34. 193 (fo. 300b): “hi yasmāt kāraṇāt agnimukha devāḥ 
pāṇimukhā pitaraḥ tasmād devebhyoḥ agnau homavat / 
pitṛbhyāḥ pāṇiḥomaih kārya ityarthah// evam ca pitṛbhyāḥ
homasya brāhmaṇe avagyamāt /sopi mukhyāḥ kalpāḥ//

35. p. 254, cf. ACA (fo. 300b) : “pāṇihome tada ācāntesu bhaksītesu pāṇisuhutesu havissu anyatgrhasiddhamannamanudīśatī//”

36. NCA, p. 132
37. HCA, p. 205.
38. VM. pp. 176, SK (Sl. 21-44)
39. annam pāṇita le dattam pūrvamasnātya vrddhayaḥ pitararṣena tryantī śesam tu na labhanti te/ yacca pāṇitale dattam yaccannamupakālpitam ekibhavena bhoktavyam prthagbhāvo na vidyate/

40. GP 2.13, p. 170 : “athaśrāddhāni / tāṇyaśtau// pūrvedyuh pārvaṇamaṇaṣṭamyanvaṣṭa[kya]m ānāsi ānāsi kāmyaṁābhyaḥ yikame koddiṣṭam pārvaṇamce[ti]//”

41. cf. NCA, p. 134, HCA, p. 206
42. ACA (fo. 301b) : “sampannamiti brāhmaṇanprṣṭvāya[yada]danam odanāpūpādi brāhmaṇairupabhuktaṁ tat sthālipākena udanādina sahapindārthaṁ //yāvat pindiṇḍānaparyāptam tāvadudṛtya pātrāntare prthak krtvā śesamavaṣiṣṭam grheavidyamānannamati brāhmaṇebhyah ayam śesa iti naivedayedityarthāḥ//”

43. SK sl.351-355, pp. 327-328: brāhmaṇañātha pitṛarśhanāritya trih pradakṣinām /sastrikāh svajanaṁ sārdham pranamecca kṛtānjalaiḥ / kānisthāḥ prathāmā jyesthā scaramāḥ syuḥ pradakśine/ tesa[kṣat]ānviniksipyā pranatesu dvijāscate/ āsiso vividhā brūyuḥ kuryuscānugraham tataḥ /pitṛarṣhanom svadhyuktvā gacchateti vaded dvijān / tēpyom
svadhetyudyaiva gaccheyuranavekṣakāh/ athavā
susvadhetyuktva-gacchati vā tanvadet/tathoktvā tēpi
gaccheyurā-layamanavekṣakāh //

44. see VM. pp. 176-177, SK. p.327, sl. 50 : nodvāsayecca

45. SK. sl. 55-58, p.328.

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