1. FUNERAL RITES

1.1 PRE - CREMATION RITES:

Pre-cremation rites have been specified in the Vedic age and is also followed in the Hindu tradition\(^1\). Shortly after the death of a person, these rites are followed leading to the cremation of the corpse. AGS bears a thorough account of such rites in a very systematised manner. Subsequent texts of this school perpetuate the tradition.

1.2 THE PERFORMER IN A FUNERAL:

Texts sometimes discuss who should be the performer of a funeral rite (antyakarmādhikārin). Generally, it is held that the eldest legitimate son should have the preference to all other substitutions in this regard. The rules more or less remain here the same as the performer of a śrāddha\(^2\).

LAS(XX.1) mentions that the funeral rites of the parents should be performed in its due procedure by the legitimate son. In his absence a sapinḍa or a person of another gotra can be the performer\(^3\). Again it mentions that the eldest son being assisted by his younger brothers should perform the rites beginning with burning of the corpse upto the rites of sapindikaraṇa. If he is not present these rites may be performed by his younger brother\(^4\).

The legitimate (son) lights fire. The performer of the first day should perform the rest of the rites upto the offering of pindas (in...
sapindikarana) and no one else who has not lighted the fire should perform these rites.

Even another person whether belonging to the gotra of the deceased or not, may be a male or a female who has offered (pretapinda) on the first day, should continue the same upto the tenth day. This substitution is stated for a person who does not possess a son. The funeral rites of a person having a son must be performed by his son if he is present. If the person who is the performer for a deceased without any son belongs to another gotra, he must observe the rules of impurity applicable for the sapindas.

LAS(XX.9-12) further maintains that if due to (temporary) absence of the eldest son, some other person performs the funeral rites and lights up the pyre but the eldest son reaches before the collection of bones, the eldest son collects the garment of the deceased, should repeat the performance of the funeral rites, recite the mantras due in the funeral (over the garment considering it as if the body of the deceased) even though they have already been recited (over the dead body) by the other person and he, the eldest son, should offer handfuls of sesamum seeds for the deceased.

If the eldest son returns after the collection of bones, the person who has already performed the funeral rite and has lighted the pyre should continue to perform all the rites upto those due on the tenth day. Those who belong to the school of RV and YV if remain absent when the funeral rites of their parents are performed by some other person,
they should perform the five navāśṛāddhas due on the odd days after the death.

1.3. PERFORMANCE OF THE FUNERAL AT A DISTANCE:

If the eldest son hears the news of the death of his parents at a distant place (from where he can’t come back), he should perform all the funeral rites and offer the sixteen śrāddhas and perform sapinḍikaraṇa omitting the rite of collection of bones. For this purpose, no effigy is necessary. By tying the darbhas only handful of sesamum seeds are to be offered for the deceased. If one has to perform the rites due up to the tenth day, they should be performed in one single day and having performed then (the son stationed at a distant place) should offer the sixteen śrāddhas and also perform sapinḍikaraṇa on the subsequent day.

1.4. SUCCESSIVE SUBSTITUTES OF THE PERFORMER:

Las (XX.19-20) discusses about the substitutes of a performer in immediate succession. It mentions son, grand son, great grand son, wife, brother, brother’s son, the adopted son are qualified to perform the funeral rites in the absence of the former and in the absence of all them, a person born in the same gotra becomes qualified to perform the rites. Before performing these rites he should shave his hair, take bath, clad in white garment and cleanse himself. Then he should collect the portion of the cloth (belonging to the deceased) and complete the funeral rites. While performing the funeral rites, the name and gotra of the deceased must be spoken out and the prescribed mantras of the school of RV must be recited.
be recited. GP(3.2) also states that while offering oblation he utters the name of the deceased.

1.5 THE CEMETERY:

1.5.1 AGS (4.1.6-14) lays down that for funeral, one should have a piece of ground dug up to the south-east or to the south-west at a place which is inclined towards the south or the south-east. According to some (teachers) it should be inclined towards the south-west. (The piece of ground dug up should be) of the length of a man with up-raised arms, of the breadth of one vyāma (fathom) of the depth of one vitasti (span). The cemetery should be free from all sides. It should be fertile in herbs. But plants with thorns and with milky juice etc. (as stated in AGS 2.7.5) are to be uprooted. The place from which (spot) water flows off to all sides possesses the characteristics required for the cemetery (śmaśāna) where the body is to be burnt.

If the sacrificer of solemn rites dies during the course of sacrifice, he is carried in tīrtha to the place of avavṛtha, i.e., the place where the final purificatory bath takes place at the end of a sacrifice. (see C. Sen, Ritual Dictionary p.43.a). Then the dead body is decorated (with naladamālā etc).

According to DCA the cemeteries are of two types, one is the place where the corpse is burnt and the other is where the bones, collected after funeral, are deposited. The place, where the corpse is burnt, should be open in all sides and it is shaded on the top. The other type of
cemetery remains free on its sides as well as on its top.\textsuperscript{18} AGK (4.1.2), regarding the position of the burial, opines that the center place of the crematorium should be a high land inclined towards all ends.\textsuperscript{19}

He prepares the spot in the following manner. "Plants with thorns and withs milky juice, he should dig out with their roots and remove them and in the same way the following (sorts of plants) viz, Apāmarga, Pot herbs, Tilvaka, Parivyādha etc\textsuperscript{20}. Baudhayana Pitṛmedha Sūtra (BPS 1.6.2)\textsuperscript{21} also gives a list of these herbs.

\textit{Vaikhānasa Grhya Sūtra} (VGS, 5.3) regarding the situation of the cemetery lays down some rules as the ground for cremating the dead should be situated in woods or a river bank or on a mountain and should be sloping towards the south-west, and for this purpose one should avoid such places as are splited and rented and where deposit of filth, ant-hills, hair, pot sherds, bones, chaff, coals, are found or the soil is saline or naturally barren or possesses stones and roots of trees.

\section*{1.6. SHAVING AND PASTE SMEARING:}

\textbf{1.6.1} AGS mentions about the activity of hair and beard shaving and nail cutting in its \textit{sutra} (4.1.15). It lays down "they cut off (from the body) the hair, the beard, the hair of the body and pare the nails"- this has been stated above following the details mentioned in ASS (6.10.1-7).\textsuperscript{22}

According to the DCA(p-235), they cut off hair etc, and smear the paste of \textit{nalada}\textsuperscript{23} (Indian spikenard) on the body of the deceased as it
has been prescribed in the ASS (6.10.2-3).

HCA (p-104) mentions that the rites beginning from cutting off of hair (ASS.6.10.2) till the son of the deceased takes the cut off portion of the garment (ASS 6.10.7) are performed before the corpse is carried to the cemetery.

NCA (p.107) describes that the corpse is taken out through the passage which is known as tirtha. Giving a sacred bath to it the paste of nalada is applied on the body of the deceased. Cutting open the entrails some remove the faeces and fill it with prṣadājya, (the mixture of clarified butter and curd). They cut off a portion of the new garment and cover the corpse so that its head remains to the east and fingers of the legs remain towards the west and feet being exposed to view. The cut off portion is taken by the son (of the deceased) or by a similarly related person.

Regarding the use of nalada paste Jayanta mentions that the exact plant may be identified from the reference in different vedic texts. According to some the paste of uśīra plant is actually the paste of nalada, which should be smeared on the body of the deceased after hair cutting etc. and bath. Some opine the garland of japā flowers is substituted for the garland of nalada flowers as they look alike. Being a Prayogakāra, perhaps Jayanta here considers the difficulty of procuring the nalada plant and its flower within the limited time as by that time a corpse may get disposed off. Jayanta further mentions that in the funeral rites some want that the performer should be prācināvītin and should face to the
south-east direction.  

Devatrātā (commentator of ASS) mentions that ASS utters both nalada and naladamālā in its śūtras 6.10.3 and 6.10.4 respectively. This repetition indicates that for garlanding the corpse if nalada flowers are not available garlands of other flowers may be used. The crest and neck of the corpse are to be garlanded. Other means of ornamentations are also to be applied to the corpse. The above view of Devatrātā is similar to the view of Jayanta who suggests that the garland of japa can replace the garland of nalada. The opinion of japa for nalada is also stated in AGK(4.15.7).

GP(3.1, p.-177) mentions that the sons also let its beard and body hair cut and pare its nails in the cemetery. Perhaps the text here is corrupt and the reading should be “keśasmasrromanakhāni hārayeyuh. It further states that the performer takes bath and purifies himself as well as the corpse by the words of the Brahmanas and mentions that japāmālā may be garlanded to the corpse in the absence of naladamālā probably the reading should be japāmālā which is mentioned by Jayanta and AGK.

1.7 USE OF NEW GARMENT

Regarding the use of new garments for the deceased Devatrātā specifies here that the cut off portion should be of one fourth of the size of the whole garment. AGK(4.1.7) also gives similar view. Jayanta mentions that another cloth is spread beneath the corpse.
According to Jayanta while covering the corpse, the fringe of the cloth should cover the portions above the heels and the rest of the portions of the corpse should remain exposed to view.\textsuperscript{34} AGK(4.1.8) also cites this view of Jayanta.\textsuperscript{35} Devatrāṭa on ASS (6.10.07) mentions that if the deceased person does not have any son present whoever present among any other sons or disciples may take the cut off portion.\textsuperscript{36}

KANE mentions: “They cut off a portion as wide as the foot of the corpse from a new (unworn garment) (\textit{History of Dharmaśāstra, H.D.S. 4.p.-202}).

AP(18) mentions that when an Āhitāgni dies the priest performs the rites of his antyeṣṭi going to the place of the cremation where the corpse is to be consigned to the fire. They take out their turbans wear unbeaten garments remain prācīnāvīti (i.e. they wear the sacred cord over their right shoulder which suspends below their left arm).\textsuperscript{37}

1.8. \textbf{Pṛṣadājya}:

1.8.1 AGS (4.16-17) \textit{sūtras} mention providing plenty of sacrificial grass and butter they pour here clarified butter into curds. This is the “pṛṣadājya” used for the rites directed to manes.

Cutting off of entrails of the deceased and taking out facet substances and filling the space with \textit{pṛṣadājya}\textsuperscript{38} are mentioned in ASS (6.10.05) as a practice followed by some performers. Devatrata cites from Mādhyandina Śatapatha Brāhmaṇa which mentions “if the entrails
and facet substances are not taken out, the offspring succumbs to hunger” (SB 12.5.5, cp BPS 1.2.6-7, P.379).³⁹

Jayanta mentions that after tying the horse in the carriage the purification of clarified butter is silently performed and then prsadājya is prepared. Cutting off of entrails has not been mentioned in GP, AGK and VM which otherwise mention the detail procedure to be followed in the funeral rites. Perhaps these texts disapprove this practice.

DCA mentions that (after cutting open the entrails and) removing faeces they should pour this prsadājya (sprinkled butter).⁴⁰

Here Narāyaṇa seems to get out of the hesitation already stated in the earlier sutra as the view of Jayanta. Jayanta hesitates to follow this practice perhaps for the reason that it is followed in the Baudhāyaṇa school which is a śākhāntaravidhi, (a practice pertaining to another school). Narāyaṇa accepts this practice reverently addressing Baudhāyaṇa as “bhagabatā baudhāyaṇenāpiuktam”.⁴¹

The Sūtrakāra mentions the word pitryam to indicate that the funeral rite is also a rite directed to the manes. Further the use of the word “ānayanti” in plural indicates that it is not obligatory that no one except the performer should pour clarified butter here. Therefore another person can pour it on curds.

Nārāyaṇa cites from the practice in Baudhāyaṇa school to perform this rite in prācīnāvita fashion.⁴² Further NCA (loc.cit.)
mentions that in the rites directed to the manes, one should face to the south-east direction while performing the rites.

1.9 FUNERAL PROCESION:

1.9.1 Regarding the funeral procession of the deceased, AGS (4.2.1-2) mentions “they now carry (his sacred) fires and (his) sacrificial vessel in that direction. After them, aged persons forming an odd number, men and women not going together” (carry the dead body).

DCA mentions that the relatives of the deceased carry the sacred fires ahead of the corpse, (loc. cit NCA p. 108). According to DCA, it is not obligatory to observe the sequence that the fires are to be carried ahead of the sacrificial vessels.

AP states that those who associate themselves in the procession take out their head-scarf, wear unbeaten garments and carry the oblations remaining in prācināvīta fashion to the place of cremation situated in the south-eastern side.

According to Jayanta the body of the deceased is carried (from the place of its death) to the northern side of the place of cremation (and is kept at a distance). In difference with Devasvāmi and Nārāyaṇa, he is of the view that the fires are to be carried first ahead of the sacrificial vessels and the gap between the fires and sacrificial vessels should not be intercepted. Some carry the corpse with its legs towards the place of cremation while others carry its head towards the same.
GP (p.-177) views that they carry sufficient amount of sacrificial grass and clarified butter. They also carry \(m\text{\={a}_s}_a\), \text{s}r\text{v}at\text{=}\text{t}\), sesamum, black antelope skin, a gourd (with water).\(^{46}\)

1.9.2 ASS (6.10.8) mentions that the fires of the deceased sacrificer (of the solemn rites) are to be transposed first to be carried and descended on the southern side of the \text{vahirvedi} (see C. Sen, \textit{Ritual Dictionary} p.727a).

Devatrāta clarifies that when the decoration of the deceased is performed at the spot of \textit{avavrtha}, the sacrificial fires are to be brought from their respective places and transposed on the two \textit{ara\={n}is}. The two \textit{ara\={n}is} are carried in \textit{tir\^{t}ha} to the southern side beyond the place of sacrifice (\textit{vihāra}). Then the fire is churned out of \textit{ara\={n}is}. The procedure of the transposition of the fire should be indicated by the Adhvaryu priest. While carrying the fires, the charcoals are to be left out. By reference to the place outside the altar Sutrakāra suggests that the corpse is to be burnt on a spot not away from the place of sacrifice\(^{47}\).

In case of a householder (\textit{dvija}) who has not established the solemn fires one should procure the fire from the house of a Śrotriya or if the householder maintains the \textit{upāsana} fire his body should be burnt with that (\textit{āhārye\={n}a anāhitāgnim}, ASS 6.10.9, see also Devatrata here).

The wife of an Anāhitāgni is also burnt in the said manner (ASS 6.10.10). Devatrāta mentions here that those who are initiated (\textit{dik\={s}ita}) and continue to perform solemn sacrifices, they should not burn their
wives if they die when the sacrificial rites are going on. Because the sacrifier has to finish the rites. In this case their sons perform the funeral rites.

AGK (4.1.10-11) mention that if a house holder dies in his house, the body of the deceased is taken out to a place like riverside remaining at the eastern or northern direction.

1.9.3 AGS (4.2.3) mentions that, some (want) that (the dead body should be carried) in a cart with a seat, drawn by cows.

DCA (loc. cit) observes that some want that the corpse should be carried with such a cart only which has seat but according to others, if it has a seat, it should be drawn by the cows. If it has no seat, it is not obligatory that it should be drawn by the cows. NCA (loc. cit) and HCA (loc. cit) mention that the corpse may be carried on a stretcher (śivikā).

1.10. ANUSTARANĪ:

1.10.1 AGS (4.2.4-8) mentions that some prescribe a she-animal for covering (the dead body with its limbs). It should be a cow or a she-goat of one colour. Some (select) a black one. They tie (a rope) to its left fore-foot and lead it behind (the corpse).

DCA cites the Katyāyana Śrauta Sūtra (Kat. SS 25.38) which mentions that immolation of the she-animal may not be made as it is apprehended that the same may cause confusion at the time of collection.
of the bones. There will be difficulty in identifying whether a particular bone belongs to the deceased person or to the immolated animal (*loc. cit*) cf. NCA *loc. cit.* HCA (pp.-175-476) also observes that the practice of *anustaranī* (immolating a she-animal) is considered as optional in other schools. Therefore appropriate decisions are to be made keeping in view of the prevalent practice. Jayanta, AGK (4.1.1), GP (3.1) do not mention anything about (*anustaranī*) immolation of animal.

DCA mentions that as the cut off portions of this animal are spread over the specified limbs of the corpse, this she-animal is designated as *anustaraṇī*. Devasvāmi wants that the following four *sūtras* should be treated as one so that the word *ekē* mentioned at the end of the 8th *sutra* should be read with *anustaranī* conveying the sense that the practice of *anustaranī* should be followed according to the view of some teachers.

While treating with these four *sūtras* as one, Devasvāmi rules out the criticism that the word *ekavarna* (the she-animal should be of one colour) will be superfluous in the *sūtra*. When it mentions that the animal should be *kṛṣṇa* (black in colour), he is of the opinion that the specification of black colour would also include the cow which are almost black in colour. Therefore the word *ekavarna* in the *sūtra* does not become superfluous. As it conveys the sense that the animal should be purely black in colour. Haradatta also accepts this interpretation of Devasvāmi (see HCA p. 176)

Again as already discussed, Devasvāmi and most of the authors
of this school do not appreciate this practice. In fact the sūtra in AGS does not seem to have any other alternative. Therefore Devasvāmi wants a re-arrangement of the sūtras. Haradatta in his commentary accepts this arrangement and states that this device is known as vyavahita kalpanā. He also observes that in other schools this practice is mentioned optional. Nārāyaṇa makes a similar attempt to join this sūtra with the sūtra number four (peṭhacakrena...) so as to make this sūtra optional by bringing the word "eke" from the previous sūtra. Ānandarāyamakhi however explains these four sūtras in the appropriate manner (see fo no. 266 a, b).

1.10.2 AGS (4.2.9-10) mentions that the relations follow( the corpse carried to the cemetery of the deceased) wearing the sacrificial cord below (round their body) with their hair-locks untied, the older ones remaining ahead, younger ones last. Reaching the spot the performer walks thrice around the spot and with a sāmī branch he sprinkles water (with the mantra), “Go away withdraw and depart from here” (RV. 10.14.9).

RV says, “ Go away, depart, move aside from this place (the cemetery) the Pitṛs have assigned this place for him i.e (the departed person). Yama gives this resting place characterised by waters days and nights”. According to DCA the younger ones always remain behind their respective elders when they proceed in the funeral procession.

1.11 PREPARATORY RITES:

Some are of opinion that the followers of the corpse should not cover the upper part of their body. According to others, they may cover
their upper part wearing the sacred cord in the *nivīta* fashion.\(^5^1\) DCA further mentions that each time he sprinkles while going round the spot. Some read the word *garta* (pit) for the word *karta* (the performer) and they want that to dig a pit up to the depth of one’s knee at the time of digging the *śmaśāna*.\(^5^2\)

NCA (*loc. cit*) mentions that those who participate must not wear any garment on the upper part of their body and they should wear the sacred cord in the *nivīta* fashion. For those who accept the reading of *garta* NCA (*loc. cit*) mentions to dig a pit at the time of digging for the cemetery. It should be knee deep and remain on the north eastern side of the āhavanīya fire. Sprinkling on the pit with water they place the *avaka* and *śipāla* plants in it and they again sprinkle it with a branch of *śamī*.

AGK mentions that the performer should sip water before sprinkling through the *śamī* branch. It also mentions that there is a variant reading of the word *kartā* as *garta* in some manuscripts (*see AGK 4.1.18-19*)\(^5^3\)

GP (p.-177) mentions that when the corpse arrives at the spot, already prepared, the performer sips water and wearing ‘sacred cord in *prācināvītā* fashion, utters the *samkalpa* “I want to perform the funeral rites of the person named as “N” for his attainment of heaven”. He carries the corpse to the southern side, digs out a knee-deep pit on the north-eastern side and fills it with water. With that water or any other water he should sprinkle the spot selected for burning the corpse, reciting the prescribed *mantra*.\(^5^4\)
Grhya Mantra Vyākhyā (MV. p. 231) mentions that this mantra is addressed to the departed souls who used to rest on this spot. It further mentions that by sprinkling with water this spot has become cleansed (ye atra pūrvam .......... prekṣanodakairaktubhiḥ).

ACA (fo.266 a-b) also mentions that this spot is cleansed by sprinkling. According to it this mantra is addressed to those pīśācas etc. Who occupy their place in the cemetery prior to the arrival of the corpse. This variant reading that are displayed in the DCA, NCA & AGK is not mentioned in ACA (see fo. 266. b 267a). Jayanta also does not mention the practice of digging out a pit.

1.11.1 AGS (4.2.11-15) mentions that on the south-east on an elevated corner, he places the āhavanīya fire, to the north-west the gārhapatya and to the sout-west the daksīna. A person who knows (how to do it) piles up (in the space) within the solemn fires a pile of fuel. Then sacrificial grass is spread. A black antelope’s skin is spread with its hair upside. The dead body is carried in the manner that the gārhapatya fire remains to its north. It is placed (on the antelope skin) with its head remaining towards the āhavanīya fire.

DCA (p 228, cf NCA, p109) mentions that some desire the fires are to be placed beyond the elevated corner of the cemetery. NCA (pp. 109-110) is of view that the word 'atha' (then) suggests here another rite. Before the pile is prepared the performer brings prāṇīṭā water in a camasa (spoon.). He puts a piece of gold and some grains of sesamum in
the pit and then pile is prepared. This is performed as the funeral is regarded as an *isti*. Further NCA mentions that the preliminary procedures prescribed for a sacrifice are not performed here (p 113, cf. AGK-4 1.20). AGK (4.1.21) also mentions that according to Baudhāyana, a performer should perform his rites remaining himself in a *pracīnāvita* fashion. According to VM (p.-161) the *prāṇīta* is placed on the northern side of the āhavanīya fire. AGK (4.1.20) is of the opinion that for an Anahitagni, the *prāṇīta* water is placed on the northern side of the aupāśana fire.

According to GP (3.1) the fuelsticks and the aupāśana fire are to be placed on the northern side of the spot selected for cremation in case of an Anāhitāgni.

1.12 PLACING SACRIFICIAL IMPLEMENTS:

1.12.1 AGS (4.3.1) states that, he should put the following sacrificial implements (on the dead body). DCA mentions that all kinds of sacrificial implements, (the deceased possessed in his life time) whether *prākṛta* or *vikṛta* are put on his dead body if he dies while performing a *vikṛta yāga*. Otherwise, only the implements of *prākṛta yāga* are put because the implements of *vikṛta yāga* are discarded after this sacrifice is over.

NCA further clarifies that the implements, utilized in the agnyādhāna etc. pertain to the *prākṛtayāga* and these implements are preserved throughout one’s life time. The implements, utilized in the
sacrifices like varuṇa praghāsa pertain to the vikrtayāga and they are discarded after the sacrifice is over. According to it the word ‘atha’ (then) in this sūtra indicate’s that another rite has to be performed. In the seven seats of vital air viz, the mouth, the two nostrils, the two eyes and the two ears, he puts pieces of gold and sesamum wet with ghee are scattered on the dead body (loc. cit), (cf. AGK. 4.1.24-25), (GP 3.2)  

Anandarayamakhi also refers to this practice of placing the piece of gold and sprinkling ājya and it refers to the practice prevalent in other schools (cf. 270a)  

This practice of placing pieces of gold on the seven passages of breath of deceased person has been mentioned in the Kauśika Sūtra (KŚ; 8.56.) In this connection the Kauśitaka Grhya Sūtra (Kau GS 5.3.6) mentions “pranayataneiṣuhiranyasakalān nidhāya ghṛtena vā abighārya”. BPS (1.8.10) also has the same view.

1.12.2 AGS (4.3.2-4) mentions that into the right hand, the (spoon called) juhu. Into the left, the (other spoon called) upabhṛt. On his right side of the (wooden sacrificial sword called) sphaya, on his left (side) the agnihotra havanī (the ladle with which oblations in agnihotra are offered). 

According to dca in the prescription for arrangement of spoon etc. mentioned in the sūtra, articles are also to be understood in their plurality as the context may be.
NCA clarifies that if the sacrificer dies while performing \textit{varunapraghāsa} etc. two spoon etc are placed on the specified place of the corpse \textit{(loc. cit.)}

1.12.3 AGS (4.3.5) enjoins that on his chest (big sacrificial ladle called) \textit{dhrvā} and on his head the dishes (and) on his teeth the pressing stones are placed.

DCA is of the opinion that the pressing stones are discarded at \textit{avabhrtha} (the purificatory rite) in a sacrifice. Hence when a sacrificer plies in the middle of the sacrifice\textsuperscript{65} without the specification in this \textit{sūtra}, it would mean that, the pressing stone should not be discarded. The prescription enjoined here clarifies that it should be discarded at his death.\textsuperscript{66}

1.12.4 AGS (4.3.6-11) states that on the two sides of his nose, the two \textit{srvas} (smaller sacrificial ladles), or if there is only one \textit{(srva)} should be broken (into two pieces), on his two ears the two \textit{prāśitraharaṇas} (i.e. the vessels into which the portions of sacrificial food belonging to the Brahamana priest is kept), or if there is only one \textit{(prāśitraharaṇa)}, it is broken (into two pieces,) on his belly, the vessel called \textit{pātri} and the cup into which the sacrificial food is put.

HCA \textit{(loc. cit.)} mentions that if the sacrificer while performing \textit{cātrurmāsyā} (sacrifice) dies, three spoons are placed for him.

1.12.5 AGS (4.3.12-16) mentions that on his secret parts of the (staff
called) *samyā*, on his thighs, the kindling woods are to be placed. On his legs, the mortar and the pestle. On his feet the two baskets, or if there is only one (basket) is to be cut (into two pieces). Those (of the implements) which have hollow (into which liquids can be poured) are filled with sprinkled butter.

According to DCA, the articles which have not been mentioned so far are also placed beside the corpse before filling the pit (p.233 cf NCA p.112). NCA opines that first the hollowed pots are to be filled with sprinkled butter and then they are placed on their specified places (*loc. cit.*).

Jayanta mentions that the container for *prśadājya* is to be placed near the *upabhṛt*. It also specifies that the handle of the *juhu* should remain towards the fingers of the deceased. According to it the *dārupātra* and *idāpātra* are to be slantingly placed on the belly. The *samyā* staff should have its tips towards the feet of the corpse. It clarifies that as for an Anāhitāgni the arrangement of pots does not arise. The rite of filling the pots with *prśadājya* does not have any scope (pp.162-163) here.

1.12.6 AGS (4.3.17) states that the son (of the deceased person) takes the under and upper mill-stone for himself.

NCA (p.113) tells that as the under and upper mill-stones are to be taken by the son they should not be brought out of the house.

1.12.7 AGS (4.3.18) tells that the implements may be of copper, iron or
NCA \textit{(loc. cit)} mentions that other implements used in the sacrifice are brought near the corpse.

\textbf{1.12.8} AGS (4.3.19) mentions that taking out the omentum of the she-animals, he should cover them with head and mouth (of the dead person) with the \textit{mantra} "Put on the armour (which will protect you) against Agni by (that which comes from) the cows (RV. 10.16.7)."

NCA states that except killing, other procedures of the animal sacrifice are not followed here \textit{(loc. cit)}.

\textbf{1.12.9} AGS (4.3.20-22) lays down that, taking out the kidneys (of the animal) he should lay them into the hands (of the deceased) with the \textit{mantra} "Escape the two hounds, the son of Saramä (RV 10.14.10)\textsuperscript{68}, the right (kidney) into the right (hand) the left into the left. The heart (of the animal he puts) on the heart (of the deceased). Any two lumps (of flour or rice) according to some (teachers).

According to DCA \textit{(loc. cit)} the \textit{mantra} (RV 10.14.10) is to be repeated in respect of placement (of each kidney). According to NCA \textit{(loc. cit)} the \textit{mantra} (RV. 10.14.10) is recited only once.

\textbf{1.12.10} AGS (4.3.23) says that (only) if there are no kidneys according to some (teachers) (he puts) the two lumps of flour or rice.
DCA (p. 234) mentions that some want that lumps of rice should be placed in place of the two kidneys. According to other they are to be placed if there is no immolation of *anustaraṇī*. These lumps are placed not on the region of heart of the deceased but on his two hands.\(^69\)

According to NCA, if the practice of *anustaraṇī* is not followed, the placing of the two kidneys are replaced by two balls (of rice and flour). The mention of kidneys indicates that these two balls are placed on the hands of the corpse. Some want these balls to be of rice while others want them to be of *saktus*. In the absence of the *anustaraṇī*, others maintain that *apūpa* substitutes *vapā*. *saktu* is placed on rest of the limbs.

1.12.11 AGS (4.3.24) mentions that he distributes the whole of (the animal) (limb by limb and covers it with the hide (of the animal).

DCA (p. 234) states that when the sacrificial fire is established and before piling is on, the *praṇītā* water is carried forward.\(^70\) It further mentions that while spreading the limbs (of the animal) it should be seen that they maintain their shape (*loc. cit.*) cf NCA, (*loc. cit.*). HCA (*loc. cit.*) mentions that according to some, the *camasa* in which *praṇītā* water is brought in *darśa* and *pūrṇamāsa* sacrifices should be placed some where near the body with the *mantra* (RV 10.16.8).\(^71\)

According to AGK the arrangement of pot is not performed as per the view of Baudhāyana. Further the concluding rites of the sacrifice beginning with the offering of *sviṣṭakṛt* oblation are not also performed (4.1.26). GP (3.2) mentions that the performer purifies the
clarified butter silently....................(tuṣṇīm ājyamutpūya). This is performed after placing the *camasa*.

1.13. **PLACING THE CORPSE**:

1.13.1 AGS (4.2.16-18) mention that, on the northern side (of the deceased) and a bow for a Kṣatriya. Her brother in law who is a representative of her husband or pupil (of her husband) or an aged servant should cause her to rise (from the place) with (the mantra) “Arise O, wife to the world of life” (RV.10.18.8).72

DCA (p. 229) mentions that servant should be of the same caste.73 NCA mentions that the rule that the wife should lie down (on the side of her deceased husband) pertains to all the three classes (i.e. the Brāhmaṇas Kṣatriyas and Vaiśyas). She stretches herself there with the intention to be burnt a live along with her deceased husband. It mentions here that the brother-in-law is a representative. Thus it conveys that in the ceremonies like *pumśavana* in the absence of the husband, he is the performer. The qualification of the aged servant should be that he must have grown old by rendering a long service (to her husband).74

HCA observes that according to some, the reason for the brother in-law raising her is that he has to marry her, but according to others it is not obligatory that he should marry her. It further mentions that the expression “representative of her husband” means that he provides her protection (p.178).
According to VM (p. 161) on the middle portion of the spot, sufficient number of fuel sticks are to be spread to burn the corpse. One, who is apt in this activity sprinkles water on it and then spreads the grass on which a black antelope skin is also spread with its hair upwards. The gārhapatya fire remains on the northern side of the corpse. The āhavaniya fire remains near the head.

OLDENBERG considers the word pratisthāniya as separate from the word “devarāh”. He is of the view that any other person not necessarily her brother-in-law but some other representative of her husband may cause her to rise, Sacred Book of the East (SBE 29, p. 239).

MV (p 138) and ACA (fo. 269a) explain the portion “hastagrābhasya... abhisamvabhutha” that the wife allows her hand seized by her husband in the marriage ritual with recitation of the prescribed mantra. Hence the husband is born again by his marriage which enables him to enter into the other world. Having caused this benefit for her husband, it is not necessary for all to terminate life in conformity with moral duty of wifehood).

RV says “take the bow from the departed Kṣatriya in order that there may be in us martial vigour, brilliance and strength. May you (the departed) there and may we here be endowed with heroic sons and conquer here all competing and aggressive enemies”.

1.13.2 AGS (4.2.19) says that the performer (of the rites) should murmur (that mantra) if a Śūdra (makes her rise from the pile).
According to NCA, cf V.M. (p. 162), if an aged servant caused her to rise the mantra should be recited by the performer (loc. cit.)

1.13.3 AGS (4.2.20-21) states here “Taking the bow out of the hand of the deceased” (RV 10.18.9), he takes away the bow. It has been stated (what is to be done) in case of Śūdra (should perform this act, cf 4.2.19).

According to NCA this mantra should also be recited by the person who raises her like the brother-in-law (but not by a Śūdra servant). In case of a Śūdra servant, the performer recites the mantra (loc. cit.). NCA further states that the skin of the anustarani should be separated totally and it should not be cut into pieces (which is used for covering the corpse, loc. cit.).

According to ACA before reciting the mantra, “imamagne camasam mavi” (RV 10.16.08) for the purpose of pranīta-prañayana the skin of the anustarani should be spread over the corpse in the manner that its neck part, legs etc. remain on the same over the latter.”

NCA also prescribes that after placing the exact limbs of the deceased with those of the anustarani and covering the body of the deceased with the skin, the prescribed mantra should be recited over the camasa which is filled with water earlier.

LAS mentions that as regards the corpse of a Brāhmaṇa belonging to the school of RV, it is ordained that the head (of the corpse)
should be kept to the south or east before lighting fire into it.\textsuperscript{78} If further
mentions that the (corpse of a Brāhmaṇa) should never be kept naked at
the time of being burnt. It should be partly covered by a garment, should
possess the top-knot as well as the sacred thread and the prescribed
\textit{mantras} (for the funeral) should be recited.\textsuperscript{79}

1.13.4 AGS (4.2.22) states that “before piling up (on the body of the
deceased having bent the bow, he should break into pieces and deposit it
(on the pile).

According to \textit{NCA} it is placed on the pile on the northern side
of the dead body. It clarifies that these rites (placing, taking out and
breaking out the bow) pertains to the Kṣatriya class. Other rites prescribed
here are common for all three classes (p. 111).

\textbf{1.14 OFFERING OBLATIONS:}

1.14.1 AGS (4.3.25) mentions, bending his left knee, he should
sacrifice the \textit{ājya} oblations over the \textit{dakṣiṇa} fire (with the \textit{mantra}) “To
Agni \textit{svāhā} to Yama \textit{svāhā} ! to the word \textit{svāhā} ! to Anumati \textit{svāhā}!”

\textit{DCA} states that some require another \textit{sṛva} (spoon) for
offering oblation in the sacrifice but others are of view that the \textit{sṛva}
used by the deceased during his life time is to be used in this sacrifice
and after the sacrifice it is placed near his nostrils (see 1.12.4). Then all the
implements are arranged. It is of the view that in this manner the order of
arranging implements remain unaffected.\textsuperscript{80}

HCA, however is of the view that if the spoon of the sacrificer is used, the order of the rites gets altered\textsuperscript{81}.

NCA mentions that the sacrificer should not raise his back while bending his left knee. The word ājya here indicates that other procedures of the sacrifice like paristaraṇa are to be discontinued (loc. cit.) It says that the performer should use another srva as the same of the sacrificer is already kept near the corpse.

1.14.2 AGS (4.3.26) states that the fifth oblation on chest of the corpse with (the mantra) “From this one verily you have been born. May he now be born out of you! To the heaven world svāhā!”

According to NCA (loc. cit.) the word fifth (oblation) indicates that the performer also bends his left knee while offering this oblation.

HCA (loc. cit.) mentions that the specification of the oblation as the “fifth” indicates that the procedures due prior and after the offering of oblation are not to be discontinued.

NCA states that the word “corpse” (preta) in the sutra indicates that this oblation is offered not only for an Āhitāgni (one who has established the solemn fires) but also for the one who has not established it. The Smṛti texts mention the procedure of burning a corpse. It should be followed these texts (loc. cit.).
1.15 BURNING THE CORPSE:

1.15.1 AGS (4.4.1-5) states, he gives order "light the fires together" if the āhavanīya fire reaches (the body) first, he should know, "It has reached him in the heaven world. He will live there in prosperity and so will this one i.e. his son, in this world" If the gārhapatya fire reaches (the body) first, he should know, "It has reached him in the air world" If the daksīṇa fire reaches (the body) first, he should know, "It has reached him in the world of man. He will live there in prosperity and so will this one, i.e. (his son) in this world". If (the three fires) reach (the body) at the same time, they say that this signifies the highest luck.

DCA (p. 236) explains that one does not attain these merits by the occurrence mentioned above. In fact, attainment of desires are just indicated by this incident. Therefore, this incident is not instrumental in achieving the said desires. The "highest luck" mentioned here is indicative of the mokṣa (liberation). It has attained by action without any hope for rewards. The success of such persons who attain the mokṣa is indicated here (when the three fires meet the body at the same time).^2

1.15.2 AGS (4.4.6-7) mentions that when the body is burning he recites over it the same texts (mantra), "Go on...go on the ancient paths" (RV 10.14.07). Being burnt by a person who knows this (mantra), he goes to the heaven world together with the smoke, thus it is understood (in the Šruti)
DCA (pp. 236-237) explains that it (the same) goes to the heaven in a subtle form. When it assumes this form, its samskāra is necessary (which is performed in the manner mentioned below, see AGS 4.4.8-10).

NCA (p. 115) mentions that the expression “tam” (to him who is being burnt) suggests the performance of some popular rites like fanning the fire by the hem of the garments (of the participants) which takes place in this rite.

DCA (loc. cit.) refers here to the text, already declared, i.e. ASS (6.10.19) Narayana clarifies it mentioning in detail (p. 119).

Here Nārāyaṇa states that leaving one of the five mantras remaining in the sukta (i.e. RV 10.14.7-11), recitation is prescribed for four mantras viz, 10.14-7,8,10,11. Further six mantras beginning with pusāṭveta (RV 10.17. 3-6) four mantras beginning with upasarpa..... (RV 10.18.10-13) the sukta beginning with ūma ekebhyaḥ... (RV 10.154.1-5) and the mantra beginning with urṇasau (RV 10.14.12) are to be recited when the corpse is burning. By this mention of the word “samanam” in the sūtra, all these mantras prescribed in ASS (RV 6.10.19-20) must be recited at the funeral.

1.15.3 AGS (4.4.8-10) states that to the north-east of the āhavaniya fire, he should have a knee-deep pit dug and should have an avakā i.e. (the water-plant called) sipāla put into it from the (pit), he (i.e. the deceased) goes out and together with the smoke he goes up to the heaven world – thus is understood (in the śruti). After he has recited (the mantra), “These living ones have separated themselves from the dead”
they turn round from right to left and go away without looking back. Then they come to a place of standing water. Having once (plunged into it and) emerged from it, they pour out one handful (of water), uttering the gotra name and the proper name (of the deceased). Then they come out (of the water), put on other garments, wring out (the old garments) once, lay them away with their skirts to the north and sit down until the stars appear in the evening or the sun appears in the morning.

GP (3.2) relates about different types of fire in which different categories of dead bodies are to be burnt. The dead body of an Anāhitāgni is burnt in the sacred domestic fire. If wife dies before her husband her body is burnt by the fire generated by putting the dry cowdung on a red hot potsherd. For others the laukika fire is used which is purified by the vyāhrtihoma.

NCA mention that (the soul of) the Anāhitāgni awaits purification as it rests in the pit assuming a subtle form. The handful of water is offered by those who are related as samānodaka (offering libation of water to a common ancestor).

According to Manu Smṛti (MS 5.60) this relationship ceases to exist when one fails to recollect the name and the fact that the deceased person was born in his family (see also KĀNE, HDS,4 pp.218-221). While offering water, they face to the southern direction, lay their garments for drying up (p.-116).
Kullukabhatta, the commentators on MS explains the word samānodakatva as “samānodakatvam punarasmatkaule amukanāmabhud-iti jñanāmabhayā parjñāne nivartate.”

According to NCA (loc. cit.) the mantra (RV. 10.18.03) should be recited by the performer only.

VM (loc. cit.) mentions that according to the opinion of some, all the participants in the funeral rites should recite the mantra.

AGK (4.1.35-36) mentions both these views. AGK further mentions that only one handful of water is offered also by the women on this occasion (4.1.37).

According to VM, having plunged into water, sufficient for the purpose, the participants of the funeral rites should carry out the details as it has been observed in other texts. They sip water and offer one handful of water containing sesamum and a piece of grass on a spot inclined to the south. While offering this water they face to the south remaining in prācīnāvīta fashion. The gotra of a married woman remains the same as that of her husband (VM pp.164-165).

AGK mentions that while pouring out the handful of water, they should face to the south.

GP (3.3) mentions that when the performer observes that the corpse is burnt, he goes round the fire containing one vessel-full of water.
on his right shoulder, which has a hole made by axe or stone. As he goes round the pyre, water flows down from that vessel. All those, who are related to him by śāpiṇḍya, follow him as he goes round the pyre. Covering a full circle, he throws out the vessel. The mantra "ime jīvā" (RV 10.18.3) is recited by all the members participating in the funeral rites. While going to the place of stand still water, the younger ones must proceed ahead of their elders. Having plunged into water on a clean spot, they wash a stone, smooth on its surface. Then the stone is placed on darbhās spread with their tips to the south. Each participant should offer one handful of water mixed with sesamum on that stone uttering the name and gotra of the deceased (i.e kāśyapa gotra .......devadatta etc.)

1.16. RETURN OF THE FUNERAL PROCESSION:

1.16.1 AGS(4.4.11-12) mentions that alternatively, they may enter into their houses at time when atleast (a part) of the sun-disk is visible. The younger ones proceed in the procession ahead of the older ones.

According to DCA, the prescription about the older and younger ones means that they must enter into the house in the said sequence (cp. 4.2.9).

1.17 POST—FUNERAL RITIES:

1.17.1 AGS 4.4.13 states, when they reach their house they touch a stone, the fire, cow-dung, fried barley, sesamum seeds and water.
DCA specifies that these are to be touched in the order they are mentioned (*loc. cit.*). NCA views that first these are to be touched before entering into the house (*cp 117*). HCA mentions that these are to be touched outside the entrance of the house (*p. 185*). GP (3.3) states that having touched these articles they should chew Neem leaves and sip water.\(^87\)

### 1.17.2

AGS (4.4.14-15) state that let them not cook food during that night. Let them subsist on bought or ready-made food.

DCA and HCA do not mention that they subsist on bought or ready-made food. NCA also says that some do not read this *sūtra* (4.4.15). DCA mentions that there should be no cooking in the subsequent nights also. HCA views that some interprete this *sūtra* in the sense that one should not take articles like *mudga* but others are of the view that no food including even the fruits are eaten in this night.\(^88\)

ACA (*fo. 284a*) mentions that whatever is taken should have the only purpose to subsist.\(^89\) HCA (*loc. cit.*) further states that if death occurs during the day time, cooking is also prohibited in the day time.

According to GP (3.3) food grains like *apūpa* and *pāyasa* should not be taken. The house holder should not donate anything even if it becomes obligatory on him, as a *nitya* or *naimittika*.\(^90\)

### 1.17.3

AGS (4.4.16) mentions that they (family members) eat no saline food for three nights.
According to HCA (p. 186), the counting of three nights should start from the next day (of death) but ACA (loc. cit) mentions that from the day the corpse is burnt, one should not take saline food for a period of three nights. GP (3.3) says, they should refrain from sex and sleep on soil during the period of āśauca.

According to VM (p. 166) for a period of ten days libation of water with sesamum seeds is offered to the deceased, one in the morning and another in the evening. Baliharanaṇa has to be performed as usual. This is directed in other texts. The Smṛti text mentions that on the third, fifth, seventh and ninth day after the funeral, the performer reject his garment and wear new ones but Jayanta does not approve this practice.

According to GP (3.4) the performer makes saṃkalpa that he has to offer libation to the deceased in order to remove his thirst and hunger. Placing the pretotpala on the darbhas on a clean spot near water, he declares the gotra and name and offers libation of water on that stone. According to some, he offers ten libations on the first day and increasing it by ten on every subsequent day, he offers hundred libations on the tenth day. He, who offers libations on his first day, should continue to offer libation during all the ten days.

1.17.4 AGS (4.4.17-27) mentions that they may for twelve nights avoid the distribution of gift and the study (of vedic texts) if one of the maha-gurus (has died), ten days after (the death of) sapinḍa and of a guru who is not a sapinḍa and of unmarried female relations, three nights after (death of) other teachers and of a relation, of a child that has no
teeth and of a dead-born child, one day after (the death of) a fellow-pupil and of a śrotreyā of the same village.

ACA (fo.284a) clarifies that persons like mother, father etc. are indicated here as mahāguru.⁹¹

HCA (p.186) mentions that apart from parents, grand-father and great-grand-father, the teacher who teaches the entire portion of the Veda is also indicated here as the mahāgurus. The restriction of eating saline food for a period of three nights or twelve nights depend on the capacity of the performer.⁹²

According to DCA, the mahāguru may be the parents and the teacher who undertakes the responsibility of teaching the whole of the prescribed vedic texts. The prescription here of discontinuance for twelve or ten days of study and giving away alms remains distinct from the prescriptions about āśauca.⁹³ The rules of āśauca are to be observed as they are prescribed in the MS (5.59). It mentions that āśauca extends up to ten days in case of death within one's family (DCA loc. cit.).

According to HCA the restriction of eating saline food etc. may extend in the case of mahāgurus up to a period of twelve nights. This depends on the capacity of the performer to observe it. The sapinḍa relationship is discontinued in the seventh generation. It states that according to some, those rites which are performed in the (three) śrauta fires and those performed with the (sacred) domestic fire continue during this period (c.p. Pāraskara Grhya Sūtra, PGS 3.10.32-33).
NCA (loc. cit.) and HCA (loc. cit.) interpret the word *asapiṇde* together with the word *guru*. These texts prescribe that such a *guru* is not a *sapinḍa*. He initiates and teaches the whole of the *Veda*. HCA mentions that if the teacher is a maternal uncle or father-in-law, this person is regarded as the "*asapinḍa guru*" (loc. cit.).

HCA (loc. cit.) and NCA (loc. cit.) agree with DCA (loc. cit.) that a person who teaches a portion of the *Veda* is designated as *Ācārya*. A Brahmana who has studied the *Veda* in due procedure is indicated here as *srotreyā* DCA (loc. cit.) further states that *sabrahmacārī* is one who continues studies with a person from his *upanayana* to *samāvartana*. Alternatively, it may also refer to a person who remains in a company during observance of *brahmacarya* for any specified period. NCA and HCA do not mention the second as *sabrahmacārī*.

HCA and ACA clarify that in the seventh generation the *sapinḍa* relationship is discontinued. HCA cites *Dakṣasmiti* (6.13) which states that the restriction of study and distribution of gift actually mean *dāna* (donation), *pratigraha* (acceptance of donation), *yajña* (performance of sacrifice) and *svādhyāya* (study of vedic texts). It further cites *Dakṣasmiti* (6.15) which states that the *asauca* arising out of birth and death in a family imposes the restriction that no one should take food in that family for a period of ten days. Some want that one should discontinue only the *nitya* rites excluding those which are related to the *śrauta* rituals. According to others these rites should be performed. Some are of the view that the restrictions stated here relate only the
distribution of gift and study. Rules relating the observance of asauca are to be referred from other texts.\textsuperscript{97}

NCA (p. 121) and HCA (p. 187) cite MS (5.60) which delivers that when a person is unable to recollect the exact genealogical position and the name of a deceased person who is related to him beyond the seventh generation including the same person concerned, he is designated as samānodaka.\textsuperscript{98} According to these two commentaries such a person is indicated here as jñāti as well as asapiṇḍa.

1.18 **BURIAL**:

The practice of post cremation burial was known even to the age of the Indus civilization which is generally considered prevedic (cf. SHASTRI, ORAW p. 11).

The rite of collecting and depositing bones is pitṛmedha. It describes the intermediate stage between burying and burning which is referred to in the excavations already discussed. It may be explained as a rite of compromise between the two opposite practices - the practice of burying and that of burning the dead bodies (cf. SHASTRI ORAW p. 11).

Among various practices followed in different ancient societies in connection with the disposal of the deceased and also the difference of views relating to the antiquity of the either practices notwithstanding burying and burning stand out as widely followed. KEITH mentions “the burning of the dead is set over against the burying of the
dead, merely as two legitimate alternative methods and this is the state of affairs through out the history of India. Burning is normally preferred.” He further maintains that the primitive use of fire in this case was that of removing the dead substance which the burial, could also effect, the idea being that burning was the means to take the soul to heaven. According to him it is a later development. This is based on the observation that unburnt dead also went heaven like their burnt counter parts as noticed in the (RV 10.15).

1.19 COLLECTION OF BONES:

In respect of the funeral collection of bones, both the practices of burial and burning seem to have striking harmony. The believe that the soul of the deceased is actually present with the bones is reflected in the rite of depositing the bones of the deceased after cremation.

The bones are deposited at the root of a tree with the accompaniment of the mantra - “Oh deceased, let not this tree and this enjoyable world oppress you, let not this goddess earth with her glory oppress you, enjoy in abundance along with Pitrs in the realm of Yama. It is noteworthy to mention that AGS (4.5.4) states that noise should not be produced at the time of putting the bones into the urns. (asanhādayanta). Perhaps it is intended not to scare away the spirit present with its bones.

1.19.1 Regarding gathering of bones AGS (4.5.1) discusses that; the gathering (of bones of the deceased takes place) after the tenth of the dark fort night on a tithi (which has) an odd number (and) under a single nakṣatra.
DCA observes that some want the bones of the deceased are to be collected after the tenth *tithi* on the dark fortnight with other specifications irrespective of considering whether ten days have passed after death or not. Others perform this rite after ten days of death.

NCA and HCA (pp. 187-188) mention that odd *tithi* means here the *tithis* like the eleventh or thirteenth etc. which are due after the tenth *tithi*. The prescriptions that it should be performed under a single *nakṣatra* means that one should avoid the *tithis* under the two Āṣāḍhas, the two Phālgunis and the two Prauṣṭhapada *nakṣatras*. It observes that who performs this rite after ten days of death have to wait for one year to perform this rite, "uniting the deceased with the group of the *pitṛs.*" After *sapindikarana*, one should not perform this rite because separate treatment to the deceased after *sapindikarana* has been prohibited by Satatapa. According to him he, who treats the deceased separately after his *sapindikarana* commits patricide. Those who perform this rite within ten days of death can however, perform *sapindikarana* on the twelfth day after death (*loc. cit.*)

GP(3.7) mentions that those who want to perform the *sapindikarana* rite after one year of death should collect the bones after the tenth *tithi* of the ensuing dark fortnight and it should be on a *tithi* which has an odd number (like 11, 13, 15). Alternatively, those who want to perform the *sapindikarana* on the twelfth day after death, should avoid the sixth, eighth or tenth day and should perform it on a *tithi* which remains under a single *nakṣatra*.103
1.19.2 AGS (4.5.2) mentions that: a man into a male urn without special marks, a woman into a female urn without special marks. Aged persons of an odd number, not men and women together are qualified to gather the bones.

NCA clarifies that while the female urn has protuberance like female breasts, the male urn does not have protuberance (p.123). OLDENBERG (SBE, XXIX, p.- 245 n.2) also maintains this view.

1.19.3 AGS(4.5.3) states that he (the performer) sprinkles milk mixed with water on the spot (by means of) a samī branch goes around it three times with his left side towards the spot reciting (the mantra), “O the Cool one, you are full of coolness, (RV 10.16.14).

NCA mentions that each time he goes around the spot, he recites this mantra (p. 120) cf. VM (p. 167).

1.19.4. The next sūtra of AGS mentions that with the help of the thumb and the fourth finger they should put each single bone (into the urn) without making noise, the feet first, the head last.

According to DCA the collection commences from the feet and continuing gradually upwards ending at the head.

1.19.5 AGS(4.5.5) continues that having well gathered them and purified them with a winnowing basket, they should put (the urn) into a
pit at a place where the waters from different sides do not flow together except rain water, with (the mantra) "Go to your mother earth there" (RV. 10.18.10).

DCA views, the winnowing basket is used to cleanse ashes from the bones and the mantra is recited at the time of putting the urn into the pit. NCA mentions that the performer repeats the mantra and the following mantra (loc. cit.).

1.19.6 According to AGS(4.5.6-8), with the following (mantra RV. 10.18.11), he should throw earth (into the pit). After he has done so, (he should repeat) the following (mantra i.e. RV. 10.18.12). Having covered (the urn with a lid with the mantra) "I fasten to you" (RV. 10.18.13), they should go away then without looking back take bath and perform a śrāddha for the deceased.

DCA (loc. cit.) expresses the order of the rites. First, they should throw some earth into the pot, then lid the cover of the urn containing the bones and lastly cover the pit.

NCA (loc. cit.) mentions that after throwing some earth into the pit, they should throw some more earth so that the urn gets covered up to its brim and then put the lid on it. Finally the urn with its lid is totally covered in a manner that no portion of it remains visible. HCA mentions that some cover the urn first and then put earth in the pit.

ACA (fo. 286a-b) is of the view that the RV(10.18.11) is
recited at the time of throwing earth into the pit so as to cover the urn on its sides. After reciting the RV(10.18.12), he puts lid on the urn. Then reciting the RV(10.18.13), he fillis the pit with earth so that the urn along with its lid remains totally hidden. In order to indicate the sequence of these rites in this manner, the word “atha” is mentioned here in the text. \(^{108}\)

According to NCA the sraddha prescribed here is an ekoddīṣṭa (śrāddha).\(^ {109}\) HCA mentions that the plurality in dadyuh “(they) give” suggests that when the performer offers this śrāddha his attendants also help him (loc. cit.).

GP(p.-37) mentions some additional rites in this connection. According to it having collected the bones, the performer should construct an altar of soil on the very spot where the deceased is burnt. Smearing them with oil and giving them a wash, he should place three stones on that altar on a line extending to the south and facing to the east. He should invoke the deceased person whose bone is collected on the middle stone. On the stone which remains to the north, he should invoke those who have died earlier and continue to live as preta in the cemetery. Their associates are invoked on the stone which remains on the southern side. Then he decorates the three stones and treats them with reverence (as they represent the pretas). He offers one pinda and one pot of water to each of these three and he also offers foot wears and parasoles (chatra) to them. Without looking back he returns home, takes bath and spreads some earth together with powders of cowdung cakes and sand on the very spot where the person has died. He shows some seeds there. Then he offers (ekoddīṣṭa) śrāddha and food necessary to be taken
by the *preta* during his supposed journey to other world (*as pātheya*).

1.20 **ŚāNTIKARMA{N}**:  

The word *śānti* that is peace does not relate to any physical or concrete form. It has psychological connotations. It is set to remove disturbances and allows peace and balance of mind. Individuals connected with the deceased get shocked and disturbed at the event of the death. *AGS* recommends the performance of *śānti* rites. On this occasion the observances recommended are more extensive where the relationship is more intense and intimate.

1.20.1 *Śānkhyā śrauta Sūtra* (SSS 5.16.1-11) prescribes this rite as *paridhikarman* which is performed after the death of the person having close relation.

1.20.2 *AGS*(4.6.1) discusses regarding the purificatory rites under certain provisions. It mentions, those who have lost a guru or (suffered) similar (loss) should perform this rite (prescribed as follows) to avert the evils.

According to *DCA* the similar loss indicated here may be that of a brother or a son (p.242). *NCA* mentions that it means the loss of a son or (pet) animal or gold etc. It further states that the eldest (in the family) recites the *mantras* and performs the rites. Others only meditate the *mantras* (p.121).
HCA advocates that according to others, this rite should be performed on the new moon day if several elders including one's father have died in succession. Then the performer is the eldest son of the deceased. Others are to assist him (while performing the rite. p.190)

According to VM (p. 168) Śāntikarman is performed on the first new moon day coming after the performance of as the saṅcayana rites.112

According to AGK (4.7.1-2) if a person has sustained loss in respect of gold, life stock etc. this rite is also performed. In order to perform this rite he should take bath on the new moon day before the sunrises.

1.20.3 AGS(4.6.2) mentions that before the sunrises they carry the fire together with its ashes and its receptables to the south reciting the half mantra (of the RV 10.16.9). “I send far away the flesh devouring Agni.”

DCA in regard to the fire indicated here, states that the sacred domestic fire should not be discarded (loc. cit.). This view is also supported by NCA (loc. cit.) and HCA (loc. cit.). NCA (loc. cit.) opines that the householder begins the worship of sacred domestic fire from his marriage and continues it throughout his life time. Hence it is not to be discarded. ACA (loc. cit.) observes that according to the prescription of the śāstrakāra (c.f. 4.6.4) the articles used in the kitchen like jars vessels etc. are replaced by new ones in this rite. There by the kitchen fire is to be discarded. But OLDENBERG (SBE xxix, pp. 246-247) rejects the above view stating that, “this is a renewal of the sacred grhya
“fire” and it has resemblance with punarādeya of the śrauta ritual. Therefore the sacred grhya fire is replaced. But Kane (HDS. IV, p. 245) mentions that the kitchen fire should not be replaced. Here Kane’s view coincides with the view of nCā. Nārāyaṇa advocates that the sacred domestic fire should be maintained till the death of the house holder (cf. 1.9.1) and hence its discard in one’s life time does not arise. This view of Nārāyaṇa appears appropriate as it is in tune with the prescriptions of the Sūtrakāra.

1.20.4 AGS (4.6.3-4) states, having thrown that (fire) down at a place where four roads meet or somewhere else. Turning their left sides towards it, beating their left thighs with their left hands they go round the fire. Then they return home without looking back, take a bath, shave their hair beards, the hair of the bodies, pare the nails, furnish for themselves new jars, pots, vessels for rinsing the mouth, wearthed with garlands of śāmī flowers, fuel of śāmī wood, two pieces of śāmī wood for kindling fire and with branches to be laid round the fire, with bull’s dung and bull’s hide, fresh butter, a stone and as many branches of kusa grass as there are young women (in the family).

DCA states that after hair cutting etc. they take bath. The procured articles like jar etc. should be new. Similar other articles of the household though not mentioned in the sūtra are also replaced (by the new ones). The paridhis (enclosing sticks) should also be of śāmī wood. Articles like fresh butter use of which has also been prescribed in this rite, are also collected.114
NCA mentions that the word “atha” in the sūtra suggests that beating the left thigh with the left hand is separate rite and it is not subordinate to the rite of returning home (loc. cit). All the participants should put on the garland of śamī flower (loc. cit. cf. HCA, loc. cit.). NCA also views that some want garlanding of the clay pot. Thus these garlands are not worn by all the participants. But HCA opines that earthen pots are discarded (loc. cit). NCA views the fuel sticks should be fifteen in number (loc. cit.)

1.20.5 AGS (9.6.5-7) state that at the time of agni (hotra) he should kindle the fire with the he mistick. Here “May this other jātavedas” (RV 10.16.9). Keeping that (fire) burning they sit till silence pervades that night repeating the tales of the aged and also stories of noble characters the Itihāsas and purāṇas. When all the sounds cease or when (others) have gone to the house or to the resting place, (the performer) should pour out an uninterrupted stream of water beginning at the south side of the door with (the mantra), “Spinning the thread follow the light of the aerial place”. (R.V. 10.53.6) (He goes round the house) ending at the north side of the door.

DCA mentions the time of agnihotra is the evening. Maintaining the same view (agnihotra viharaṇaṅkaṅale aparahne) regarding the time of performing the sacrifice, NCA states that the fire thus generated is the kitchen fire on view “the tales of the aged” NCA mentions that it refers to those who are immortals and those who being the heroes of ancient time, once belonged to the family. ACA (fo.228b) refers it to the legends of those like Mārkandeya.
According to VM (p. 170) the family members of the performer stay outside the house and repeat the tales of the aged ones and of auspicious contents etc till all sounds subside. It also mentions that due to the presence of the word "va" in the sutra (uparatesu savdeṣu sampraviṣṭeṣu va) another view emerges that the family members may enter into the house even before all sounds have subsided. Those who follow this interpretation of the sutra do not wait outside and repeat the tales of aged ones before pouring of water which is performed from the southern side of the door.

1.20.6 AGS (4.6.8) prescribes, then giving its place to the fire, spreading to this west of it a bull's hide with the neck to the east, with hair upside, he should cause the people of the house step on (that hide) with (the mantra) "Arise to long life, choosing old age" (RV. 1.18.9).

VM (p. 170) clarifies that the performer should smear the spot with cow dung and establish the fire according to the procedure of performing a sacrifice.

DCA states that before being given its place, the fire remains burning in a spot which is not consecrated (p. 245).

NCA opines the word "atha" (then) implies the aupāsana fire (sacred domestic fire and not the kitchen fire) which is established at this time. All members of the house both the male and the female excluding the performer put their steps on the hide (p. 124).
HCA (p. 193) is of the view that only the performer recites the mantra (RV. 10.18.9). Others only step on.

ACA mentions that by the specification “all persons belonging to the family” it is implied that all those who take food from the preparation of the house like sons and brothers and (their) wives are expected to put their steps on the hide (fo. 289b).

1.20.7 AGS (4.6.9-10) states that (with the mantra) “This I lay round the living” (RV. 10.18.4), he should lay the paridhis round the fire. (Reciting the last pada of this mantra) “A mountain (i.e. a stone), they place between themselves and death he should place a stone to the north of the fire. Offering sacrifice with the four (mantras), “Go from here O! Death, on another way” (RV. 10.18.1-4) mantra by mantra, he should look at his people with (the mantra) “As days follow each other.” (RV. 10.18.5).

DCA declares that some are of the opinion that while placing the middle paridhi, the mantra, This I lay round (RV. 10.18.4) is recited. On the southern and northern sides two other paridhis are placed without uttering any mantra. Others opine, while placing these three paridhis, the three paddas of the mantra should be recited. The fourth pada is recited twice in order to place the stone. It further states that since a pada of the mantra is recited here in the text, it should be repeated (loc. cit.). NCA relates that after consecrating the clarified butter he should lay down the paridhis. The two ājyabhāga oblations
are offered after placing the stone and before offering principal oblations (reciting the *mantras*, RV. 10.18.1-4).

HCA is of the view that as the word *pratrerā “mantra by mantra”* is mentioned in the text *svāha* should not be uttered at the end of these *mantras*.

1.20.8 AGS (4.6.11-12) prescribes, the young women (of the house) should with each hand separately with their thumb and fourth finger, along with young *darbha* blades salve their eyes with fresh butter and throw off (the *darbha* blades) turning their faces away. The performer (of the ceremony) should look at them while they are salving themselves (with the *mantra*) “These women not being widows, (and) having noble husbands (RV. 10.18.7).

According to DCA usually sprinkling should have been made first on the right eye and then on the left but this practice is to be discontinued for the prescription “with each hand separately”. It means that from one bunch of *kuśa* shoots butter is sprinkled in both the eyes at the same time by the both the hands.

1.20.9 AGS (4.6.13) enjoins that with (the *mantra*) “Carrying stones (the river) streams forward take hold of each other” (RV. 10.53.8), the performer (of the ceremony) should first touch the stone.

VM (p.171) mentions that according to some, while touching the stone only the performer should recite the *mantra*. According to others for each one who touches the stone, the *mantra* should be recited.
VM (pp. 171-172) further mentions that after touching the stone, the concluding rites of the sacrifice beginning with offering of svisṭakṛt oblation are performed.

NCA mentions that other members of the family do not recite the mantra but HCA (p. 195) mentions that those who know may recite. Those who do not know should only touch the stone silently.

1.20.10 AGS (4.6.14-15) prescribes that stationing himself to the north-east while others go round with the fire, with bull's dung and with an uninterrupted stream of water reciting the three (mantras) "O waters! you are wholesome" (RV. 10.155.5), he should lead around a tawny coloured bull, thus they say.

In difference with VM (pp. 171-172) NCA (loc. cit.) mentions that the fire they carry here is the sacred domestic fire. svisṭakṛt oblation is offered after the bull is made to go round. Here DCA (pp. 246-247) mentions about the variant reading ānadhā gomayena ānadhūhena ca in the sūtra (AGS 4.6.14).

HCA (loc. cit.) states that rites mentioned so far are performed outside the house. The fire carried out of the house for this rite should be taken back inside the house by the family members.
1.21 **PURIFICATORY RITES**

1.21.1 **AGS** (4.6.16-19) enjoins that they sit down at a place where they intend to tarry having put on garments that have not been washed (there). They sit avoiding sleep till sunrise. After sunrise having murmured the hymn sacred to the Sun and the auspicious hymns, having prepared food, having made oblations with (the hymn), "May he drive evil away from us with his shine (RV 1.97), *mantra* by mantra, having served food to the Brāhmaṇas he should cause (them) to pronounce auspicious words. A cow, a cup made up of metal and garment, that has not yet been washed, constitute the sacrificial fee (for this occasion).

**DCA** mentions that the cooked food which is offered as oblations in this rite should be consecrated\(^\text{125}\).

According to **VM** (p. 172) in order to establish the sacrificial fire, a portion of the spot (where the family members sit and intend to tarry) is smeared with cowdung. As this sacrificial fire is to be used as the kitchen fire (*pacanāgni*) till the conclusion of the rite (of śāntikarman) family members should abstain from taking any food. It is further of the view that the *sūryā* and the *śvastyayana mantras* must be recited by the family members. Before serving food to the Brāhmaṇas, they should declare *svastyayana* (lucky day) and before the eight oblations are offered *apa naḥ sōsu cadagham* etc. (RV. 1.197.1-8), *svistakṛt* oblations should be offered\(^\text{126}\).

**NCA** opines that after consecrating the cooked food, the
performer offers the (two) ājyabhāga oblations. Then the principal oblations are offered. The Brahmanas take the same food from which oblations are already offered. The mention here that the sūryā hymn should be recited after the sunrise implies that on other occasions like teaching etc. it is imperative to recite the hymn during the daytime and never during night (loc. cit.)

HCA mentions that the prescription (relating to the recitation of the hymn, RV. 1.97) that should be recited “mantra by mantra” means svāhā must not be uttered at the end of the mantras. Cooking must be postponed in the house of the performer on the previous day and all members of the family must observe fasting on that day (loc. cit.)
NOTES:

1. References are already available in RV(10.14, 15-18) revealing the practice of disposal of the deceased and various believes around the practice during the early Vedic period. See PV. KANE 1986-75, History of Dharma Śāstra (KANE. HDS), Poona, rev. edn, 2(1), pp. 191-201/

2. HDS pp 256-262, HDS p. 214: "any how the ancient sūtrakāras evince none of the repugnance to the employment of the Sudras for the removal of the corpse of a Brāhmaṇa which the modern Smṛtis entertain on this subject". (also see RŚ p. 158, ORAW. p.24, pp. 60-61, RAMGOPAL, 1983, India of Vedic Kalpasūtras (GOPAL, IVK), Delhi, 2nd edn. p. 362.


4. LAS. XX 3: dahanādi sapindāntam kuryājjyeṣṭhonujaiḥ saha / jyeṣṭhaścet sannidhau na syāt kuryāttadanujopivā //

5. LAS XX 5: prathamehāni kartā syād yo dadyādagnimaurasaḥ / sarvam kuryāt sapindāntam nānyohyam dahanam vinā //

6. LAS XX 6: svagotrovānya gotro vā yadi strī yadi vā pumān / prathame'hāni yo dadyāt sa dasāham samāpayet //

7. LAS XX 7-8: aputraścendraṁṛtasyevam vidhirukto mahārṣayaḥ /dāham putravatāḥ kuryātputrasyāt sannidhau bhavet // putram vinā'gnido' nyaśced asagotro yadā bhavet / kuryāddṛśāhmaśaucam sa cāpihi sapindavat //

8. Putrābhāveḥnidaḥ kuryātsakalam pretakarma' ca /
tasmatputravatonyascedvinā dāhāgnisañcayam //
asthisāñcayanañadarvāṣṭhañscedāgatah sutaḥ //
asodhrtvaditah karma jyeṣṭhaḥ kuryādyathāvidhi //
avasthisāñcayāndūrdhvam jyeṣṭhāṣcavidvā tagatopicit //
kuryādagnipradaḥ putro daśāhāntam sakarma ca //
samskṛtasyānumantreṇa yena kenapi caiva hi / samskuryāca
puṇoh pretam tilāllajādikam caret //

9. LAS XX 13-14 : navaśṛddhāni vaipañca visamāheṣupañca
daśāhābhantare kuryurvahvṛcaścaviṣī yāṣūṣh //
atiṣṭhananjanīpinḍāndatvā caiva tadaditah / athavā'vyāhnikam
arvam jyeṣṭhaḥ kuryādyathāvidhi //

10. LAS XX 15-17 : kriyamāṇe sutepiroḥ pretakarmaṇi dūrataḥ /
daśāhābhvantare putrasthā 'nyatra sthito yadi // śṛtasthāne
sutaḥ kuryātsakalam preta karma ca / sodasam ca sapinḍam
cā dahanā = aṣṭhikriyām vinā // naiva tatra
śavotpattirddhāgranthhirvidhiyate / tasyāmevānjalim
dadyāddasāhāntam yathāvidhi //

11. LAS XX 18 : dagdhasya vidhinā cāntārdaśāhāni kṛtāni cet /
pretakarmanyathaikasmin kuryātsarvāṇi vai dine //

12. samāpya tu daśāhāntam sakalampreta karma ca /
aparedyāustataḥ kuryāṭsodasam ca sapinḍanām // putraḥ
pautraḥ prapautraḥ strī bhrāṭa tajjaśca dattakah /
pretakāryodhikari syāt pūrvābhāveḥā gotrajaḥ //

13. LAS XX 21-22 : kṛtvā dau vapanam snānam suddhāmvarā
dharaḥ sucīḥ dhṛtvā caivā'dikam vāsah pretakāryam samācaret
// pretakarma dvijaḥ kuryādgotranāmapuraḥsaram /vahvrco
vidhinānena tattanmantreṇa caiva hi //14. p 178 : devadatta
svargāya lokāya svāhā /

15. Moniar Williams (1984), *A Sanskrit English Dictionary*, Motilal Banarasidass, Delhi p. 1038: It is the measure of two extended arms. It is equal to five *aratnis*. *VM.*, p. 158: The measure of length is defined as long as a long span between the extended thumb and the little finger or the distance between the wrist and the tip of the fingers. It is equal to twelve *angulas* which is about nine inches. (*pañcaratni mātram vyāma bhavatī......... dvādaśāṅgulo vitastirucyate*) /

16. *kañṭakikṣiriṇastu samulānparikhyayodvāsayedapāmārgaḥ śākasti lvakaḥ parivyādha iti caītāni /

17. *SB. 13, 18, 11.* mentions śmaśānam the cremation ground. (athaśmai śmaśāna kurvanti. grhitvā prajñānam vā / yo vā kaśca mriyate sa śavaḥ / tasmā etadagnami karoti tasmāt savānṇam / savānṇa ha vaitat śmaśānityācakṣate / paro śmaśau haiva nāma pitṛṇām attārah te ha amuśmin loke kṛtaśmānṇasya sādhu kṛtyamupadambhayanti / tebhya etadagnam karoti / tasmāt śmaśānṇam śmaśānṇam ha vai tat śmaśānityācakṣate) / Here the word śmaśāna is traced from the combination of śmaśa, meaning śava and ana meaning anna.

It reveals that when one dies he is a śava (corpse) and for that corpse food *(anna)* is prepared. Therefore SB means the food prepared for the corpse is to be designated śmaśāna, (see N. Verma, *The etymologies in the SB.* Delhi, 1991, p. 419) Yaska however derives the word śmaśāna as śmaśānāṃ śma sāyanam śma śaśīram srṛṇāte samnatervā / A symetry is the place where repose is tranquilled or the body that become tranquilled. śaśīra
(body) is derived from the root śr meaning to burn or from śam meaning to destroy.


19. Āśvalāyana Grhya Kārikā(AGK), ed. T.GANAPATI SASTRI, 1923, Trivendrum: unnatau madhyataḥ tadvat sarvatau nimnameva ca //


21. tasmādvirudha uddhārayanti kālām ca prśriparṇam ca tilvakām cāparakām cāpāmargam ca śunthim ca vahuputrikām ca visramsikām ca rājakṣapurānīm ca jāsyāhyāḥ kṣīrinām auṣadhayo bhavanti //

22. samsthite tīrthena nihṛtyavabhrth the pretālaṁkārān kurvanti// keśaśmaśrlomanakhāni vapayanti // naladenānulimpanti // naladamālā- mpratimūrcanti // nispūriṣameke kṛtvā prśadājayam pūrayanti // ahatasya vāsasāh pāsataḥ padamatramavachidyā prornuvanti pradyagdeśena āvihpādam // avacedamasyā putrāḥ amā kurviraṇ // p. 286 keśaśmaśrlomanakhānti yadūktam purastāt sūtrasya saṣṭhādhyāye dikṣitamaraṇe tadihāpi kuryādityarthataḥ totariva muktam- "samsthite tīrthena ..... (see ASS cited above )....nāvihpādam- NCA.p. 111 (see comment on 4.1.15)

p.530 b. nalada- musquiline and neuter.


jātamansī, Indian spikenard, the root of Andropogon. Muricatus, Usirā (pp.219.c) the fragment root of the plant, Andropogon muricatus.

24. NCA (p.45 comm on 1.20.2) mentions: “tīrtham nāma pranītānāṃ paścimadesaḥ / sarvatra tīrthaṇaiva praviṣya karma kuryāt”// According to it in the context of the domestic rites the tīrtha refers to the spot remaining on the western side of the pranītā pot. One should always enter by this way to perform the rites. The word tīrtha however means differently in Śrauta rites: darśapūrṇamāsayorhaviḥsvāsanneṣu hōtā manritah prāgudgāhavanīyādvasthāyā prāṇmukho yajñopaviṣṭācamyā dakṣinavrdd vihāram propadyate pūrveṇotkarmaparenā pranītah// idhmamaparenāpranīte // cātvālam cātvālavatsu // etat tīrthamityācaksate // ASS. (with Devatrata commentary, pt. I, II, Punjab University Indological Series ed. 1986, 1990. Sadhu Ashram, Hoshiarpur) 1.1.4-7: It refers to the passage for moving along within the sacrificial area lying between utkara and this spot where the pranītā water is kept, between cātvāla and utkara for a rite requiring uttaravedi and for the cords given away as sacrificial fee, it lies between the sala and the sadas and from there to the south of the agnidhara in the Śrauta rites, (see also Āpastambha. Śrauta Sūtra (APSS). 1.4.4-6, KAT. SS. 1.3 .42-43, KANE, HDS 2 (2), p.984.

25. tataḥ pretam snāpayitvā naladenānulimpanti /naladāmālām
pratimūncanti /naladāmāgamāt grahitavyam /kecit uṣiram 
vadanti /kecit naladasya pratinidhim japām kurvanti /tadrpam 
iti (c.p. VM.p.159).

26. 
dahana karmani prācināvītinah prāgdaksinābhimukhah karma 
kurvanti- Jayanta (p.159).

27. 
nalada eva mālā kṛābhavati, tāṁ mālāṁ śirasigrivāyāṁ ca 
pratimūncanti, prativadhnānti, punarna gala grahaṇe 
ākriyamāne puspamālā prapnoti anve loukika alanikāraṇāste api 
kartavyāḥ - ASS, 6.10.5.7.p.287.

28. 
snāpayitvā atha tampretam naladānulipya ca pratimūncanti 
tanmālaṁkuryuḥ kalevaram / japām pratinidhim kecudūsire 
naladasya tul/

29. 
putraḥ keśasmaśrlomanakhānāmḥārayeyuḥ /

30. 
GP.ed.K.P.AIthalm, The Adyar Library Pamphlet 
Series, XXXVI, Madras, 1964:3.1.p.177.- kartā aplutyā pretasya 
ātmanāśca brāhmaṇā vācā sudhīmapaddayet pretam 
snāpayityā naladenānulipya naladāmālaṁjapāmālāṁ va 
pratimucya .......... KANE, HDS.4.p.202- “They cut off a 
portion as wide as the foot of the corpse from a new (unworn 
garment)....

31. 
Devatratra on ASS 6.10.6 : tatah padamātraṁ caturtha 
bhāgamātramava chiddyā tena caturtha bhāgahinena vasteṇa 
te pretam prornuvanti....

32. 
pādamātramavachiddya mulato ahatavāsasah /avispadam 
samāśādyā prayagaga-greṇā vāsasā //

33. 
VM p. 159 : “adhastādapyanyadvāsāḥ kurvanti” //

34. 
VM p.159 : “ pādamātram pārśniprabhṛtyāgulphāgrād
35. "angulyāgrādha veratpārśṇiprabhrtitasyatu / tatpāda
savadācyam syājJayanta vācanam yathā" //

36. Debatrata on ASS (6.10.7) : "asya iti vacanāt avidyamāneṣu
putresu yah asya āsannaḥ bhrātā śisyovā api sa iti kuryāt ete
pretālankārāvyākhyā taḥ //"

37. p. 314 : athāntyāṣṭirītyeṣāṁ samsthite yajamānā
ādahanadeṣagatvā kurvanti / sarveanuṣpiśinaḥ kartārāḥ
ahatavāsasah prācīnāvītino havirbhiṣcarānti
dakṣināpūrvasyāṁ diśivihāram kṛtvā /

38. Ritual Dictionary p. 87: prṣadājya is speckled butter,
clarified butter with which curdled milk is mixed, used specially
for sprinkling the heart of a sacrificed animal by the samitr
(pasu) AP, sr VII 2.3.7, ājya is drawn in juhu and upabhṛt and
poured twice into the mixing vessel called grahāṇi as/
upastaraṇa then curds are poured (upastaraṇa) into the vessel
over which two darbha blades are placed, darbha blades are
removed and again ājya is poured twice over the curds
(abhīghāraṇa) (B. Sr. IV. 3) , perhaps used optionally at Soma
(AP sr. XII. 19.5)

39. athāṣyā dakṣināmukṣimapāṛṣyā nispurīṣam kṛtvādbhīḥ
prakṣālaya sarpiṣā antrāṇipūrayitvā darbhaiḥ samsīvyanī /6/
tadutathāni kurjyāt kṣovdhukā asya prajā bhaviti iti vijnāyate/7/


41. R.B. PANDEY in Hindu Samskāras (HS), 2nd edn, Motilal
Banarasidas, Delhi, 1969, p. 251 mentions in the opinion of
some writers the corpse should be disembowelled and the
cavity be filled with ghee. The idea underlying this operation was to purify the corpse and to facilitate the cremation. Later on however, this custom was regarded repulsive. At present, the paring of hair and nails of the dead body and washing it with water are thought to be sufficient for purification.

42. NCA p. 112 cites BPS, 1.1.13 : esāhipitrāmprācī digiti vijñāyate /

43. p. 227, see n. 1 cf. NCA, loc. cit., HCA, loc. cit.

44. AP, ed. T. GANAPATI SASTRI, 1923, Trivendrum, 18 : sarve anusnīsīnāḥ samsthite yajamānā ādahanadeśe gatvā kariāro ahata vāsasah prācīnāvitno havirbhāscaranti dakṣīṇapūrvasyām diśivihāram kṛtvā/

45. VM. p. 160 : athavīhārasyottarataḥ pretam gṛhitvā pūrva magninnayanti / kecit pādau pūrvam anye śīrāḥ pūrvam /

46. prabhutam varhīrājyam ca camasaḥ sṛvam ca tilānksūjinam kamandalum ca nayeyuḥ //

47. avavṛthadesādāṁkṛtyā haranti āhṛtya anantaram agninasya asya pretasya aranyoragnīn samāropya arani gṛhitvā tīrthena nirhṛtya dakṣīṇato vīhārasya vahirvedi agnim mathitvā vihṛtya tuṣṇimeva daheyuḥ agnināsyā samāropya / agnīnīti vahuvacanāt sarvesu agniṣu samā ropanam samāropana nyāyena / tam nyāyam adhvarjavo viduḥ asyeti punarucyate asya ye agnayasteṣu angārān nirhṛtya samāropadyet ityarthāḥ / vahirvediti vacanāt samīpe eva daheyuḥ //

48. AGS pp 4-6 : pithacakreṇa goyuktenetyeke / anustaraṇīm gāmajām vā ekavarṇiṃ kṛṣnameke / savvy vāhau vadhvānusamskārayanti /
DC A p.227 : कृष्णामेके अजाम मन्यान्ते अनुस्तारानिः, अनुस्तारानि या कृष्णनि वर्णात्यके, कृष्णनि नित्या विहिता, अन्येष्यांतु विकालपेना विहिता नवाव अस्ति साम देहात (Kat. SS. 25.7.38), इति तम पक्षामानुविद्धातुम इच्छान्तयाथाः कुर्वानी इकासुट्रातः कुर्वानी अनुस्तारानिः इके, इवाम कृत्वा व्यवधानानेन योजनम कुर्वानी इवाम अनुस्तारानि इक्यापक्षे कृयाभवाति ययदातदा गामायम वा कृष्णामकुर्वानी, नानु इव कृष्णनि वर्णाग्रहानम आतिरेखायतेन कृष्णम इति उक्ते क्र्ष्णा प्रयोपिष्याति तन्निर्वियर्तथायम एकावर्णाम इति, अनाया सञ्जुक्तम् कृष्णमेवा कुर्वाति /
NCA : आत्रापि एका ग्रहानम सामवध्ययते, मद्यागगटातवस्या विशेषाभृवाति प्रयोजनानवत्वात्रि जित
HCA : कल्पानतारेशु अनुस्तारानि विकालपिता /तदाद्विद्धानाया व्यवहितान कल्पनायाः योजयाम /यतं वाच वेत्रो अनुस्तिर्याते सनुस्तारानि तां गामायम वा / 175-176 /p.113, 176

49. आवलायण ग्रह्य सूत्रा विर्त्ति of Anandarayamakhi, Manuscript no. 11763 in Tanjore Maharaja Serfojis Sarasvati Mahal Library, Tanjore (ACA) : अनुस्तारानिं गामायम एकावर्णाम प्रत्यानुस्तिर्यात इति अनुस्तारानिं तांगाम एकावर्णाम अजाम वा साय्ये वाहातु वास्तवातु सामकालायानिः, वाक्षमाननेनवयायः / कृष्णामेके / एकाक्यायाः क्र्ष्णा क्र्ष्णावर्णाम अनुस्तारानिं इच्छान्ति / साय्ये वाहातु वास्तवानु सामकालायानि / पाशोष साय्ये वाहातु राज्जुम वास्तवानययत प्रत्यान्यामसामकालायानि नयानि वांद्हवाः //

50. p. 228, cf. NCA, p113, HCA, p 176, VM, p. 160; AGK, 4.1.16-17.
51. loc. cit., cf. HCA, loc. cit.
52. loc. cit. cf. NCA loc. cit.
53. kartā'ācamya samīsākhāyodakena pradaksinam / proksati 
apetavīta trimantrānte trih parivrajan // khātam proksānalam 
tasya nīdhāya uttarapaścimo /

54. evam bhumibhāgam prāpya kartā'ācāntaḥ pracināvīti 
pretasyāmūsyā svargaprāpyartham pitṛmedham kariṣyāmīti 
samkalpya, karmeta dakṣiṇāmdisām gamayet / khātāt 
uttaraparastātjanumātram gartam khātvodakena pīravītvā 
tenodakenānyena vā samīsākhāyā trih prasāvyam adahanam 
parivrajan proksati "apetavīta vica sarpatāt" iti 
khātāduttarapaścimato ag nim indhanāni nātra tantram 
havati //

55. śmaśāne pūrvvesthitā ye piśācādayah asmān mṛtyuksayāt 
dahanasthānāt apeta āgachhat viśesena gachhatā visarpataḥ 
idam sthānam purityajya nānabhāvena dūrataram desām 
gachhatetyarthah/pitaraḥ asmāimrtāya yajamānārthāya enam 
lokaṃ idam dahanasthānam yamasya akraṇ akurvanḥ/yamopi 
ahobhirdivasaiḥ adbhiḥ abhyakṣanodakahāiḥ akṛbhīḥ rātribhiḥ 
vyaktam garta śāvānirjitiḥ kalodakadhibhiḥ 
sodhitamāryarthah //

56. athāhavanaṁyayottarataḥ pranītāḥ pranayanti /

57. pranaye camasenāpovahaneruttaradeśataḥ /

58. khātāduttarapaścimatoagnimindhanāni /


60. "atha pretasya saptaśirṣanyāni hīranya sakalaiśrapidhāya 
ghṛtasīkṣṭatīlān sarvasmin sarīre avakirya" /

61. "atha śāstrāntara-prāpta hīranya sakalāyōdi.............
pratyāsanānāntaram etāni agnyādheyādi parigṛhitānijūhādīni
athaśya saptaśu prāṇesu sapahiranyasakalanī
avāsyatī amṛtatvāyāmṛtasyāmṛtam asmindehehi / 
IVK.p.377n.16

"tasyaprāṇeṣu hiranyasakalān pratyasya nānā
caturgrhitābhyaṁ agnaujuhoti citramdevānām udagādanīkām
iti ardharc ābhyan juthīti vijñayate" see SB, 12.5.2.6. Kat.

agnervarmaparigohirvayasya / sampūsnuva pivaśmedasa
cā / netvādhrṣurharasājāhrṣno / dadhrgyidhaksān
paryankhīyati // (O deceased) ! Put on yourself with cows an
armour i.e. against the fire flames (of Agni) (withe skin of the
cow) and sorround youself with the thick fat (of the cow) so
that Agni, that overwhelms with lustre, that takes delight in
destroying things, i.e. gold, seeks to burn completely may not
scatter all your parts

atidrava sārameyo vā svānau caturkṣau savalau
sādhunāpathā/ atha pitṛn suvidatrān upehi yam ena ye
saghamādam madanti // The word suvidatrān means here "who
will know or recognize you." The word is explained in Nirukta
(6.14) as suvidatrā as kalyāṇa vedyā.............. (Oh departed) !
Proceeding by a good path, hurry on past the two dappled dogs
(of Yama), offspring of Śaramā, each having four eyes. Thus
approach the pītrs who will recognize you and who enjoy
delight in the company of Yama.

69. eke hrdayam manyante / ekepunah piṇḍyaviti // angāvayava ityeke / eke ācāryah vrkkābhāve piṇḍayoumanyante // apare punarvrkkāpacāra iti apetyamadhbhāgah adhaścāram manyante vāhvoradhaḥ / tasmāt tatra deśācārātkriyā //

70. cf. NCA p. 114, HCA, p. 182.

71. imamagne camāsam māvijihmarah priyodevānām utasomyānām esa ya ścamāso devāpana yasmin devā amṛtā madayante // O Agni! do not destroy this cup, that is dear to the gods and the Soma loving (Pitrs). In this cup from which the gods drink, the immortal gods take delight.

72. udirśva nāryabhī jīvalokam gatāsametamupāsesa ehi / hastagrābhasya didhiṣostavedam patyurjanītvāmabhī śam vabhūtha //: "O wife (of the widow)! Rise youself up towards the world of the living (yours sons and other relatives), you lie down near one, (your husband) who is now life less. Come! you have kept true to this your wife hood of the husband who held your hand (formerly in marriage)and who loved you passionately"

73. jaraddāsavā kulānupam ityarthāh /

74. NCA p. 114 : atha patnīmuthāpayet / kaḥ devarah pratiṣṭhāniyaḥ sa patisthanīya iti ucyate / anena jñāyate patikartukam karmam puṁsavanādi patyasaṁbhāve devarah kuryāditi / antevāśi śisyāḥ sa vā/ yo vahukālam dāsyamkṛtya vṛddho abhūtsa vā //

75. MV ed. K.S.SASTRI, Delhi, 1982 :

"udirvyanāryābhi:jīvalokamgatāsametamupāsesa ehi"
hastagrābhasyaśādhiṣoḥ tavedāṁ, "patyurjānitvā
mabhisamvabhuthā" //
yatastvamabhāsyaḥandhimātreṇaiva hastagrābhasyā
vivāhasamaye mantravatpānim grahitavataḥ
iddhisorgarbhasyāyāhāstukustava patyuridaṁ janitvam
janmaloṅkāntara prāptilakṣaṇamabhisamvabhuthā
abhīsamvabhuvithā, tasyādṛṣvata udirśvoti //

ACA. fo: tāsumutkrāntā prāṇametampatimupāśisetasya samīpe
svāpiṣṭita smātvamehi āgachha yasmātvam hastagrābhasyā
pāṅigrāham kurvataḥ didhisorgarbhasya nidadhātyuḥ
tavāsyoṣamvañ.ḥāt āgatāmiham jānitvam
jāyābhisahilaksnam samvabhuthā sambhūtāsi tasmāt
āgachha //

76. RV (10.18.9) dhanurhasṭadādaḥo mṛtasyāsme ksatāya varcase
valāya / atraivātviṃhi vayam suvīrā viśvāḥ-aspṛdho
abhīmatirjayema //

77. ACA fo. 272a : sarvāḥ akhanditaṁ anustaraṇāṁ yathāṅgam
angamanatikramya pretasya pāddāśiṣu anustaraṇyāḥ
pāddākam yathā bhavati tathā vinikṣipya carmanā tasya eva
carmāḥ pretamāchaḍyā imamagnem (RV.1.31.16) itṛcā pranitā
pranayanam anyamantrayataḥ ityarthaḥ //

78. LAS XX. 2 : yāmye caiva tu viprasya śīrāḥ kṛtvā mṛtasya ca /
prācyam vāthā dahedeśā vidhiḥ syadbahrvaśasya tu //

79. LAS XX 4 : isadvāstraṿṛtam pretam śīkḥā sūtra samanvitaṁ /
dahenmantwidhānena naiva nagnam kadācana //

80. 4.3.6: nāsikayoh sravau / 4.3.7: ekam职称 bhītva yojayet / NCA
p. 179 : bhītva caikam, HCA (3.7) : bhītva vaikam / VM p. 162 :
nasikayoh śṛvau yojayet/


HCA p. 182: sāvyam jānācyā daksināgrāvā ...ācyā nipātya atra homārthamanyam śṛvamutpādyā hṛtvā tu yojane vinīyogacakramo vādhitaḥ syāt/

82. loc. cit.

83. NCA p. 119: prehi prehi pathibhiḥ pūrvakā samānām prāguktenānudravaṇena prehi prehi pathibhiriti pāncaṇām trutīyam uddharet / mainamagnē vidaha iti śat puso tvetascāvana pravidvāṇiti catasraḥ / upasarpēti catasraḥ / soma ekebhyā vit pānca / urunasāvasu trupeti caturviṃśati rco anudravaṇa uktāḥ / atrāpitāvātibhiranumantryīte ityarthah /

84. ime jīvā vi mṛtairāvavrtrā nnabhū dbhadrā devahūtirno adya / prānco agāna nṛtaye hasāya drāgīya ayuh prātaram dadhānaḥ // These living (relatives) have turned back separated from the dead. This day our invocation (sacrifice to) of the gods became auspicious. We then went forward for dancing, for laughter (with our children) firmly establishing our long life .

85. Manu Smṛti (MS) ed(with commentary of Kulluka),Nirnaya Sagar Press, Bombay, 1929, 5.60 : sapindata tu puruśe saptame vinivartate / samānoda-kahāvastu janmanāmnoravedane //

86. DCA p.238, cf. NCA, loc. cit.

87. GP 3.3. : “nimya patrani vidhasya acameynh /

88. DCA loc. cit., NCA loc. cit. HCA, loc. cit.
89. “śarīradhāraṇārtham bhākṣyantastitheran” //
90. “pāyasaḥ apūpādināśniyuh nadānādi kuryuh nityanaimittikamatitya samcareyuḥ” //
91. mahāgurusu mātāpitādīsu mahāgurusu mṛtesu dvādaśa rātraṁ trirātram vā syuriti pūrvenānvayaḥ //
92. (dvādaśarātram vā mahāgurusu) māta pitā pitāmahah prapitamahah yaścopaniya kṛtsnam vedadhyāpayati ete mahāguravaḥ /etesu mṛtesu dvādaśarātram vā trirātramvā kṣāralavanāsīnāḥ syuh //
93. loc. cit., cf. NCA loc. cit., HCA loc. cit. /
94. ACA 284a: daśāham sapindeṣu saptapuruṣo paryantesu /
95. HCA: dānam pratigraho yajñāḥ svādhyāyaśca nivartate //p.186.
96. ubhayatra dasāhāni kulasyānnam na bhujyate /p.186.
97. Dakṣasasmṛti : nityāni nivartante vaitānavarjam śālaṅgau caike anye etāni kuryāksītita anyetu dānādhyayanamātra pratīṣedhayamaśaucamāntu śāstrāntarādavaseymiti sthitah //
98. MS 5.60 :see n.85
100. KŚ 8232: mātvā brksaḥ samvādhīṣṭamā deviprthivimmahi vittvidhasva yamarājasu (Atharva Veda, AV 15.2.25), RS. pp.620-621.
101. cp RS p. 621: "when the lute is played, a noise is no doubt made by the beating of an old shoe on an empty pot to scare away the evil spirits. The believe indicated here is that spirits do not tolerate noise and therefore flee from the spot.


103. \textit{atha samcayanam samvatsarānte cet sapinḍayisyankrsnapaksordham daśābyāmajujśutithisvatḥa dvādaśāhe sapinḍayisyamścendantaradāśāhe sāśhāstamadadasamāha varjyameka nakṣatresu....

104. cf. ACA (fo. 285a) : "alaksane stāṇādi laksana rahite kumbhe ghate pumāṁsaṁ puruṣasya asthini samcīṃyurūttaṁarthah //"

105. p. 241, cf. NCA, p. 120, 124, HCA. p. 188, AGK. p.4.4.6.7, VM. p. 167.

106. \textit{loc. cit.}, cf. NCA \textit{loc. cit} ; HCA p. 189.

107. \textit{m} 241-242, NCA \textit{loc. cit} ; HCA \textit{loc. cit}.

108. "uttarayā………………. pāṁśun prakṣipet………………. avakīrne garte uttarām………………. japet //………………kumbham kapālena pidhāya //tataḥ gartasya arthaprāptam pūraṇam kuryat // yathā kumbha na dṛṣyate // etadarthaka evātha śabdāḥ //"

109. \textit{loc. cit.} cf. HCA \textit{loc. cit.}, ACA (fo. 286b) : "pretāyaḥ kevalāya śrāddham dadyuḥ // ekoddīṣṭa vidhāṇena //

110. \textit{atha dāhāyatane mṛdā vedikṛtvā trinupalāṇabhyaktasnaṃpitaḥ prāṁmukhān daksināpavargānīdhāya madhyāme pretamuttare śmaśānavāsinah pūrvapretāntakaśīne tatsuṣhiniścāvāhyopalāṇālam krtvābhya rcdhyam aikam pindamāṃṣjyodakumbham pādukāchatraṇi dadyāt // aṭhānavēkṣāṃ pratyaṣvajya snātvā, āgāramuṣeyurmrtadeśe mṛtkarīṣa sikatāsu vijāṃsvayeyuḥ śrāddham pāṭheyam dadyuḥ //
111. V.Kashirsagar, *Śānti Rituals in the Atharvanic Tradition*, Delhi, 2002. p. 182. This *śānti*, viz. peace, does not relate to any physical concept or concrete form. It is the state of man's mind, guiding his behaviour or action. Therefore it is a matter of religion. Thus, the study of the concept of *śānti* unfolds to us the mind of man, which is revealed through every civilization and culture, which is set to unrest due to disturbances and is toiling to achieve peace and balance.

112. IVK pp 367 - 369.


114. DCA. p. 244; cf. NCA p. 123; HCA p. 192

115. "āyusmanter mārkanḍeyādīnāṁ kathāḥ kirtayantah/*

116. *athoparaṁśu śavdeṣu śāntarātram /tasminkāle grham nivesanam vā sampraviṣṭeṣu amātyeṣu daksinādvarapaksādikuryāt / evamvadata etasmītkālādvahihsthah bhavanti / ye punah sampraviṣṭeṣu grham nivesanam veti śāntarātrasya ivavikalpam manyante / teṣāmaniyama āsanasya /*

117. cp. NCA (p. 128) : śāntarātrāt prāgapi yadyamā tyāghrham nivesanamvā praveṣtum kāmayante tadā vā teṣu praviṣṭeṣu / evam śāntarātreatṛa sahavikalpaḥ /*

118. *atha gomayenopalipya hosyaddharmenaḥnāṁ nimupasamādhiyā paścādagnenānadvahum carmaṣṭirya..........*


120. NCA, loc. cit.; HCA .loc. cit.

121. pp. 246-247, cf. NCA p. 129, HCA p. 194
atha asmanvatiḥ (RV. 10.53.8) ityāsatnāyasmānam kariṣam prathamamabhirṣa-śī /paścāditare / tatra mantreṇa iti kecit / tuṣṭīṁityapare /

"tatah svistakrdādi homaśeṣam saṁōpya /

ACA (fo. 293b) : "agninā aupāsanena"

tatah svistakrdādi homaśeṣam samāpya /

aca (fo. 293b) : "agninā aupāsanena"

p.247, cf. NCA p. 130, ACA (294b) : "annam saṁskṛtya pārvanasthālipākavat srapanena saṁskṛtya......"

gomayenopalipyāgnistatra nidhātavyāḥ /

*** audayādavapanta āsate / yatosāvagnistasmingrhe. pacanastasmādetadahabhojanābhāvam varṇayanti / karmānupūryyā ca bhojanābhāvah / athodita āditye sauryāṇi svāstyaśyanāni ca japanti / etāni ca pratyavarohaṇa uktāni / sarvēśāmayaṃ japo bhavati / bāntyarthatvāt / athānnam saṁskṛtyayatanopalepanādyājyabhāgāntam kṛtvā apa naḥ sosucadagham (RV. 1.97.1) iti pratyucamaṣṭāvāhutirhṛtvā svistakṛdādi homaśeṣam saṁāpayanti / hāvīśo'yam saṁskārastasmiḥdevānādbrāhmaṇān bhojayītvā svāstyaśayanam vācayet//

****