2. **EKODDISTA ŠRĀDDHA AND SAPINDĪKARĀNA**

2.1 **EKODDISTA ŠRĀDDHA**

*Ekoddista-šrāddha* is performed for a single deceased person. AGS (4.7.1) mentions in this connection, “now at a šrāddha ceremony... at ekoddista-šrāddha (the šrāddha directed to a single deceased person). Here the Sūtrakāra mentions ekoddista-šrāddha along with other šrāddhas. Thus it means that this šrāddha is offered to a particular deceased person after his death but not to any of his ancestor as is the practice with other categories of šrāddha rites.

Devasvami (p. 242) the earliest commentator simply mentions that šrāddha is offered for the deceased person only.

Citing AGS (4.5.8) NCA mentions that after collection of bones a šrāddha is offered for the deceased. According to it this šrāddha is performed only for a single deceased person in the procedure of ekoddista šrāddha.

Haradatta and Jayanta also are of same view here. Latter commentators like Nārāyaṇa, Haradatta and (Prayogakāra) Jayanta specifically mention the šrāddha as ekoddista-šrāddha because it essentially differs from the pārvana (šrāddha) not only in respect of offering to the father and grandfather etc. but also in the details of the rites to be followed.
AP (*kandikā* 20 and 21) gives a detailed account of the procedure of different types of ekoddiṣṭa -śrāddhas (in pp. 315-316). It agrees to the view of GP regarding *nava*-śrāddhas and lays down the said kinds of *nava*-śrāddhas. It states that those śrāddhas performed in the six seasons are known as *nava*-*miśras* and the śrāddhas performed subsequently (for a single deceased person) are known as *purāṇa*-śrāddha. In this manner the ekoddiṣṭa -śrāddha is considered as threefold.

GP (3.9) records the ekoddiṣṭa -śrāddha and its different types. It mentions that ekoddiṣṭa is of three types, *nava*, *miśra* and *purāṇa*. The ekoddiṣṭa performed within ten days of death are known as *nava* śrāddhas. The *miśra*-śrāddhas are those which are performed after completion of every month. Those which are performed on *caturdāsi* etc. are named as *purāṇa*-śrāddha. The *miśra*-śrāddha (due during the first month of death) is performed on the eleventh day.

Regarding the occasion of *nava*-śrāddha AP (*kandikā* 20) also mentions that it is performed on the day of *asthisāṣṭra-cayana* when the bones are deposited in the specific spot. The pīṇḍas are offered thereafter according to the specific time.

According to DCA (pp. 247-248) the word "atha" (in the sūtra 4.7.1) indicates that the procedures to be mentioned hereafter are followed in the śrāddha rites. It also mentions that the word "atha" suggests the reasoning for performing śrāddha rites, the reason being that it is imperatative on every householder.

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According to NCA (loc. cit.) and HCA (loc. cit.) the performance of śrāddha rites becomes imperative as they bestow highest kind of bliss on the householder.

HCA citing the Yājñavalkya Smṛti(YS, 1.256) states that ekoddiṣṭa śrāddha is performed during the first year of death. It is offered at the end of every month and first year (after death) on the same tīthi (of death). On the very month he dies, it is performed on the eleventh day after his death. Added to these thirteen occasions two more śrāddhas are enjoined on the completion of three months and six months. The śrāddha performed at the completion of six months may be performed on the previous day or following day (of the performance) of the monthly ekoddiṣṭa śrāddha. Along with these fifteen śrāddhas one is added which is offered within ten days of death and in this manner this takes up the total to sixteen ekoddiṣṭa śrāddhas. If these sixteen śrāddhas are not performed it is said that the deceased becomes a Piśāca. The śrāddha offered on the fourth, or fifth or ninth or eleventh day (of death) is known as nava-śrāddha (loc. cit.)

LAS also mention that nava- śrāddhas are performed on odd days (viṣamāha) following the death of a person. Therefore they are five in number. This is the practice of the Rgvedins and Yajurvedins.

2.2 THE PERFORMER OF EKODDIṢṬA- ŚRĀDDHA:

AP states that in case the deceased person does not have any son,
his wife becomes the performer, in her absence her own brother, in his absence a person who belongs to his gotra, lastly, even by a person who has different gotra. In the absence of all these alternatives a female not even belonging to his gotra may become the performer on the tenth day. On the eleventh day the śrāddha is performed for the deceased.

According to las (xx.3) the eldest son of the deceased should perform the rites beginning from burning of the corpse upto sapindikarana being assisted by his younger brothers. In case the eldest is not present his younger one may perform the rites. It further mentions that whoever becomes the performer on the first day should only perform the rites upto spindikaranā (xx5-11). A person belonging to the same gotra or even of different gotra, a man or woman whoever becomes the performer for a person who does not have a son should perform the rites due till the tenth day. Whenever a son is present he should perform the funeral rites. In the case where funeral of the corpse is over and then the eldest son arrives before collection of bones, the eldest son should possess a piece of cloth cut off from the cover of the corpse at time of funeral and performs the rites as directed. If he comes after collection of bones, the son who had consigned fire to the corpse continues to perform the rites as the performer till the tenth day.

Las (xx. 14-16) further mentions that whenever the eldest son stationed at distance, gets the news of the death of his father, he should offer libation as well as pindas for the due days already elapsed between the days of the death of his fathers and the day he gets the news.
2.3 **DIFFERENCE OF EKODDISTA WITH PĀRVĀṆA:**

AP mentions that in *ekoddista- śrāddha* neither the word *svadhā* nor the word *abhiramyaṅtōṁ* is uttered. The offerings are not offered in the fire. *Tīla* and water are offered for one only. There should be one *pavitra*. *Arghya* is to be offered once and one *piṇḍa* is to be offered. While offering *piṇḍas* in *ekoddīṣṭa śrāddha*, the word "*anu*" should not be uttered to include those who follow the deceased ancestor. The word *pitr* should not be pronounced for the deceased. AP further mentions that in *nava-śrāddha* there should be no recitation of *mantra*. Water must not be poured over the *piṇḍa*. No fragrant substance and no garland should be offered for the deceased.

DCA mentions that in *ekoddīṣṭa- śrāddha* offering of only one pot is prescribed and the rites are performed without recitation of any *mantra*.

NCA cites from AGS (4.8.11 to 15 pp. 138 - 141) the views of Āsvalāyana that out of the eight types of *śrāddhas* viz, *anvāṣṭakyam*, *pūrvedyuh*, māsi, kāmya, pārvāṇa, ābhuyadayika, aṣṭamiṇḍ ekoddīṣṭa the first four viz, *anvāṣṭakyam*, *pūrvedyuh* māsi and pārvāṇa require that the oblation should be offered in the fire. In the rest four kāmya ābhuyadayika aṣṭamiṇḍ and ekoddīṣṭa, no procedure of *piṇḍapitṛyajña* is followed except that the *piṇḍas* are placed on the lines. The line is sprinkled with water and *darbha*, cut off with one stroke is spread on that line.

*Khāḍira Grhya Sūtra* (KGS 3.14.11-17) furnishes the following
information on *ekodista śrāddha* :

"Now the *ekodista* with one strainer one (pot of) *arghya* water, one lump (of flour) nor putting (of food) into the fire. Relished? (Thus they are to be asked) at the time of their departure thus through one year relating to a deceased person."

SGS (4.2.1-7) state, - "now (follows) the *ekodista* (i.e. the śrāddha ceremony directed to a single dead (person) with one strainer one (pot of) *arghya* water, one lump (of flour), no invitation (takes place here) nor the putting (of food) into the fire, nor (do) the Vaiśvadevas (take part in the ceremony) "Relished? thus they are to be asked whether they are satiated " May it approach (the fathers) instead of "imperishable, Be satisfied" when sending them away thus through one year when one has died."

VM (p. 178) mentions that in the *ekodista- śrāddha* one Brāhmaṇa is invited, one pot of water is placed, one lump of flour is offered. The Vaiśvadeva Brāhmaṇas are not invited. There should be no incense, no lamp, no offering over the sacrificial fire and no *abhīṣravaṇa* (recitation of *Madhumati* mantras like *madhumati* etc (cp. AGS 4.7.26) Rest of the rites are performed in the manner like *pārvaṇa- śrāddha*.

AGK (4.5,.p.221) mentions that *ekodista- śrāddha* is performed for a single deceased person. One Brāhmaṇa is invited here and the (*arghya*) pot should also be one. One oblation is offered on the hand of the Brāhmaṇa and one *pinda* is offered. No incense and no lamp is
required for this śrāddha. Words like svadā, pitṛ and namah are not uttered in this śrāddha. When the Brāhmaṇas partake their food the recitation of the hymns (like madhamatī etc) prescribed in pārvaṇa-śrāddha are prohibited.  

2.4 INVITATION TO BRĀHMAṆAS:

AP (k 20) states that if the Vaiśvadeva Brāhmaṇas are not invited in the nava-śrāddha or purāṇa-śrāddha, these śrāddhas become āsura or vṛṣala.  

V.M. p 179 mentions that the performer invites the Brāhmaṇa on the very day.

AGK (4.5,p22) states that the Brāhmaṇas are invited on the very days of the śrāddha. The Vaiśvadeva Brāhmaṇas are not invited in these śrāddhas.

2.5 PRELIMINARY RITES:

VM mentions the preliminary rites while going to perform ekoddiṣṭa śrāddha. First the performer shaves himself, pares his nails and takes bath in front of the Brāhmaṇas. Having strewn the sesamum seeds on a spot he places śṛva, śṛca, kuṣa (grass cut off with one stroke), sphaya, mekṣaṇa, water vessel. He draws line and spreading kuṣa on that line brings clarified butter which is not cleaned (through a strainer) by means of a dhrvā. On the spot remining on the southern side of the place
where *piṇḍa* is to be laid down, he places *anjana*, *abhyanjana*, *kaśipu*, *upavarhaṇa*. Then he wears the sacred cord in the *prācināvīṭa* fashion.

AGK states that placement of articles including *kaśipu* (mat) and *upavarhaṇa* (pillow) are performed in the presence of the Brāhmaṇa (c.p. ASS 2.6.11- *anjanābyanjana kaśipūpavarhaṇāṇī*, KANE, HDS vol. 1,11 part II p.187) Rites like ciping water and washing the feet of the Brāhmaṇas are performed in the *prācināvīṭa* fashion. In the *mantra* for putting sesamam seeds it should mention *tilosi*, *somadaivatyoh* (cf. AGS. 4.7.8). No mantra should be recited at the time of offering *arghya* to the Brāhmaṇa. Then the rites upto offering garments are performed.

2.6  **RECEPTION OF THE BRĀHMAṆAS:**

VM mentions the manner of receiving the Brāhmaṇa. In the beginning when he reaches the spot the performer washes his feet and causes him occupy a seat. Next he offers water to the Brāhmaṇa and offers a seat to him on which a *darbha* folded twice is spread with its tips to the south. In the rites due here the number of articles is specified to be odd. When the Brāhmaṇa is thus seated the performer offers water and putting *darbhas* in a pot he pours some water in to it. Then looks into it and puts some sesamum into the water pot and covers the pot in order to prepare it for ʻ*arghya* to be served to the invited Brāhmaṇa. Next he wears his scared card in the *yajñopavīta* fashion and makes the declaration (that he is going to offer *arghya*) before he offers him ordinary water. Then he collects the *arghya* water in his right hand caught by the left and pours out the *arghya* water from the *pitṛtirtha* of his hand.
When the Brahmana returns the arghya water, he smears it on his face and covers the pot again (loc. cit).

2.7 **OFFERING (OF COOKED FOOD) IN THE HANDS OF THE BRAHMAṆA:**

DCA maintains that in ekoddiṣṭa śrāddha offering in the sacrifice are actually given in the hands of the Brahmana (loc. cit).

VM elaborates the details in following manner. It mentions that the performer wears his sacred cord in the prācīnāvīta fashion and offers (to the Brahmana) garlands, perfumes etc. Then he takes out a portion of cooked food meant for him and smears it with ghee. He cuts off a portion of the food (mixed with ghee) by means of a mekṣaṇa following the procedure of the same involving the cut off portions (avadhāna sampadaḥ) and puts the portion in the hands of the Brahmana silently. (It is considered here as the oblation offered in the pāṇihoma). Again he offers another portion in his hand. The Brahmana partakes these two portions (which are regarded here as two oblations, loc. cit).

AGK states that having taken out portion of food prepared by the performer for his own consumption he should smear it (the taken out portion) with ghee. Then uttering devadattāya svāhā, he offers it in the hands of the Brahmana. AGK here refers to the view of NCA (4.8 15, pp. 140-141). It mentions ekoddiṣṭetu eko vipra ekam arghyapātram. na daivam na dhūpa, na dīpa, na svadhā sabdaḥ, na pitṛ sabdaḥ na namaḥ sabdaḥ, tilōsi iti mantrasya uha, tūṣṇīm vā tilāvapanam arghya nivedanam

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There should be modification in the mantra for pouring water on the lump. According to AGK, the lump is prepared from the remnants of the food eaten by the Brāhmaṇa (4.5.1.9).

2.8 SERVING FOOD TO THE BRAHMĀṆA:

VM mentions in regard to serving food to the Brāhmaṇa. After the Brāhmaṇa partakes two portions of the food offered on his hand he is served with the dishes (prepared to feed him). It is offered to his complete satisfaction. When he sips water, after being completely relished the remnants of the two types of food (viz; the one from which he has eaten, the one from which the two oblations of pāṇihoma are taken out) are collected in a new vessel (loc. cit).

2.9 PINDA FOR THE DECEASED:

VM states the performer pouring water on the line meditates the deceased person and offers one pīṇḍa prepared from the remnant mentioned above. Then turning to the left, facing to the north restraining his vital air and looking at the lump, he smells the remnants of food after the portion for pīṇḍa is taken out. He throws them away washes his hand and pours water on the pīṇḍa and offers oil, collyrium. He approaches to the deceased, bids adieu to the deceased and leaves the spot (loc. cit).
Narayana is of the view that the performer should lay only one pinda in this śrāddha. While offering it he should utter the name and gotra of the deceased person. Here AGK differs from this view. According to AGK no mantra is recited over the lump except uttering name and gotra. Uttering the word relished the performer should perform the rites upto offering of daksinā (NCA, loc. cit, AGK, loc. cit). AGK (loc. cit) further states that the procedure of ekodīṣṭā- śrāddha is not applicable to those (ekodīṣṭā- śrāddhas) which come under the category of nava-śrāddhas. Only rites are performed in nava-śrāddhas and no mantra is recited.

Regarding laying of pindas, VM lays down that the performers are divided. Some authorities recommend laying of pindas for an Āhitāgni in pārvana, kāmya ābhuyadayika, ekodīṣṭa and aṣṭaka śrāddhas. But others are of the view that as there is no preparation of sthalipaka, offering of pinda is not due here. If pinda is to be offered the procedure of drawing the line etc are performed in the procedure as the pārvana śrāddhas. Those who do not want to offer pindas in ekodīṣṭa- śrāddhas they should not draw the lines. Jayanta favours the practice of offering pindas in ekodīṣṭa- śrāddha.

2.10 DEPARTURE OF THE BRĀHMAṆAS AND CONCLUDING RITES:

VM (loc. cit). mentions that after pindas are offered he causes the Brāhmaṇas to sip water. Scattering some cooked rice, he becomes yajnopavīti and offers daksinā. All the relatives also approach the Brāhmaṇa and pay their respect to him after the same has been made by
the performer. Then the Brāhmaṇa bestows them with blessings and scatters whole rice grain on them. (Other) Brāhmaṇas present punyāhavācana and then custom due is performed by the performer.

2.11 **EKODDISTA FOR ASCETICS:**

SK mentions that no ekoddīṣṭa śrāddha should be performed for an ascetic whose cremation is performed according to yatīsamāskāravidhi. It further states that the ascetic being a Paramahāṇaḥ, (attaining the unity with the Brahman) ekoddīṣṭa-śrāddha should not be performed for him.²⁰

2.12 **sapinḍikarana:**

Although sapinḍikarana has not been mentioned in AGS, other GSs mention this rite. Secondary and ancillary text of Āśvalāyana school also mention sapinḍikarana rite. According to Gopal, sapinḍikarana signifies the rites of admitting the soul of the deceased into the community of those pītrs to whom pindaśas are offered at śrāddhas (IVK, pp369-370).

SGS describes this rite in two places (4.3 and 5.9) which according to Oldenberg are latter additions.²¹

CALAND holds the view that the description of sapinḍikarana and that of ekoddīṣṭa śrāddha have both been borrowed by the SGS from Vājasaneyins.²² Describing this rite, SGS states that when a year or three...
fortnights have elapsed after the death or when something good happens on any day, he fills four water pots with sesame seeds, perfumes and water. Three of them are for the pitrs and the fourth one is for the newly deceased person. He should pour the water of the pot assigned to the newly deceased person into the other three pots with prescribed mantras (Vājasaneyi Saṃhitā, V.XIX, 45-46). And in the same way he should distribute the pīṇḍa belonging to the newly deceased person on the other three pīṇḍas. This is called sapindikaraṇa. Sapindikaraṇa has been described by Baudhāyana Grhya Sūtra (BGS), KGS and Vaikhānasa Grhya Sūtra (VGS) also.

According to AP(k. 22), after completion of one year or three half months (paksas) or on the twelfth day or on the day in which vrddhi rites can be performed, one should perform sapindikaraṇa.

GP agrees with the view of AP and further mentions that it can also be performed after completion of six months counted from the day of death. Again it mentions that if a woman is not widow (GP.3.11, pp.181-182) the pīṇḍas are prepared for her together with her father-in-law etc. If she is a widow, the same are offered together with her husband. If she is unmarried, it is preformed with her father. This is not performed in case of those who do not have children or whose children die under abnormal situation. Neither a father must perform this rites for his diseased son nor an elder brother for his younger brother.

At the end of the commentary of Nārāyaṇa on AGS a sapindikaraṇa prayoga is mentioned ascribing its authorship to some
anonymous teacher belonging to the school of RV. According to it sapindikarana is performed either on completion of one year or after twelve days. Rest of the rites are followed according to the pārvaṇa śrāddha.

NCA prescribes this sapindikarana of a woman with her mother & paternal great-grand-mother. It mentions that the details about the persons for whom sapindikarana is to be performed and the performers of this rite and also about the offering of pindas one should follow the details mentioned in the smṛti texts.

According to VM the procedure of sapindikarana (same as mentioned in AP) has been described as it has been mentioned in YS (1.253-255). Because this smṛti text is followed in general (not being restricted within the performers of any specific domestic school).

AGK (4.6.1-10) follows AP regarding the performance of sapindikarana.

HS (p267) also discusses sapindikarana.

2.13 INVITATION OF BRAHMANAS:

GP following AP mention that one Brahmana is to be invited to respect the deceased. Prior to sapindikarana pārvaṇa-śrāddha is offered to the three fathers by inviting the two Daiva (Vaiśvadeva) Brāhmaṇas and three Pitrya Brāhmaṇas. The ekoddisja-śrāddha is also performed on this day. When all the Brāhmaṇas cleanse their feet and sip
water first seat is offered to the Daiva Brāhmaṇas then to the Preta and then to the three representatives, of three ancestors. Reception is due first to the Daiva Brāhmaṇas and then Pitrya Brāhmaṇas.

Nārāyana also agrees with GP and states that two Daiva Brāhmaṇas and three pitrya Brāhmaṇas are to be invited.

AGK (4.6.1-10) follows AP and adds that six Brāhmaṇas are invited to this rite, one representing the Preta, two, the Daiva and three, the Pitrs.

2.14 ARRANGEMENT OF POTS:

Regarding the number, AP mentions that four vessels of water are placed. Out of them one is palced for the deceased and the other three for the rest forefathers. The performer should recite the mantra samāniva ākuti and should pour out the water of one pot in to the rest three.

GP mentions elaborate details on arrangement of pots for arghya. It states that four pots are arranged and in these four pots darbhas of uneven number are placed inside. While pouring water into these pots the prescribed mantra of pārvana śrāddha (sannodevi abhistayah) is recited. In the case of the three pots specified for the Pitṛs, water is poured out silently specified for the preta. Similarly, for putting sesamum seeds the prescribed mantra “tilośi” etc, is recited for the above mentioned three pots where as no mantra is recited for the pot specified for the
Preta. The four pots are then consecrated with the offering of incense. Having offered the pot specified for the preta to the Brāhmaṇa representatives, he offers one fourth of the arghya water to him and reciting the mantra, samānīvākūti. He pours out the remaining three portions into the three pots specified for the Pitṛs. Then he offers these arghya water to the Brāhmaṇas, representing the Pitṛs in the same manner as it is performed in the pārvaṇa-śrāddha.

NCA also observes that the pots for arghya are to be four. Having offered darbha inside these pots, water is poured into them and once only the mantra is recited for all these four pots. The sesamum grains are put silently in the pot specified for the Preta.

Vipra Misra in Śrāddha Pradīpa (ed.by Braja Kishore Swain, puri, 1982, pp. 42-43) mentions that Sulapāni considers the pot specified for the Preta, is the fourth one. He arrives at this conclusion considering the Gobhila Śrāddhakalpa (3.15). Having mentioned three pots which belong to the pitṛs the pot for the Preta is mentioned at the end .(triṇi pitṛnām ekaṁ pretasya). The authors from Gauda country like Aniruddha Bhāṭṭa accept this view. Differing from them Vipra Misra mentions that a first pot should belong to the preta and the rest three to the pitṛs. He concludes this on the basis of the specification in the AP (loc. cit) that the water from the first pot is to be poured out. Therefore in sapindikarana the preta is the recipient of the merits which the performer generates. 25

AGK mentions that reciting the mantra, "samānīvākūti" etc. the
water from the pots specified for the Preta is poured out in to the pots specified for the Pitrs. *Agnivesya Grhya Sūtra* (AgGS, 3.11.3) also mentions the *mantra* 'samānivākuti' in the same context.

KGS (6.6.7) also prescribes this *mantra* in the context of distributing the *pīṇḍas* in *sapindikaraṇa* (see K. LAL, *Grhya mantra aur unkā viniyog*, GV, Delhi, 1970, pp 368-370).

2.15 **LAYING OF PĪṆḌAS**

Regarding laying of *pīṇḍas* AP states that the first *pīṇḍa* is to be divided into three parts and are added to the three *pīṇḍas* reciting madhumati mantras and the *mantra* begins with *samgacchadvahm*. In this way the fourth ancestor (i.e the great-grand-father of the deceased) no longer receives *pīṇḍas* after *strāddhas*.

GP observes that the performer takes out a portion of the food prepared to be served to the Brāhmaṇas smears it with ghee and declares it to them.

This may be offered as oblation in the sacrificial fire or may not be offered. For the Preta it is offered in the hand of the Brāhmaṇa uttering *devadattāya svāhā*. For the Pitṛs the specified *mantras* are to be uttered. Whatever remains after these offerings, the same is distributed in the hands of the Pitrya Brāhmaṇas and they put the same in a pot and sip water.

When the Brāhmaṇas get satiated, first a portion of the
remaining food is taken out to prepare a *pīṇḍa* for the Preta. This is performed silently. The rest three are offered to the Pitryas in the manner followed in *pārvanā-śrāddha*. Then the *pīṇḍa*, laid down for the Pitṛs, is divided into three parts and each part is added to each *pīṇḍa* of the Pitṛs reciting the three *mantras* beginning with *madhuvātā* and two with *saṃgacchadhvām*. Rest of the rites are performed according to the procedure of *pārvanā- śrāddha*. When the Brāhmaṇas are dismissed he utters "om svasti:"

_NCA_ mentions that from the food, cooked to serve the Brāhmaṇas, the portions to be offered as oblations are taken out. No *sthalīpāka* is prepared for this occasion. The oblations may be offered either in the sacrificial fire or in the hands of the Brāhmaṇas. If they are offered in the hands of the Brāhmaṇas they should be mixed with the food specifically prepared for them and taken by the Brāhmaṇas.

According to _GP(4.11)_ the *pīṇḍa* for the Preta is offered silently. The *mantras* (i.e., three *madhumatā*, _RV_, 1.82.2 and two *saṃgacchadhvām_, _RV_ 10.191.2-3) are also recited. The *pīṇḍa* for the Preta is divided into three parts and are added to three other *pīṇḍas*. Lastly, the Brāhmaṇas are bade adieu with the utterance of "om svasti:"

**2.16. CONCLUDING RITE:**

_AP_ mentions that after performing *śrāddha* whenever offering of *pīṇḍas* become due, laying of three *pīṇḍas* occur (with omission of the one for single deceased). No Daiva (*Vaśvadeva*) Brāhmaṇa is served with food in *sapiṇḍikaraṇa*. 

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NOTE:

1. tataḥ śrāddhamasmiaidadvuh asmai pretasya śrāddham dadyuhiti /
2. tato'pa upasṛṣya snātavyarthah tatośmminnahaṇi śrāddhamasmai pretāya kevalāya dadyurekodiśiṣṭā vidhānena /
5. AP (k20): ninayedasmani pūrvamtatāḥ śrāddham pravartayet/ paścāt ca ninayet pīṇḍamītasminneva yathā vidhi /
6. NCA (p. 126): athā savdodhikārārthah ita uttaram vakṣamano vidhiḥ śrāddham veditavya iti/ ataḥ savdo hetvarthah yasmāt śrāddhān̄niḥ kreyasaprāptimudhairapi ca kriyate tasmādvakṣāma iti /
HCA (p. 197): pretamakumūdiṣṭāya yad diyate tadekodiśiṣṭām eka uddiṣṭo tetiḥstvā /
7. Yājñāvalkya Smṛti(YS, with commentary of Aparārka) ed. V.M. APTE, poona : mṛtehāni tu kartavyam pratimasāṁtu vatsaram pratisamvatsaram caivamādyamekādāsāohani /
8. see n.9, ch.1.
9. AP (k. 20): putrādbhavetv patnīsyāt, patnyābhāve sahodaraḥ /
asagotra sagotrovā yadi stri yadi vā pumān / prathamehāni
yodadyāt sa daśāham samāpayet / tatastu ekādaśohani
śrāddham tasya vidhiyate / ekoddīṣṭām tu tātśrāddham
asampannameti sthītiḥ /

10. see n.4, ch.1.
11. see n.5-8, ch.1.
12. see n.9-10, ch.1.
13. AP (k.20) : ekoddīṣṭēṣu śrāddhesu na svadhā nābhīramyatām /
nāgnaukaranamītyāhu rekamcātra tilodakam / ekām
pavitrameko r ghyāh ekahpindo vidhiyate / anapatyēsu pretesu
na svadhā nāb hirmyatām/

*** ekoddīṣṭasya piṇḍetu anuśāvdo na vidhiyate pīṭṛśavām
na kurvitā....../

14. AP (k. 20) : mantravarjitam......... anudakamadhumāṁtu
gandhamālyā vivarjitam/ (navaśrāddham amantramca
piṇḍodakavivarjitam) /

15. Khadir Grhya Sutra (KGS) ed. A. MAHADEVA SASTRI and
L. SRINIVASACHARYA, Govt. Oriental Library series,
Mysore, 1913. : athātu ekoddīṣṭam, ekām pavitram,
ekamarghyam, ekam piṇḍam, nāgnaukaranām,
abhiramāyātīmīvi visargaḥ, samvatsaramevam pretaḥ/

16. SGS 4.2.1-7 : athāta ekoddīṣṭam, ekām pavitram, ekārghyam,
ekapiṇḍam, nāvāhanam, nāganau karaṇām, nātravisvedevāh,
svadītāmīti, trpta praśṇa upatisthātāmīti aksayasthāne/

17. AGK4.5 p. 221 ,cf. NCA. 4.8.15 p.141.

18. AP (k. 20) : yasmin nava purāṇevā viśvedevā na lebhire
tadāsurambhavet śrāddham vṛṣalam..........

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19. I bid /


21. SBE, Vol. XXIX, p. 109, note on the SGS. IV. 3.1

22. CALAND, Alt. A.C. p. 162


24. Bhāradvāja Grhya Sūtra (BhGS) ed. by H. J. W. SALMONS, Meherchand Lalchand Publications, reprint Delhi, 1981 : III, 17, 85, 12, KGS 66, 6-8, VGS V. 147

25. sapinḍikaraṇe catvāri udakapāṭrāṇi / triṇipitrāṇām / ekam pretasy-eti gobhilavacanena pāṭha kramāt krama iti sūlapāṇiḥ / itthamevā-niruddha bhāṭṭādaya gudāḥ / tattuccham / catvāryudakapāṭrāṇi / ekampretasya triṇi itare śām / prathamaṁ pāṭram triṣu pātreṣu niyojay editi āśvalāyana grhya vacanena tenaiva darṣitena preta pātraṁ prathamaṁvagatēḥ vasatkaṁrēḥ prathamabhakṣa (APSS, 12-24.6) itbat /

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