CHAPTER IV
4. **ABHYUDAYIKA-SRÄDDHA**

4.1 "Over all observation relating to the details recommended for the procedure of sräddhas reveal that performance of sräddha has two purposes. Firstly, it is performed for the benefit and satisfaction of the deceased. Secondly, the deceased who have been separated by their death from their family are approached as to be favourable to the family in the same spirit as the gods to bestow growth and participate in rejoicing on the occasion of any happy event.1

During Sūtra period, the sräddha is designated as vrädhi, nändi or nändimukha, abhyudayika,( cf. SGS 4.4.1-15, GGS 4.3.34-36, BGS 3.2.2a, BhGS 3.16.85.1)² .Details are stated in these texts relating to the procedure of this sräddha.

According to sgs (loc. cit.) the sräddha designated as nändimukha- sräddha is performed in the bright fortnight. It is performed on an auspicious day. After offering sacrifice to the mothers (mätryāga) in the forenoon, the performer invites an even number of Brähmanaş well versed in the Vedas. He circumambulates then from left to right (pradaksinā). Mantras belonging to the Pitrás are not recited in this sräddha, straight darbha blades are used and yava is substituted for tila. Mixing jujube fruits, curd and fried grains, pinda is prepared. Formula for invitation to the deceased should be “I invite nändimukha pitṛs”. After serving food to the Brähmaṇas he should say “May the nändimukha pitṛs rejoice”. This is different from the expression, “Imperishable” uttered in pärvaṇa -sräddha etc. When the Brähmaṇas are approached to reply, the
performer uses the expression “I shall make nāndīmukha pītrs speak”

These are distinction of the abhyudayika-śrāddha from pārvana and other śrāddhas which are also stated in GGS (loc. cit) and BGS (loc. cit.)

It appears that the group of śrāddhas including abhyudayika and kāmya had developed their distinction from the other group to which pārvana, ekādīśṭa etc. belong in respect of various details of performance even during the śūtra period, resemblance of the two groups in other aspects as śrāddha in general not with standing.

4.2. OCCASION:

AGS briefly refers abhyudayika-śrāddha. Latter on, it is elaborated in texts pertaining to the subsequent literatures of this school.

In order to clarify the exact occasion on which the śrāddha is due, Prayoga Sāra (PS, fo. 22 bl.9-10) excludes the rites like pravāsāgamana.

4.2.1 AGS (1.5.11) mentions that pravāsāgamana is when their father returns from the journey. As this rite is not an apatya samśkāra even father affectionately greets his son or sons after his return from a journey to avoid confusion specifically, it mentioned that nāndī-śrāddha should not be performed on this occasion.

GP mentions that before performing many samśkāras on the same day in their succession which remain pending due to postponement in their appropriate time, the performer should first perform nāndī-śrāddha and then commences the impending rites.
PS (fo 24bl. 12-14) mentions the view of Sāmkhyāyana that viśvedevā rite should precede vrddhi -śrāddha.

According to GP, this śrāddha is due in the ceremonies performed for the child beginning with puṁsavana. It is also due before the solemn ceremonies like agnyādhāna and also on the ceremonies performed on account of attainment of desire leading to ones prosperity. This śrāddha is due on the previous day when the ceremony is quite important (like upanayana, vivāha etc.) but on occasions like puṁsavana, simantonnayana etc.) this śrāddha can be performed on the same day, GP(19 l. 12-13).

NCA (p.179) relates that some consider the five ceremonies viz. the puṁsavana, simantonnayana, caula, upanayana and vivāha and also the śrauta ceremonies like agnyādheya are occasions where vrddhi śrāddha is due. Others are of the view that in all the sixteen samskāras and in the ceremonies like śrāvanā this śrāddha should be performed. At the time of consecration of a (new) pond, well, garden or house etc. pūrta- śrāddha should be performed.

ACA (fo.148.a) mentions that vrddhi -śrāddha is performed on the occasions like puṁsavana. For consecration of ponds and gardens pūrti -śrāddha is also performed.

AGK (p.210, sl.1-3) holds the opinion that the ābhuyudayika- śrāddha is to be performed prior to the principal
ceremonies due on occasions of achievement of prosperity and realisation of cherished desires. In śrauta rites as well as in puṁsavāna, cauṭa, simanta, upanayana, vivāha, analādheya (agnyādheya) etc. this śrāddha is performed by a member of Dvija class for attainment of prosperity. Others favour the performance of this śrāddha on occasions of all the sixteen samaskaras, śṛuvaṇā etc. and also on the occasion of consecration of well, garden etc.

PS records the view of AGK and mentions that ābhūdayika-śrāddha should be performed before commencement of principal ceremony. It further says that ābhūdayika-śrāddha is also performed when one enters into the vāṇaprasthū āśrama or sanyāsa āśrama or on the occasion of entering into his newly constructed residence. It is also due before the upākarāma (annual commencement of the vedic study) and utsarjana (annual closing of vedic study) ceremonies. Some are of the opinion that in the case of the two ceremonies mentioned latter, this śrāddha is due only on the first occasion, on the subsequent years, according to them, it should not be performed but others are of opinion that this śrāddha is due even when any of these ceremonies are to be performed. In the text of Bhaṭṭoji known to the author of PS (Viśvanātha) sixteen samaskāras are enumerated. They are garbhādhāna, puṁsavāna, anabhalobhāna, simantonnayana, jātakarma, nāmakaraṇa, nīskramaṇa, annaprāśana, cauṭa, upanayana, the four veda vrataś (viz. mahānāmi, mahāvrata, upaniṣadvrata and godānavrata) and samāvartana.

Citing the view of Gautama mentioned in the Prayoga Ratna, PS mentions that samaskaras are enumerated as forty eight but according to
Angiras there are twentyfive *samskaras* in total. Kātyāyana mentions that the sacrifices on *agnyādhāna*, *visvedeva* and *bali* are repeated. Here *bali* means *visnubali* because this is considered as a *samskara*. The *sarpabali* is excluded here as it is not a *samskara*. The *navayajña* is *āgrayaṇa*.

Kātyāyana enlists the occasions where *ābyudayika* -*śrāddha* should not be performed. These are the *āṣṭakās*, the *śosyanti* -*karma*, *jātakarma* and *pravāsāgamana*. When the foetus remains protected in the womb a sacrifice is due and this rite is *śosyanti karma*. This is performed by the Sāmavedins. According to KGS (2.2.29) as soon as the foetus settled in the womb, begins to come out before the delivery, the *śosyanti* sacrifice is performed: The prohibition of performing *vrddhi* -*śrāddha* in *jātakarma* ceremony pertains to the practice of the Chāndogas (Sāmavedins). This has been stated in the *Saṃskara Kaustubha*.

PS further cites the *Saṃskara Kaustubha* which mentions that on the occasion of attainment of prosperity and achievement of goals in life (*puruṣār. tha*) the performance of *ābyudayika* -*śrāddha* is necessary.

From the *Prayoga Pārijāta* (PP), PS cites that for attainment of prosperity in *garbhadhāna*, *soma* sacrifices, *simantonnayana* and *puñ̄savana* *ābyudayika* -*śrāddha* is performed (fo. 24, a.I.-1-25 I.5).

According to SK *ābyudayika*-śrāddha or *nāndī*-śrāddha is due in the rites where *vrddhi* (prosperity) or *pūrti* (cherishment of desire) are desired, (sl.1.p.304).
4.3 **PROCEDURE:**

The procedure to be undertaken in *abhyaudyika-* śrāddha is modelled on the procedure of *pārvaṇa-* śrāddha as referred by the śāstrakāras like Manu etc. (VM. p.30. sl.-3) save some modifications.

4.4 **TIME:**

*Abhyudyika-*śrāddha is treated here as a *karmānga-*śrāddha of the ceremony before which it becomes due. Specific views are mentioned as regards the time in which this śrāddha becomes due in relation to the ceremony of which it is a *karmānga.*

VM contains that the *abhyaudyika-*śrāddha is performed on the previous day of ceremonies like marriage signifying happiness or prosperity, (p.29, sl-1). SK mentions that the Ācāryas in the Grhyasāṃrti text desire that *nāndīśrāddha* should be performed on the previous day in all the rites meant for prosperity, (p.34, sl-38)

4.5 **INVITATION TO BRĀHMAṆAS:**

The performer invites Brāhmaṇas for this śrāddha either as to coming under two categories represent the Viśvedevas or the Piṭṛs. Invitation should be extended much earlier to the śrāddha in order to enable the Brāhmaṇas to undergo the required preparation.

In the same manner as the procedure of inviting Brāhmaṇas in
the pārvāna-ṣrāddha, they are invited for abhyudayika-ṣrāddha, (AGS. 4.7.2, cf. VM, p. 30, sl-3) save some specifications. GP also mentions that the Brāhmaṇas should be invited on the previous day (of the rite to be performed, p.19.1.12-13, cf. SK, p.304, sl.2)

LAS, while discussing pārvāna-ṣrāddha, relates that the persons who have studied the Veda are to be invited for the ṣrāddha. Having offered oblation in the sacred fire established, the performer extends invitation to the Brāhmaṇas in the afternoon of the preceding day (p.1753, sl. 2 I-1). This is also applicable for the occasion of abhyudayika-ṣrāddha.

4.5.1 BGS is of the opinion that the Brāhmaṇas must be given invitation on the preceding day, (1.1.22)

4.6 NUMBER OF BRĀHMAṆAS TO BE INVITED:

4.6.1 The Brāhmaṇas invited for the said rite should be always even in number. AGS says, "to an even number (of Brāhmaṇas the performer should offer invitation) on auspicious occasions or on the performance of meritorious deeds. To an uneven number on other occasions (2.5.13-15).

4.6.2 BGS (1.1.22) states that the Brāhmaṇas for the said purpose should be even in number (yugmabrāhmaṇān bhojayet).
AP(3) says, Brāhmaṇas to be invited to represent the three
groups (father, grand-father and great-grand-father) must be even in
number for each group.

NCA (p.79) states that the performer should invite an even
number of Brāhmaṇas and perform the rites in the yajñopavīta fashion.

GP (p.176,19-1) enjoins that the number of the invited Brāhmaṇas
should be even for ābhuyadayika- śrāddha (yugmabrāhmaṇa).

According to SK (p.304), for the purpose of ābyudayika- śrāddha,
the performer offers invitation to two more Brāhmaṇas as the Vaiśvadeva
Brāhmaṇas in addition to the Brāhmaṇas of even number to represent the
pitṛs (cf. AGK, p.210,15.46).

VM (p.30, sl.4) follows some predecessor’s view as the Brāhmaṇas
called for should be even in number (ādriyate ca yugmatvam). Again it
elaborates that two Brāhmaṇas are invited to represent the Viśvedevās
and the Brāhmaṇas of even number to represent the Pitṛs. The number
depends on the capacity of the performer (p.30, sl.7).

PS cites the view of Chāgalāya as the Brāhmaṇas invited for
each group of ancestors should be even in the vṛddhi- śrāddha (ekaikasya
tu vargasya dau dau viprau nimantrayet). PS further mentions that the
injunction that Brāhmaṇas in even number are to be invited indicates
that Vaiśvadeva Brahmaṇas are not required to be invited (see n.4).
In ābhyudayika- śrāddha both the Vaiśvadevas and Pitṛs are propitiated. Offerings are extended to both the categories and their blessings are desired. So to satisfy this ritualistic process the Brāhmaṇas should be invited for both the categories separately. SK has mentioned it categorically, (p.304, sl. 1-3).

PS mentions that one can invite two or four or five or six Brāhmaṇas for the ābhyudayika- śrāddha and there is no specification of any number(see n.4). It cites the view of Mahīcāgaleya that even number of Brāhmaṇas means two Brāhmaṇas are to be invited for each group of three ancestors consisting of father, grand-father and great-grand-father taking the total to six in number. Two Brāhmaṇas are also invited for Vaiśvadeva leading to eight in total.

PS also cites the view of Hemaḍri in Caturvarga Cintāmaṇi that the Brāhmaṇas should be two in number for each category taking total to eight. But if any guest arrives at the time of washing the feet of the invited Brāhmaṇas, he becomes the ninth who is also served with food. If the performer is unable to attend the nine invitees, he may reduce the number of Brāhmaṇas to four adding one guest the total number goes to five, (PS fo. 21.b,1.13-22a,1.2)4.

4.7 AGE OF THE BRAHMAṆAS:

In the śrāddha rites, it is universally accepted that there lies an age gap between the Vaiśvadeva Brāhmaṇas and Pitrya Brāhmaṇas. Vaiśvadeva Brāhmaṇas are generally invited from the senior age group. They
happen to be older than the Pitrya Brāhmaṇas. However, we never come across such provisions while discussing ābhuyadika-śrāddha.

4.8 QUALIFICATION OF THE BRĀHMAṆAS:

The qualification of the Brāhmaṇas to be invited in ābhuyadika-śrāddha remains same as the pārvaṇa-śrāddha. It is clearly reflected in the statement of Jayanta who mentions “steyādivarjavitaviṇāḥ……………….” According to him the Brāhmaṇas to be invited in ābhuyadika-śrāddha should not be accused of theft and they should be well versed in the Vedas, (p.29, sl-2). Smṛti texts also lay down detailed information in this connection.

4.9. NAMIFICATION AND DESIGNATION:

The Vaiṣvadeva Brāhmaṇas invited for different śrāddhas are designated differently. They are called Satya and Vasu in the vrddhi-śrāddha which is performed as subsidiary in any ceremony. In a nāndī-śrāddha they are called Kratu and Dakṣa if the same is performed also as a subsidiary rite. They are also called Kratu and Dakṣa in the īṣṭi-śrāddha. Hemā dri has explained that the subsidiary śrāddha is designated as Kratu-śrāddha. The texts like PP cite that in the agnyādhāna the Vaiṣvadeva Brāhmaṇas are also to be designated as Kratu and Dakṣa. Because the śrāddha performed in this occasion is also regarded as a subsidiary one. Only in garbhādhāna, Soma sacrifices, simantonnayana and puṁsavāna, the Vaiṣvadeva Brāhmaṇas are to be designated as Kratu and Dakṣa. Therefore in āgrayaṇa the Vaiṣva devās may be designated either as Satya and Vasu or as Kratu and Dakṣa.
4.10 THE HOST:

According to vm the performer himself or somebody else (on his behalf) should invite the Brāhmaṇas for this śrāddha. (p. 30. sl.-6)

4.11 FASHION OF WEARING SACRED THREAD:

Though AGS does not mention details on performance of the abhyudayika- śrāddha, its commentator Nārāyana (p. 79) indicates the manner in which it should be performed. According to it abhyudayika- śrāddha should be performed in the yajñopavīṭa fashion and from left to right.

AP(3) is also of this opinion clarifying that the performer has to remain in yajñopavīṭa fashion while performing this rite, (cf. GP.19, p.176. l-2, AGK. 2.15. l-4).

vm (p. 29. sl-4) mentions that rites due in this śrāddha should be performed in yajñopavīṭa fashion.

PS also records this view and says, rites here should be performed in upavīṭa fashion, (24ai. n )8.

4.12 MANNER AND MATERIALS:

SK(loc. cit) mentions that on the next day when the Brāhmaṇas arrive, they are given oil and toiletaries for taking bath. It is distributed first to the Vaiśvadeva Brāhmaṇas and then to the Pitrya Brāhmaṇas. When they take bath the performer washes their feet and makes them seated on the darbha grass spread with their tips to the north, (p.305. V.M. sl.8).
AP mentions that the performer should, while performing, face to the east. He should face to the north, if they face to the east and if they face to the north, he should face to the east, (cf. GP 19. p176.1-2. AGK. 2.15. 1-4, VM. p. 130. sl.-9).

AGS has made it distinct in ābhodayika-śrāddha that barley is used in place of sesamum, (2.5.13-15).

DCA (p. 124, cf. HCA p. 123) clarifies that the word tila (sesamum) in the mantra should be replaced (uha) for yava (barley).

GP (19.176, 1-2) mentions “yavaḥ tīlārthah”. AP (3) also mentions that he should put yava in the place of tila unlike pārvana-śrāddha.

AGK (2.15. L-6) states that while chanting the mantra he should utter “yavosi” in the place of “tilōśi”

VM instructs to utter “yavosi” at this time, (cf. SK. p. 306). Regarding use of darbha grass, AP says that darbhas should be severed from their roots. Pavitas are made with two darbhas.

GP states “amulā darbhōḥ” or the darbha cut off from the roots, (cf. AGK loc. cit, VM loc. cit.) PS says here darbha is used in place of kuśa.

AP (3) mentions while oblations are offered in the sacrificial fire svāhā should be uttered instead of svadha in pārvana śrāddha. (cf. GP.
VM, AGK). AP (3) also states that here three pots are to be used.11 GP uses the word "pātraṇī" thus meaning three pots.

VM also uses the word "pātreṣu" which indicates three pots.

4.13 PERFORMANCE:

AP offers a fairly systematic description of the procedure of ābhyudayika -śrāddha. It states that while water is put in the pot the mantra (RV 10.9.4) "sannodevi......" follows. The mantra for putting yava seeds is also modified (ūha) as "yavośi somadaivatyo gosave devanirmittah pratnavbdhiḥ prattah puṣtyāḥ nāṇāimukhān pitṛnimānlokān priṇayāhi nāḥ svāhāḥ". (AGS 4.7.8). Then he offers darbhas to the Pitṛs uttering the mantra "nāṇāimukhāḥ pitaraḥ idam vo arghyam". In this manner he should also offer arghya to the pitāmaha and prapitāmaha i.e. grand-father and great-grand-father. Performance of sacrifice is obligatory in this śrāddha. The Brāhmaṇas should catch hold of their thumbs reciting the mantras ‘ato devāḥ’ or ‘idam viṣṇurvicakrame,’ (RV 1.22.17). When the Brāhmaṇas take their food, "pāvamānī"12 (RV 9.1.1), Šāṃvati (RV 7.35.1), Aindri (RV 10.152.4) and Apratiratha (RV 10.103.1-13) mantras are to be recited. Pindaṣ are laid down on the very spot where the Brāhmaṇas take their food. For laying the pindaṣ the spot should be smeared with cow-dung and the kuśas are to be spread and the spot is to be decorated mixing a portion of the remnants of the foods taken by the Brāhmaṇas with clarified butter. Two pindaṣ are to be prepared for each ancestor and after laying the pindaṣ the performer should utter in low voice, "nāṇāimukheḥ bhyaḥ pitṛbhyaḥ pitāmheḥbhyaḥ".
prapitāmahebhyah maṇaḥahebhyah svāhā". Uttering “aksajyam” he should catch hold of the pot containing water vessel decorated with garland, bend his left knee, recite the five mantras beginning with “upasmai gāyantā narāḥ” (RV.9.11.1.). Then he should recite “aksannam īmadantā” (RV1.82.2) as the sixth mantra. He should say “madhumaniwṣye”, madhujan̄iṣye, madhuvaksāmi, madhuvadisyāmi, madhumatim devebhyoḥ, vācam udyāsam ṭuṣṛṣenyāṁ manusyebhyaḥ tam mādevavantu soubhāyaiḥ pitaraḥ anumadantu // (TS. III. 3.3). Before the Brāhmaṇas take leave, he should speak loudly- “nāṇdīmukhaḥ pitaraḥ priyantām” and offer daksinā as per his capacity (AP 3).

SK(p.306) states that Vaiśvadeva Brāhmaṇas are offered ārghya water separately. It obeys the injunctions of the Smṛti texts. First darbhās are placed on the pot. Then water is poured into the pot and the mantra (you are Yava) is recited. (AGS. 4.7.8). Then putting some Yavas and uttering svāhā he declares them Vaiśvadeva, “This is your ārghya” (idam vārghyam).

Pitṛs are invited and offered ārghya in the same manner as in the pārvaṇa- śṛddha. The only difference is Yava replaces Tila and svāhā replaces svadhā, (SK. sl.4-14).

4.14 LAYING OF PINDAS :

GP (19) mentions that having offered the ārghya the Vaiśvadeva Brāhmaṇas are given incense etc. Uttering the two mantras, “agnayeḥ / kavyavāhanāya svāhā” and “somāya pitrmate svāhā” the pīṇḍas are...
offered in the hands of the Brāhmaṇas. When they partake the pindaḥ the performer recites five mantras viz, one beginning with upāsmai gāvantā (RV. 9.11.1), three with Madhumāti mantras (RV. 1.90.6-8). one with aksānamīmadantā (RV. 1.82.2). Then he sips water. The performer smears the spot where they have taken food. For the purpose of laying the pindaḥ. he spreads the darbha grass extending their tips to the east. Mixing the remnants of the food with clarified butter he offers two two pindaḥ for pītā, pitāmaha and prapitāmaha on the eastern side of the spot uttering the mantra nāndīmukhebhyaḥ pitrībhyaḥ svāhā. Some want that while offering water on the pindaḥ for their consecration, the prescribed mantra in the pārvana- śrāddha is to be uttered. Some are of the view that no pindaḥ is offered in this rite.

4.15 SERVING FOOD TO THE BRĀHMAṆAS :

VM (p 33-34) mentions that the performer offers food to the Brāhmaṇas up to their full satisfaction with sufficient amount of condiments and similar other palatable eatables. When the Brāhmaṇas finish, the spot is not cleansed till the end of the day. The Brāhmaṇas are shown the remaining of the food after the same has been served to them. Before biding them adieu the Brāhmaṇas should be honoured and offered daksinā. When they leave the spot the performer says priyāntām (let you regale Sir,). The Brāhmaṇas also reply in the suitable manner.

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According to some verses like svādiṣṭhayāḥ madīṣṭhayāḥ, according to others, these verses are RV. 9.67, 21-27. HDS 2(1) p. 378n: pāvamāni verses are those that are addressed to Soma. Haradatta on Gautama Dharma Sūtra (GDS) and Medhatithi on MS (5.86) opine that the whole sūkta (9.1) contains “pāvamānya” mantras.