

ELEVENTH ADHYĀYAIntroduction

The funeral rites can be found described in both the Śrauta and Gṛhyasūtras.<sup>1</sup> The Śrauta-sūtras deal with the rites of an Ahitāgni while the Gṛhyasūtras describe the rites of an Ahitāgni besides an Anahitāgni. Even in the Śrautasutras, only one fire namely the Dakṣiṇa is found used in the funeral rites like the single domestic fire of the Gṛhya cult, the other two being paid only formal or nominal homage.

The eleventh adhyāya of the Kauś. deals with funeral rites and ancestral offerings (pitrmedha as it is called at Kauś. 80.1)<sup>2</sup>. Firstly, under the ritual of the disposal of the dead we come across pre-cremation<sup>3</sup> rites, rites at the time of cremation and post-cremation rites. The funerals end with the raising of pile at the place where the bones of the dead have been interred and with the return of relatives towards their abodes from the cremation ground.

The subsequent offerings begin after the admission of 'preta' to the order of 'pitaras'. The most important among them is the monthly Śrāddha called Pārvaṇa, its exact

counter-part in the Śrāddha cult being the Piṇḍapitṛyajña. This Piṇḍapitṛyajña is described in the last part of this eleventh chapter of the Kauśika.

#### Pre-cremation Rites: Approach of Death

When a person is threatened with death, he is placed on the darbha grass spread on mats in the house with the recitation of syonāsmāi... (AV 18.2.19). Here the earth is addressed to be pleasant to the dead person.<sup>4</sup> Kauśika mentions incidentally that if a person dies of the bite of a crow or ant and the like, the wounded placed is to be burned with fire reciting yatte Kṛṣṇa... (AV 18.3.55).

The materials<sup>5</sup> necessary are to be collected well before the cremation. Kauśika stresses that the dead body is not to be touched by relatives upto the seventh degree.<sup>6</sup>

#### Adorning of the Dead Body

The Śāntyudaka is prepared. The hair, beard, hair on the body and the nails of the deceased are cut off. The dead body is washed. The body is then anointed, adorned with garlands and dressed with a new garment. An oblation to the fire is offered reciting the verse apenam... (AV 18.2.27).

Carrying of the Dead Body to the Cremation ground

Ukhās (pots) made of clay are got ready. They are anointed with cow-dung inside and the three sacrificial fires, namely the Āhavanīya, Dakṣiṇa, and the Gṛhyāgni are put into them one after the other.<sup>7</sup> Reciting uttiṣṭha...<sup>8</sup> (AV 18.3.8) the corpse is raised to carry it to the funeral pile. While reciting pra cyavasva... (AV 18.3.9) the dead body, after being raised thrice is made three times to set forth. Introducing a bunch of twigs at the hinder part, two bullocks or two men are yoked to the cart carrying the corpse reciting imau yunajmi... (AV 18.2.56). With the recitation of hariṇī-s<sup>9</sup> the transfer of the dead body to the place of cremation is carried out. Reciting idaṁ te... (AV 18.3.7) the carrying of the fire at the head of the procession to the funeral pile is done. Reciting prajānatyaghnye... (AV 18.3.4) a cow is led round the fire and fuel. The verse syonāsmāi... (AV 18.2.19) is recited. The dead body is taken down from the cart at the funeral pile and placed on the north of fire. The priests offer oblations into the fire.

Preparation of Śāntyudaka and Funeral Pile

After arriving at the place of cremation, holy water is prepared and the place is sprinkled with a kāmpīla<sup>10</sup> branch, and it is cleaned. Reciting udīratām... (AV 18.1.44)

funeral pile is erected at the south-east, after drawing lines at the place of cremation.

#### Lying of the Widow on the Funeral Pile<sup>11</sup>

The wife is made to lie down near the deceased with the verse *iyam nāri...* (AV 18.3.1).<sup>12</sup> She is then made to rise with the verse *udīrṣva...* (AV 18.3.2).<sup>13</sup>

#### Placing the Dead Body on the Funeral Pile

A piece of gold which the dead person wears is put on the right hand and besmeared with *ājya*. The eldest son is caused to take away this piece of gold. With the part of the verse *svargaṃ yataḥ...* (AV 18.4.56<sup>c</sup>) the son should wipe the deceased's right hand.

Reciting *dandam hastād...* (AV 18.2.59) a staff is taken from the hand of a Brahmin and a bow from the hand of a Kṣatriya uttering *dhanur hastād...* (AV 18.2.60). A goad is taken away from the hand of a Vaiśya reciting *aṣṭrām...*<sup>14</sup>. Reciting *idam pitrbhyaḥ...* (AV 18.1.46) darbha grass as well as fuel is strewn. The dead person is then laid supine upon the grass strewn with the recitation of *ījānaścitamāraḥsad-agnim...* (AV 14.4.14<sup>a</sup>). Reciting *prācyam tvā diśam...* (AV 18.3.30) the body is placed on the funeral pile. While

reciting the above, some place the head in every direction.<sup>15</sup>  
Then at seven prāṇas<sup>16</sup> of the dead person pieces of gold  
are placed reciting amṛtamasi amṛtatvāya amṛtamasmin dhehi...

Arrangement of Sacrificial Vessels and Implements of the  
Ahitāgni

An Āhitāgni distinguished himself from the rest of the  
society by his religious regularity. So it was thought  
necessary to accord him a special funeral.

The antelope-skin belonging to him is spread on the  
darbha grass, the hair of the skin facing downward. His  
dead body is placed there supine. The sacrificial vessels  
filled with a mixture of curds and clarified butter are  
placed on his limbs properly.

The spoon juhu is placed in the right hand and the  
spoon upabhṛt in his left. The big sacrificial ladle  
dhruva is placed on the neck and the agnihotrahavanī on  
the face. The Sruva is placed on the nostrils. The sacri-  
ficial utensils are addressed with juhurdādhāra dyām...,  
dhruva ā roha... (AV 18.4.5,6) while the above are laid  
about and upon the body to be burned with it.

The Prāśitraharaṇas<sup>17</sup> are placed on the temple.

Reciting imamagne camasaṁ... (AV 18.3.53) the laying of the idā-bowl on the head of the corpse upon the funeral pile is done. Reciting devā yajñam... (AV 18.4.2) a sacrificial cake is placed on the chest. The sphya is placed on the left side and the upaveṣa is placed on the right. The pātrī is placed on the belly and the mortar and pestle are placed on the knees. The Śakaṭa is placed on the hips and the rest of sacrificial materials are placed between the thighs. The winnowing basket is placed on the feet. The earthenwares are taken away and vessels made of iron are placed safely. The relatives or sons of the dead take the millstone.

Distribution of the Limbs of the Animal to be burned with Corpse

Reciting apaśyaṁ yuvatim..., prajānatyaghnye... (AV 18.3.3,4) over the cow to be sacrificed, she is led round the pyre in reverse direction. The cow is then immolated from behind in the south-west. Reciting ati dravaśvānau... (AV 18.2.11) the two kidneys of the accompanying sacrificial animal are put in the hands of the dead, the right kidney in the right hand and the left in the left hand. The heart of the animal is placed on the heart. Reciting agnervarma... (AV 18.2.58) the dead man's face is covered with omentum, having seven fissures. The limbs of the animal are placed on the corresponding limbs of the dead, the right limbs on the right ones and the left limbs on the left ones.

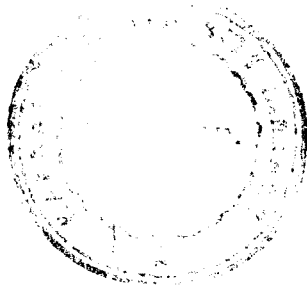
Oblation on the Chest of the deceased

After enveloping the gośāla with a piece of skin, a goat is tied to the south of the pyre, with the recitation of ajo bhāga... uttvā vahantu... (AV 18.2.8, 22).

The performer of the rites then offers an oblation on the chest of the deceased in the Gr̥hya fire with the verse asmādvai tvamajāyathā ayam tvadadhi jāyatāmasau svāhā... (Cf. Tait. Ār. vi.2.1; 4.2; Aśv. Gr. iv.3.27-). Likewise oblations are offered into the different fires reciting agnaye svāhā, kāmāya svāhā, lokāya svāhā...<sup>18</sup> (Cf. Asv. Gr. iv.3.26).

The Pyre Set on Fire

Reciting mainamagne vi d'ahaḥ..., śam tapa..., ā rabhasva prajānanta... (AV 18.2.46; 3.71; 2.34.5) the youngest son lights the fire. When the fire is set ablaze, eleven oblations to Yama<sup>19</sup> are offered with the sruva reciting pareyivāmsam pravato mahīḥ... (AV 18.1.49), yamo no gātum prathamō viveda... (AV 18.1.50), aṅgirasō naḥ pitaro navagvā... yo mamāra prathamō martyānām..., yenaḥ pituḥ pitaro ye pitāmahāḥ... (AV 18.3.13; 2.49). Reciting Sarasvatīm devayanto havante..., Sarasvatīm pitaro havante..., Sarasvatī yā saratham yayātha..., Sarasvatī vratesute... idaṁ te havyam ghṛtavatsarasvatī..., indro mā marutvān... (AV 18.1.41, 42, 43; 7.68.1.2; 18.3.25)



offerings to Sarasvatī are made. The anuṣṭhātr̥ offers oblations into another (fire) from the right. Then Upasthāna to Āhitāgni is performed reciting ā rohata janitraṁ jātavedasā... (AV 18.4.1-15). Reciting mitrāvaruṇā pari māmadhātām... (AV 18.3.12) the performer washes his hands. Reciting varcasā mām... (AV 18.3.10-11) he sips water. While reciting vivasvāna... (AV 18.3.61) the performer offers oblation on the north, at the end of the cremation<sup>20</sup> ceremony, in the fire.

#### Departure from Cremation Ground

Post-Cremation Rites: While departing from the cremation ground seven pebbles are put into the hands of each person present at the cremation ground. Scattering the seven pebbles one by one from the downward palm of the left hand, all go away without looking back led by Brahmā. A kind of libation with apāgha... (AV 4.33.1) is done to counter the darśanadoṣa. All mutter a prayer to Indra with mā pra gāma... (AV 13.1.59) praying not to cut off their desired objects.

#### Welfare Rite on the First Day

The eldest son of the deceased, while reciting uduttamam... (AV 18.4.69) pours water on the attendants.<sup>21</sup> Reciting payasvatīḥ... (AV 18.3.56) the tufts of Kuśa grass are strewn in a pool or river. On crossing a stream after

cremation the verse *aśvāvatīm...* (AV 18.2.31) is to be recited. Upasthāna is done by the relatives after sighting the stars reciting *nakṣatrāṇām mā saṁkāśasca pratikāśaścāvatām...* (Cf. Vait.Su.11.13). Offering *Śāmyāki* faggots, the Brahman mutters the following... *yasya trayā gataṁ...*<sup>22</sup> Sipping and besprinkling himself with holy water, the Brahman sprinkles the eastern entrance of the house reciting *nissālām...* (AV 2.14.1).

#### Touching Different objects for Purification

After the purification of the house at the eastern entrance by the Brahman, the relatives are made to enter the house by the priest reciting *ūrjāṁ bibhrat...* (AV 7.60.1). They are made to touch a stone, a cow, fire or water on their return to the house. Reciting *yavo'si yavayāsmaddveṣo yavayārātīm...* the relatives are made to touch barley. Reciting *khalvākasya...* they are made to touch *khalva* and *khalakala* grains. With the recitation of *vyapādyābhyāṁ...* (AV 4.33 and 34) the *Śāmyāki* faggots are placed on the fire. The relatives smell the smoke of the same.

#### Karma on the Second Day

The fire is kindled and *sthālīpāka* is offered once with *yadyat...*<sup>23</sup> An oblation on the back of *Vānyavatsā* cow, after causing her to be milked on the site of the funeral

pile reciting vaiśvānare haviridaṁ juhomā... (AV 18.4.35) is offered. Some say that the Sthālīpāka is to be prepared in her milk.<sup>24</sup>

#### Karma on the Third Day<sup>25</sup>

Reciting ye agnaya... (AV 3.21.1) oblation to relics is given. Stirring the mantha with the help of Palāśa ladle oblation to relics is offered with the help of two Kāmpīla staff.

#### Sprinkling of the Cremation Spot (Bones)

The cremation spot of a Brahmin is besprinkled with water mixed with milk, and also with the plants mentioned reciting upa dyām..., śaṁ te nīhāra... (AV 18.3.5, 60). A kṣatriya's bones are besprinkled with water mixed with honey and a Vaiśya's with water only. The verse avasṛja... (AV 18.2.10) is addressed after the bones are sprinkled, requesting Agni to release and instal the deceased among the manes.

#### Asthi Saṁcayana and Its Deposition

Reciting by Pādas mā te mano..., yatte aṅgaṁ... (AV 18.2.24, 26) the besprinkled bones are collected, first of all the skull. Afterwards, all the bone-pieces are placed

in an urn and they are scattered with the powder of all fragrant substances. The bones are then raised with the recitation of 'Utthāpinīs' and are carried away with the recitation of 'harinīs'. They are then deposited at the root of a tree. While reciting syonāsmāi bhava... (AV 18.2.19) it is prayed at the time of deposition of bone-relics that the deceased be furnished with a broad refuge. This asthi saṁcayana takes place on the fourth day according to Keśava.

#### Later observances

Later, they are to keep observances for three nights without eating delicious food or for ten nights according to some authorities or as the custom in the family. After the expiry of three days, preparing Vaivasvata Sthālīpāka two offerings to Vivasvant are made reciting vivasvāna... (AV 18.3.61 and 62). A third offering is given with these verses recited together. A fourth offering is given to Anumati. The rest of the Sthālīpāka, besprinkled with Śāntiyudaka is then consumed. Reciting ā pracyavatām... (AV 18.4.50) the giving of dakṣiṇā of at least ten kine is carried out. The Karṭṛ should observe Yamavrata for a period of twelve days. He should remain single-clothed or triple-clothed partaking of only havis. He should wash his hands both in the morning and evening. A Brahmācārī, should he happen to be a Karṭṛ, must lie down on bare ground and perform Svastyayana.

Pitṛmedha

Another funeral ceremony is the Pitṛmedha. Here a mound<sup>26</sup> over the remains of the dead is erected.

Materials for the Pitṛmedha

The materials necessary for the Pitṛmedha are to be collected before the said ceremony. Eleven cauldrons made of potter's wheel are ordered to be manufactured. Two vessels of clay one having hundred holes and the other thousand holes are got ready. A stone crucible, sand, conch-shell, śālūka, a boat, two black and red threads, savyarajju, four spikes of a śānta tree, four enclosures, hooks and many other accessories are collected.

Pitṛnidhāna-kāla<sup>27</sup>

At the time of Māgha, one should lie down reciting māgham bhūt (let there be no sin!) At the time of autumn one should deposit reciting śāmyatvaghāṃ (let the sin subside). In summer one should deposit reciting nidahyatāmagham (let the sin be burnt out). Deposition at the time of new-moon day leads the manes to feel at home.

The Avasāna or the Asthiṛṣha

The place of asthiṛṣha, where the bones are to be deposited should be even, green, unburnt, celebrated,

sloping towards the east or north. The place should be without thorns and should be full of trees and herbs. An elevated place<sup>28</sup> should be chosen for the one desirous of heaven.

#### Rites on the Fourteenth day

A cow is got ready and Yamasārasvata offerings are performed at the village. Reciting the Saṁprokṣaṇīs the sprinkling with a Kāmpīla branch is carried out. Transfixing the branch at the south-east, ploughing with a plough and surrounding the same with branches, the bone-relics are removed from the root of the tree with the recitation of punardehi... (AV 18.3.70) where they had been deposited. The bone-relics are then placed in a garment reciting yatte Kṛṣṇa... (AV 18.3.55). Scattering the bits of many flavoured substances, the bone-relics are then raised with the Utthāpinī verses and they are carried with the hariṇī verses.

#### Rites, should the Bone-relics, get lost

In case the bones are not found at the place where they were deposited, a very quaint procedure is followed. Particles of dust from that spot are taken and the asthigrha is strewn with it. Orelse, spreading a garment near the edge of water, the performer should invoke the name of

of the deceased. Whatever creature that happens <sup>to fall</sup> is regarded as representative of the bones. The same is then raised with Utthāpini verses and carried away with the hariṇīs. Otherwise, a puruṣa is arranged with the help of the tips of six thousand Palāśa sticks and this is raised and carried away.

#### Making of the Shed and Arrangement of Bone-relics

A shed is made in the village with entrance at the north<sup>29</sup> and the south.<sup>30</sup> The bone-relics are brought into the shed before Sun-set reciting ā yāta... (AV 18.4.62). Reciting ācyā jānu... (AV 18.1.52) they are arranged at their place. Reciting saṁ viśantu... (AV 18.2.29) the bone-relics arranged are caused to lie down. Reciting etad vaḥ pitarah pātram... (Cf. V.S. ii.32<sup>h</sup>, Viṣṇu Smṛti, 73.12) three water-goblets are brought. Three Brahmins well-bathed, and well-anointed are made to drink madhumantha. Madhuparka is brought for Brahmā. The arrival of the cow is communicated. The right part of the cow is given as food for Brahmins and the left for manes.

#### Vapā homa and other Rites before Internment

Reciting vaha vapām jatavedah...<sup>31</sup> three offerings of vapā are made. Reciting imaṁ yama... (AV 18.1.60) a fourth offering is given to Yama. With twentyone Yavas, a dish of rice and sesamum is prepared. A Prapāka is also prepared.

All Sragotrajās eat the food from the cauldron pot containing barley. Piṇḍa is offered for the deceased. Reciting ye te mantham... (AV 18.4.42) an offering of articles mentioned in the verse is carried out inside the hut. Order is given for the members of the clan to play on their instruments (Vīṇā). Then the instruments are played.

Reciting mahayata pitṛn... an empty pot is placed inside the shed and the same is struck with an old shoe by the reciter of the verse. The mantra kasye mṛjānā... (AV 18.3.17) is recited as the woman go three times round the relics leftwise with dishevelled hair and beating their right thighs. The same act is carried out in the middle of the night and also at the later part of night.<sup>32</sup>

#### Rites on the New-moon Day

The bones are removed on the morning of the amāvāsyā day from the maṇḍapa. They are then raised with the Utthāpinīs and carried away with the hariṇīs. Preference is given to the New-moon day in the case of smaśāna performances.

#### The Smaśāna

The measures for the erection of smaśāna are the diṣṭi, kudiṣṭi, vitastī, nimuṣṭi, aratni, pada and prakrama.

Reciting *imām mātrām mimīmahe...*<sup>33</sup> (AV 18.2.38) the elaborate measurement of the place of internment of the bone-relics is carried out. The measurement of the maṇḍapa may be seven measures from the south, seven from the north, five from the east and three from the west. Or else it may be nine measures from the south, nine from the north, seven from the east and five from the west. The maṇḍapa may be eleven measures from the south, eleven from the north, nine from the east and seven from the west. For the devadarśins, followers of a school of the Atharvaveda, the measurement is eleven from all sides. For the Śaunakins the measurement happens to be odd i.e., circular or square.

The entrance at the south should be on the left, the Śilā and iṣṭikā being odd in number.

#### Surrounding the Spot with an Enclosure supported by Spikes

Reciting *imām mātrām mimīmahe...* (AV 18.2.38) measuring <sup>is done</sup> from the south/and uttering *vārayatāmagham...*, a *vāraṇa* enclosure is erected and a spike or stake is transfixed. Measuring from the east and uttering *Śamebhyo'stvagham...* a *śāmīla* enclosure is erected and a spike is transfixed. Measuring from the north and uttering *Śāmyatvagham...*, an *udumbara* enclosure is erected and a stake is transfixed. Measuring from the west and uttering *Śāntamagham...* a *palāśa*

enclosure is erected and a stake is transfixed. The verse amāsi... (AV 18.2.45) is addressed following the process of measurement.

Making a Hole in the Middle and Deposition of Bones

Reciting stuhīśrtam... (AV 18.1.40) a hole is dug in the middle of the measured space and the substances Pāśi, sikatā, uṣodumbara, śamkha, śālūka, perfumes, and bits of śamī are scattered into them. Uttering nissīyatāmagham..., a tattered garment is spread. Uttering asaṃpratyagham and vi lumpatāmagham... a second tattered cloth is spread.

Reciting etadā roha..., dadāmi..., (AV 18.3.73; 2.37) the deposition of the bones in the hole is carried out by the youngest. Reciting edam barhiḥ... (AV 18.4.52) the bones are assembled so as to form a human figure, by the eldest of the family. The verses ma te mano..., yatte aṅgam..., indromodapūḥ... (AV 18.2.24, 26; 3.25-27) are addressed at the time of internment of bone-relics. Sesamum and mixed grains are to be put upon the bones while reciting yāste dhānā... (Cf. 18.3.69; 4.26, 43), dhānā dhenuḥ... (AV 18.4.32), etāste asau dhenavaḥ... (AV 18.4.33) and yāste dhānya astu...<sup>33</sup>



Consecrating the Śarastāmbakāṭikā by uttering antarhitamagham, it is placed in such a way that the smaśāna is shielded from the village.<sup>38</sup> Sprinkling from the left, the Kumbhas are broken. Reciting sameta viśvā... (AV 7.21.1) all the relatives take a bath and offer 'dhruvana'<sup>39</sup> at the other corner of the smaśāna. Reciting the verses AV 18.3.10; 61-67, agnervarcasā maṁ vivasvamindra kratuṁ, those standing behind the karṭṛ and the relatives stand opposite the pile. Reciting samindhata... (AV 18.4.41) the samkasuka fire is blazed up. Reciting asminvayām..., yadripraṁ..., sīse mṛddhvām... (AV 12.2.13, 40, 19) the act of washing the hands and feet is done.<sup>40</sup> The hands and feet are wiped by means black wool. Reciting ime jīvā..., udīcīnaiḥ... (AV 12.2.22.29<sup>c</sup>) the council is addressed and the effacement of the tracks is done, Uttering mṛtyoḥ padaṁ... (AV 12.2.30) something is done to (symbolic) boats. Reciting paraṁ mṛtyo... (AV 12.2.21) a bunch of twigs is thrown in the southeast direction. Causing to make saptanadīrūpas and filling them with water and reciting ā rohata saviturnāvametām sutrāmāṇaṁ mahīmū ṣu... (AV 12.2.48<sup>c</sup>; 6.6.3.2) embarking on a symbolical boat containing gold and barley is caused to be done. Reciting aśmanvatī riyata..., utthiṣṭhatā prataratā sakhāyaḥ... (AV 12.2.26, 27) the symbolical act of crossing over northward is done. The same acts<sup>41</sup> which are done at the time of return from the funeral ground are now performed. Vaivasvata Sthālīpāka is

prepared and is offered to Vivasvat. After returning home, Piṇḍapitṛyajña is carried out.

### Piṇḍapitṛ Yajña

The Piṇḍapitṛyajña as a matter of rule is dealt with in the Śrauta-sūtras, where as the Śrāddha, taking place always on the Parvan day afternoon is described in the Gr̥hyasūtras. Dr. Caland opines that the Piṇḍapitṛyajña is a Śrauta ceremony while the Śrāddha is a Gr̥hya one.<sup>42</sup> Some of the Gr̥hyasūtras refer to their Śrautasūtras with reference to the Piṇḍapitṛyajña descriptions.<sup>43</sup> The Kauśika also describes the Piṇḍapitṛ yajña ceremony in detail and the same is presented below.

### Time for Piṇḍapitṛyajña and Preparation of Havis

The Piṇḍapitṛyajña is performed on the afternoon of the New Moon day.

Reciting mitrāvaruṇa pari māmadhātām... (AV 18.3.12) washing of hands is carried out at the beginning of Piṇḍapitṛyajña. Reciting varcasā mām... (AV 18.8.10(11)), rinsing of mouth is done. The praśakṛt is commanded to clean the mortar, pestle, winnowing basket, the copper vessel, and grass. Having the sacred thread worn over the left shoulder and with eyes fixed on the intermediate regions

of the south-east oblations are placed on the winnowing basket covered by a single pavitra. Reciting idamagnaye...<sup>44</sup> three oblations are offered with the fist turned down. The act of scattering the grains on the mortar and crushing them thrice is done reciting idam̄ vaḥ pitaro haviḥ (This is the oblation for you manes!). Here Kauś. stresses that havis alone is all in the Pitṛyajña.<sup>45</sup> The Praisaḥkṛt. is further commanded to wash the cauldron, put it over fire, pour water into it and churn the same with a sharp cooking implement. Thus the preparation of havis is being carried out.

#### Digging of the Pit

Having the sacred thread worn over the left and fixing the eyes on the intermediate regions of the south-east, a pit is dug<sup>46</sup> outside reciting udīratām... (AV 18.1.44). Reciting apahatā asurā rakṣamsi ye pitṛṣada... (Cf VS ii.29<sup>c</sup>; Kāty.Śr. iv.1.8; Āśv.Śr. ii.6.9; Śāṅkh.Śr.iv.4.2; Āp.Śr. i.7.13; Gobh.iv.3.2), dirt is thrown on the south-western direction. Sprinkling the pit and two hands and reciting etadvaḥ pitarah pātram... the pit is filled with water. Passing over the interior and putting the sour-cream or butter in the pit, the same is put off in the southern direction.

Setting of Lighted stick and other rites

Reciting uśanta... (AV 18.1.5-6) two pieces of wood are lighted and one of the two is appropriated. The verse ihaivaidhi dhanasaniḥ... (AV 18.4.38) is recited and one of the two lighted sticks is taken up and set up in the dirt uttering ye nikhātāḥ samindhate ye tātrṣurye satyāsa... (AV 18.2.34; 4.41; 3.47, 48). The necessary materials<sup>47</sup> are respectfully approached and are brought. The sacred grass is loosened at the cord and they are scattered after sprinkling them with water reciting barhiśadah pitara upahūtānaḥ pitaro'gniṣvāttāḥ pitaro ye naḥ pitaḥ pitaro ye'smākam. Uttering the three verses udīratām etc. (AV 18.1.44-46) the pots of water are brought forward. A lighted brand is carried three times about and is flung away followed by the act of sprinkling.

Offering of Oblations

Reciting ye rūpāni...<sup>48</sup> (Cf. VS.ii.30, Kāy.Śr.iv.1.9; Āśv.Śr.ii.6.2; Śāṅkh.Śr. iv.4.5; Āp.Śr. 1.8.7, Gobh.iv.4.3) oblations are offered and the Kumbhīpāka is mixed with ghee. Reciting agnaye kavyavāhanāya... (AV 18.4.71) the first oblation is offered.<sup>49</sup> Reciting somāya pitṛmate... (AV 18.4.72) the second offering is given. Reciting yamāya pitṛmate..., svadhā pitṛbhyaḥ... (AV 18.4.74, 78) the third oblation is given. Reciting yadvo agniḥ...

(AV 18.4.64) the offering of rice-grains with the stirring stick is given. Reciting sam barhih... (AV 7.98.1) rice-grains along with sacrificial grass are offered. After sprinkling, the havis is drawn out with the ladle, having the sacred thread worn around the right shoulder, reciting dyaurdarvirakṣitā...<sup>50</sup> The havis is then mixed with ghee.

#### Pindapitṛyajña Proper

Three combined Piṇḍas<sup>51</sup> are placed on the barhis reciting etatte pratatāmaha... (AV 18.4.75). Reciting idam vaḥ patnībhyah, three Piṇḍas for the wives are placed to the south of these Piṇḍas. Reciting idamāśamsūnām...<sup>52</sup> the Piñjūlīrañjana thrown in ghee is placed over the Piṇḍas. Reciting vaddhvaṁ pitaro ma vo'to'nyatpitaro yoyavata... (Cf. VS ii.32<sup>b</sup>; Kat.Sr. iv.1.16; Āśv.Sr. ii.7.6; Śāṅkh.Sr. iv.5.2; Donner, Piṇḍapitṛyajña, p.26) the Sūtras are placed on the Piṇḍas. Reciting anjate vyañjata... (AV 18.3.18) smearing the Piṇḍas with butter is done. Reciting ye ca jīvā ye te pūrve paragata... (AV 18.4.57; 3.72) the Piṇḍas are continually sprinkled with clarified butter. Reciting atra pitaro mādayadhvaṁ yathābhāgaṁ yathālokaṁāvṛṣāyadhvaṁ... (Cf. TS i.8.5.1; VS ii.31<sup>a</sup>; Maitr.S. i.10.3.19; Kāty.Sr. iv.1.13; Āśv.Śr. ii.7.1; Lāty.Śr.ii.10.4; Śāṅkh.Sr. iv.4.11; viii.2.13;

Gobh. iv.3.11) japa is done at every pitṛpiṇḍa. Reciting atra patnyo māda yadhvam̄ yathābhāgaṁ yathālokaṁāvṛṣāyadhvam̄, japa is done at the Patnīpiṇḍas. Looking at the antarāgni from the right, three Prāṇāyāmas are done. Reciting amī madanta pitaro/patnyo yathābhāgaṁ yathālokaṁāvṛṣāyīṣata, standing opposite every Piṇḍa is done. Uttering āpo'gnim... (AV 18.4.40) agni is sprinkled with water. Reciting putram̄ pautram̄abhitarpayantīḥ... (AV 18.4.39) mouth is rinsed and uttering mama pratatāmahāstatāmahāstatāḥ sapatnīkāstrpyart-vācāmantu... (Cf. Āśv.Śr.ii.6.14) sprinkling is done from the left. Reciting vīrānme pratatāmahā datta, vīrānme tatāmahādatta, vīrānme pitaro datta, manes are requested to grant valourous sons. Reciting namo vaḥ pitarah... (18.4.81 etc.) the pitṛ-upasthāna is done. Reciting akṣan... (AV 18.4.61) the posterior hem of the garment is shaken off.<sup>53</sup> Reciting parā yāta... (AV 18.4.63) the manes are dismissed after their feast of Piṇḍas. The hymns yanna idaṁ pitṛbhiḥ saha mano'bhūttadupāhvayāmi... are muttered by the performer. Again the Nāraśamsa stoma (RV x.57.3-6) is also invoked.

After taking the avaśiṣṭa odona left in the Carusthali, it is given to a Brahmin. If a Brahmin is not available, it is put down in water. , Kauśika says in this connection that according to some, it is to be given to one's own

slave.<sup>54</sup> The middle Piṇḍa should be given to the wife desirous of a son.<sup>55</sup> Reciting ā dhatta pítaro...<sup>56</sup> (Cf. VS ii.33; Kāṭ.Śr. iv.1.32; Śāñkh. Śr. iv.5.8; Āśv.Śr. ii.7.13; Gobh.iv. 3.27). if the sacrificer has another wife, the other Piṇḍa should be given to her. The easternmost Piṇḍa is given to the one learned in the Vedas. The grains lying scattered on the left are given to the dāsī wife of the Yajamāna or female slave should they happen to be truants.

#### Upasthāna and Pratyānayana of the Fire

Reciting arvācyupasamkrame mā parācyupa vastathā annam prāṇasya bandhanam tena badhnāmi tvā mayi, the vessel for sprinkling and fuel are taken and a prayer not to cut us off from the desired object is made.<sup>57</sup> The faggots are then placed over the fire. The fire is then fed reciting tvamagna īdita ā tvāgna idhīmahi... (AV 18.3.42; 4.88). Reciting abhūhūta... (AV 18.4.65) the withdrawal of the "extended" (praṇīta) fire is done. If all happens to be praṇīta fire homa is done by the Āhitāgni in the Dakṣiṇa fire. The Anahītāgni performs homa in the Grhyāgni. Reciting idam cinme kṛtamasti, idam cicchaknavāni, pitarāscinmā vedan... the Agni upasthāna is done for favour of gods.

At the end of Piṇḍapitṛyajña a beautiful sūtra is given in the Kauś. "The gods recognize him who sacrifices. Men recognize him who gives away his wealth in dāna and the manes recognize him and him only who offers Śrāddha or the Piṇḍapitṛyajña rites."<sup>58</sup>

### Conclusion

Thus the last sacrament in the life of a Hindu has been described at length in this eleventh chapter of the Kauś. The funeral ceremonies though often tedious are of the simplest type. The next world is nothing but the replica of this earth, and the needs of the dead are the same as those of the living. The whole performance is of the most primitive kind, and speaks of a period of remote antiquity. As the Saṃskāras after the death alone lead one to heaven, the funerals have been described meticulously in this chapter of the Kauś.

REFERENCES

1. It should however be noted that the funeral rites are not described in all the Gr̥hyas. But the Śrāddha rite is invariably described in all the Gr̥hyasūtras.

2. अथ पितृमेधं व्याख्यात्मः । Kaus. 80.1.

3. The ritual texts recognize only cremation which therefore must be adjudged the normal mode of disposing of the dead in the Vedic and subsequent times.

4. It is further prayed that the Svadhās which he made during his life-time drip him with honey. It is also requested that he be united with the Fathers, the Yama.

5. Ghee, curdled-butter, goat, cow, new cloth and gold. The other materials include the pure fire, the darbhas, sesame, sandal log, Gopīcandana, Tulasi, Flour, Two copper vessels, Milk, Branch of Palāśa etc.

6. सप्तगोत्रिणः स्पर्शं न कुर्वन्ति । Keśava, Kauś. 80.10.

7. These are to be carried to the cremation ground with the dead body.

8. This verse is one of the utthāpinī-s.

9. अति द्रवेत्यष्टौ ऋषो हरिणीत्युच्यते । AV 18.2.11-18.

10. Śamī branch is usually used. Ref. As.Gr. 4.2.10.

11. The custom of lying of the widow on the funeral pyre with her husband, though not practised now-a-days, was popular upto the time of the sūtras.

12. The dead person is addressed here and the meaning of the verse runs thus... "O mortal! She has followed the eternal law. Grant her progeny and prosperity in the world. The wife lies down on the left side according to Baudhāyana. Aśvalāyana opines that she be placed near the head on the north.

13. Here the woman is asked to rise up to the world of life and she is further invited to become the wife of him who holds her hand and who is willing to marry her. Usually a younger brother of the dead performs this rite.

14. The pratika seems to be a modification of one of the two verses immediately preceding.

15. केचित् प्रतिदिशं शिरः कुर्वन्ति । Keśava, Kauś. 80.53.  
But Kauś. adds here that Uparibabhrava prohibits this act.  
... नेत्युपरिबभ्रवः Kauś. 80.54.

16. The seven Prāṇa-s are the mouth, two ears, two nostrils and two eyes.

17. The Prāsītraharaṇas are those in which the portion of the sacrificial food belonging to the Brahman is placed.

18. Here some say that the oblations are offered in the Dakṣiṇāgni. Kauś. 81.32.

19. These are Yāmya homas. Eleven verses are used to accompany the eleven oblations to Yama, after the lighting of the funeral pile.

20. Cremation is regarded as an offering into the sacred fire, conducting the corpse to heaven as a sacrificial gift.

21. The Brahmins take bath immediately after the cremation.
22. यस्य त्रया गतमनुप्रयन्ति देवा मनुष्याः पशवश्च सर्वे ।  
तं नो देवं मनो अधि ब्रवीतु मुनीतिर्नो नयतु दिषते मा रथाम ॥
23. यत्कृव्याद्गृह्येदि कृव्यादा नान्ते परेऽः ।  
दिवो नमः शुक्रं पयो दुहाना इषूर्जं पिन्वमानाः ॥
24. तस्याः पयसि । स्थालीपाक इत्येके । Kauś. 82.23,24.
25. Keśava says that there is no rite on the third day at Kauś. 82.25.
26. The mound that is built is a symbol of Death.
27. The time of pitṛmedha is indicated in Keśava's introduction to the Pitṛmedha kaṇḍikā thus...  
अथ पितृमेध उच्यते ।... संवत्सरे कुर्यादितिः । अथवा संवत्सरमध्ये ... ।  
Keśava, Kauś. 83. Introduction.
28. An elevated place is symbolic of Heaven.
29. That at the north is jivasam̐cara - Kauś. 83.26.
30. That at the south is pitṛsam̐cara - Ibid.
31. बह वपां जातवेदः पितृभ्यो यद्वैतान्वेत्थ निहितान्पराके ।  
मेदसः कुल्या उप तान्स्व वन्तु सत्या रथामशिषः सन्तु कामाः ॥  
See Kauś. 45.14 and Cf. VS XXX V. 20; Āśv.Gr.ii.4.13; Śāṅkh.  
Gr. iii.13.3; Par.Gr. iii.3.9; Gobh.iv. 4.22; Mantrbr.ii.3.16.
32. The entire rites from vīnavādana upto the women going round the relics are called 'dhruvana' or fanning of the bonerelics. This is part of the procedure called nidhāna.
33. Keśava has given this verse in his Paddhati at the end of Kauś. 85th Kaṇḍikā.

34. Either the relatives or all are to look at them as deposited in the hollow, while the priest repeats this verse.

35. A very old dish is used in this act of sprinkling along with water.

36. According to the commentary the pile is of uneven number of sticks or bricks.

37. प्रतिषिद्धमेवाम् । - Kauś. 86.13.

38. The mound is a symbol of death and many devices are placed to separate the world of living from that of the dead. The Rgveda refers to a stone as such a barrier. RV X.8.3-4.

39. The 'dhruvana' is part of the procedure called nidhāna. Keśava at Kauś. 86.16 explains dhruvana thus -  
त्रिः प्रसव्यं परिकीर्णयः परियन्ति दक्षिणावृत्तनाघ्ना इति ध्रुवनानि ।

40. This is Śubha Karma says Keśava at Kauś. 86.19.

41. Scattering the seven pebbles from the downward palms of the left hand each should go home without looking back. The eldest son of the deceased pours water on the attendants. Brahmins take bath. After sighting the stars the relatives return home. On their return they touch a stone, a cow or fire or water. At last, the Sāmyāka faggots are placed in the fire.

42. Caland. Alt.AR.C., pp.15-17; Cf. Hillebrandt, R.L. pp.114-115.

43. Śāṅkh. G.S. IV.1.13 = Sank. S.S. IV, 3. seq; Āśv. Gr.S. II, 5,3 = Āśv. S.S. II, 6 seq; Par.G.S.III, 3, 10 = Kāt. S.S. IV.1.



44. इदमग्नये कव्यवाहनाय स्वधा पितृभ्यः पृथिविषदभ्यः इदं सोमाय पितृमते स्वधा पितृभ्यः सोमवदभ्यः पितृभ्यो वान्तरिक्षदभ्यः इदं यमाय पितृमते स्वधा पितृभ्यश्च दिविषदभ्यः ।

45. हविर्ह्येव पितृयज्ञः ।

46. The size of the pit is initially stated as प्रादेश मात्रीं तिर्यग्गुरिम् . Kauś. gives the opinion of some others also and according to them, the trench's size is put as अवाग्गुरिं पर्वमात्रीं -Kauś. 85.14, 15.

47. The materials to be approached and collected are the sprinkling instrument, sacrificial grass, water pot, copper vessel, ladle, ghee, spoon for stirring, cauldron, cloth, collyrium and unguent.

48. ये रूपाणि प्रतिसुचमाना अमुराः सन्तःस्वधया चरन्ति ।  
त्वं तानग्ने अप सेध दूरान्ततथा नः पितृणां सन्त्वाशिक्षः ॥

49. Three handfuls in all, are scattered downwards.

50. Kauś. 88. 8-10.

51. The ball of rice was called Piṇḍa, because it was supposed to constitute the body of the Preta.

52. इदमाशंसनामिदमाशंसमानानां स्त्रीणां पुंसां प्रकीर्णावशीर्णानां येषां वयं दातारो ये चास्माकमजीवान्ति ।तेभ्यः सर्वेभ्यः सपत्नीकेभ्यः स्वधावदक्षयमस्तु ।

53. The commentary paraphrases, 'uttaraśīcamavadhūya...' to mean that one is to perform an additional sprinkling next after the worship of the Piṇḍas.

54. निजाय दासायेत्येके - Kauś. 89.4.

55. मध्यमपिण्डं पत्न्यै पुत्रकामायै प्रयच्छति - Kauś. 89.5.
56. आ धत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।  
यथेह पुरुषोऽसत् ॥  
आ त्वारूधदवृषभः पृश्निरश्रियो मेधाविनं पितरो गर्भमा दधुः ।  
स ते श्रेष्ठाय जायतां स सोमे साम गायतु ॥

57. Standing opposite the house is also done at this juncture.

58. यो ह यजते तं देवा विदुर्यो ददाति तं मनुष्या,  
यः श्राद्धानि कुरुते तं पितरस्तं पितरः ।