6. **TARPANA**

6.1 *Tarpana* is the rite of the offering libations of water in honour of the deceased ancestors. According to BGS (3.11.78 l-11), HGS (2.20.14) and PGS (2.12.2-3) a *dvija* is vested with the duty for *devas*, *rśis* and *pitrś* to satiate them with libations of water. According to SGS (4.10.4-6), the performer after *utsarjana* should offer libation of water to the *rśis*, metres, deities, *śraddhā*, *medhā* and each of the group of three *pitrś*. SGS (4.10.4-6) mentions that the libation is offered to the three ancestors beginning with the father and the mother. According to it(*loc.cit.*), libation is also offered to the mother, paternal- grand- mother and paternal great -grand- mother. BGS (3.11.p.78) also mentions that libation is offered to mother, paternal -grand- mother & paternal- great -grand -mother. Water, fragrant materials, incense, flower, fruits and cooked rice are offered in *tarpana*.

6.1.1 In connection with the laudation of *brahmayajña*, AGS (3.3.2-3) mentions: "In that he recites the *ṛcas*, he thereby satiates the gods with oblations of milk in that, (he recites) the *yajus* with oblations of ghee, the *sāmans*, with oblations of honey, the *atharvan* and *angiras* hymns, with oblations of *soma*, the Brāhmaṇas, *Kalpas*, *Gāthās*, *Narāsamśis*, *Itiḥāsas* and *Purāṇas* with oblations of ambrosia. In that he recites the *ṛcas*, rivers of milk flow, as a funeral oblation, to his fathers. In that (he recites) the *yajus*, rivers of ghee, the *sāmans*, rivers of honey- the *atharvan* and *angiras* hymns, rivers of *soma*, the Brāhmaṇas, *Kalpas*, *Gāthās*, *Narāsamśas*, *Itiḥāsas* and *Purāṇas* rivers of ambrosia.
6.1.2. AGS (4.7.16) mentions (in parvana- śrāddha), he should not take up the first vessel into which the arghya water for the fathers has been poured. Hidden the fathers dwell therein. Therefore, just as gods partake the oblation offered in the fire, Pitṛs partake the same offered in water. Moreover, they reside in water, therefore, offerings of water to satiate the Pitṛs has a long cherished tradition which goes down in the Rāmāyaṇa where Bhagiratha brings Ganges to heaven to satiate his suffering ancestors.

6.2 PROCEDURE:

AGS (3.4.4.-5) mentions: (then) with the sacrificial cord suspended over the right shoulder, (he satiates) “Sumantu, Jaimini, Vaiśampayāna, Paīla, the Śūtras, the Bhāṣyas, the Bhārata, the Mahābhārata, the Teachers of law, Jānanti, Bāhavi, Gārgya, Goutama, Sākalya, Babhravya, Māṇḍavya, Māṇḍukeya, Gārgī, Vācaknāvi, Vādava, Pratitheyī, Sulabha, Maitreyī, Kahoḷa, Kauśitaka, Mahākauśitaka, Paiṅgya, Mahāpaiṅgya, Suyajña, Sāṅkhyaṇa, Aitareya, Mahaitareya, the Śākala (text), the Bāśkala (text), Sujātvaktra, Audavāhi, Mahaudavāhi, Sautamī, Śaunaka, Āśvalāyana and whosoever other teachers they are, may they all satiate themselves”.

DCA mentions that one offering is made for those in this list beginning with Sumantu and ending with Ācārya (the Teachers of Law). Another offering is made for all those whose names begin with Jānanti and end with Mandavya. After that each one is satiated with one separate offering. The Śūtra texts in HCA (p.145) and ACA (fo. 176 ab) add the
name of Gārgya in the above list after Bāskala. In HCA (loc. cit.), it drops the name of Mahaudavāhi (which is mentioned after Audavāhi).

SK mentions that while offering libation to the Pitṛs the performer faces to the south wearing sacred cord in prācīnāvīta fashion.

According to KV (f.79b1-11) the performer looks to the south eastern direction (agnei) and offers libations not only to the twentyone pitṛs beginning with Sumantu and then he satiates his own Pitṛs.

VM (p.138), SK (loc. cit.), AGK (1-29.13-14), GP (1.9), KV (fo. 80a.1-9-b 1-2) mention that the libations are offered from the portion of hand separated as pitṛtīrtha.

SK mentions that seesamun seeds are mixed with water which is offered as libation (SK loc. cit.). GP (loc.cit.) and SK (loc.cit.) mentions that fifteen libations are offered to the following five pitṛs each for three times. They are Somapitṛmān, Yama, Angirasvān, Agniśvātā and Kavyavāhana.

AGK (loc.cit.), KV (loc. cit.) mentions that one libation is uttered to each one in the list beginning with Sumantu and the names are to be declined in the second case ending before uttering tarpayāmi.

LAS (1.97-104) mentions that in the school of RgVeda optionally tarpāṇa can be performed with barhis dipped in the water offered for libation. But dipping barhis in the water is compulsory for
those who belong to the schools of *Yajurveda*\textsuperscript{12}. Those belong to the school of *Āśvalāyana* offer water from the right hand touched by the left\textsuperscript{13}.

*KV (loc. cit.)\textsuperscript{14}, VM (loc. cit.), LAS (loc.cit)* mention that the performer offers libation to his father, grand-father and great-grand-father. LAS further mentions that oblation is offered to the mother, grand-mother and great-grand-mother even step-mother, grand-step mother and great-grand-step-mother. Maternal-grand-father, great-grand-father and his father along with their wives are offered libation.

*HGS (2.20.13-15)* mentions the *tarpaṇa* rites. According to it, along with the three paternal ancestors (father, grand-father, great-grand-father) libation is also offered to the maternal-grand-father, great-grand-father and great-great-grand-father. *Mātrādatta*, the commentator of *HDS* clarifies that mother, grand-mother and great-grand-mother are also satiated on this occasion. (*mātrādibhyo amusmai kalpayāmi iti kalpayitvā*)

Libation is also offered to ones wife, son, brother, paternal uncle, maternal uncle, daughter, sister, sister's son, daughter's son, sister of father and mother, father -in-law, teacher, friend, daughter-in-laws etc (*LAS loc. cit.*)\textsuperscript{15}.

While offering libation the name and *gotra* should be uttered and (declining the name in the fourth case-ending) the performer should utter *svadha namoh*, *LAS (loc.cit)*\textsuperscript{16}.

*GP. (1.9) and SK (loc. cit)* mentions that emerging out of water,
the performer presses his wet cloth and offers water to those who have been in his family and have died without having sons, while doing so he utters a *mantra*.\(^{17}\)

SK further mentions that a *dvija* must not wring out his garment before offering libation to the Pitṛs. Whenever a *dvija* proceeds to take bath, Pitṛs follow him assuming the form of wind. They always remain thirsty and hope that they will get water offered at the libation. If the person wrinse out his garment without offering libation they return back without their hope being cherished\(^{18}\).

6.3 **SACRIFICIAL FEE:**

6.3.1 AGS (3.4.5-6) mention that after he has satiated the fathers one by one and reaching home, whatever he gives that constitutes the sacrificial fee (of this rite). And it is also understood (in the Śruti) “Let him be standing, walking, sitting or laying (the text belonging to) whatsoever sacrifice he repeats, it is (deemed) that he has properly passed through that sacrifice”.

DCA clarifies that *dakṣinā* mentioned here relates to *brahmayajñā*. The options are not same as regards the situations when the self-recitation is not possible in the said manner. These options may be resorted to.\(^{19}\)

According to NCA (*loc. cit*) before giving *dakṣinā*, he satiates his father, grand-father and great-grand-father. According to it,
the mention "whatever he gives" suggests that by the performance of *brahmayajña*, merit similar to that of a *Soma* sacrifice is attained. Food or alms (to the poor) is given as *dākṣiṇā*.

**HCA** observes that some satiate their maternal-grand-father and maternal-grand-mother. It is widely practised that the father, grandfather, great-grandfather, mother, paternal-grand-mother and paternal-great-grandmother are satiated on this occasion. The offerings are made here from the *pitrīrtha* portion of hand. It cites the YS (1.19) which specifies different portions of the hand as *pitrīrtha, prajāpatīrtha, brahma tīrtha and daivatīrtha* (*loc. cit*).

**ACA** restricts the articles given on this occasion to only those which are given in their solemn sacrifices, eg, garment, gold etc.20

**6.4 RESTRICTIONS:**

**6.4.1 AGS** (3.4.7) mentions that, it is known, "It (*svādhyāya*) has to be discontinued in two (situations viz) : when he himself is impure, when the place of it (i.e., the place of study is impure)".

**DCA** (p.194) observes that one becomes impure during his illness because illness can not be removed by washing. By transgression of the family tradition or by similar duty, one also becomes impure. According to **NCA**, at the time of birth or death (in the family) or by coming in contact with faeces (p.89, *cf. ACA*, fo 197b). It also mentions that the proper time for study is the midday and the morning. according
to the śruti (loc. cit.)\textsuperscript{21}. HCA also mentions that due to death (in the family) one becomes impure. On similar situations or by touch of a cāndāla, one becomes impure (p.146)
NOTES:

1. BGS (3.3.7-9) : yathāsvajā pitṛḥḥyaśca kalpayanti mātāṁṇeḥbhyaśca prthakprthagyetairevaṁadheyairgandha puspa dhūpadīpanṛṣṭaḥ eśekṣeṇaṁ naḥ kaṁ......

2. AGS (3.3.2-3) : yakṣo'dhite paya āḥutibhīreva taddevatāstarpayanti yadyajuṇiṣi ghṛtāḥutibhīryatsāmāṇi madhvāḥutibhīryadatharvāṅgirasāḥ somāḥutibhīryadrāhmānāṇī kalpāṅgāthā nārāṣamsirīthihasapurānanitya mṛtāḥutibhīḥ zadvodhite payasah kulyā asya pitṛṇsvadhā upakṣaranti yadyajuṇisīghṛtasya kulyā yatsāmāṇi kalpāṅgāthā nārāsamsirīthiḥsa purāṇāṇitya mṛtasya kulyāh/

3. AGS 3.4.3 : prācīnāvītī


(3.4.5) : pratipuruṣam pitṛḥstarpayiṁ grhāṇetya yaddatāti sa dākṣīṇā /

5. SK p. 49. sl. 26 : dākṣīṇābhimukho bhūtvā prācīnāvītīyataḥ param //

6. agnaimukho bhūtvā /
7. VM p.138: atha pracinavitī paitrkena tirthena sumantujaimini (AGS 3.4.4) ityārabhya prapitāmahām tarpayam (AGS 3.4.5) ityevamantam udakena tarpayati / 
AGK 1-29.13-14: pracināvityathedānim pitṛtirthena tarpayet / sumanvityādibhirmantraiḥ prati mantram ca pūrvvavat // dvitiyanteṣu mantreṣu tarpayāmi pa:dam vadet / 
GP 1.9.1.22: atha dakṣinābhimukhāḥ pracināvīti pitṛtirthena satīlā bhiradbhiḥ vyāḥrtibhireva. 
KV (fo 80a l-9b.1-2): atha pitṛtarpanām prārabhāḥ 
pracināvityathedānim tarpayet pitṛtirthataḥ / 

8. SK p 49. sl. 27: tarpayet pitṛtirthena tilamiṣrāi jalaistataḥ / 

9. SK loc. cit. pitṛnścā somapitṛmāṇiti paṅcadasāistataḥ(seeGP 1.9) / GP. 1.9:somāḥ pitṛmāṇ yongiravān agnivasvataḥ kavyavāhana ityādim strīṃ strīṃ tarpayet / 

10. AGK 1-29-13-14: sumanvityādibhirmantraiḥ pratimantram ca pūrvavat // dvitiyānteṣu mantreṣu tarpayāmipadam vadet / 
KV. fo. 80 a.l-9-b.1-2: sumanvityādibhiḥ sūtrairmantrai strapovims'ati saṅkhyaakaiḥ / pitṛtirthena tarpayediti / 
śūtrakārenā tu dvitiyānta mantraḥ pathitāḥ/

11. LAS loc. cit: kuryādvahṛcaśtarpanāṃ kuryājañā vāpyatha varhiṣi // 

12. loc. cit: tarpayeddevatādiśca varhiṣyeva tu jājuṣah // 

13. sl.103 : savyahastānulagnena dakṣiṇena tu pāṇinā // 

14. KV (fo. 80a-9b-2) tarpayāmiti bryād/atha kaholam tarpayāmi ityādi / evam sūtroktam samāpya svapitṛnścā tarpayet / sūtro pi ye cānye ācārya ste sarve trpyantu iti: pratipurusām pitrinstarpayitvā ...