



WHAT?

Offering libations of water and til (gingely) to the pitrus (deceased parents and ancestors – manes) to satisfy and elevate them to higher spiritual planes is called “pitru tarpaNam”. This is an opportunity to honour the sages, gods, parents, ancestors and friends. This is a part of “pitruyagya”. This “pitruyagya” is one of the “pancha mahAyagyAs – 5 yagyAs”. (refer SamskAram no.23).



According to Manusmriti 3.68,

पञ्च सूना ग्रुहस्तस्य चुल्ली पेषण्युपस्करः ।
कण्डनी च उदकुम्भश्च बध्यते यास् तु वाहयन् ॥

“pancha soonA gruhastasya chullee pEShaNyupaskara: kaNdanee cha
udakumbhash cha badhyatE yAs tu vAhayan”

“There are 5 slaughter houses in the house of a householder. The hearth (stove), the grinding-stone, the broom, the pestle and mortar, the water vessel. He kills millions of small and invisible creatures daily, which bind him to inevitable sin. It is to expiate all these five sins that the “pancha mahA yagyAs” were prescribed daily for householders”.

Manusmriti further says in 3.70, पितृ यज्ञस्तु तर्पणं , pitru yagyAs tu tarpaNam

Out of the above 5, tarpaNam is one of the yagyAs.

pitru tarpaNam is offered to 3 generations of ancestors viz: paternal and maternal father, grandfather and great grandfather and their respective wives so that they are exalted to higher spiritual planes. We invoke the pitrUs in the form of the presiding deities of the pitru Loka and the tarpaNam, the vasu, rudra and AdityA, on the bhugnam /koorcham, in due order of the 3 generations. :Refer “vasurudrAditya swaroopAnAm” in tarpaNam mantrA. We then offer water which they love and til with mantras. We then request at the end of the tarpaNam, that this til and water be converted into suitable food for the pitrUs may it be amrutam, ghee, water, milk, grass, blood or any other food according to their present requirement. (They may be in heaven, may be reborn as men or

trees or in any other form)..refer tarpaNam mantra taken from Yajur Veda Samhita “oorjam vahantee: amrutam ghrutam paya: keelAlam parishrutam svadhAstha tarpayata mE pitrUn”. The food is called “swadhA”.

In Vishnu purANA, chapter 3, adhyAy 14, slOkas 1 and 2, sage ourva expounds:

ब्रह्मेन्द्ररुद्रनासत्यसूर्याग्निवसुमारुतान् विश्वेदेवान् पितृगणान्वयाम्मि मनुजान्पशून् ।
सरीसृपान् ऋषिगणान्यच्चान्यद्भूत सञ्ज्ञितम् श्राद्धम् श्रद्धान्वितः कुर्वन् प्रीणयत्यखिलम्
जगत् ।

brahmEndrarudranAsatyasooryAgnivasumArutAn visvEdEvAn pitrugaNan
vayAmsimanujAnpashoon sareesrupanrishigaNAn yachchAnyadbhoota
sangyitam shrAddham shraddhAnvita: kurvan preeNayatyakhilam jagat
One who does the shrAddh ritual with sincerity pleases Lord BrahmA, IndrA,
rudrA, ashwinikumArAs, soorya, visvEdEvAs, pitrugANAs, men, vasu gaNAs,
marut ganAs, animals, cows, rishigaNAs and all other small visible and invisible
creatures, and thereby, the whole universe.

The monthly tarpaNams were originally supposed to be performed as shrAddh.
In due course of time, since long rituals were difficult to follow, great seers have
given us a discount for us to do them without totally stopping the shrAddh.
pitru tarpaNAs are performed under the following 5 categories:

1. Shannavati tarpaNam on the 96 days of the year.
2. grahaNa tarpaNam on the solar and lunar eclipse.
3. parEhani tarpaNam on the day following the annual shrAddh of the parents.
4. kuzhi tarpaNam at the time of death of parents.
5. kAmya tarpaNam for special benefits.

WHO?

The son of a deceased father should start doing “pitru tarpaNam” after one year
from the death of his father.

MahAbhAratam, Adi parvA, 74.39 ? and manu smriti 9.138 says

पुन्नाम्नो नरकाद् यस्मात्पितरम् त्रायते सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

“punnAmnO narakAdayasmAtpitaram trAyate suta:
tasmAtputra iti prOkta: svayamEva svayambhuvA”

The son is called “putra” because he rescues the ancestors from hell called “put”.
The swayambhuva bhagavan named the son as putra.

WHY?

1. MahAbhAratam, anusAsana parva section 145 says:

धन्यम् यशस्यम् आयुश्यम् स्वर्गम् शत्रुविनाशनम् । सन्तारकम् चेति श्राद्धमाहू
मनीक्षिणः ॥

dhanyam yashasyam Ayushyam swargam shatruvinAshanam | santArakam cheti
shrAddhamAhoor maneeekshiNa: ॥

The shrAddh/tarpaNam in honour of the pitrUs bestows wealth, fame,
longevity, heaven, destruction of enemies and progeny.

2. vishnu purANA, chapter 3, adhyAy 14, verses 12 to 14 say:

एता युगाद्याः कथिताः पुराणेष्वनन्तपुण्यास्तिथश्चस्त्रः । उपप्लवे चन्द्रमसो रवेश्च
त्रिष्वष्टकास्वप्ययनद्वये च ॥ पानीयमप्यत्र तिलैर्विमिश्रं दद्यात्पितृभ्यः प्रयतो मनुष्यः ।
श्राद्धं कृतम् तेन समासहस्रं रहस्यमेतत्पितरो वदन्ति ॥

EtA yugAdyA: kathitA: purANE ShvanantapuNyAstithashchastra:| upaplave
chandramaso ravEshcha triShvaShTakAsvapyayanadvayE cha ॥
pAneeyamapyatra tilairvimishraM dadyAtpitRubhya prayatO manuShya:|
shrAddhaM krutam tEna samA sahasraM rahasyamEtatpitarO vadanti ॥

The shrAddh done on the 4 ugAdi days (when the 4 yugAs began) bestow
endless “puNya”. Those who do only the til tarpaNa with water on the chandra
grahan or soorya grahan (eclipses) days, or the 3 ashTakA days or the beginning
of uttarAyanA or dakshiNAyanA with devotion will be deemed to have done
shrAddh for 1000 years. This , the pitrUs talk secretly.

In order to know WHY one should do pitru tarpaNam, it is important to
understand :

1 WHO THE MANES ARE?

Manusmriti 3.192 says :

अक्रोधना : शौच-परा : सततम् ब्रह्मचारिणि : । न्यस्त-शस्त्रा महा भागा पितरः
पूर्वदेवता : ॥

“akrOdhanA: shoucha-parA: satatam brahmachArini: nyasta-shasthrA mahA
bhAgA pitara: poorvadEvatA:”

“The manes (pitrus gaNAs) are primeval deities, free from anger, pure, ever chaste, averse from strife and highly virtuous” and also goes on to say in 3.194

मनोर्हैरण्यगर्भस्य ये मरीचि-अदयः सुताः । तैशाम् ऋषीणाम् सर्वेशाम् पुत्राः
पितृगणाः स्मृताः ॥

“manOr hairaNyagarbhasya yE mareechi-adaya: sutA: tEshAm risheeNAm
sarvEshAm putrA: pitrugana: smrutA:

The manes (pitru gaNAs) are the sons of all the ten sages like Marichi, atri, bhrugu, pulastya, etc who were born from swAyambhuva manu, who was born out of the hiranya garbha (brahmaN in the golden egg)

The manes or pitru gaNAs are highly exalted and spiritual group of ancestors, very intelligent, enjoying heavenly bliss, whose work is to uplift all the souls in their lineage and also work as a team in the supreme Lord's creation, sustenance and destruction of the world. There are several classes of these manes. The sOma, yamA and kAvyA are the most superior pitru gaNAs. SomA (moon) hosts all the pitaras, yamA decides the quantity and quality of merits/debits to be given to them and the kAvyA, responsible for receiving and carrying the offerings given to the pitrUs.

The 7 most popular of them are – Manusmriti 3.195 – 3.200

1. amoortiya: the formless manes -They are (a) vairAjAs, (b) agnishvAttAs (c) Barhishads (a) The “vairAjAs”, the sons of prajApati VairAjA were called “sOmasads”, and they were the manes of the “sAdhyAs” who were demi gods. Such dEva gaNAs perform yagya for them. (b) The “agnishvAttAs”, the sons of

sage "mareechi" are the manes of the gods/dEvatAs., They live in "sOmapAta lOkA". The dEvatAs meditate on them. They were highly spiritual and contented. (c) The "barhishads" , the sons of sage "atri" are the manes of the daityas, dAnavas, yakshAs, gandharvAs, nagAs, rAkshasAs, suparnAs and kinnarAs. They live in "vibhrAja lOkA".

2. moortisahit: those who have body – They are (i) SOmapAs (ii) Havishmats/suswadAs (iii) AjyapAs and (iv) the SukAlins. (i) The "sOmapAs" , the sons of sage "bhrigu" are the manes of the brAhmaNAs . They live in "sumanasA lOkA". They partake in the creation of the world that is continuous. (ii) The "Havishmats", the sons of sage "Angiras" are the manes of the kshatriyAs. The live in "havishmAn lOkA". (iii) The "Ajyapas", the sons of sage "Pulastya" are the manes of the vaishyAs. (iv) The "sukAlins" the sons of sage "vasiShT" are the manes of the other class of human beings.

2. WHERE DO THEY LIVE?

Our ancestors/pitrUs along with several other classes of manes live in Pitru LokA which is in the unseen side of the moon. This lOkA is populated by manes (pitrUs) of varied class of knowledge, spirituality and contentment. This pitru lOkA is also sometimes called sOma lOkA as it is near the moon. One day of pitrus consists of 30 human days. By doing pitru tarpaNam on amavasyAs once a month, which is noon time for them, we are offering water and til to them. We do not have the slightest clue about all their inner spiritual elevation or which route our ancestors have taken on their journey after death. But it is our duty and our responsibility to keep them happy, not only when they are alive but also after their death. tarpaNam is a wonderful chance to do that.. The dieties, vasu, rudra and AdityA undertake this noble deed of carrying our offerings to our pitrUs through a subtle field, irrespective of their past and present.

3 WHAT DO THEY DO? HOW LONG WILL THEY LIVE THERE?

Our pitrus – dead ancestors reside in this lOkA and worship their superior pitru gaNAs who live in other lOkAs as listed above. They wait to get exalted to higher spiritual planes. They can achieve this only if they do good to others. To get nourishment which is their basic requirement, they wait for people's "tarpaNam" offering of til and water, which satisfies them. In turn they bless the

doer or the kartA of the tarpaNam with wealth, fame, longevity, heavenly bliss, defence against enemies and good progeny. Once they bless their children, they become elevated to the next desired higher plane of existence.

4 WILL OUR OFFERINGS REACH THEM IF THEY REACH OTHER LOKAS ASLO?

Refer tarpanam mantra:

ऊर्जम् वहन्तीरमृतम् घृतम् पयः कीलालम् परिश्रुतम् स्वधास्थ तर्पयत मे पितॄन् ।

“oorjham vahanteeramrutam ghrutam paya: keelAlam parishrutam svadhAsthA tarpayata mE pitrUn”.

We invoke the pitru devatAs, the vasu, rudra and Aditya and request them to be a medium for carrying our libations of water and til to our pitrUs, where ever they are. They are celestial dieties who make this possible.

WHEN?

The days when pitru tarpaNam should be performed are :

1. On 96 days (refer shaNNavati below) in the morning after snAnam, sandhyAvandanam, brahma yagyam, mAdhyAnnika and bhagavat ArAdhanA.
2. On solar and lunar eclipses: At the onset of the solar eclipse, one must take bath and do the tarpaNam immediately. But at the onset of the lunar eclipse, one must take bath immediately but start the tarpaNam in the last part of the eclipse and finish it with the eclipse.
3. On parEhani tarpaNam day, the day following the annual shrAddh of the parents, one must do tarpaNam in the morning after sandhyAvandanam.

The time of the day when shrAddh or tarpaNam should be done is :

It is important to understand the following divisions of a day to decide the exact time of performance of a tarpaNam or shrAddham. Many Rushis have contributed to the determination of kAlA. There seem to be more than 3 ways

of dividing the day into kAlAs. One such way is explained below:

A day of 24 hours consists of 60 nAzhikAs (30 nAzhikAs of day and 30 nAzhikAs of night)

1 day (24 hours) = 60 nAzhikAs which is divided into 5 kAlAs

Each kAlA = 12 nAzhikAs = around 2.4 hours One nAzhikA = approx.. 0.4 hours (24 minutes) Assuming that the sunrise is at 6: a.m., then..

prAta: kAlam = 6:a.m. to 8:24 a.m., – 1st nAzhikA to 6th nAzhikA
 sangava kAlam = 8:24 a.m. to 10:48 a.m., 7th nAzhikA to 12th nAzhikA
 madhyAhnam = 10:48 a.m. to 1:12 p.m., 13th nAzhikA to 18th nAzhikA
 aparAhNam = 1:12 p.m. to 3:36 p.m., 19th nAzhikA to 24th nAzhikA
 sAyAhnam = 3:36 p.m. to 6:00 p.m. 25th nAzhikA to 30th nAzhikA

kutapa kAlam:

The 15th and 16th nAzhikAs are called kutapa kAlam. This corresponds to approx. time 11:36 a.m. to 12:24 p.m. shrAddhAs and tarpaNas should be started during this period.

shrAddha kAlam.

shrAddhams and tarpaNams should be started in the “kutapa kAlam” and finished before the end of the “aparAhNa kAlam”. So they should be performed approx.. between 11:36 p.m. and 3:36 p.m.

EXCEPTION OF SANKRAMANA TARPANAM.

The SankramaNa is the time when the Sun enters a new RAshi. So that determines the beginning of 12 months. So there are 12 SankramaNas in a year.

TarpaNam has to be performed on these 12 days at the time when the new month starts.

If the sankramaNa time is during the day after sunrise, then TarpaNam is performed at the time of SankramaNa. (If not feasible, then in the morning after

nitya karmA). If sankramaNa time is after sunset, then tarpaNa is done on the next day after sunrise, because tarpaNas should not be done in the night. Always snAnam and sandhyAvandanam precede any karmA. So they have to be done first and then tarpaNas should be performed.

How to select the day of the shrAddh/tarpaNam (shrAddha tithi) ?

One may always get in touch with your family priest or your AchAryA for any doubts. The nirNaya depends also upon one's specific "sampradAyam or caste". What is given below is for a basic understanding of the calculations.

1. The day when the concerned tithi prevails in the "aparAhNa kAlam" i.e. between the 19th nAzhikA and 24th nAzhikA (approx. Between 1:12 p.m. and 3:36 p.m.) that day is to be selected for the performance of the shrAddha/tarpaNam. This day is called the "shrAddha tithi". It is necessary that atleast little of the tithi should be present in the "**aparAhNa kAlam**". (The time of sunrise on that particular day should be taken for calculation of "aparAhNa kAlam")
2. If the concerned tithi prevails in the "aparAhNa kAlam" of two consecutive days, then that day in which the tithi's duration in the "aparAhNa kAlam" is more, that day is selected for performance of shrAddham.
3. If the concerned tithi does not prevail in the "aparAhNa kAlam" at all on both the days, then that day in which the tithi prevails in the "sAhyAna kAlam" approx.. between 3:36 p.m. and 6:00 p.m. (assumed sunrise at 6:00a.m.), is to be taken as the shrAddha tithi. Then the day which is rejected is called "atithi".
4. If 2 different tithis prevail on the same day during the "aparAhNa kAlam" and if both the tithis happen to be a day for shrAddham, then both the shrAddhams have to be performed on the same day. The such a day which has 2 shrAddha tithis is called "**tithi dvayam**"

ShaNNavati tarpaNam Dharma Sindhu, Page 36, of Shri kAsinAtha upAdhyAya:

षण्णवति श्राद्धान्यपिनित्यानि तानिच – अमा युग मनुक्रान्ति धृति पात महाळया : ।
अष्टका अन्वष्टका पूर्वेद्युः श्राद्धैर्नवतिश्चषट् ॥ "shaNNavati shrAddhAnyapinityAni

tAnicha amA yuga manukrAnti dhruti pAta mahALayA: aSHTakA
anvaSHTakA poorvEdyu :shrAddhairnavatishchaShaT”

The above slokA lists “shaNNavati” – a total of 96 tarpaNAs to be performed by a person in a year. It is quite a marathon task today to do all the 96 every year. Our seers advice us to undertake it and do it atleast once in a life time.

1. amAvAsyA days, New Moondays -12 in a year 2.SankramaNa, New month days – 12 in a year 3.mahAlayA paksha – 16 days in Pitru Paksha (bhAdrapada/purattAsi Krishna Paksha): starting from krishna paksha prathama tithi to shukla paksha prathama tithi. 4.
manvAdi – 14;

The days when the 14 manvantarAs began under the rule of manu(s). 1. chaitra/ chittirai shukla triteeyai – Swaayambhuva Manu (स्वायम्भुव) 2. chaitra/chittirai pourNami – svaarOchishaa Manu (स्वारोचिशा) 3. jyEshTa/Ani pourNami – vaivasvata manu[current] (वैवस्वत) 4. AshAd/Adi shukla dashami – chaakshuSha manu (चाक्षुष) 5. AshAd/Adi pournami – taamasa manu (तामस) 6. shrAvan/AvaNi Krishna aShTami – indra saavarNi/ bhauta sAvarNi (भौत सावर्णी/इन्द्र सावर्णि) 7. bhAdrapada/purattAsi shukla triteeyAi – rudra saavarNi (रुद्र सावर्णि) 8. Ashvayuja/ Aippasi shukla navami – daksha saavarNi (दक्ष सावर्णि) 9. kArtik/kArtikai shukla dwAdashi – raivata manu (रैवत) 10 . kArtik/kArtikai pourNami – uttama /auttami manu (उत्तम) 11. pousha/tai shukla EkAdashi – dharma saavarNi manu (धर्म सावर्णि) 12. mAgha/mAsi shukla saptami – brahma-saavarNi manu(ब्रह्म सावर्णि) 13. phAlguNa/ panguni pourNami – saavarNi manu (सावर्णि) 14. phAguNa/ panguni AmAvasya – dEva saavarNi/rauchyasavarNi (रौच्य सावर्णी/देव सावर्णि)

5. tistrOshTakAs – 12 – poorvEdyu (krishna sapthami) , aShtaka (krishna ashtami) and anvaShtaka (krishna Navami) of following 4 months –

1 mArgasheersh (mArgazhi) – 3

2 pushya (tai) – 3

3 magha (mAsi) – 3

4 phalgun(panguni) – 3

6. ugAdI – the 4 days when Kruta, trEtA, DvApara and KaliyugAs started respectively.

1. vaishAka/VaikAsi shukla tritiyai

2. kArtik/KArtikai shukla navami

3. bhAdrapAda/ purattAsi Krishna trayOdashi

4. mAgha/ mAsi pournami

7. vyateepAtam- the 13 days in a year in which the “vyateepAt” yoga is present.
(mostly they occur once a month and one extra)

8. vaidhruti – 13 days in a year in which the “vaidhruthi” yoga is present.
(mostly they occur once a month and one extra)all the above total to 96.

The mandatory of all these are amAvAsya, sankramaNa, aShTaka, anvaShTaka, mahAlaya tarpaNas.

The grahaNa tarpaNAs which do not form part of this list are also mandatory.
They depend upon their visibiliity in your place.

mahAlayam

What is mahAlaya paksham:

MahAlaya paksham or pitru paksha is the period of 16 days in the BhAdrapAda month (purattAsi in tamil) krishna paksha. It starts from “krishna paksha prathama tithi (day after pournami) and ends on the sukla paksha prathama tithi (day after amAvAsya) totalling to 16 days. This is the period when our manes come down to the earth to quench their hunger and thirst from the offerings of their sons/grandsons.

अत्रि संहिता, ३५७- atri saMhitA – 358 sas:

सूर्ये कन्यागते कुर्याच्छ्राद्धम् यो न गृहाश्रमी । धनं पुत्रान् कुलं तस्य पितृनिश्वासपीडया

॥

kanyAgate savitari pitarO yAnti satsutAn | shoonyA prEtapuri sarvA
yAvadvRushchika darshanam ||

The wealth, sons and the race of a householder who does not perform the ShrAddham during the period when the sun enters the zodiac sign of “kanyA” is destroyed by the curses of the manes(pitrus). The period when the sun enters the “kanyA” zodiac sign corresponds to BhAdrapAd/purattAsi (September-october) month.

अत्रि संहित, ३५९ ; atri saMhita – 359

कन्यागते सवितरि पितरो यान्ति सत्सुतान् । शून्या प्रेतपुरि सर्वा यावद्वृश्चिक दर्शनम् ॥

kanyAgate savitari pitarO yAnti satsutAn | shoonyA prEtapuri sarvA
yAvadvRushchika darshanam ||

When the sun enters kanyA rAsi, the manes come down on to the earth to see their good sons. The region of the dead always remains empty till the sun enters the “vRushchika rAsi”. This time is around the “kArthik/kArtikai month”. So the pitrus stay on the earth for around 2 months to receive offerings from their descendants.

अत्रि संहित, ३६० ; atri saMhitA – 360

ततो वृश्चिक संप्राप्ते निराशा : पितरो गता : । पुनः स्वभवनं यान्ति शापं दत्त्वा
सुदारुणम् ॥ पुत्रं वा भ्रातरं वापि दौहित्रं पौत्रकं तथा । पितृकार्ये प्रसक्ता ये ते यान्ति
परमां गतिम् ॥ tatO vRushchika saMprAptE nirAshA: pitarO gatA: |

puna:svabhavanaM yAnti shApaM dattvA sudAruNam || putraM vA bhrAtaraM
vApi dauhitraM pautrakaM tathA | pitRukArye prasaktA ye tE yAnti paramAM
gatim ||

So, the manes (pitrus) wait for 2 months to take the offerings from the sons. If the shrAddh is not performed, then on the advent of VrishchikA rAsi, they return back to their residence (pitru lOkA) unhappy. They cast a curse on the

son, brother, daughter's son, or son's son. On the other hand, if the sons have performed the ShrAddha with devotion, they bless them with the highest elevation.

In mahAlaya shrAddham, we invoke one more varga of kAruNika pitrus in addition to the regular paternal and maternal pitrus. KAruNika pitrus are those manes who are related to the paternal or maternal side pitrus. They include the following:

1. Younger brother or elder brother of father
2. Ones elder brother or younger brother
3. Sisters
4. Ones own sons
5. Aunt (Sisters of father)
6. Sister's husband
7. Wife of father's elder brother
8. Wife of father's younger brother
9. Daughters and sons of father's brothers
10. Wife
11. Father in law
12. Mother in law
13. Daughter in law
14. Wife's brothers
15. Guru or any other reverential relation

16. Friends

Doing the mahAlaya shrAddham as anna roopam is best, hiraNya roopam is next in grade, Ama roopam is next. For all these you should request a priest/pandit/vAdyAr to conduct it for you.

1. **Anna roopa shrAddham** is the best as it is complete in all respects. In this type of shrAddham, the HOmA is done, brAhmaNAs are invited, pitrus are invoked on them, annam (cooked meal) is served to them and they are duly honoured with dhotis, tAmboolam and dakshiNA.

2. If the above is not possible, then Ama roopa shrAddham should be done. Here, the brAhmanas are invoked and honoured with uncooked rice and raw banana in a plantain leaf, tAmboolam, dhOti and dakshiNA.

3. If the above is also not possible, atleast a hiraNya roopa shrAddham must be done where a generous amount of money or gold is gifted to brAhmaNAs. (“hiraNya” means “gold”)

If a ShrAdddh is not possible, it should atleast be done as mahAlaya tarpaNam (offering water and til with mantrAs).

MahAlaya tarpaNam should be done on all 16 days as it is part of the Shannavati tarpaNam in which case it is called “paksha mahAlaya tarpaNam”. If done on all 16 days no dOshA of tithi, vAra, nakshatra is to be seen.

However, it can also be done only on any one day within the paksha, in which case it is called “sakrun mahAlaya tarpaNam”. One of following days of the mahAlaya paksha should be selected to do “sakrun mahAlaya shrAddham/tarpaNam”. They do not have any dOshA.

1. bharaNi nakshatra day called “mahA bharaNi”

प्रजापति स्मृति – श्राद्धकालभिधानवर्णनम् – १६३-१६४

श्राद्धं महालयं नम तत्तु तीर्थवदाचरेत् ॥ पक्षेऽपरे च भरणी महती सा प्रकीर्तिता । तस्यां श्राद्धं प्रकुर्वीत गयाश्राद्ध समं फलम् ॥

The fruits of the shrAdham performed in the apara paksha (mahAlayam) and on the “bharaNi” is equal to the fruits obtained from a shrAddham performed at gayA.

2. trayOdashi day called “gajachchAyai”.

प्रजापति स्मृति – श्राद्धकालभिधानवर्णनम् – १६७

महालये त्रयोदश्यां भवेद्यदि पितुर्दिनम् । पिण्डदानं विप्रभोज्यं श्राद्धं तस्याद्गयासमम् ॥

The pinDa dAnam and vipra bhOjanam (food offered to a vipra) in a shrAddh performed on mahAlaya trayOdashi gives the fruits equal to that of a gayA shrAddham.

3. aShtami day called “madhyAshtami” or “gayai”

4. vyateepAtam day when “vyateepAta yOgam” is there

5. amAvAsya day calledd “mahAlaya amAvasyA” or “sarvapitru amAvasyA”

6. on the tithi of the father’s death, if occuring between 1st pachami day and the next panchami day of the mahAlaya paksha.

7. dwAdashi day called “mahAlaya dwAdashi”. Any of the above can be selected even if it falls in the exceptional dOsha category given below.

One should not do “sakrun mahAlaya shrAddham/tarpaNam” on the following pitru paksha days:

1. prathamai called “nandA”

2. shashTi

3. EkAdashi

4. Fridays

5. REvati, magam and Rohini stars

6. janma nakshatrAs (ones own birthday or wife or children's birthday)

7. chaturdashi

Sanskrit names of relations for mahALaya shrAddha.

RELATIONS	SANSKRIT NAMES OF RELATIONS	
father	pitRu	पितृ
fathers father	pitAmaha	पितृमहा
father's father's father	prapitAmaha	प्रपितृमहा
fathers's brother	pitRuvya	पितृव्य
father's brother's wife	pitRuvyA	पितृव्या
father's brother's son	pitRuvyaputra	पितृव्यपुत्र
father's brother's daughter	pitRuvyaputree	पितृव्यपुत्री
father's sister	pitRu bhaginee, pitRusvasRu	पितृ भगिनी, पितृस्वसृ
father's sister's son	pitRu-svasrEya	पितृ-स्वसृपुत्र
father's sister's daughter	pitRu-svasReyee	पितृ-स्वसृपुत्री
all kins of father	pitRubandhu	पितृबन्धु
mother	mAtRu	मातृ
father's mother	pitAmahee	पितृमाह्व
father's father's mother	prapitAmahee	प्रपितृमाह्व
mother's father	mAtAmaha	मातृमहा
mother's father's father	mAtru-pitAmaha	मातृपितृमहा
mother's grandfather's father	mAtRu prapitAmaha	मातृ प्रपितृमहा
mother's mother	mAtamahee	मातृमाह्व
mother's father's mother	mAtRu-pitAmahee	मातृपितृमाह्व
mother's grandfather's mother	mAtru-prapitAmahee	मातृप्रपितृमाह्व
mother's brother	mAtula	मातुल
mother's brother's wife	mAtulAnee	मातुलानी
mother's brother's son	Atmabandhu,mAtru-bhrAtuja	आत्मबन्धु,मातृभ्रातृ
mother's brother's daughter	mAtRu-bhrAtujA	मातृभ्रातृ
mother's sister	mAtru bhaginee, mAtRu-svasRu	मातृ भगिनी, मातृस्वसृ
mother's sister's son	Atmabandhu,mAtrushvasrEya	आत्मबन्धु,मातृश्वसृपुत्र
mother's sister's daughter	mAtRusvasrEyee	मातृश्वसृपुत्री
brother	bhrAtA	भ्राता
big brother	jyEShTha bhrAtA	ज्येष्ठभ्राता
younger brother	kaniShTha bhrAtA	कनिष्ठभ्राता
brothers wife	bhrAtujAyA, bhrAtubhAryA	भ्रातृजाया, भ्रातृभार्या
brother's daughter	bhrAtujA	भ्रातृजा
brother's son	bhrAtuja	भ्रातृजा
sister	bhaginee,svasRu	भगिनी,स्वसृ
sister's husband	bhagineebhartRu,bhAvuka, bhagineepati	भगिनीभर्ता, भगिनी, भगिनीपति
sister's son	bhaginEya	भगिनीपुत्र
sister's daughter	bhaginEyee	भगिनीपुत्री
daughter	putree,duhitRu	पुत्री,दुहितृ
daughter's son	dauhitra	दुहितृपुत्र

The tarpanam procedure consists of 2 parts. 1. The Sankalpam (undertaking to do the karma) 2. The tarpaNam procedure.

LIST OF THINGS REQUIRED

1. darbhas, kushA grass (can be obtained from your pandit)
2. 4 sets of koorcham/bhugnam, (made of 3 darbhas each) for normal tarpaNam and 6 sets for mahAlaya tarpaNam if done for kArunIka pitrUs also
3. pavitram made of 3 darbhas
4. til seeds
5. water
6. a copper/silver/brass/bronze plate.
7. The original names (as in their nAmakaraNA) of all the dead ancestors on both paternal and maternal side for 3 generations.
8. my pitru tarpaNa mantrA

RULES TO BE FOLLOWED

One should not eat anything before doing tarpaNam. In the night, any fasting food is taken, not meals. The same is applied for the night of the previous day.

One must wear a dhoti made wet and dried in the morning of the tarpaNam day. (if not possible it can be done on the previous night and hung in a place where no one touches it)

NO.OF TIL (SESAME) SEEDS FOR THE OFFERING.

“Vishnu PurANam 3.14.27”

तिलैस्सप्ता अष्टभिर्वापि समवेतम् जलाञ्जलिम् । भक्तिनम्रःस्समुद्दिष्य भुव्यस्माकम्
प्रदास्यति ॥ tiLai saptA aSHTabhirvApi samavEtam jalAnjalim | bhaktinamraha
samuddishya bhuvyasmAkam pradAsyati ॥

Our forefathers sing a “pitrugANam” waiting for their sons to perform with bhakti the tarpaNam with seven or eight sesame seeds.

HOW TO TAKE TIL

Til should be not be taken with the use of thumb and index finger.

WHERE?

It is best to perform tarpaNam on a river side. A holy river like the Ganges is most preferred especially during grahaNa kAlA. Otherwise one should do it in his house or courtyard.

EXCEPTIONS

1.The time to perform tarpaNam is generally the end of the forenoon, around 11:30 a.m. but if not possible, our seers have allowed to do it after 8:45 a.m. But it should never be done in the early morning time.

2.If you miss a tarpaNam, there is no “prAyaschitta tarpaNam” for it. You can do it late but should not miss it. A fasting is prescribed for some solace.

3. If tarpaNam falls on bhruguvAr (Fridays), AdityavAr (Sundays) and AravAr (Tuesdays) or one’s own janma nakshatra, you can add holy rice (akshata) to the black sesame and water and perform the tarpaNam.

भृगुवादित्यार वारेषु पित्रु तृप्त्यै जलान्जलीन् । स अक्षतान् सन्दिशेत् धीमान् तत्तत्

दर्शादिके दिने ॥ bhrugvAdityAra vArESHu pitru truptyai jalAnjaleen |
sAkshatAn sandishEt dheemAn tattat darshAdikE dinE ॥

4 If tarpaNam falls immediately after an auspicious function like marriage, seemantam, etc., holy rice (akshata) should be used instead of til/sesame and arugam grass is to be used instead of darbha grass. for one year in case of a marriage, Six months in case of upanayanam, Three months after 'chouLam' (tonsure) ceremony

विवाहे चोपनयने चौळे सति यथाक्रमम् । वर्षमर्धम् तदर्धम् च नैत्यके तिल तर्पणम् ॥
vivAhE chOpanayanE chouLE sati yathAkramam | varSHamardham tadardham
cha naityakE tila tarpaNam ॥

5. # What if there is grahanam, sankramanam or amAvAsya on the pratyAbdika shrAddha tithi (annual shrAddham of parents)?

1. If “sankramaNam (beginning of the month)” and “pratyAbdika shrAddham “(annual shrAddham) coincide on the same day, then the sankramaNa tarpaNam must be performed 1st and after that the pratyAbdika shrAddham should be performed. 2. a. If “grahaNam” and “pratyAbdika shrAddha” tithis coincide on the same day, and grahaNam prevails in the “kutapa kAlam, aparAhNa kAlam, sangava kAlam or early night, then only grahaNa tarpaNam should be performed on that day during its occurrence. The shrAddham must be performed on the following day even if the shrAddha tithi has expired.

2. b. If “grahaNam” and “pratyAbdika shrAddha” tithis coincide on the same day, but the grahaNam period is over comfortably before the kutapa kAlam, then the grahaNa tarpaNam must be performed during its occurrence and the shrAddham should also be performed after that.

3. If the shrAddha thithi occurs twice in a month, once in the beginning of the month and again at the end of the month, then shrAddham should be performed on the day of the second occurrence. Then the 1st tithi which is rejected is called “shooNya tithi”.

4. But if on the day of the second occurrence of the shrAddha tithi, the “sankramaNa tarpaNam (beginning of the month)” also occurs, then the

shrAddha must be performed in the 1st occurrence itself.

5. And if both the occurrences of the shrAddha tithi has sankramaNa dOshA, then the day of the second occurrence is to be taken as the shrAddha tithi for performance of the shrAddham in which case the sankraman tarpaNam must be done first and then the shrAddham.

6. If there is shrAddha tithi on 2 consecutive days and if there is grahaNa dOsha on one of the days, then shrAddham should be performed on that day which does not have grahaNa dOsha. Then the day chosen for the performance of the shrAddham is called “swatithi”.

7. If “amAvAsya” falls on the day of the “pratyAbdika shrAddham”, then the “pratyAbdika shrAddham should be performed first and then the amAvAsya tarpaNam should be performed.

