

Tarpana for Devas, Rishis and Pitris

Elaborate Procedure

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Introduction

Tarpana is a simple water based ritual for freeing oneself from mental conditioning due to karmik debts to various deceased people, removing various obstructions in one's material and spiritual lives and giving peace, stability, balance and focus to the mind.

Please make sure to visit <https://EasyHoma.org/tarpana> and read a brief write-up explaining the importance of Tarpana ritual and answering common questions.

Materials Needed

One needs the following materials:

- (1) Water pot made ideally of gold, silver, copper, bronze, brass or panchalohas (five metals). It should ideally not be made of iron, steel or clay. However, it is better to make compromises when you have no suitable pot, than skipping the ritual altogether.
- (2) Some *akshatas* made by mixing uncooked plain white (or brown) rice grains with turmeric powder and a drop of ghee (clarified butter) or an oil. In the absence of turmeric powder, just plain rice grains can be used as akshatas. In the absence of rice grains, use a grain that is locally popular and available.
- (3) Black sesame seeds. Try your best to get them. If you cannot get them, use white or brown sesame seeds as a substitute. If you cannot get any of them, use akshatas (see (2) above) instead of sesame seeds.
- (4) Darbhas or kushas, a sacred grass. Each darbha has a sharp edge and a base. You need to hold three of them in your right palm, while holding and leaving water. If you do not have darbha, use a locally available grass. If that cannot be done, just ignore darbhas in all directions and proceed without them.
- (5) A ring made of darbha, known as pavitram, is to be worn on the right hand ring finger during the ritual. If that is not available, it is acceptable to wear any ring made of any gemstone or gold or silver. So wear some ring on the right hand ring finger. If that is not possible, proceed without it.

Sankalpam (vow)

While sitting cross-legged, the empty left-hand palm is placed on the right knee with the palm facing up. Some akshatas are taken in the right hand, it is closed and the closed fist of the right hand is placed on the left palm with the palm of the closed right fist facing down (towards the left hand palm). The following is recited to take a sankalpa (vow) to perform this ritual. It means “on this auspicious day and auspicious time, I shall perform tarpana to Devas, Rishis and Pitris to the best of my ability”. After reciting it, the akshatas are dropped on the ground in front of one.

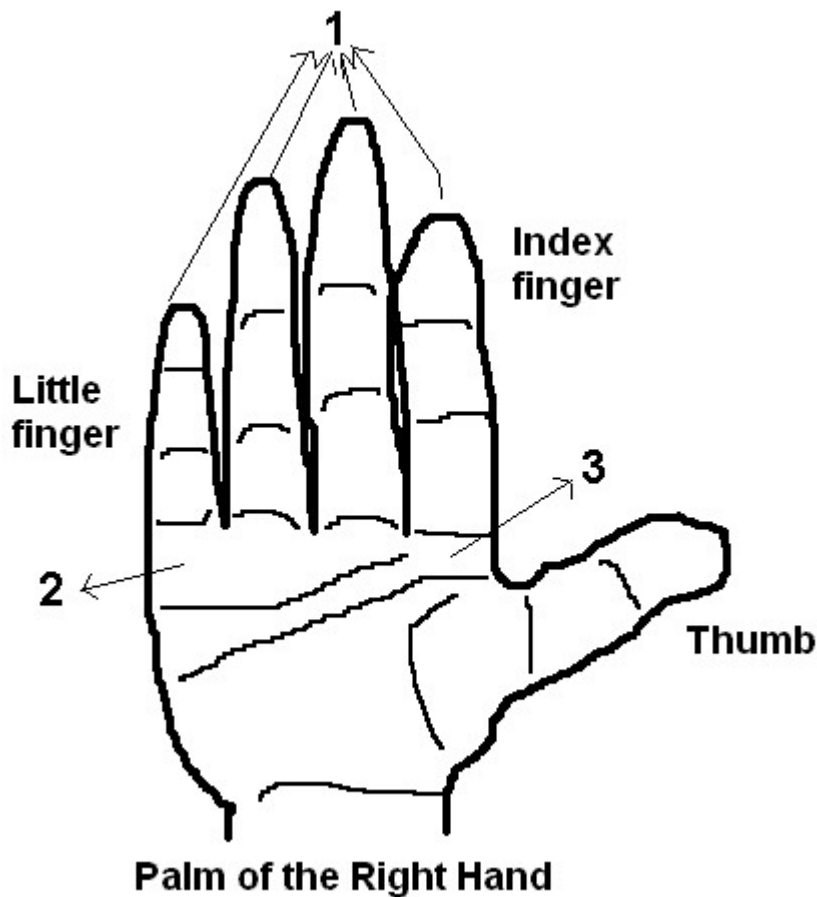
ওং আদ্য শুভ দিনে শুভ মুহূর্তে দেবর্ষি পিতৃ প্ৰীত্যর্থং দেবর্ষি পিতৃ তর্পণং যথাশক্তি করিষ্যে |

Deva Tarpana

The first to be performed is Deva Tarpana, satiation of various gods who run this universe. They are also microcosmically present in each person as various good qualities inside that person. Place the water pot in front of you. Sit facing the **east** direction. The right knee should be in contact with the ground, while the left knee should be out of contact with the ground (*i.e.* place the left leg over right leg so that left knee is a little above the ground). Put some akshatas in the water pot, hold the water pot on the right hand palm, cover it with the left hand palm and say the following to request the presence of gods, rishis *etc* in that water pot. It means “may Brahma *etc* gods and Kashyapa *etc* sages, may all the great ones who live in the stomach of the cosmic egg of creation come here”.

ব্রহ্মাদয়ঃ সুরাঃ সর্বে ঋষয়ঃ কশ্যপাদয়ঃ | আগচ্ছন্তু মহাভাগা ব্রহ্মাণ্ডোদর বর্তিনঃ ||

Now say the following mantras once each. Pour some water with the left hand into the open right palm. You can pour directly from the pot or use a spoon to pour. Once water is poured into the right palm, say one mantra and release the water. The water should be released such that it falls out of the right hand palm from the tips of the four fingers, *i.e.* from the area marked as “1” in the picture. If you have 3 darbhas, place them on the right hand palm with the tips of the darbhas aligned with the tips of fingers. You may insert them in a ring or something to force them to stay on the palm and not move off. If you do not have darbhas, do not worry.



If you are performing this in a river, you can stand in the river, make a bowl (an anjali) with both the palms joined together, take water in that bowl, raise the hands as high as you can, say the mantra and then drop the water via the tips of the fingers of both hands.

ॐ ब्रह्मा तृप्यताम | ॐ विष्णुः तृप्यताम | ॐ रुद्रः तृप्यताम | ॐ प्रजापतिः तृप्यताम |
 ॐ देवाः तृप्यताम | ॐ देव्यः तृप्यताम | ॐ वसवः तृप्यताम | ॐ रुद्राः तृप्यताम | ॐ आदित्याः तृप्यताम | ॐ ह्यन्दांसि तृप्यताम |
 ॐ वेदाः तृप्यताम | ॐ ऋषयः तृप्यताम | ॐ गन्धर्वाः तृप्यताम | ॐ अक्षरसः तृप्यताम | ॐ देवानुगाः तृप्यताम | ॐ नागाः
 तृप्यताम | ॐ सागराः तृप्यताम | ॐ पर्वताः तृप्यताम | ॐ सरितः तृप्यताम | ॐ मनुष्याः तृप्यताम | ॐ यक्षाः तृप्यताम | ॐ
 रक्षांसि तृप्यताम | ॐ पिशाचाः तृप्यताम | ॐ सुपर्णाः तृप्यताम | ॐ भूतानि तृप्यताम | ॐ पशवः तृप्यताम | ॐ वनस्पतयः
 तृप्यताम | ॐ षडयः तृप्यताम |

Rishi Tarpana

You need to continue to sit facing east with the right knee in contact with earth. You need to use the water containing akshatas and do the same way as in Deva tarpana. Use the following mantras.

ॐ कश्यपः तृप्यताम | ॐ अत्रिः तृप्यताम | ॐ वसिष्ठः तृप्यताम | ॐ विश्वामित्रः तृप्यताम | ॐ गौतमः तृप्यताम | ॐ भरद्वाजः
 तृप्यताम | ॐ जमदग्निः तृप्यताम | ॐ अंगीराः तृप्यताम | ॐ कुत्सः तृप्यताम | ॐ भृगुः तृप्यताम |

Change of Sacred Thread and Sitting Style

Now sit facing the **north** direction. If you are wearing the sacred thread, wear it like a necklace. Normally, sacred thread for men is worn **above** the shoulder on the **left** and **below** the shoulder (*i.e.* at the hip level) on the **right**. However, wear it like a normal necklace now, **around** the neck. Change its position **without removing it** from the body. Sit without touching either knee to the ground, *i.e.* with raised knees.

Divya Manushya Tarpana

Now offerings are made to some divine men. While saying the following mantras, leave water from the area below the base of the **little finger** of the right hand, *i.e.* the area marked as “2” in the picture. Pour water in the right palm, say a mantra and leave the water

sideways through the portion below the little finger. If you have 3 darbhas in your hand, place them on the little finger, with the tips of darbhas aligned with the tip of little finger. Water should fall touching the *middle* of the darbhas as it leaves the palm in area “2”.

ॐ सनकः तृप्याताम | ॐ सनकः तृप्याताम | ॐ सनन्दः तृप्याताम | ॐ सनन्दः तृप्याताम | ॐ सनातनः तृप्याताम | ॐ सनातनः तृप्याताम | ॐ सनत्कुमारः तृप्याताम | ॐ सनत्कुमारः तृप्याताम | ॐ कपिलः तृप्याताम | ॐ कपिलः तृप्याताम | ॐ आसुरिः तृप्याताम | ॐ आसुरिः तृप्याताम | ॐ बोदुः तृप्याताम | ॐ बोदुः तृप्याताम | ॐ पंचशिखः तृप्याताम | ॐ पंचशिखः तृप्याताम |

Some changes before the next sections

Sit facing the **south** direction. If you are wearing the sacred thread, wear it in reverse. In other words, wear it now **above** the shoulder on the **right** and **below** the shoulder (*i.e.* at the hip level) on the **left**. Change its position **without removing it** from the body. The left knee should be in contact with the ground, while the right knee should be above the ground and not touching it. So sit with the left leg on the ground and the right leg on top of left leg. Pour some **black sesame seeds** in the water pot.

The style of releasing water from now onwards: Take some water, hold it in the right palm, say each mantra and release it sideways from the area below the base of the **index finger**, *i.e.* from the area marked as “3” in the picture. Three offerings are made with each mantra now. If you have 3 darbhas in your hand, place them on the index finger, with the tips of darbhas aligned with the tip of the index finger. Water should be touching the base of darbhas as it leaves the palm. If you do not have darbhas, do not worry.

Divya Pitri Tarpana

Now offerings are made to some divine spirits. These four mantras are for the fire god (who carries the burnt), water god (who carries the drowned), lord Yama (keeper of dharma and judge of people’s karmas) and lord Aryaman (ruler of the domain of souls). Release water (in the style previously mentioned) whenever you encounter a number.

ॐ अग्निः तृप्यातां इदं सतिलं जलं तस्मै श्वा नमः ..१.. तस्मै श्वा नमः ..२.. तस्मै श्वा नमः ..३..
ॐ सोमः तृप्यातां इदं सतिलं जलं तस्मै श्वा नमः ..१.. तस्मै श्वा नमः ..२.. तस्मै श्वा नमः ..३..
ॐ यमः तृप्यातां इदं सतिलं जलं तस्मै श्वा नमः ..१.. तस्मै श्वा नमः ..२.. तस्मै श्वा नमः ..३..
ॐ अर्यमा तृप्यातां इदं सतिलं जलं तस्मै श्वा नमः ..१.. तस्मै श्वा नमः ..२.. तस्मै श्वा नमः ..३..

Next 3 mantras are for all the manes that were burnt by fire or carried by water or elevated beings that just left the body.

ॐ अग्निषु आन्ताः पितरः तृप्यान्तां इदं सतिलं जलं तेभ्यः श्वा नमः ..१.. तेभ्यः श्वा नमः ..२.. तेभ्यः श्वा नमः ..३..
ॐ सोमपाः पितरः तृप्यान्तां इदं सतिलं जलं तेभ्यः श्वा नमः ..१.. तेभ्यः श्वा नमः ..२.. तेभ्यः श्वा नमः ..३..
ॐ बर्हिषदः पितरः तृप्यान्तां इदं सतिलं जलं तेभ्यः श्वा नमः ..१.. तेभ्यः श्वा नमः ..२.. तेभ्यः श्वा नमः ..३..

Yama Tarpana

These are offerings to Lord Yama, who is the keeper of dharma and judge of people’s karmas. Release water (in the style previously mentioned) whenever you encounter a namah.

ॐ यमाय नमः | ॐ यमाय नमः | ॐ यमाय नमः |
ॐ धर्मराजाय नमः | ॐ धर्मराजाय नमः | ॐ धर्मराजाय नमः |
ॐ मृत्युवे नमः | ॐ मृत्युवे नमः | ॐ मृत्युवे नमः |
ॐ अन्तकाय नमः | ॐ अन्तकाय नमः | ॐ अन्तकाय नमः |
ॐ वैवश्वताय नमः | ॐ वैवश्वताय नमः | ॐ वैवश्वताय नमः |
ॐ कालाय नमः | ॐ कालाय नमः | ॐ कालाय नमः |
ॐ सर्वभूतक्षय्याय नमः | ॐ सर्वभूतक्षय्याय नमः | ॐ सर्वभूतक्षय्याय नमः |
ॐ शुद्धुं वराय नमः | ॐ शुद्धुं वराय नमः | ॐ शुद्धुं वराय नमः |
ॐ दण्डाय नमः | ॐ दण्डाय नमः | ॐ दण्डाय नमः |
ॐ मृत्युवे नमः | ॐ मृत्युवे नमः | ॐ मृत्युवे नमः |
ॐ नीलाय नमः | ॐ नीलाय नमः | ॐ नीलाय नमः |
ॐ परमेष्ठिने नमः | ॐ परमेष्ठिने नमः | ॐ परमेष्ठिने नमः |
ॐ बृकोदराय नमः | ॐ बृकोदराय नमः | ॐ बृकोदराय नमः |
ॐ चित्राय नमः | ॐ चित्राय नमः | ॐ चित्राय नमः |
ॐ चित्रगुप्त्याय नमः | ॐ चित्रगुप्त्याय नमः | ॐ चित्रगुप्त्याय नमः |

Pitri Tarpana

These are offerings to various deceased ancestors of various lives. First place the water pot in front of you, bow to it and say the following. This means “may my ancestors come here and accept my water oblations”.

ওং আগচ্ছন্তু মে পিতরঃ ইমং গৃহ্ণন্তু জলাংজলিম |

Use the following mantras and release water 3 times or one time with each mantra on encountering numbers, in the style previously mentioned. Please note that 3 offerings are made to 3 generations of maternal and paternal ancestors, while only one offering is made to other people.

These are generic mantras to cover all people who have a strong kaarmik connection to you, either **in this life or the ones before**. These mantras are applicable to all, **irrespective of whether any of one's parents and other relations are alive or not**. Some specific customizable mantras giving the names of a specific deceased relatives you want to cover will be given at the end.

To beings who played the role of father in various lives to you:

মম সৰ্বজন্মসু পিতরঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of father's father in various lives to you:

মম সৰ্বজন্মসু পিতামহাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of father's father's father in various lives to you:

মম সৰ্বজন্মসু প্ৰপিতামহাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of mother in various lives to you:

মম সৰ্বজন্মসু মাতরঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১.. তাভ্যঃ স্বধা নমঃ ..২.. তাভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of father's mother in various lives to you:

মম সৰ্বজন্মসু পিতামহ্যঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১.. তাভ্যঃ স্বধা নমঃ ..২.. তাভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of father's father's mother in various lives to you:

মম সৰ্বজন্মসু প্ৰপিতামহ্যঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১.. তাভ্যঃ স্বধা নমঃ ..২.. তাভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of wife in various lives to you:

মম সৰ্বজন্মসু পত্ন্যঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১..

To beings who played the role of husband in various lives to you:

মম সৰ্বজন্মসু পতয়ঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১..

To beings who played the role of son in various lives to you:

মম সৰ্বজন্মসু পুত্ৰাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১..

To beings who played the role of daughter in various lives to you:

মম সৰ্বজন্মসু কন্যাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১..

To beings who played the role of step-mother in various lives to you:

মম সৰ্বজন্মসু সাপত্নমাতরঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তাভ্যঃ স্বধা নমঃ ..১..

To beings who played the role of mother's father in various lives to you:

মম সৰ্বজন্মসু মাতামহাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of mother's father's father in various lives to you:

মম সৰ্বজন্মসু প্ৰমাতামহাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of mother's father's father's father in various lives to you:

মম সৰ্বজন্মসু বৃদ্ধপ্ৰমাতামহাঃ তৃপ্যন্তাং ইদং তিলোদকং স্বধায়িভ্যঃ তেভ্যঃ স্বধা নমঃ ..১.. তেভ্যঃ স্বধা নমঃ ..২.. তেভ্যঃ স্বধা নমঃ ..৩..

To beings who played the role of mother's mother in various lives to you:

Customization for Specific Deceased Persons

The exhaustive list above covers various people who were close to us in various lives and left a kaarmik imprint on our soul and /resulted in some kaarmik predispositions in this life.

Now, if you want to offer tarpana to a specific deceased person, use the following customization. Based on whether the deceased is a man or woman, pick the correct mantra from below. Substitute the gotra, relation and name in the mantra to get a customized mantra.

If the deceased person is a man from List A:

(Gotra) গোত্রঃ মম (Relation) (Name) তৃপ্যতাং ইদং তিলোদকং তস্মৈ স্বধা নমঃ ..১.. তস্মৈ স্বধা নমঃ ..২.. তস্মৈ স্বধা নমঃ ..৩..

If the deceased person is a woman from List A:

(Gotra) গোত্রঃ মম (Relation) (Name) তৃপ্যতাং ইদং তিলোদকং তস্যৈ স্বধা নমঃ ..১.. তস্যৈ স্বধা নমঃ ..২.. তস্যৈ স্বধা নমঃ ..৩..

If the deceased person is a man from List B:

(Gotra) গোত্রঃ মম (Relation) (Name) তৃপ্যতাং ইদং তিলোদকং তস্মৈ স্বধা নমঃ ..১..

If the deceased person is a woman from List B:

(Gotra) গোত্রঃ মম (Relation) (Name) তৃপ্যতাং ইদং তিলোদকং তস্যৈ স্বধা নমঃ ..১..

In all the cases, the word "Gotra" in the mantras is to be replaced by the gotra name of the deceased person (e.g. Vasishtha, Gautama, Angirasa, Bharadwaja, Kaushika, Atri etc). Gotra of a person traces to the Rishi (sage) from whom the family line originated. If the gotra is not known, one can use Achyuta (অচ্যুত) for those who prefer Vishnu and Shiva (শিব) for those who prefer Shiva, as the default gotra. The word "Name" in the mantras is to be replaced by the actual name of the deceased person. The word "Relation" in the mantras is to be replaced by the Sanskrit word describing the relationship of the deceased person to you. Get it from the following tables. Please note that tarpana can be offered to several specific people. In that case, repeat the above mantra by inserting the gotra, name and relationship corresponding to each.

Get the Sanskrit words for relationship from the table below.

List A (paternal/maternal ancestors):

Father: পিতা , Mother: মাতা , Father's father: পিতামহঃ , Father's mother: পিতামহী ,
Father's father's father: প্রপিতামহঃ , Father's father's mother: প্রপিতামহী ,
Mother's father: মাতামহঃ , Mother's mother: মাতামহী ,
Mother's father's father: প্রমাতামহঃ , Mother's father's mother: প্রমাতামহী ,
Mother's father's father's father: বৃদ্ধপ্রমাতামহঃ , Mother's father's father's mother: বৃদ্ধপ্রমাতামহী

List B (others):

Wife: পত্নী , Husband: পতিঃ , Son: পুত্রঃ , Daughter: কন্যা ,
Daughter-in-law: পুত্রপত্নী , Son's son: পৌত্রঃ , Son's daughter: পৌত্রী ,
Son-in-law: জামাতা , Daughter's son: দৌহিত্রঃ , Daughter's daughter: দৌহিত্রী ,
Brother: ভ্রাতা , Sister: ভগিনী ,
Step-mother: সাপত্তমাতা , Step-father: সাপত্তমপিতা ,
Step-brother: সাপত্তমভ্রাতা , Step-sister: সাপত্তমভগিনী ,
Father's brother: পিতৃব্যঃ , Mother's brother: মাতুলঃ ,
Father's sister: পিতৃভগিনী , Mother's sister: মাতৃভগিনী ,
Father-in-law: শ্বশুরঃ , Mother-in-law: শ্বশুরপত্নী ,
Male teacher: গুরুঃ , Male teacher's wife: গুরুপত্নী ,
Female teacher: গুৰ্বী , Female teacher's husband: গুৰ্বীপতিঃ ,
Disciple: শিষ্যঃ , Friend: সখা ,
A dear one: আপ্তজনঃ , One born in the same lineage: স্বকুলজাতঃ

Conclusion

While releasing water continuously in the style previously mentioned, recite the following verses.

নরকেষু সমন্তেষু যাতনাসু চ যে স্থিতাঃ | তেষাং আপ্যায়নায়ৈতত দীয়তে সলিলং ময়া ||
য়েহবান্ধবা বান্ধবাশ্চ য়েহন্যজন্মনি বান্ধবাঃ | তে তৃপ্তিমখিলা যান্তু যশ্চাস্মত্তোহভিবাংছতি ||

য়ে মে কুলে লুপ্তপিণ্ডাঃ পুত্র দার বিবর্জিতাঃ | তেষাং হি দত্তমক্ষয়ং ইদমস্ত তিলোদকং ||
আব্রহ্ম স্তংব পর্যন্তং দেবর্ষি পিতৃ মানবাঃ | ত্প্যন্তু পিতরঃ সর্বে মাতৃ মাতামহাদয়ঃ ||
অতীত কুল কোটীনাং সপ্তদ্বীপ নিবাসিনাং | আব্রহ্ম ভুবনাল্লোকাত ইদমস্ত তিলোদকং ||

Now throw away the remaining water in the pot, clean it and take fresh water in it. Put back the **sacred thread** in the **normal** way (see previous sections for the description). Sit facing the **east**. While saying the following, offer fresh water through the region marked as "1" in the picture (tips of fingers) to gods, like in Deva tarpana described earlier.

ওং সূর্যায় নমঃ | ওং ব্রহ্মাণে নমঃ | ওং অগ্নয়ে নমঃ | ওং পৃথিব্যৈ নমঃ | ওং বরুণায় নমঃ | ওং বিষ্ণবে নমঃ |

Say the following and think that you have surrendered the doership of the just finished action to the Lord. Now you should try to completely abandon the thought that "you" did it.

অনেন যথাশক্তি কৃতেন দেবর্ষি পিতৃ তর্পণাখ্যেন কর্মণা ভগবান পিতৃস্বরূপী জনার্দন বাসুদেবঃ প্রীয়তাং ন মম | ওং তত সত | ওং সর্বং
শ্রী কৃষ্ণার্পণমস্ত | ওং লোকাঃ সমস্তাঃ সুখিনো ভবন্তু | ওং সর্বে জনাঃ সুখিনো ভবন্তু | ওং শান্তিঃ শান্তিঃ শান্তিঃ |