

Tarpana for Devas, Rishis and Pitrис

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 Pitrис to the best of my ability”. After reciting it, the akshatas are dropped on the ground in front of one.

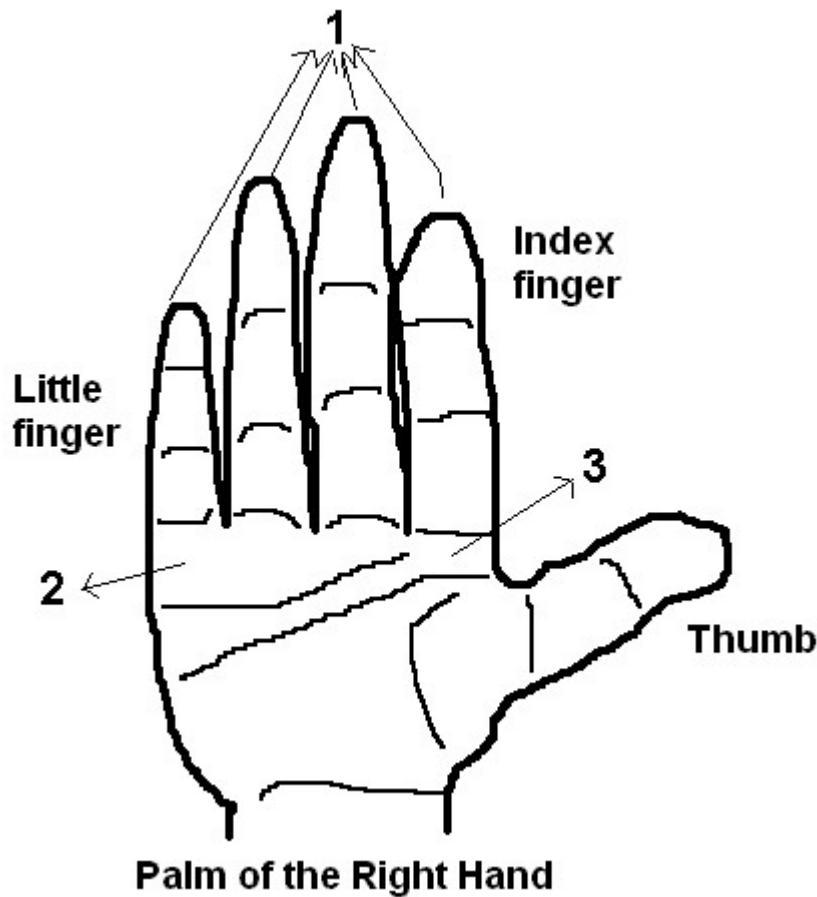
ଓ অদ্য শুভ দিনে শুভ মুহূর্তে দেবৰ্ষি পিতৃ প্রাত্যৈর্থং দেবৰ্ষি পিতৃ তর্পণং যথাশক্তি করিষ্যে |

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”.

ব্ৰহ্মাদয়ঃ সুরাঃ পৰে রষ্যমঃ কশ্যপাদয়ঃ | আগচ্ছ মহাভাগা ব্ৰহ্মাণ্ডোদৱ বৰ্তনঃ ||

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 दृपयताम् | ॐ रिष्णुः दृपयताम् | ॐ रुद्राः दृपयताम् | ॐ प्रजापतिः दृपयताम् |
 ॐ देवाः दृपयताम् | ॐ देवयः दृपयताम् | ॐ बसवः दृपयताम् | ॐ रुद्राः दृपयताम् | ॐ आदित्याः दृपयताम् | ॐ इन्द्रांशि दृपयताम् | ॐ
 बैदाः दृपयताम् | ॐ रषेयः दृपयताम् | ॐ गणर्णवः दृपयताम् | ॐ अस्वरूपः दृपयताम् | ॐ देवानुगाः दृपयताम् | ॐ नागाः दृपयताम् | ॐ
 सागराः दृपयताम् | ॐ पर्वताः दृपयताम् | ॐ सरितः दृपयताम् | ॐ मनुष्याः दृपयताम् | ॐ यज्ञाः दृपयताम् | ॐ रक्षांशि दृपयताम् | ॐ पिशाचाः
 दृपयताम् | ॐ सूपर्णीः दृपयताम् | ॐ भूतानि दृपयताम् | ॐ पशवः दृपयताम् | ॐ बनस्पतयः दृपयताम् | ॐ शेषायः दृपयताम् |

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 दृपयताम् | ॐ अत्रिः दृपयताम् | ॐ बर्षीश्वरः दृपयताम् | ॐ बिश्वामित्रः दृपयताम् | ॐ गौतमः दृपयताम् | ॐ उरवाजः दृपयताम् | ॐ
 क्षमदश्विः दृपयताम् | ॐ अंगीराः दृपयताम् | ॐ कृष्णः दृपयताम् | ॐ भूर्गुः दृपयताम् |

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 darباس in your hand, place them on the little finger, with the tips of darباس aligned with the tip of little finger. Water should fall touching the **middle** of the darباس as it leaves the palm in area “2”.

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 darباس in your hand, place them on the index finger, with the tips of darباس aligned with the tip of the index finger. Water should be touching the base of darباس as it leaves the palm. If you do not have darباس, 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.

୩୦ ଅଛିଏ ତୃପ୍ୟତା^୦ ଇଦୁ ସତିଲୁ ଜଳୁ ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୧... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୨... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୩... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୪... ଗା...
 ୩୧ ସୋମୀମୀ ତୃପ୍ୟତା^୦ ଇଦୁ ସତିଲୁ ଜଳୁ ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୧... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୨... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୩... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୪... ଗା...
 ୩୨ ଯମୀମୀ ତୃପ୍ୟତା^୦ ଇଦୁ ସତିଲୁ ଜଳୁ ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୧... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୨... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୩... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୪... ଗା...
 ୩୩ ଅର୍ଦ୍ଧମା ତୃପ୍ୟତା^୦ ଇଦୁ ସତିଲୁ ଜଳୁ ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୧... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୨... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୩... ତଣ୍ଡି ସ୍ଥାନମୀଳିଷା^୪... ଗା...

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.

୩୦ ଅନ୍ତିମ ଆଭାଗ ପିତରଙ୍କ ତୃପ୍ୟକ୍ରାଂ ଇଦୁ ସତିଲଂ ଜଳିଲଂ ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୧.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୨.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୩..
୩୧ ସୋମପାଇ ପିତରଙ୍କ ତୃପ୍ୟକ୍ରାଂ ଇଦୁ ସତିଲଂ ଜଳିଲଂ ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୧.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୨.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୩..
୩୨ ବହୁଶବ୍ଦ ପିତରଙ୍କ ତୃପ୍ୟକ୍ରାଂ ଇଦୁ ସତିଲଂ ଜଳିଲଂ ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୧.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୨.. ତେଉୟେ ସ୍ଵଧା ନମାଇ ..୩..

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.

୩° ଯମାୟ ନମାୟ | ୩° ଯମାୟ ନମାୟ | ୩° ଯମାୟ ନମାୟ |
୩° ଧର୍ମରାଜୀଯ ନମାୟ | ୩° ଧର୍ମରାଜୀଯ ନମାୟ | ୩° ଧର୍ମରାଜୀଯ ନମାୟ |
୩° ମୃତ୍ୟୁବେ ନମାୟ | ୩° ମୃତ୍ୟୁବେ ନମାୟ | ୩° ମୃତ୍ୟୁବେ ନମାୟ |
୩° ଅନ୍ତକାୟ ନମାୟ | ୩° ଅନ୍ତକାୟ ନମାୟ | ୩° ଅନ୍ତକାୟ ନମାୟ |
୩° ବୈଶସ୍ତତାୟ ନମାୟ | ୩° ବୈଶ୍ଵତାୟ ନମାୟ | ୩° ବୈଶ୍ଵତାୟ ନମାୟ |
୩° କାଳାୟ ନମାୟ | ୩° କାଳାୟ ନମାୟ | ୩° କାଳାୟ ନମାୟ |
୩° ସର୍ବଭୂତକ୍ଷୟାୟ ନମାୟ | ୩° ସର୍ବଭୂତକ୍ଷୟାୟ ନମାୟ | ୩° ସର୍ବଭୂତକ୍ଷୟାୟ ନମାୟ |
୩° ଆଦ୍ଯୁବବରାୟ ନମାୟ | ୩° ଆଦ୍ଯୁବବରାୟ ନମାୟ | ୩° ଆଦ୍ଯୁବବରାୟ ନମାୟ |
୩° ଦଖାୟ ନମାୟ | ୩° ଦଖାୟ ନମାୟ | ୩° ଦଖାୟ ନମାୟ |
୩° ମୃତ୍ୟୁବେ ନମାୟ | ୩° ମୃତ୍ୟୁବେ ନମାୟ | ୩° ମୃତ୍ୟୁବେ ନମାୟ |
୩° ନୀଲାୟ ନମାୟ | ୩° ନୀଲାୟ ନମାୟ | ୩° ନୀଲାୟ ନମାୟ |
୩° ପରମେଷ୍ଠିନେ ନମାୟ | ୩° ପରମେଷ୍ଠିନେ ନମାୟ | ୩° ପରମେଷ୍ଠିନେ ନମାୟ |
୩° ବୃକୋଦରାୟ ନମାୟ | ୩° ବୃକୋଦରାୟ ନମାୟ | ୩° ବୃକୋଦରାୟ ନମାୟ |
୩° ଚିତ୍ରାୟ ନମାୟ | ୩° ଚିତ୍ରାୟ ନମାୟ | ୩° ଚିତ୍ରାୟ ନମାୟ |
୩° ଚିତ୍ରଗୁପ୍ତାୟ ନମାୟ | ୩° ଚିତ୍ରଗୁପ୍ତାୟ ନମାୟ | ୩° ଚିତ୍ରଗୁପ୍ତାୟ ନମାୟ |

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”.

୩୦ ଆଗଛକୁ ମେ ପିତରୀଙ୍କ ଲମା ଗୃହସ୍ଥ ଜଳାଂଜଳିମା ।

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:

ମମ ସର୍ବଜନସ୍ୱ ପିତରୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପିତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପ୍ରପିତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ମାତରୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପିତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପ୍ରପିତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପର୍ବ୍ରତୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧..

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

ମମ ସର୍ବଜନସ୍ୱ ପର୍ବ୍ରତୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧..

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

ମମ ସର୍ବଜନସ୍ୱ ପୁତ୍ରୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧..

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

ମମ ସର୍ବଜନସ୍ୱ କନ୍ୟାଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧..

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

ମମ ସର୍ବଜନସ୍ୱ ସାପରମାତରୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧..

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

ମମ ସର୍ବଜନସ୍ୱ ମାତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ପ୍ରମାତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତେଭ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ୱ ମାତାମହୀଙ୍କ ତୃପ୍ୟକ୍ତା ଲଦି ଚିଲୋଦକ ସ୍ଵଧାଯିତ୍ତ୍ୟ ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୧.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୨.. ତାତ୍ୟ ସ୍ଵଧା ନମୀ ୩..

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

ମମ ସର୍ବଜନସ୍ତୁ ପ୍ରମାତାମହ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧.. ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୨.. ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୩..

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

ମମ ସର୍ବଜନସ୍ତୁ ବୃଦ୍ଧପ୍ରମାତାମହ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧.. ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୨.. ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୩..

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

ମମ ସର୍ବଜନସ୍ତୁ ଭ୍ରାତରୈ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ପିତୃଭ୍ୟୀଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ମାତୃଭ୍ୟୀଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ସାପନ୍ତ୍ରାତରୈ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ସାପନ୍ତ୍ରଭଗିନ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ପିତୃଭଗିନ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ମାତୃଭଗିନ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ଶଶ୍ଵରାଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ଶଶ୍ଵରପନ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

To beings who played the role of guru (teacher) in various lives to you:

ମମ ସର୍ବଜନସ୍ତୁ ଗୁରବୀଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ଗୁରୁପନ୍ୟେ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତାତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

To beings who played the role of sishya (disciple) in various lives to you:

ମମ ସର୍ବଜନସ୍ତୁ ଶିଷ୍ୟାଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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

ମମ ସର୍ବଜନସ୍ତୁ ସଖାଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

To beings who played the role of a dear one in various lives to you:

ମମ ସର୍ବଜନସ୍ତୁ ଆସୁଜନାଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

To beings who played the role of one born in the same lineage in various lives to you:

ମମ ସର୍ବଜନସ୍ତୁ ସକୁଳଜାତାଏ ତୃପ୍ୟକ୍ତାଂ ଇଦଂ ଚିଲୋଦକଂ ସ୍ଵଧାଯିତ୍ୟେ ତେତ୍ୟେ ସ୍ଵଧା ନମୀଃ ..୧..

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) ଗୋତ୍ରୀ ମନ୍ତ୍ର (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତଣ୍ଣେ ସ୍ଵଧା ନମ୍ନଃ ..୧.. ତଣ୍ଣେ ସ୍ଵଧା ନମ୍ନଃ ..୨.. ତଣ୍ଣେ ସ୍ଵଧା ନମ୍ନଃ ..୩..

If the deceased person is a woman from List A:

(Gotra) ଗୋତ୍ରୀ ମନ୍ତ୍ର (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ତେଯ ସ୍ଵଧା ନମ୍ନଃ ..୧.. ତସ୍ତେଯ ସ୍ଵଧା ନମ୍ନଃ ..୨.. ତସ୍ତେଯ ସ୍ଵଧା ନମ୍ନଃ ..୩..

If the deceased person is a man from List B:

(Gotra) ଗୋତ୍ରୀ ମନ୍ତ୍ର (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ତେ ସ୍ଵଧା ନମ୍ନଃ ..୧..

If the deceased person is a woman from List B:

(Gotra) ଗୋତ୍ରୀ ମନ୍ତ୍ର (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ତେୟ ସ୍ଵଧା ନମ୍ନଃ ..୧..

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 (ଆଚ୍ୟୁତ) for those who prefer Vishnu and Shiva (ଶିବ) 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: ପିତା , Mother: ମାତା , Father's father: ପିତାମହୀ , Father's mother: ପିତାମହୀ ,

Father's father's father: ପ୍ରପିତାମହୀ , Father's father's mother: ପ୍ରପିତାମହୀ ,

Mother's father: ମାତାମହୀ , Mother's mother: ମାତାମହୀ ,

Mother's father's father: ପ୍ରମାତାମହୀ , Mother's father's mother: ପ୍ରମାତାମହୀ ,

Mother's father's father's father: ବୃଦ୍ଧପ୍ରମାତାମହୀ , Mother's father's father's mother: ବୃଦ୍ଧପ୍ରମାତାମହୀ

List B (others):

Wife: ପତ୍ନୀ , Husband: ପତିୟୀ , Son: ପୁତ୍ରୀ , Daughter: କନ୍ୟା ,

Daughter-in-law: ପୁତ୍ରୀପତ୍ନୀ , Son's son: ପୌତ୍ରୀ , Son's daughter: ପୌତ୍ରୀ ,

Son-in-law: ଜୀମାତା , Daughter's son: ଦୌହିତ୍ରୀ , Daughter's daughter: ଦୌହିତ୍ରୀ ,

Brother: ଭ୍ରାତା , Sister: ଭରିନୀ ,

Step-mother: ସାପନ୍ତ୍ରମାତା , Step-father: ସାପନ୍ତ୍ରପିତା ,

Step-brother: ସାପନ୍ତ୍ରଭ୍ରାତା , Step-sister: ସାପନ୍ତ୍ରଭରିନୀ ,

Father's brother: ପିତ୍ରଭ୍ୟୀ , Mother's brother: ମାତ୍ରଳୀ ,

Father's sister: ପିତ୍ରଭରିନୀ , Mother's sister: ମାତ୍ରଭରିନୀ ,

Father-in-law: ଶ୍ରୀରାମୀ , Mother-in-law: ଶ୍ରୀରାମାତ୍ରୀ ,

Male teacher: ଶ୍ରୀରାମୀ , Male teacher's wife: ଶ୍ରୀରାମାତ୍ରୀ ,

Female teacher: ଶ୍ରୀରାମୀ , Female teacher's husband: ଶ୍ରୀରାମାତ୍ରୀପତିୟୀ ,

Disciple: ଶିଷ୍ଟୀୟୀ , Friend: ସଖୀ ,

A dear one: ଆସୁଜନୀୟୀ , One born in the same lineage: ସ୍ଵକୁଳଜାତୀୟୀ

Conclusion

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

ନରକେଷ୍ଟ ସମସ୍ତେଷ୍ଟ ଯାତନାସ୍ତ ତ ଯେ ଛିତାମ୍ବାନୀ | ତେଷାଂ ଆପ୍ୟାଯନାଦ୍ୟେତ ବୀଘତେ ସଲିଲଂ ମନ୍ତ୍ରଃ ||

ଯେଥିବାନା ବାନିବାନୁ ଯେଥିନ୍ୟନ୍ତିକୁନି ବାନିବାନୀ | ତେ ତୃପ୍ୟମନ୍ତ୍ରମଣ୍ଡଳା ଯାନ୍ତୁ ଯନ୍ତ୍ରାସ୍ତବୋର୍ଧିବାଙ୍ଗତି ||

ଯେ ମେ କୁଳେ ଲୁପ୍ତପିଣ୍ଡାମ୍ବାନୀ ପୁତ୍ର ବାର ବିରଜିତାମ୍ବାନୀ | ତେଷାଂ ହି ଦଭମନ୍ତ୍ରମ୍ବାନୀ ତିଲୋଦକଂ ||

ଆବ୍ରଦ୍ଧ ସ୍ତ୍ରୀବ ପର୍ଯ୍ୟନ୍ତ ଦେବର୍ଷ ପିତ୍ର ମାନବାମ୍ବାନୀ | ତୃପ୍ୟମନ୍ତ୍ରମଣ୍ଡଳା ପିତରମ୍ବାନୀ ସର୍ବେ ମାତ୍ର ମାତାମହାଦମ୍ବାନୀ ||

ଅଚୀତ କୁଳ କୋଟୀନା° ସପୁତ୍ରୀପ ନିବାସିନା° | ଆତ୍ମଙ୍କ ଭୁବନାଲୋକାତ ଇଦମସ୍ତ ତିଲୋଦକ° ||

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 "I" in the picture (tips of fingers) to gods, like in Deva tarpana described earlier.

୩° ସୂର୍ଯ୍ୟାଯ ନମଃ | ୩° ବ୍ରହ୍ମଶେ ନମଃ | ୩° ଅଗ୍ନାୟ ନମଃ | ୩° ପୁଥୁବୈୟ ନମଃ | ୩° ବ୍ରାହ୍ମାୟ ନମଃ | ୩° ବିଷ୍ଣୁରେ ନମଃ |

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.

ଅନେନ ଯଥାଶକ୍ତି କୃତେନ ଦେବର୍ଷ ପିତ୍ର ଉପଶାଖ୍ୟେନ କର୍ମଣା ଭଗବାନ ପିତ୍ରସ୍ଵରୂପୀ ଜନାର୍ଦନ ବାସ୍ତୁଦେବଃ ପ୍ରୀଯତା° ନ ମମ | ୩° ତତ ସତ | ୩° ସର୍ବ° ଶ୍ରୀ କଞ୍ଚାପରଶମଷ୍ଟୁ | ୩° ଲୋକାଃ ସମସ୍ତାଃ ସୁଖନୋ ଭବନ୍ତୁ | ୩° ସର୍ବେ ଜନାଃ ସୁଖନୋ ଭବନ୍ତୁ | ୩° ଶାନ୍ତିଃ ଶାନ୍ତିଃ ଶାନ୍ତିଃ |