

Tarpana for Devas, Rishis and Pitris

Regular 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.

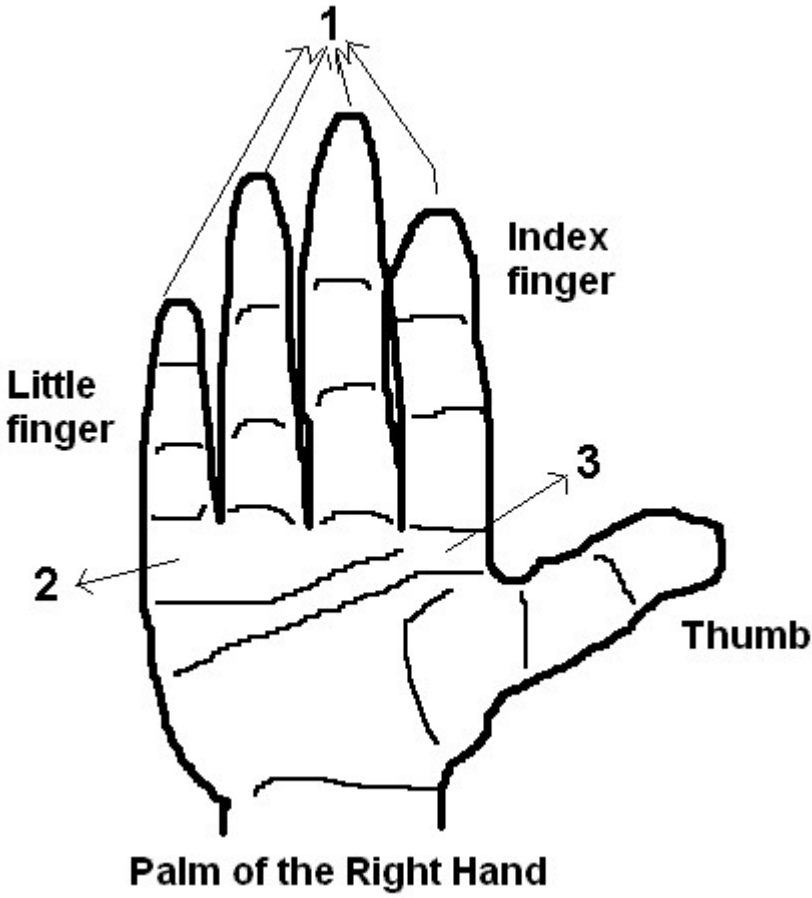
ओं अध शुभ दिने शुभ मुहूर्ते देवर्षि पितृ प्रीत्यर्थं देवर्षि पितृ तर्पणं यथाशक्ति करिष्ये ।

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”.

ब्रह्मादयः सुराः सर्वे ऋषयः कश्यपादयः । आगच्छंतु महाभाग ब्रह्मांडोदर वर्तिनः ॥

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.

ओं ब्रह्मा तृप्यताम | ओं विष्णुः तृप्यताम | ओं रुद्रः तृप्यताम | ओं प्रजापतिः तृप्यताम |
 ओं देवाः तृप्यताम | ओं देव्यः तृप्यताम | ओं वसवः तृप्यताम | ओं रुद्राः तृप्यताम | ओं आदित्याः तृप्यताम | ओं छंदांसि तृप्यताम | ओं वेदाः
 तृप्यताम | ओं ऋषयः तृप्यताम | ओं गंधर्वाः तृप्यताम | ओं अप्सरसः तृप्यताम | ओं देवानुगाः तृप्यताम | ओं नागाः तृप्यताम | ओं सागराः
 तृप्यताम | ओं पर्वताः तृप्यताम | ओं सरितः तृप्यताम | ओं मनुष्याः तृप्यताम | ओं यक्षाः तृप्यताम | ओं रक्षांसि तृप्यताम | ओं पिशाचाः
 तृप्यताम | ओं सुपर्णाः तृप्यताम | ओं भूतानि तृप्यताम | ओं पशवः तृप्यताम | ओं वनस्पतयः तृप्यताम | ओं ओषधयः 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.

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

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.

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.

ઓ યમાય નમઃ | ઓ યમાય નમઃ | ઓ યમાય નમઃ |
ઓ ધર્મરાજાય નમઃ | ઓ ધર્મરાજાય નમઃ | ઓ ધર્મરાજાય નમઃ |
ઓ મૃત્યવે નમઃ | ઓ મૃત્યવે નમઃ | ઓ મૃત્યવે નમઃ |
ઓ ચિત્રગુપ્તાય નમઃ | ઓ ચિત્રગુપ્તાય નમઃ | ઓ ચિત્રગુપ્તાય નમઃ |

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”.

ઓ આગચ્છંતુ મે પિતરઃ ઇમં ગૃહ્ણંતુ જવાંજલિમ |

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:

મમ સર્વજન્મસુ પિતરઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧.. તેભ્યઃ સ્વધા નમઃ ..૨.. તેભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પિતામહાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧.. તેભ્યઃ સ્વધા નમઃ ..૨.. તેભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પ્રપિતામહાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧.. તેભ્યઃ સ્વધા નમઃ ..૨.. તેભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ માતરઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તાભ્યઃ સ્વધા નમઃ ..૧.. તાભ્યઃ સ્વધા નમઃ ..૨.. તાભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પિતામહાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તાભ્યઃ સ્વધા નમઃ ..૧.. તાભ્યઃ સ્વધા નમઃ ..૨.. તાભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પ્રપિતામહાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તાભ્યઃ સ્વધા નમઃ ..૧.. તાભ્યઃ સ્વધા નમઃ ..૨.. તાભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પત્ન્યઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તાભ્યઃ સ્વધા નમઃ ..૧..

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

મમ સર્વજન્મસુ પતયઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧..

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

મમ સર્વજન્મસુ પુત્રાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧..

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

મમ સર્વજન્મસુ કન્યાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તાભ્યઃ સ્વધા નમઃ ..૧..

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

મમ સર્વજન્મસુ માતામહાઃ તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્યઃ તેભ્યઃ સ્વધા નમઃ ..૧.. તેભ્યઃ સ્વધા નમઃ ..૨.. તેભ્યઃ સ્વધા નમઃ ..૩...

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

મમ સર્વજન્મસુ પ્રમાતામહા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧.. તેભ્ય: સ્વધા નમ: ..૨.. તેભ્ય: સ્વધા નમ: ..૩..

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

મમ સર્વજન્મસુ વૃદ્ધપ્રમાતામહા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧.. તેભ્ય: સ્વધા નમ: ..૨.. તેભ્ય: સ્વધા નમ: ..૩..

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

મમ સર્વજન્મસુ માતામહા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તાભ્ય: સ્વધા નમ: ..૧.. તાભ્ય: સ્વધા નમ: ..૨.. તાભ્ય: સ્વધા નમ: ..૩..

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

મમ સર્વજન્મસુ પ્રમાતામહા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તાભ્ય: સ્વધા નમ: ..૧.. તાભ્ય: સ્વધા નમ: ..૨.. તાભ્ય: સ્વધા નમ: ..૩..

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

મમ સર્વજન્મસુ વૃદ્ધપ્રમાતામહા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તાભ્ય: સ્વધા નમ: ..૧.. તાભ્ય: સ્વધા નમ: ..૨.. તાભ્ય: સ્વધા નમ: ..૩..

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

મમ સર્વજન્મસુ ભ્રાતર: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧..

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

મમ સર્વજન્મસુ ભગિન્ય: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તાભ્ય: સ્વધા નમ: ..૧..

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

મમ સર્વજન્મસુ ગુરવ: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧..

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

મમ સર્વજન્મસુ સખા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧..

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

મમ સર્વજન્મસુ આમૃજના: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧..

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

મમ સર્વજન્મસુ સ્વકુલજાતા: તૃપ્યંતાં ઇદં તિલોદકં સ્વધાયિભ્ય: તેભ્ય: સ્વધા નમ: ..૧..

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) ગોત્ર: મમ (Relation) (Name) તૃપ્યંતાં ઇદં તિલોદકં તસ્મૈ સ્વધા નમ: ..૧.. તસ્મૈ સ્વધા નમ: ..૨.. તસ્મૈ સ્વધા નમ: ..૩..

If the deceased person is a woman from List A:

(Gotra) ગોત્ર: મમ (Relation) (Name) તૃપ્યંતાં ઇદં તિલોદકં તસ્યૈ સ્વધા નમ: ..૧.. તસ્યૈ સ્વધા નમ: ..૨.. તસ્યૈ સ્વધા નમ: ..૩..

If the deceased person is a man from List B:

(Gotra) ગોત્ર: મમ (Relation) (Name) તૃપ્યંતાં ઇદં તિલોદકં તસ્મૈ સ્વધા નમ: ..૧..

If the deceased person is a woman from List B:

(Gotra) ગોત્ર: મમ (Relation) (Name) તૃપ્યંતાં ઇદં તિલોદકં તસ્યૈ સ્વધા નમ: ..૧..

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 (અચ્યુત) for those who prefer Vishnu and Shiva (શિવ) 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: पितृ , Mother: मातृ , Father's father: पितृमहः , Father's mother: पितृमहो ,
Father's father's father: प्रपितृमहः , Father's father's mother: प्रपितृमहो ,
Mother's father: मातृमहः , Mother's mother: मातृमहो ,
Mother's father's father: प्रमातृमहः , Mother's father's mother: प्रमातृमहो ,
Mother's father's father's father: वृद्धप्रमातृमहः , Mother's father's father's mother: वृद्धप्रमातृमहो

List B (others):

Wife: पत्नी , Husband: पतिः , Son: पुत्रः , Daughter: कन्या ,
Daughter-in-law: पुत्रपत्नी , Son's son: पौत्रः , Son's daughter: पौत्री ,
Son-in-law: जामातृ , Daughter's son: दौहित्रः , Daughter's daughter: दौहित्री ,
Brother: भ्रातृ , Sister: भगिनी ,
Step-mother: सौपत्न्यमातृ , Step-father: सौपत्न्यपितृ ,
Step-brother: सौपत्न्यभ्रातृ , Step-sister: सौपत्न्यभगिनी ,
Father's brother: पितृव्यः , Mother's brother: मातृव्यः ,
Father's sister: पितृभगिनी , Mother's sister: मातृभगिनी ,
Father-in-law: श्वशुरः , Mother-in-law: श्वशुरपत्नी ,
Male teacher: गुरुः , Male teacher's wife: गुरुपत्नी ,
Female teacher: गुरुणी , Female teacher's husband: गुरुणीपतिः ,
Disciple: शिष्यः , Friend: सखी ,
A dear one: आत्मीयः , One born in the same lineage: स्वकुलजितः

Conclusion

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

नरकेषु समस्तेषु यातनासु य ये स्थिताः । तेषां आप्यायनायैतत् दधीयते सखिवं मया ॥
येऽब्धांधवा ङ्धांधवाश्च येऽन्यजन्मनि ङ्धांधवाः । ते तृप्तिमभिव वांस्तु यश्चास्मत्तोऽभिवांछति ॥

Now throw away the remaining water in the pot. Put back the **sacred thread** in the **normal** way (see previous sections for the description). Sit facing the **east**. 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.

अनेन यथाशक्ति कृतेन देवर्षिं पितृ तर्पणाभ्येन कर्मणा भगवान् पितृस्वरूपी जनार्दन वासुदेवः प्रीयतां न मम । ओ तत सत । ओ सर्व श्री
कृष्णार्पणमस्तु । ओ लोकाः समस्ताः सुखिनो भवन्तु । ओ सर्वे जनाः सुखिनो भवन्तु । ओ शांतिः शांतिः शांतिः ।