

Tarpana for Devas, Rishis and Pitris

Regular Procedure

Visit for more manuals: <https://EasyHoma.org>

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.

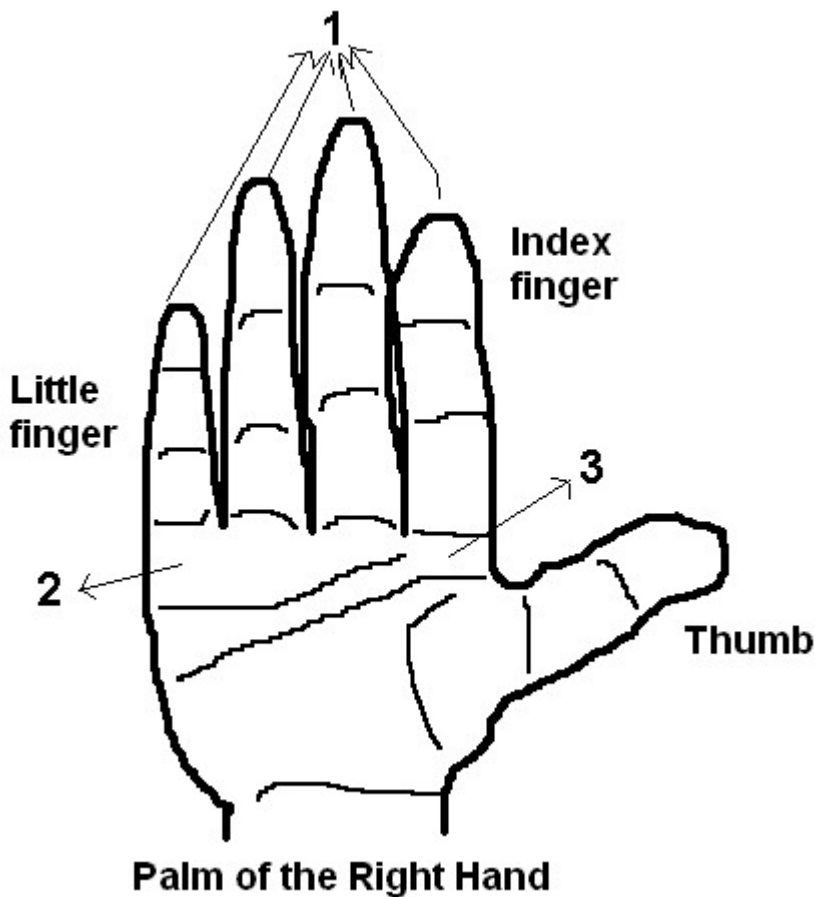
ଓଂ ଅଦ୍ୟ ଶୁଭ ଦିନେ ଶୁଭ ମୁହୂର୍ତ୍ତେ ଦେବର୍ଷି ପିତୃ ପ୍ରୀତ୍ୟର୍ଥଂ ଦେବର୍ଷି ପିତୃ ଚର୍ପଣଂ ଯଥାଶକ୍ତି କରିଷ୍ୟେ ।

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”.

ବ୍ରହ୍ମାଦୟଃ ସୁରାଃ ସର୍ବେ ରଷୟଃ କଶ୍ୟପାଦୟଃ | ଆଗଚ୍ଛନ୍ତୁ ମହାଭାଗା ବ୍ରହ୍ମାଣ୍ଡୋଦର ବର୍ତ୍ତନଃ ||

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.

ଓଂ ବ୍ରହ୍ମା ତୃପ୍ୟତାମ୍ | ଓଂ ବିଷ୍ଣୁଃ ତୃପ୍ୟତାମ୍ | ଓଂ ରୁଦ୍ରଃ ତୃପ୍ୟତାମ୍ | ଓଂ ପ୍ରଜାପତିଃ ତୃପ୍ୟତାମ୍ |
 ଓଂ ଦେବୀଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଦେବ୍ୟଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ବସବଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ରୁଦ୍ରାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଆଦିତ୍ୟାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଛନ୍ଦାଂସି ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ
 ବେଦାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ରକ୍ଷୟଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଗନ୍ଧର୍ବାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଅସୁରସଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଦେବାନୁଗାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ନାଗାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ
 ସାଗରାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ପର୍ବତାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ସରିତଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ମନୁଷ୍ୟାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଯକ୍ଷାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ରକ୍ଷାଂସି ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ପିଶାଚାଃ
 ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ସୁପର୍ଶାଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଭୃତାନି ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ପଶବଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ବନସ୍ପତୟଃ ତୃପ୍ୟନ୍ତାମ୍ | ଓଂ ଓଷଧୟଃ ତୃପ୍ୟନ୍ତାମ୍ |

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.

ଓଂ କଶ୍ୟପଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଅତ୍ରିଃ ତୃପ୍ୟତାମ୍ | ଓଂ ବସିଷ୍ଠଃ ତୃପ୍ୟତାମ୍ | ଓଂ ବିଶ୍ୱାମିତ୍ରଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଗୌତମଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଭରଦ୍ୱାଜଃ ତୃପ୍ୟତାମ୍ | ଓଂ
 ଜମଦଗ୍ନିଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଅଂଗାରାଃ ତୃପ୍ୟତାମ୍ | ଓଂ କୃଷ୍ଣଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଭୃଗୁଃ ତୃପ୍ୟତାମ୍ |

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.

ଓଂ ଯମାୟ ନମଃ | ଓଂ ଯମାୟ ନମଃ | ଓଂ ଯମାୟ ନମଃ |
ଓଂ ଧର୍ମରାଜାୟ ନମଃ | ଓଂ ଧର୍ମରାଜାୟ ନମଃ | ଓଂ ଧର୍ମରାଜାୟ ନମଃ |
ଓଂ ମୃତ୍ୟୁବେ ନମଃ | ଓଂ ମୃତ୍ୟୁବେ ନମଃ | ଓଂ ମୃତ୍ୟୁବେ ନମଃ |
ଓଂ ଚିତ୍ରଗୁପ୍ତାୟ ନମଃ | ଓଂ ଚିତ୍ରଗୁପ୍ତାୟ ନମଃ | ଓଂ ଚିତ୍ରଗୁପ୍ତାୟ ନମଃ |

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”.

ଓଂ ଆଗଞ୍ଜୁ ମେ ପିତରଃ ଇମଂ ଗୃହ୍ଣନ୍ତୁ ଜଳାଂଜଲିମ୍ |

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 ସର୍ବଜନ୍ମସୁ ପିତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ପିତାମହାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ପ୍ରପିତାମହାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ମାତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ପିତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ପ୍ରପିତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସୁ ପତ୍ନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ପତିଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ପୁତ୍ରାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ କନ୍ୟାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ମାତାମହାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩...

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ପ୍ରମାତାମହାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ବୃଷପ୍ରମାତାମହାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ମାତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ପ୍ରମାତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ବୃଷପ୍ରମାତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୨.. ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୩..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଭ୍ରାତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଭଗିନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଗୁରବଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ସଖୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଆପ୍ତଜନାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ସକୂଳଜାତାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ୟଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..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) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୧.. ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୨.. ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୩..

If the deceased person is a woman from List A:

(Gotra) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୧.. ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୨.. ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୩..

If the deceased person is a man from List B:

(Gotra) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..୧..

If the deceased person is a woman from List B:

(Gotra) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ମୈ ସ୍ଵଧା ନମଃ ..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 (ଅଚ୍ୟୁତ) 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: ପିତାମହଃ , Father's mother: ପିତାମହୀ ,
Father's father's father: ପ୍ରପିତାମହଃ , Father's father's mother: ପ୍ରପିତାମହୀ ,
Mother's father: ମାତାମହଃ , Mother's mother: ମାତାମହୀ ,
Mother's father's father: ପ୍ରମାତାମହଃ , Mother's father's mother: ପ୍ରମାତାମହୀ ,
Mother's father's father's father: ବୃଦ୍ଧପ୍ରମାତାମହଃ , Mother's father's father's mother: ବୃଦ୍ଧପ୍ରମାତାମହୀ

List B (others):

Wife: ପତ୍ନୀ , Husband: ପତିଃ , Son: ପୁତ୍ରଃ , Daughter: କନ୍ୟା ,
Daughter-in-law: ପୁତ୍ରପତ୍ନୀ , Son's son: ପୌତ୍ରଃ , Son's daughter: ପୌତ୍ରୀ ,
Son-in-law: ଜାମାତା , Daughter's son: ଦୌହିତ୍ରଃ , Daughter's daughter: ଦୌହିତ୍ରୀ ,
Brother: ଭ୍ରାତା , Sister: ଭଗିନୀ ,
Step-mother: ସ୍ତ୍ରୀପତ୍ନୀ , Step-father: ସ୍ତ୍ରୀପତି ,
Step-brother: ସ୍ତ୍ରୀଭ୍ରାତା , Step-sister: ସ୍ତ୍ରୀଭଗିନୀ ,
Father's brother: ପିତୃଭ୍ୟଃ , Mother's brother: ମାତୃଭ୍ୟଃ ,
Father's sister: ପିତୃଭଗିନୀ , Mother's sister: ମାତୃଭଗିନୀ ,
Father-in-law: ଶ୍ୱଶୁରଃ , Mother-in-law: ଶ୍ୱଶୁରପତ୍ନୀ ,
Male teacher: ଗୁରୁଃ , Male teacher's wife: ଗୁରୁପତ୍ନୀ ,
Female teacher: ଗୁରୁଣୀ , Female teacher's husband: ଗୁରୁଣୀପତିଃ ,
Disciple: ଶିଷ୍ୟଃ , Friend: ସଖା ,
A dear one: ଆପ୍ତଜନଃ , One born in the same lineage: ସ୍ୱକୂଳଜାତଃ

Conclusion

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

ନରକେଷୁ ସମସ୍ତେଷୁ ଯାତନାସୁ ଚ ଯେ ଛିତାଃ | ତେଷାଂ ଆପ୍ୟାୟନାୟେତତ୍ତ ଦୀୟତେ ସଲିଳଂ ମୟା ||
ୟେଽବାନ୍ଧା ବାନ୍ଧବାଃ ଯେଽନ୍ୟଜନ୍ମନ୍ତି ବାନ୍ଧବାଃ | ତେ ତୁପ୍ରିମଂଶୁଳା ଯାନ୍ତୁ ଯଶ୍ଚାସ୍ମତୋଽଭିବାଂଛତି ||

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.

ଅନେନ ଯଥାଶକ୍ତି କୃତେନ ଦେବର୍ଷି ପିତୃ ଚର୍ପଣାଶୋଧନ କର୍ମଣା ଭଗବାନ ପିତୃସ୍ୱରୂପୀ ଜନାର୍ଦ୍ଦନ ବାସୁଦେବଃ ପ୍ରୀୟତାଂ ନ ମମ | ଓଂ ତତ ସତ | ଓଂ ସର୍ବଂ ଶ୍ରୀ
କୃଷ୍ଣାର୍ପଣମ୍ଭୁ | ଓଂ ଲୋକାଃ ସମସ୍ତାଃ ସୁଖିନୋ ଭବନ୍ତୁ | ଓଂ ସର୍ବେ ଜନାଃ ସୁଖିନୋ ଭବନ୍ତୁ | ଓଂ ଶାନ୍ତିଃ ଶାନ୍ତିଃ ଶାନ୍ତିଃ |