

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.

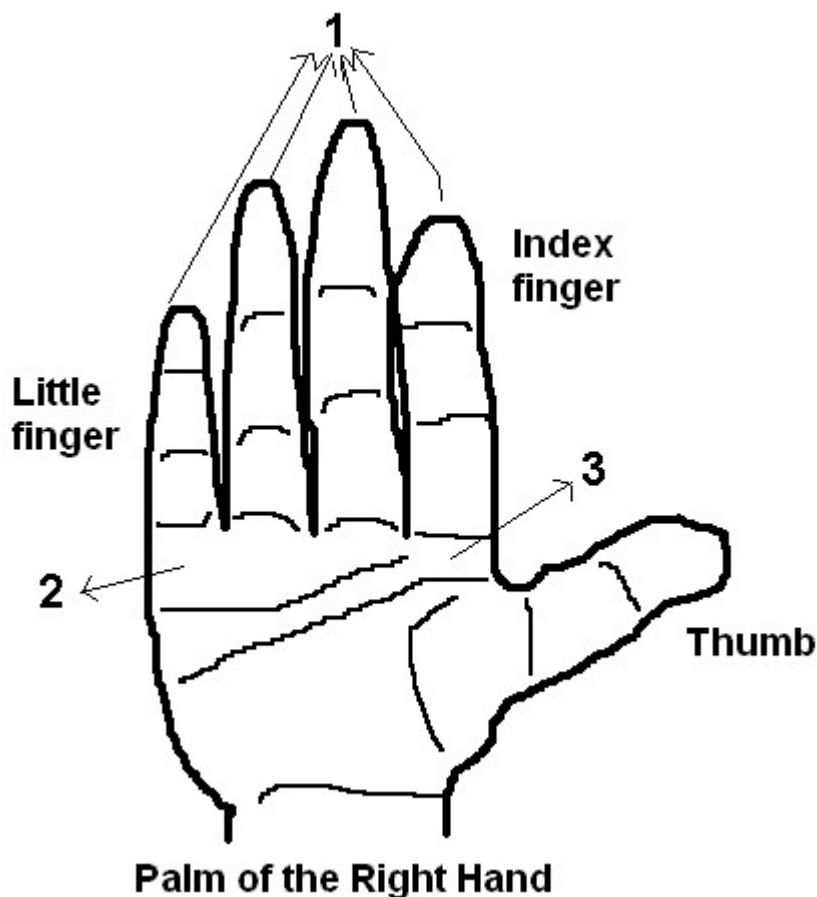
ੴ ਅਦਯ ਸੁਭ ਦਿਨੇ ਸੁਭ ਮੁਹੂਰਤੇ ਦੇਵਰ੍ਸ਼ਿ ਪਿਤ੍ਰੁ ਪ੍ਰੀਤਯਰ੍ਥੰ ਦੇਵਰ੍ਸ਼ਿ ਪਿਤ੍ਰੁ ਤਰ੍ਪਣੰ ਯਥਾਸ਼ਕ੍ਤਿ ਕਰਿਸ੍ਰਯੇ |

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”.

ਬ੍ਰਹਮਾਦਯਃ ਸੁਰਾਃ ਸਰ੍ਵੇ ਭੁਸ਼ਯਃ ਕਸ਼ਯਪਾਦਯਃ | ਆਰੱਛੰਤੁ ਮਹਾਭਾਗਾ ਬ੍ਰਹਮਾਂਡੇਦਰ ਵਰ੍ਤਿਨਃ ||

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.

ਓ ਬ੍ਰਹਮਾ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਵਿਸ਼੍ਣੁਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਰੁਦ੍ਰਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਪ੍ਰਜਾਪਤਿਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ |
 ਓ ਦੇਵਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਦੇਵਯਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਵਸਵਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਰੁਦ੍ਰਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਆਦਿਤਯਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਛੰਦਾਂਸਿ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ
 ਵੇਦਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਝੁਸ਼ਯਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਗੰਧਰ੍ਵਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਅਪ੍ਸਰਸਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਦੇਵਾਨੁਗਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਨਾਗਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ |
 ਓ ਸਾਗਰਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਪ੍ਰਵ੍ਰਤਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਸਰਿਤਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਮਨੁਸ਼੍ਯਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਯਕ੍ਸ਼ਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਰਕ੍ਸ਼ਾਂਸਿ
 ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਪਿਸ਼ਾਚਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਸੁਪ੍ਰਣਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਭੂਤਾਨਿ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਪਸ਼ਵਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਵਨਸ੍ਪਤਯਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ
 ਓਸ਼ਯਯਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ |

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.

ਓ ਕਸ਼ਯਪਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਅਤ੍ਰਿਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਵਸਿਸ਼੍ਠਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਵਿਸ਼੍ਵਾਮਿਤ੍ਰਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਗੌਤਮਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਭਰਦ੍ਵਾਜਃ
 ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਜਮਦਗਨਿਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਅੰਗੀਰਾਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਕੁਤਸਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ | ਓ ਭ੍ਰੁਗੁਃ ਤ੍ਰੁਪ੍ਰਯਤਾਮ |

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.

ਓ ਯਮਾਯ ਨਮਃ | ਓ ਯਮਾਯ ਨਮਃ | ਓ ਯਮਾਯ ਨਮਃ |
ਓ ਧਰਮਰਾਜਾਯ ਨਮਃ | ਓ ਧਰਮਰਾਜਾਯ ਨਮਃ | ਓ ਧਰਮਰਾਜਾਯ ਨਮਃ |
ਓ ਮ੍ਰੁਤੁਤਯਵੇ ਨਮਃ | ਓ ਮ੍ਰੁਤੁਤਯਵੇ ਨਮਃ | ਓ ਮ੍ਰੁਤੁਤਯਵੇ ਨਮਃ |
ਓ ਚਿਤ੍ਰਗੁਪ੍ਤਾਯ ਨਮਃ | ਓ ਚਿਤ੍ਰਗੁਪ੍ਤਾਯ ਨਮਃ | ਓ ਚਿਤ੍ਰਗੁਪ੍ਤਾਯ ਨਮਃ |

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".

ਓ ਆਗੱਛੰਤੁ ਮੇ ਪਿਤਰਃ ਇਮੰ ਗੜ੍ਹਦਣੰਤੁ ਜਲਾਂਜਲਿਮ |

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:

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਿਤਰਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਿਤਾਮਹਾਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰੁਪਿਤਾਮਹਾਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਮਾਤਰਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਿਤਾਮਹਯਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰੁਪਿਤਾਮਹਯਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਤ੍ਨਯਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਤਯਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪੁਤ੍ਰਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਕਨਯਾਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤਾਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਮਾਤਾਮਹਾਃ ਤ੍ਰੁਪ੍ਪਜੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯਃ ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰਮਾਤਾਮਹਾ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਵ੍ਰੁੱਧਪ੍ਰਮਾਤਾਮਹਾ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਮਾਤਾਮਹਯ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰਮਾਤਾਮਹਯ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਵ੍ਰੁੱਧਪ੍ਰਮਾਤਾਮਹਯ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਭ੍ਰਾਤਰ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਭਗਿਨਯ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤਾਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਗੁਰਵ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਸਖਾ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਆਪ੍ਤਜਨਾ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਸ੍ਵਕੁਲਜਾਤਾ: ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਵਧਾ ਨਮ: ..੧..

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) ਗੋਤ੍ਰ: ਮਮ (Relation) (Name) ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮ: ..੩..

If the deceased person is a woman from List A:

(Gotra) ਗੋਤ੍ਰ: ਮਮ (Relation) (Name) ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮ: ..੧.. ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮ: ..੨.. ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮ: ..੩..

If the deceased person is a man from List B:

(Gotra) ਗੋਤ੍ਰ: ਮਮ (Relation) (Name) ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮ: ..੧..

If the deceased person is a woman from List B:

(Gotra) ਗੋਤ੍ਰ: ਮਮ (Relation) (Name) ਤ੍ਰੁਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮ: ..੧..

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 (ਅਚ੍ਯੁਤ) for those who prefer Vishnu and Shiva (ਸ਼ਿਵ) 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: पिता , Mother: माता , Father's father: पितामहः , Father's mother: पितामही ,
Father's father's father: पृषिपितामहः , Father's father's mother: पृषिपितामही ,
Mother's father: मातामहः , Mother's mother: मातामही ,
Mother's father's father: पूमातामहः , Mother's father's mother: पूमातामही ,
Mother's father's father's father: वृद्धपूमातामहः , Mother's father's father's mother: वृद्धपूमातामही

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: जामाता , Daughter's son: दौहित्रः , Daughter's daughter: दौहित्री ,
Brother: भ्राता , Sister: भगिनी ,
Step-mother: सापत्नमाता , Step-father: सापत्नपिता ,
Step-brother: सापत्नभ्राता , Step-sister: सापत्नभगिनी ,
Father's brother: पित्रुवजः , Mother's brother: मातुलः ,
Father's sister: पित्रुभगिनी , Mother's sister: मातुभगिनी ,
Father-in-law: श्वशुरः , Mother-in-law: श्वशुरपत्नी ,
Male teacher: गुरुः , Male teacher's wife: गुरुपत्नी ,
Female teacher: गुरी , Female teacher's husband: गुरीपतिः ,
Disciple: शिष्यः , Friend: सखा ,
A dear one: आप्तजनः , One born in the same lineage: सूकुलजातः

Conclusion

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

नरकेषु समस्तेषु षातनासु च ये सृष्टिः । तेषां आपजायनायैतत् दीयते सलिलं मया ॥
येऽब्राह्मणा ब्राह्मणस्य येऽनजन्मनि ब्राह्मणः । ते तद्भूतिमखिला यान्तु यश्चास्मत्तोऽभिवृद्धिः ॥

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 देवसि पित्रु तर्पणाख्येन कर्मणा भगवान् पित्रुसूरुपी जनार्दन वासुदेवः प्रीयतां न मम । ओं तत् सत् । ओं सर्वं मी
कृत्वा तर्पणमस्तु । ओं लोकः समस्ताः सुखिने भवन्तु । ओं सर्वे जनाः सुखिने भवन्तु । ओं शान्तिः शान्तिः शान्तिः ।