

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.

ஓம் அத்ய ஸாப தினே ஸாப முஹூர்தே தேவர்ஷி பித்து ப்ரீத்யர்தம் தேவர்ஷி பித்து தர்பணம்
யதாஸக்தி கரிஷ்யே |

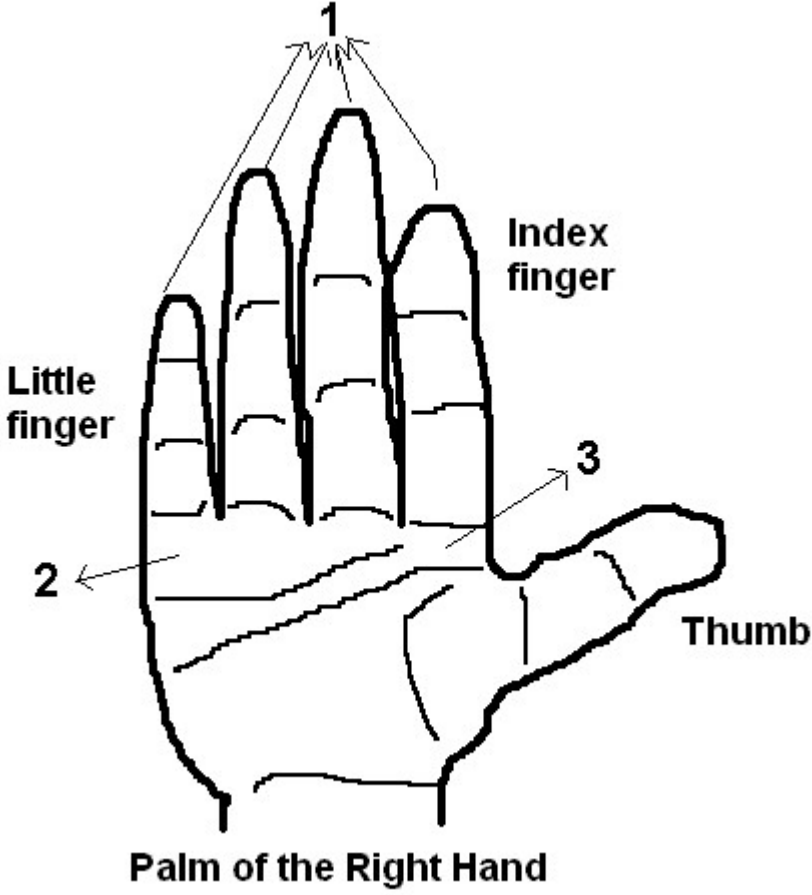
Deva Tarpana

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".

ப்ரஹ்மாதயஃ ஸுராஃ ஸர்வே றுஷ்யஃ கஸ்யபாதயஃ | ஆகச்சந்து மஹாபாகா ப்ரஹ்மாண்டோதர
வர்தினஃ ||

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.

ஓம் ப்ரஹ்மா த்ருப்யதாம் | ஓம் விஷ்ணுஃ த்ருப்யதாம் | ஓம் ருத்ரஃ த்ருப்யதாம் | ஓம் ப்ரஜாபதிஃ த்ருப்யதாம் |
 ஓம் தேவாஃ த்ருப்யந்தாம் | ஓம் தேவ்யஃ த்ருப்யந்தாம் | ஓம் வஸவஃ த்ருப்யந்தாம் | ஓம் ருத்ராஃ த்ருப்யந்தாம் | ஓம் ஆதித்யாஃ த்ருப்யந்தாம் | ஓம் சந்தாம்ஸி த்ருப்யந்தாம் | ஓம் வேதாஃ த்ருப்யந்தாம் | ஓம் றுஷ்யஃ த்ருப்யந்தாம் | ஓம் கன்தர்வாஃ த்ருப்யந்தாம் | ஓம் அப்ஸரஸஃ த்ருப்யந்தாம் | ஓம் தேவானுகாஃ த்ருப்யந்தாம் | ஓம் னாகாஃ த்ருப்யந்தாம் | ஓம் ஸாகராஃ த்ருப்யந்தாம் | ஓம் பர்வதாஃ த்ருப்யந்தாம் | ஓம் ஸரிதஃ த்ருப்யந்தாம் | ஓம் மனுஷ்யாஃ த்ருப்யந்தாம் | ஓம் யக்ஷாஃ த்ருப்யந்தாம் | ஓம் ரக்ஷாம்ஸி த்ருப்யந்தாம் | ஓம் பிஸாசாஃ த்ருப்யந்தாம் | ஓம் ஸுபர்ணாஃ த்ருப்யந்தாம் | ஓம் பூதானி த்ருப்யந்தாம் | ஓம் பஸவஃ த்ருப்யந்தாம் | ஓம் வனஸ்பதயஃ த்ருப்யந்தாம் | ஓம் ஓஷதயஃ த்ருப்யந்தாம் |

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.

ஓம் கஸ்யபஃ த்ருப்யதாம் | ஓம் அத்ரிஃ த்ருப்யதாம் | ஓம் வஸிஷ்டஃ த்ருப்யதாம் | ஓம் விஸ்வாமித்ரஃ த்ருப்யதாம் | ஓம் கௌதமஃ த்ருப்யதாம் | ஓம் பரத்வாஜஃ த்ருப்யதாம் | ஓம் ஜமதக்னிஃ த்ருப்யதாம் | ஓம் அம்ரீராஃ த்ருப்யதாம் | ஓம் குத்ஸஃ த்ருப்யதாம் | ஓம் ப்றுகுஃ த்ருப்யதாம் |

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.

ஓம் யமாய நமஃ | ஓம் யமாய நமஃ | ஓம் யமாய நமஃ |
ஓம் தர்மராஜாய நமஃ | ஓம் தர்மராஜாய நமஃ | ஓம் தர்மராஜாய நமஃ |
ஓம் ம்றுத்யவே நமஃ | ஓம் ம்றுத்யவே நமஃ | ஓம் ம்றுத்யவே நமஃ |
ஓம் சித்ரகுப்தாய நமஃ | ஓம் சித்ரகுப்தாய நமஃ | ஓம் சித்ரகுப்தாய நமஃ |

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”.

ஓம் ஆகச்சந்து மே பிதரஃ இமம் க்றுஹ்ணந்து ஜலாம்ஜலிம் |

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:

மம ஸர்வஜன்மஸு பிதரஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தேப்யஃ ஸ்வதா நமஃ ..க..
தேப்யஃ ஸ்வதா நமஃ ..உ.. தேப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு பிதாமஹாஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தேப்யஃ ஸ்வதா
நமஃ ..க.. தேப்யஃ ஸ்வதா நமஃ ..உ.. தேப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு ப்ரபிதாமஹாஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தேப்யஃ ஸ்வதா
நமஃ ..க.. தேப்யஃ ஸ்வதா நமஃ ..உ.. தேப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு மாதரஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தாப்யஃ ஸ்வதா நமஃ ..க..
தாப்யஃ ஸ்வதா நமஃ ..உ.. தாப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு பிதாமஹ்யஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தாப்யஃ ஸ்வதா
நமஃ ..க.. தாப்யஃ ஸ்வதா நமஃ ..உ.. தாப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு ப்ரபிதாமஹ்யஃ த்றுப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தாப்யஃ ஸ்வதா
நமஃ ..க.. தாப்யஃ ஸ்வதா நமஃ ..உ.. தாப்யஃ ஸ்வதா நமஃ ..ந...

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

மம ஸர்வஜன்மஸு ஸ்வகுலஜாதாஃ த்ருப்யந்தாம் இதம் திலோதகம் ஸ்வதாயிப்யஃ தேப்யஃ ஸ்வதா
னமஃ ..க..

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) கோத்ரஃ மம (Relation) (Name) த்ருப்யந்தாம் இதம் திலோதகம் தஸ்மை ஸ்வதா னமஃ ..க.. தஸ்மை
ஸ்வதா னமஃ ..உ.. தஸ்மை ஸ்வதா னமஃ ..ந..

If the deceased person is a woman from List A:

(Gotra) கோத்ரஃ மம (Relation) (Name) த்ருப்யந்தாம் இதம் திலோதகம் தஸ்யை ஸ்வதா னமஃ ..க.. தஸ்யை
ஸ்வதா னமஃ ..உ.. தஸ்யை ஸ்வதா னமஃ ..ந..

If the deceased person is a man from List B:

(Gotra) கோத்ரஃ மம (Relation) (Name) த்ருப்யந்தாம் இதம் திலோதகம் தஸ்மை ஸ்வதா னமஃ ..க..

If the deceased person is a woman from List B:

(Gotra) கோத்ரஃ மம (Relation) (Name) த்ருப்யந்தாம் இதம் திலோதகம் தஸ்யை ஸ்வதா னமஃ ..க..

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 (அச்யுத) for those who prefer Vishnu and Shiva (ஸ்ரீவ) 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: பிதா , Mother: மாதா , Father's father: பிதாமஹஃ , Father's mother: பிதாமஹீ ,

Father's father's father: ப்ரபிதாமஹஃ , Father's father's mother: ப்ரபிதாமஹீ ,

Mother's father: மாதாமஹஃ , Mother's mother: மாதாமஹீ ,

Mother's father's father: ப்ரமாதாமஹஃ , Mother's father's mother: ப்ரமாதாமஹீ ,

Mother's father's father's father: வ்றுத்தப்ரமாதாமஹஃ , Mother's father's father's mother: வ்றுத்தப்ரமாதாமஹீ

List B (others):

Wife: பத்னீ , Husband: பதிஃ , Son: புத்ரஃ , Daughter: கன்யா ,

Daughter-in-law: புத்ரபத்னீ , Son's son: பெளத்ரஃ , Son's daughter: பெளத்ரீ ,

Son-in-law: ஜாமாதா , Daughter's son: தெளஹித்ரஃ , Daughter's daughter: தெளஹித்ரீ ,

Brother: ப்ராதா , Sister: பகிணீ ,

Step-mother: ஸாபத்னமாதா , Step-father: ஸாபத்னபிதா ,

Step-brother: ஸாபத்னப்ராதா , Step-sister: ஸாபத்னபகிணீ ,

Father's brother: பித்ருவ்யஃ , Mother's brother: மாதுலஃ ,

Father's sister: பித்ருபகிணீ , Mother's sister: மாத்ருபகிணீ ,

Father-in-law: ஸ்வஸூரஃ , Mother-in-law: ஸ்வஸூரபத்னீ ,

Male teacher: குருஃ , Male teacher's wife: குருபத்னீ ,

Female teacher: குர்வீ , Female teacher's husband: குர்வீபதிஃ ,

Disciple: ஸிஷ்யஃ , Friend: ஸகா ,

A dear one: ஆப்தஜனஃ , One born in the same lineage: ஸ்வகுலஜாதஃ

Conclusion

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

னரகேஷு ஸமஸ்தேஷு யாதனாஸு ச யே ஸ்திதாஃ | தேஷாம் ஆப்யாயனாயைதத் தீயதே ஸலிலம்
மயா ||

யேஃபான்தவா பான்தவாஸ்ச யேஃன்யஜன்மனி பான்தவாஃ | தே த்றுப்திமகிலா யான்து
யஸ்சாஸமத்தோஃபிவாம்சதி ||

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.

அனேன யதாஸக்தி க்றுதேன தேவர்ஷி பித்று தர்பணாக்யேன கர்மணா பகவான் பித்றுஸ்வரூபீ
ஜனார்தன வாஸுதேவஃ ப்ரீயதாம் ன மம | ஓம் தத் ஸத் | ஓம் ஸர்வம் ஸ்ரீ க்றுஷ்ணார்பணமஸ்து | ஓம்
லோகாஃ ஸமஸ்தாஃ ஸுகினோ பவன்து | ஓம் ஸர்வே ஜனாஃ ஸுகினோ பவன்து | ஓம் ஸான்திஃ
ஸான்திஃ ஸான்திஃ |