

Tarpana for Devas, Rishis and Pitris

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

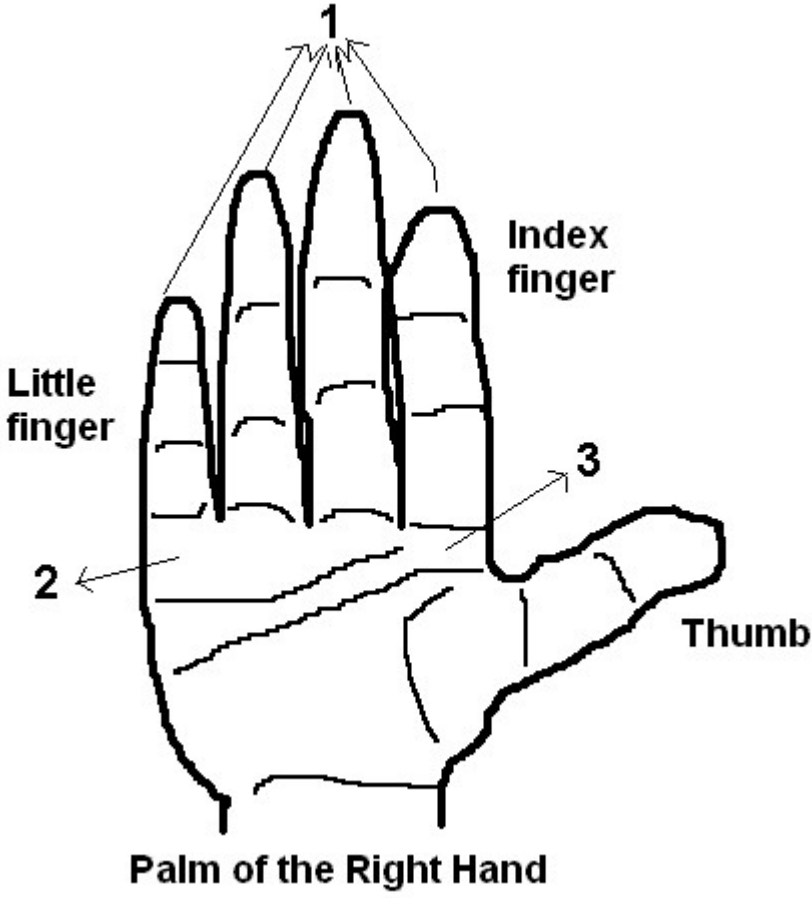
ಓಂ ಅದ್ಯ ಶುಭ ದಿನೇ ಶುಭ ಮುಹೂರ್ತೇ ದೇವರ್ಷಿ ಪಿತೃ ಪ್ರೀತ್ಯರ್ಥಂ ದೇವರ್ಷಿ ಪಿತೃ ತರ್ಪಣಂ ಯಥಾಶಕ್ತಿ ಕರಿಷ್ಯೇ |

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”.

ಬ್ರಹ್ಮಾದಯಃ ಸುರಾಃ ಸರ್ವೇ ಋಷಯಃ ಕಶ್ಯಪಾದಯಃ | ಆಗಚ್ಛಂತು ಮಹಾಭಾಗಾ ಬ್ರಹ್ಮಾಂಡೋದರ ವರ್ತಿನಃ ||

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.

ಓಂ ಬ್ರಹ್ಮಾ ತೃಪ್ಯತಾಮ್ | ಓಂ ವಿಷ್ಣುಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ರುದ್ರಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಪ್ರಜಾಪತಿಃ ತೃಪ್ಯತಾಮ್ |
 ಓಂ ದೇವಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ದೇವ್ಯಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ವಸವಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ರುದ್ರಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಆದಿತ್ಯಾಃ
 ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಭಂದಾಂಸಿ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ವೇದಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಋಷಯಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಗಂಧರ್ವಾಃ
 ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಅಪ್ಸರಸಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ದೇವಾನುಗಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ನಾಗಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಸಾಗರಾಃ
 ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಪರ್ವತಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಸರಿತಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಮನುಷ್ಯಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಯಕ್ಷಾಃ
 ತೃಪ್ಯಂತಾಮ್ | ಓಂ ರಕ್ಷಾಂಸಿ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಪಿಶಾಚಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಸುಪರ್ಣಾಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಭೂತಾನಿ
 ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಪಶವಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ವನಸ್ಪತಯಃ ತೃಪ್ಯಂತಾಮ್ | ಓಂ ಒಷಧಯಃ ತೃಪ್ಯಂತಾಮ್ |

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.

ಓಂ ಕಶ್ಯಪಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಅತ್ರೀಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ವಸಿಷ್ಠಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ವಿಶ್ವಾಮಿತ್ರಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಗೌತಮಃ
 ತೃಪ್ಯತಾಮ್ | ಓಂ ಭರದ್ವಾಜಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಜಮದಗ್ನಿಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಅಂಗೀರಾಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಕುತ್ಸಃ ತೃಪ್ಯತಾಮ್
 | ಓಂ ಭೃಗುಃ ತೃಪ್ಯತಾಮ್ |

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

ಓಂ ಸನಕಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನಕಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನಂದಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನಂದಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನಾತನಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನಾತನಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನತ್ಕುಮಾರಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಸನತ್ಕುಮಾರಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಕಪಿಲಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಕಪಿಲಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಆಸುರಿಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಆಸುರಿಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ವೋಢಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ವೋಢಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಪಂಚಶಿಖಃ ತೃಪ್ಯತಾಮ್ | ಓಂ ಪಂಚಶಿಖಃ ತೃಪ್ಯತಾಮ್ |

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.

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.

ಓಂ ಅಗ್ನಿಃ ತೃಪ್ಯತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೩..
ಓಂ ಸೋಮಃ ತೃಪ್ಯತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೩..
ಓಂ ಯಮಃ ತೃಪ್ಯತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೩..
ಓಂ ಅರ್ಯಮಾ ತೃಪ್ಯತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೩..

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.

ಓಂ ಅಗ್ನಿಷು ಆತ್ಮಾಃ ಪಿತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..
ಓಂ ಸೋಮಪಾಃ ಪಿತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..
ಓಂ ಬರ್ಹಿಷದಃ ಪಿತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ಸತೀಲಂ ಜಲಂ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

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.

ಓಂ ಯಮಾಯ ನಮಃ | ಓಂ ಯಮಾಯ ನಮಃ | ಓಂ ಯಮಾಯ ನಮಃ |
ಓಂ ಧರ್ಮರಾಜಾಯ ನಮಃ | ಓಂ ಧರ್ಮರಾಜಾಯ ನಮಃ | ಓಂ ಧರ್ಮರಾಜಾಯ ನಮಃ |
ಓಂ ಮೃತ್ಯುವೇ ನಮಃ | ಓಂ ಮೃತ್ಯುವೇ ನಮಃ | ಓಂ ಮೃತ್ಯುವೇ ನಮಃ |
ಓಂ ಅಂತಕಾಯ ನಮಃ | ಓಂ ಅಂತಕಾಯ ನಮಃ | ಓಂ ಅಂತಕಾಯ ನಮಃ |
ಓಂ ವೈವಸ್ವತಾಯ ನಮಃ | ಓಂ ವೈವಸ್ವತಾಯ ನಮಃ | ಓಂ ವೈವಸ್ವತಾಯ ನಮಃ |
ಓಂ ಕಾಲಾಯ ನಮಃ | ಓಂ ಕಾಲಾಯ ನಮಃ | ಓಂ ಕಾಲಾಯ ನಮಃ |
ಓಂ ಸರ್ವಭೂತಕ್ಷಯಾಯ ನಮಃ | ಓಂ ಸರ್ವಭೂತಕ್ಷಯಾಯ ನಮಃ | ಓಂ ಸರ್ವಭೂತಕ್ಷಯಾಯ ನಮಃ |
ಓಂ ಔದುಂಬರಾಯ ನಮಃ | ಓಂ ಔದುಂಬರಾಯ ನಮಃ | ಓಂ ಔದುಂಬರಾಯ ನಮಃ |
ಓಂ ದಧ್ನಾಯ ನಮಃ | ಓಂ ದಧ್ನಾಯ ನಮಃ | ಓಂ ದಧ್ನಾಯ ನಮಃ |
ಓಂ ಮೃತ್ಯುವೇ ನಮಃ | ಓಂ ಮೃತ್ಯುವೇ ನಮಃ | ಓಂ ಮೃತ್ಯುವೇ ನಮಃ |
ಓಂ ನೀಲಾಯ ನಮಃ | ಓಂ ನೀಲಾಯ ನಮಃ | ಓಂ ನೀಲಾಯ ನಮಃ |

ಓಂ ಪರಮೇಷ್ಠಿನೇ ನಮಃ | ಓಂ ಪರಮೇಷ್ಠಿನೇ ನಮಃ | ಓಂ ಪರಮೇಷ್ಠಿನೇ ನಮಃ |
ಓಂ ವ್ಯಕೋದರಾಯ ನಮಃ | ಓಂ ವ್ಯಕೋದರಾಯ ನಮಃ | ಓಂ ವ್ಯಕೋದರಾಯ ನಮಃ |
ಓಂ ಚಿತ್ರಾಯ ನಮಃ | ಓಂ ಚಿತ್ರಾಯ ನಮಃ | ಓಂ ಚಿತ್ರಾಯ ನಮಃ |
ಓಂ ಚಿತ್ರಗುಪ್ತಾಯ ನಮಃ | ಓಂ ಚಿತ್ರಗುಪ್ತಾಯ ನಮಃ | ಓಂ ಚಿತ್ರಗುಪ್ತಾಯ ನಮಃ |

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”.

ಓಂ ಆಗಚ್ಛಂತು ಮೇ ಪಿತರಃ ಇಮಂ ಗೃಹ್ಣಂತು ಜಲಾಂಜಲಿಮ್ |

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:

ಮಮ ಸರ್ವಜನ್ಮಸು ಪಿತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪಿತಾಮಹಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪ್ರಪಿತಾಮಹಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಮಾತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪಿತಾಮಹ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪ್ರಪಿತಾಮಹ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨..
ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩...

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪತ್ನೀಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪತಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಪುತ್ರಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಕನ್ಯಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಸಾಪತ್ನಮಾತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಮಸು ಮಾತಾಮಹಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ
..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಮಸು ಪ್ರಮಾತಾಮಹಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಮಸು ವೃದ್ಧಪ್ರಮಾತಾಮಹಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಮಸು ಮಾತಾಮಹ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಯನು ಪ್ರಮಾತಾಮಹ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಮಸು ವೃದ್ಧಪ್ರಮಾತಾಮಹ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೨.. ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೩..

ಮಮ ಸರ್ವಜನ್ಮಸು ಭ್ರಾತರಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಮಸು ಭಗಿನ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಪಿತ್ಯವ್ಯಾಃ ತ್ಯವ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವದಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವದಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಮಾತುಲಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವದಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವದಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಮಸು ಸಾಪತ್ಯಭೂತರಃ ತ್ರ್ಯಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವದಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವದಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಸಾಪತ್ಯಭಗಿನ್ಯಃ ತೃಪ್ತ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಪಿತ್ಯಭಗಿನ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಮಾತ್ರಭಗಿನ್ಯಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಮಸು ಶ್ಶಶುರಾಃ ತೃಪ್ಸಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವದಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವದಾ ನಮಃ ..೧..

ಮಮ ಸರ್ವಜನ್ಯಸು ಶ್ರ.ಶುರಪತ್ಯಃ ತ್ಯಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಗುರವಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಗುರುಪತ್ನಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತಾಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಶಿಷ್ಯಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಸಖಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಆಪ್ತಜನಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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

ಮಮ ಸರ್ವಜನ್ಮಸು ಸ್ವಕುಲಜಾತಾಃ ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ಸ್ವಧಾಯಿಭ್ಯಃ ತೇಭ್ಯಃ ಸ್ವಧಾ ನಮಃ ..೧..

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) ಗೋತ್ರಃ ಮಮ (Relation) (Name) ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೩..

If the deceased person is a woman from List A:

(Gotra) ಗೋತ್ರಃ ಮಮ (Relation) (Name) ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ತಸ್ಯೈ ಸ್ವಧಾ ನಮಃ ..೧.. ತಸ್ಯೈ ಸ್ವಧಾ ನಮಃ ..೨.. ತಸ್ಯೈ ಸ್ವಧಾ ನಮಃ ..೩..

If the deceased person is a man from List B:

(Gotra) ಗೋತ್ರಃ ಮಮ (Relation) (Name) ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ತಸ್ಮೈ ಸ್ವಧಾ ನಮಃ ..೧..

If the deceased person is a woman from List B:

(Gotra) ಗೋತ್ರಃ ಮಮ (Relation) (Name) ತೃಪ್ಯಂತಾಂ ಇದಂ ತಿಲೋದಕಂ ತಸ್ಯೈ ಸ್ವಧಾ ನಮಃ ..೧..

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 (ಅಚ್ಯುತ) for those who prefer Vishnu and Shiva (ಶಿವ) 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: ಪಿತಾ , Mother: ಮಾತಾ , Father's father: ಪಿತಾಮಹಃ , Father's mother: ಪಿತಾಮಹೀ ,

Father's father's father: ಪ್ರಪಿತಾಮಹಃ , Father's father's mother: ಪ್ರಪಿತಾಮಹೀ ,

Mother's father: ಮಾತಾಮಹಃ , Mother's mother: ಮಾತಾಮಹೀ ,

Mother's father's father: ಪ್ರಮಾತಾಮಹಃ , Mother's father's mother: ಪ್ರಮಾತಾಮಹೀ ,

Mother's father's father's father: ವೃದ್ಧಪ್ರಮಾತಾಮಹಃ , Mother's father's father's mother: ವೃದ್ಧಪ್ರಮಾತಾಮಹೀ

List B (others):

Wife: ಪತ್ನೀ , Husband: ಪತಿಃ , Son: ಪುತ್ರಃ , Daughter: ಕನ್ಯಾ ,

Daughter-in-law: ಪುತ್ರಪತ್ನೀ , Son's son: ಪೌತ್ರಃ , Son's daughter: ಪೌತ್ರೀ ,
 Son-in-law: ಜಾಮಾತಾ , Daughter's son: ದೌಹಿತ್ರಃ , Daughter's daughter: ದೌಹಿತ್ರೀ ,
 Brother: ಭ್ರಾತಾ , Sister: ಭಗಿನೀ ,
 Step-mother: ಸಾಪತ್ನಮಾತಾ , Step-father: ಸಾಪತ್ನಪಿತಾ ,
 Step-brother: ಸಾಪತ್ನಭ್ರಾತಾ , Step-sister: ಸಾಪತ್ನಭಗಿನೀ ,
 Father's brother: ಪಿತೃವ್ಯಃ , Mother's brother: ಮಾತುಲಃ ,
 Father's sister: ಪಿತೃಭಗಿನೀ , Mother's sister: ಮಾತೃಭಗಿನೀ ,
 Father-in-law: ಶ್ವಶುರಃ , Mother-in-law: ಶ್ವಶುರಪತ್ನೀ ,
 Male teacher: ಗುರುಃ , Male teacher's wife: ಗುರುಪತ್ನೀ ,
 Female teacher: ಗುರ್ವೀ , Female teacher's husband: ಗುರ್ವೀಪತಿಃ ,
 Disciple: ಶಿಷ್ಯಃ , Friend: ಸಖಾ ,
 A dear one: ಆಪ್ತಜನಃ , One born in the same lineage: ಸ್ವಕುಲಜಾತಃ

Conclusion

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

ನರಕೇಷು ಸಮಸ್ತೇಷು ಯಾತನಾಸು ಚ ಯೇ ಸ್ಥಿತಾಃ | ತೇಷಾಂ ಆಪ್ಯಾಯನಾಯೈತತ್ ದೀಯತೇ ಸಲಿಲಂ ಮಯಾ ||
 ಯೇಽಬಾಂಧವಾ ಬಾಂಧವಾಶ್ಚ ಯೇಽನ್ಯಜನ್ಮನಿ ಬಾಂಧವಾಃ | ತೇ ತೃಪ್ತಿಮಖಿಲಾ ಯಾಂತು ಯಶ್ಚಾಸ್ತತ್ಕ್ರೋಧಭಿವಾಂಛತಿ ||
 ಯೇ ಮೇ ಕುಲೇ ಲುಪ್ತಪಿಂಡಾಃ ಪುತ್ರ ದಾರ ವಿವರ್ಜಿತಾಃ | ತೇಷಾಂ ಹಿ ದತ್ತಮಕ್ಷಯ್ಯಂ ಇದಮಸ್ತು ತಿಲೋದಕಂ ||
 ಆಬ್ರಹ್ಮ ಸ್ತಂಭ ಪರ್ಯಂತಂ ದೇವರ್ಷಿ ಪಿತೃ ಮಾನವಾಃ | ತೃಪ್ಯಂತು ಪಿತರಃ ಸರ್ವೇ ಮಾತೃ ಮಾತಾಮಹಾದಯಃ ||
 ಅತೀತ ಕುಲ ಕೋಟೀನಾಂ ಸಪ್ತದ್ವೀಪ ನಿವಾಸಿನಾಂ | ಆಬ್ರಹ್ಮ ಭುವನಾಲ್ಲೋಕಾತ್ ಇದಮಸ್ತು ತಿಲೋದಕಂ ||

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 “1” in the picture (tips of fingers) to gods, like in Deva tarpana described earlier.

ಓಂ ಸೂರ್ಯಾಯ ನಮಃ | ಓಂ ಬ್ರಹ್ಮಣೇ ನಮಃ | ಓಂ ಅಗ್ನಯೇ ನಮಃ | ಓಂ ಪೃಥಿವ್ಯೇ ನಮಃ | ಓಂ ವರುಣಾಯ ನಮಃ | ಓಂ
 ವಿಷ್ಣು ವೇ ನಮಃ |

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.

ಅನೇನ ಯಥಾಶಕ್ತಿ ಕೃತೇನ ದೇವರ್ಷಿ ಪಿತೃ ತರ್ಪಣಾಖ್ಯೇನ ಕರ್ಮಣಾ ಭಗವಾನ್ ಪಿತೃಸ್ವರೂಪೀ ಜನಾರ್ದನ ವಾಸುದೇವಃ
 ಪ್ರೀಯತಾಂ ನ ಮಮ | ಓಂ ತತ್ ಸತ್ | ಓಂ ಸರ್ವಂ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು | ಓಂ ಲೋಕಾಃ ಸಮಸ್ತಾಃ ಸುಖಿನೋ ಭವಂತು | ಓಂ
 ಸರ್ವೇ ಜನಾಃ ಸುಖಿನೋ ಭವಂತು | ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ |