

Tarpana for Devas, Rishis and Pitris

Elaborate 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.

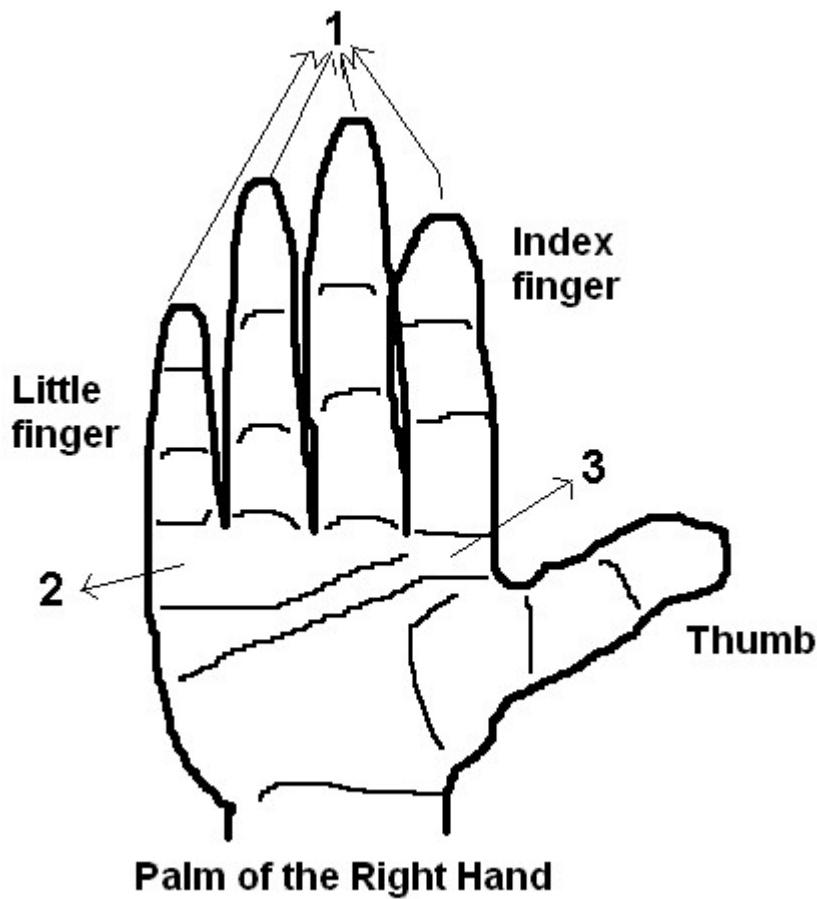
ଓଂ ଅଦ୍ୟ ଶୁଭ ଦିନେ ଶୁଭ ମୁହୂର୍ତ୍ତେ ଦେବର୍ଷି ପିତୃ ପ୍ରୀତ୍ୟର୍ଥଂ ଦେବର୍ଷି ପିତୃ ଉପଶାଂ ଯଥାଶକ୍ତି କରିଷ୍ୟେ ।

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 ଚର୍ଚ୍ଚନଃ ॥

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 ତୃପ୍ୟତାମ୍ | ଓଂ ଦେବୀଃ ତୃପ୍ୟତାମ୍ | ଓଂ ବସବଃ ତୃପ୍ୟତାମ୍ | ଓଂ ରୁଦ୍ରାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଆଦିତ୍ୟାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଛନ୍ଦାଂସି ତୃପ୍ୟତାମ୍ | ଓଂ
 ବେଦାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ରକ୍ଷୟାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଗନ୍ଧର୍ବାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଅସୁରସଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଦେବାନ୍ତୁଗାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ନାଗାଃ ତୃପ୍ୟତାମ୍ | ଓଂ
 ସାଗରାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ପର୍ବତାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସରିତଃ ତୃପ୍ୟତାମ୍ | ଓଂ ମନୁଷ୍ୟାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଯକ୍ଷାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ରକ୍ଷାଂସି ତୃପ୍ୟତାମ୍ | ଓଂ ପିଶାଚାଃ
 ତୃପ୍ୟତାମ୍ | ଓଂ ସୁପର୍ଣ୍ଣାଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଭୃତାନି ତୃପ୍ୟତାମ୍ | ଓଂ ପଶବଃ ତୃପ୍ୟତାମ୍ | ଓଂ ବନସ୍ପତୟଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଓଷଧୟଃ ତୃପ୍ୟତାମ୍ |

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 ଭରଦ୍ବାଜଃ ତୃପ୍ୟତାମ୍ | ଓଂ
 ଜମଦଗ୍ନିଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଅଂଗାରାଃ ତୃପ୍ୟତାମ୍ | ଓଂ କୁସ୍ତଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଭୃଗୁଃ ତୃପ୍ୟତାମ୍ |

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”.

ଓଂ ସନକଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନକଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନାତନଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନାତନଃ ତୃପ୍ୟତାମ୍ | ଓଂ
ସନତ୍କୁମାରଃ ତୃପ୍ୟତାମ୍ | ଓଂ ସନତ୍କୁମାରଃ ତୃପ୍ୟତାମ୍ | ଓଂ କପିଳଃ ତୃପ୍ୟତାମ୍ | ଓଂ କପିଳଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଆସୁରିଃ ତୃପ୍ୟତାମ୍ | ଓଂ ଆସୁରିଃ ତୃପ୍ୟତାମ୍ |
ଓଂ ବୋହୁଃ ତୃପ୍ୟତାମ୍ | ଓଂ ବୋହୁଃ ତୃପ୍ୟତାମ୍ | ଓଂ ପଂଚଶିଖଃ ତୃପ୍ୟତାମ୍ | ଓଂ ପଂଚଶିଖଃ 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.

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.

ଓଂ ଅଗ୍ନିଃ ତୃପ୍ୟତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୩..
ଓଂ ସୋମଃ ତୃପ୍ୟତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୩..
ଓଂ ଯମଃ ତୃପ୍ୟତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୩..
ଓଂ ଅର୍ୟମା ତୃପ୍ୟତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ମିନ୍ ସ୍ୱଧା ନମଃ ..୩..

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.

ଓଂ ଅଗ୍ନିଷ୍ଠ ଆଭାଃ ପିତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୩..
ଓଂ ସୋମପାଃ ପିତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୩..
ଓଂ ବହିଷଦଃ ପିତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ସଚିଲଂ ଜଲଂ ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୧.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୨.. ତେଭ୍ୟଃ ସ୍ୱଧା ନମଃ ..୩..

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 ଅନ୍ତକାୟ ନମଃ | ଓଂ ଅନ୍ତକାୟ ନମଃ | ଓଂ ଅନ୍ତକାୟ ନମଃ |
ଓଂ ବୈବସ୍ୱତାୟ ନମଃ | ଓଂ ବୈବସ୍ୱତାୟ ନମଃ | ଓଂ ବୈବସ୍ୱତାୟ ନମଃ |
ଓଂ କାଳାୟ ନମଃ | ଓଂ କାଳାୟ ନମଃ | ଓଂ କାଳାୟ ନମଃ |
ଓଂ ସର୍ବଭୂତକ୍ଷୟାୟ ନମଃ | ଓଂ ସର୍ବଭୂତକ୍ଷୟାୟ ନମଃ | ଓଂ ସର୍ବଭୂତକ୍ଷୟାୟ ନମଃ |
ଓଂ ଔରୁବରାୟ ନମଃ | ଓଂ ଔରୁବରାୟ ନମଃ | ଓଂ ଔରୁବରାୟ ନମଃ |
ଓଂ ଦଧ୍ନାୟ ନମଃ | ଓଂ ଦଧ୍ନାୟ ନମଃ | ଓଂ ଦଧ୍ନାୟ ନମଃ |
ଓଂ ମୃତ୍ୟୁବେ ନମଃ | ଓଂ ମୃତ୍ୟୁବେ ନମଃ | ଓଂ ମୃତ୍ୟୁବେ ନମଃ |
ଓଂ ନୀଳାୟ ନମଃ | ଓଂ ନୀଳାୟ ନମଃ | ଓଂ ନୀଳାୟ ନମଃ |
ଓଂ ପରମେଷ୍ଠିନେ ନମଃ | ଓଂ ପରମେଷ୍ଠିନେ ନମଃ | ଓଂ ପରମେଷ୍ଠିନେ ନମଃ |
ଓଂ ବୃକୋଦରାୟ ନମଃ | ଓଂ ବୃକୋଦରାୟ ନମଃ | ଓଂ ବୃକୋଦରାୟ ନମଃ |
ଓଂ ଚିତ୍ରାୟ ନମଃ | ଓଂ ଚିତ୍ରାୟ ନମଃ | ଓଂ ଚିତ୍ରାୟ 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 ଆଗଚ୍ଛନ୍ତୁ ମେ ପିତରଃ ଜନଂ ଗୃହ୍ମନ୍ତୁ ଜଲଂଜଳିମ୍ ।

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 ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ପିତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ପ୍ରପିତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ପିତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ପ୍ରପିତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ପତ୍ନୀ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ପତି ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ପୁତ୍ରଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ କନ୍ୟା ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ସାପତ୍ନୀମାତରଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସୁ ମାତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସର୍ବଜନ୍ମସୁ ପ୍ରମାତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସର୍ବଜନ୍ମସୁ ବୃଷ୍ଟପ୍ରମାତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସର୍ବଜନ୍ମସୁ ମାତାମହଃ ତୃପ୍ୟନ୍ତାଂ ଜଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସ୍ଵଧାୟିତ୍ଵଃ 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 ବୃଷ୍ଟପ୍ରମାତାମହ୍ୟଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

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

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ପିତୃବ୍ୟାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ମାତୁଲୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ସ୍ଵାପତ୍ନୀଭ୍ରାତରଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ସ୍ଵାପତ୍ନୀଭଗିନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ପିତୃଭଗିନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ମାତୃଭଗିନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

To beings who played the role of father-in-law in various lives to you:

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଶ୍ଵଶୁରୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଶ୍ଵଶୁରପତ୍ନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

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

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଗୁରୁପତ୍ନୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତାଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଶିଷ୍ୟାଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

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

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ଆପ୍ତଜନଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ ତେଭ୍ୟଃ ସ୍ଵଧା ନମଃ ..୧..

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

ମମ ସର୍ବଜନ୍ମସ୍ତୁ ସ୍ଵକ୍ଲଜାତୀଃ ତୃପ୍ୟନ୍ତାଂ ଇଦଂ ତିଲୋଦକଂ ସ୍ଵଧାୟିତ୍ଵଃ 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 ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ମୈ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ମୈ ସ୍ୱଧା ନମଃ ..୩..

If the deceased person is a woman from List A:

(Gotra) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ୟୈ ସ୍ୱଧା ନମଃ ..୧.. ତସ୍ୟୈ ସ୍ୱଧା ନମଃ ..୨.. ତସ୍ୟୈ ସ୍ୱଧା ନମଃ ..୩..

If the deceased person is a man from List B:

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

If the deceased person is a woman from List B:

(Gotra) ଗୋତ୍ରଃ ମମ (Relation) (Name) ତୃପ୍ୟତାଂ ଇଦଂ ତିଲୋଦକଂ ତସ୍ୟୈ ସ୍ୱଧା 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: ସ୍ତେପମାତା , Step-father: ସ୍ତେପପିତା ,
Step-brother: ସ୍ତେପଭ୍ରାତା , Step-sister: ସ୍ତେପଭଗିନୀ ,
Father's brother: ପିତୃବ୍ୟଃ , Mother's brother: ମାତୃଲଃ ,
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: ଗୁର୍ବୀ , Female teacher's husband: ଗୁର୍ବୀପତିଃ ,
Disciple: ଶିଷ୍ୟଃ , Friend: ସଖୀ ,
A dear one: ଆପ୍ତଜନଃ , One born in the same lineage: ସ୍ୱକୁଳଜାତଃ

Conclusion

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

ନରକେଷୁ ସମସ୍ତେଷୁ ଯାତନାସୁ ଚ ଯେ ସ୍ଥିତଃ | ତେଷାଂ ଆପ୍ୟାୟନାୟେତତ ଦୀୟତେ ସଲିଳଂ ମୟା ||
ଯେଽବାନ୍ଧବା ବାନ୍ଧବାଶ୍ଚ ଯେଽନ୍ୟଜନ୍ମନି ବାନ୍ଧବାଃ | ତେ ତୃପ୍ତମୟା ଯାନ୍ତୁ ଯଶ୍ଚାସ୍ମାନ୍ନୋଽଭିବାଞ୍ଛତି ||
ଯେ ମେ କୁଲେ ଜ୍ଞପ୍ତପିଣ୍ଡଃ ପୁତ୍ର ଦାର ବିବର୍ଜିତଃ | ତେଷାଂ ହି ଦତ୍ତମକ୍ଷୟଂ ଇଦମସ୍ତୁ ତିଲୋଦକଂ ||
ଆବ୍ରହ୍ମ ସ୍ତଂବ ପର୍ଯନ୍ତଂ ଦେବର୍ଷି ପିତୃ ମାନବାଃ | ତୃପ୍ୟନ୍ତୁ ପିତରଃ ସର୍ବେ ମାତୃ ମାତାମହାଦୟଃ ||

ଅତୀତ କୁଳ କୋଟୀନାଂ ସପ୍ତସ୍ୱୀପ ନିବାସିନାଂ | ଆବ୍ରହ୍ମ ଭୂବନାଲ୍ଲୋକାତ ଇଦମସ୍ତୁ ତିଲୋଦକଂ ||

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.

ଓଂ ସୂର୍ଯ୍ୟାୟ ନମଃ | ଓଂ ବ୍ରହ୍ମଣେ ନମଃ | ଓଂ ଅଗ୍ନୟେ ନମଃ | ଓଂ ପୃଥ୍ୱ୍ୟୈ ନମଃ | ଓଂ ବରୁଣାୟ ନମଃ | ଓଂ ବିଶ୍ୱେଭେ ନମଃ |

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 ତର୍ପଣାଶ୍ୟେନ କର୍ମଣା ଭଗବାନ ପିତୃସ୍ୱରୂପା ଜନାର୍ଦ୍ଦନ ବାସୁଦେବଃ ପ୍ରୀୟତାଂ ନ ମମ | ଓଂ ତତ ସତ | ଓଂ ସର୍ବଂ ଶ୍ରୀ
କୃଷ୍ଣାର୍ପଣମସ୍ତୁ | ଓଂ ଲୋକାଃ ସମସ୍ତାଃ ସୁଖିନୋ ଭବନ୍ତୁ | ଓଂ ସର୍ବେ ଜନାଃ ସୁଖିନୋ ଭବନ୍ତୁ | ଓଂ ଶାନ୍ତିଃ ଶାନ୍ତିଃ ଶାନ୍ତିଃ |