

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.

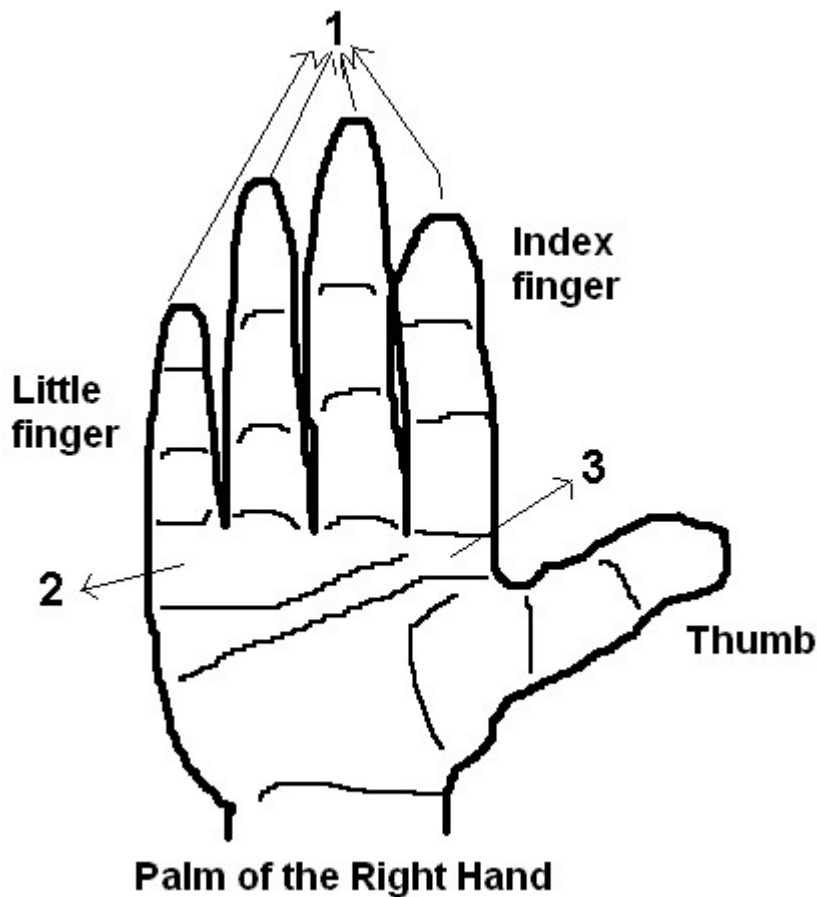
ਓਂ ਅਦਯ ਸੁਭ ਦਿਨੇ ਸੁਭ ਮੁਹੂਰਤੇ ਦੇਵਰ੍ਸ਼ਿ ਪਿਤ੍ਰੁ ਪ੍ਰੀਤ੍ਯਰ੍ਥੰ ਦੇਵਰ੍ਸ਼ਿ ਪਿਤ੍ਰੁ ਤਰ੍ਪਣੰ ਯਥਾਸ਼ਕ੍ਤਿ ਕਰਿਸ਼੍ਯੇ |

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 ਭੁਵਯਃ 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 ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਵਿਸ਼੍ਣੁਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਰੁਦ੍ਰਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਪ੍ਰਜਾਪਤਿਃ ਤ੍ਵਪ੍ਰਯਤਾਮ |
 ਓ ਦੇਵਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਦੇਵਯਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਵਸਵਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਰੁਦ੍ਰਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਆਦਿਤਯਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਛੰਦਾਂਸਿ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ
 ਵੇਦਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਭ੍ਰਸ਼ਯਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਗੰਧਰ੍ਵਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਅਪ੍ਸਰਸਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਦੇਵਾਨੁਗਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਨਾਗਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ |
 ਓ ਸਾਗਰਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਪ੍ਰਵ੍ਰਤਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਸਰਿਤਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਮਨੁਸ਼੍ਯਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਯਕ੍ਸ਼ਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਰਕ੍ਸ਼ਾਂਸਿ
 ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਪਿਸ਼ਾਚਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਸੁਪਰ੍ਣਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਭੂਤਾਨਿ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਪਸ਼ਵਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਵਨਸ੍ਪਤਯਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ
 ਓਸ਼ਧਯਃ ਤ੍ਵਪ੍ਰਯਤਾਮ |

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 ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਅਤ੍ਰਿਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਵਸਿਸ਼੍ਠਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਵਿਸ਼੍ਵਾਮਿਤ੍ਰਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਗੌਤਮਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਭਰਦ੍ਵਾਜਃ
 ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਜਮਦਗਨਿਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਅੰਗੀਰਾਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਕੁਤਸਃ ਤ੍ਵਪ੍ਰਯਤਾਮ | ਓ ਭ੍ਰੜਗੁਃ ਤ੍ਵਪ੍ਰਯਤਾਮ |

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”.

ਓਂ ਸਨਕਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨਕਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨੰਦਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨੰਦਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨਾਤਨਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨਾਤਨਃ ਤ੍ਰੁਪ੍ਯਤਾਮ |
ਓਂ ਸਨਤ੍ਰੁਮਾਰਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਸਨਤ੍ਰੁਮਾਰਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਕਪਿਲਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਕਪਿਲਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਆਸੁਰਿਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਆਸੁਰਿਃ
ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਵੇਦੁਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਵੇਦੁਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਪੰਚਸਿਖਃ ਤ੍ਰੁਪ੍ਯਤਾਮ | ਓਂ ਪੰਚਸਿਖਃ ਤ੍ਰੁਪ੍ਯਤਾਮ |

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.

ਓਂ ਅਗਨਿਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..
ਓਂ ਸੋਮਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..
ਓਂ ਯਮਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..
ਓਂ ਅਰਯਮਾਨਾ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..

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.

ਓਂ ਅਗਨਿਸ਼ੁ ਔਤਾਃ ਪਿਤਰਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..
ਓਂ ਸੋਮਧਾਃ ਪਿਤਰਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..
ਓਂ ਬਰਿਸ਼ਦਃ ਪਿਤਰਃ ਤ੍ਰੁਪ੍ਯਤਾਮ ਇਦੰ ਸਤਿਲੰ ਜਲੰ ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੧.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੨.. ਤੇਭਯਃ ਸ੍ਵਾਧਾ ਨਮਃ ..੩..

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.

ਓਂ ਯਮਾਯ ਨਮਃ | ਓਂ ਯਮਾਯ ਨਮਃ | ਓਂ ਯਮਾਯ ਨਮਃ |
ਓਂ ਧਰ੍ਮਰਾਜਾਯ ਨਮਃ | ਓਂ ਧਰ੍ਮਰਾਜਾਯ ਨਮਃ | ਓਂ ਧਰ੍ਮਰਾਜਾਯ ਨਮਃ |
ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ | ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ | ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ |
ਓਂ ਅੰਤਕਾਯ ਨਮਃ | ਓਂ ਅੰਤਕਾਯ ਨਮਃ | ਓਂ ਅੰਤਕਾਯ ਨਮਃ |
ਓਂ ਵੈਵਸ੍ਵਤਾਯ ਨਮਃ | ਓਂ ਵੈਵਸ੍ਵਤਾਯ ਨਮਃ | ਓਂ ਵੈਵਸ੍ਵਤਾਯ ਨਮਃ |
ਓਂ ਕਾਲਾਯ ਨਮਃ | ਓਂ ਕਾਲਾਯ ਨਮਃ | ਓਂ ਕਾਲਾਯ ਨਮਃ |
ਓਂ ਸਰ੍ਵਭੂਤਕ੍ਸ਼ਯਾਯ ਨਮਃ | ਓਂ ਸਰ੍ਵਭੂਤਕ੍ਸ਼ਯਾਯ ਨਮਃ | ਓਂ ਸਰ੍ਵਭੂਤਕ੍ਸ਼ਯਾਯ ਨਮਃ |
ਓਂ ਔਦੰਬਰਾਯ ਨਮਃ | ਓਂ ਔਦੰਬਰਾਯ ਨਮਃ | ਓਂ ਔਦੰਬਰਾਯ ਨਮਃ |
ਓਂ ਦਧ੍ਨਾਯ ਨਮਃ | ਓਂ ਦਧ੍ਨਾਯ ਨਮਃ | ਓਂ ਦਧ੍ਨਾਯ ਨਮਃ |
ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ | ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ | ਓਂ ਮ੍ਰੁਤ੍ਤ੍ਵੇ ਨਮਃ |
ਓਂ ਨੀਲਾਯ ਨਮਃ | ਓਂ ਨੀਲਾਯ ਨਮਃ | ਓਂ ਨੀਲਾਯ ਨਮਃ |
ਓਂ ਪਰਮੇਸ਼੍ਠਿਨੇ ਨਮਃ | ਓਂ ਪਰਮੇਸ਼੍ਠਿਨੇ ਨਮਃ | ਓਂ ਪਰਮੇਸ਼੍ਠਿਨੇ ਨਮਃ |
ਓਂ ਵ੍ਰੁਕੇਦਰਾਯ ਨਮਃ | ਓਂ ਵ੍ਰੁਕੇਦਰਾਯ ਨਮਃ | ਓਂ ਵ੍ਰੁਕੇਦਰਾਯ ਨਮਃ |
ਓਂ ਚਿਤ੍ਰਾਯ ਨਮਃ | ਓਂ ਚਿਤ੍ਰਾਯ ਨਮਃ | ਓਂ ਚਿਤ੍ਰਾਯ ਨਮਃ |
ਓਂ ਚਿਤ੍ਰਗੁਪ੍ਤਾਯ ਨਮਃ | ਓਂ ਚਿਤ੍ਰਗੁਪ੍ਤਾਯ ਨਮਃ | ਓਂ 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 ਆਗੱਛਤੁ ਮੇ ਪਿਤਰਃ ਇਮੰ ਗ੍ਰੁਹਣੰਤੁ 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 ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਿਤਾਮਹਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰਪਿਤਾਮਹਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਮਾਤਰਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਿਤਾਮਹ੍ਯਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰਪਿਤਾਮਹ੍ਯਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩...

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਤਨ੍ਯਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪਤਯਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪੁਤ੍ਰਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਕਨ੍ਯਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਸਾਧ੍ਵਤਨ੍ਮਾਤਰਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤਾਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਮਾਤਾਮਹਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਪ੍ਰਮਾਤਾਮਹਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰ੍ਵਜਨ੍ਮਸੁ ਵ੍ਰੁੱਧਪ੍ਰਮਾਤਾਮਹਾਃ ਤ੍ਵਪ੍ਰਯੰਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਸ੍ਵਧਾਯਿਭ੍ਯਃ ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤੇਭ੍ਯਃ ਸ੍ਵਧਾ ਨਮਃ ..੩..

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

ਮਮ ਸਰਜਨਮਸ ਸ੍ਰਕਲਜਾਤਾ: ਤੜਪਜੰਤਾਂ ਇਦੰ ਤਿਲੇਦਕੰ ਸ੍ਰਧਾਯਿਭਯ: ਤੇਭਯ: ਸ੍ਰਧਾ 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) ਗੋਤ੍ਰਃ ਮਮ (Relation) (Name) ਤ੍ਵਪ੍ਰਯਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮਃ ..੩..

If the deceased person is a woman from List A:

(Gotra) ਗੋਤ੍ਰਃ ਮਮ (Relation) (Name) ਤ੍ਵਪ੍ਰਯਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮਃ ..੧.. ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮਃ ..੨.. ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮਃ ..੩..

If the deceased person is a man from List B:

(Gotra) ਗੋਤ੍ਰਃ ਮਮ (Relation) (Name) ਤ੍ਵਪ੍ਰਯਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਮੈ ਸ੍ਵਧਾ ਨਮਃ ..੧..

If the deceased person is a woman from List B:

(Gotra) ਗੋਤ੍ਰਃ ਮਮ (Relation) (Name) ਤ੍ਵਪ੍ਰਯਤਾਂ ਇਦੰ ਤਿਲੋਦਕੰ ਤਸ੍ਯੈ ਸ੍ਵਧਾ ਨਮਃ ..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: ਪਿਤਾ , Mother: ਮਾਤਾ , Father's father: ਪਿਤਾਮਹਃ , Father's mother: ਪਿਤਾਮਹੀ ,
Father's father's father: ਪ੍ਰਪਿਤਾਮਹਃ , Father's father's mother: ਪ੍ਰਪਿਤਾਮਹੀ ,
Mother's father: ਮਾਤਾਮਹਃ , Mother's mother: ਮਾਤਾਮਹੀ ,
Mother's father's father: ਪ੍ਰਮਾਤਾਮਹਃ , Mother's father's mother: ਪ੍ਰਮਾਤਾਮਹੀ ,
Mother's father's father's father: ਵ੍ਰੁੱਧਪ੍ਰਮਾਤਾਮਹਃ , Mother's father's father's mother: ਵ੍ਰੁੱਧਪ੍ਰਮਾਤਾਮਹੀ

List B (others):

Wife: ਪਤਨੀ , Husband: ਪਤਿਃ , Son: ਪੁਤ੍ਰਃ , Daughter: ਕਨ੍ਯਾ ,
Daughter-in-law: ਪੁਤ੍ਰਪਤਨੀ , Son's son: ਪੋਤ੍ਰਃ , Son's daughter: ਪੋਤ੍ਰੀ ,
Son-in-law: ਜਾਮਾਤਾ , Daughter's son: ਦੌਹਿਤ੍ਰਃ , Daughter's daughter: ਦੌਹਿਤ੍ਰੀ ,
Brother: ਭ੍ਰਾਤਾ , Sister: ਭਗਿਨੀ ,
Step-mother: ਸਾਪਤ੍ਰਨਮਾਤਾ , Step-father: ਸਾਪਤ੍ਰਨਪਿਤਾ ,
Step-brother: ਸਾਪਤ੍ਰਨਭ੍ਰਾਤਾ , Step-sister: ਸਾਪਤ੍ਰਨਭਗਿਨੀ ,
Father's brother: ਪਿਤ੍ਰੁਭ੍ਰਾਤਾ , Mother's brother: ਮਾਤੁਲਃ ,
Father's sister: ਪਿਤ੍ਰੁਭਗਿਨੀ , Mother's sister: ਮਾਤੁਲਭਗਿਨੀ ,
Father-in-law: ਸ੍ਵਸ਼ੁਰਃ , Mother-in-law: ਸ੍ਵਸ਼ੁਰਪਤਨੀ ,
Male teacher: ਗੁਰੁਃ , Male teacher's wife: ਗੁਰੁਪਤਨੀ ,
Female teacher: ਗੁਰੂ , Female teacher's husband: ਗੁਰੂਪਤਿਃ ,
Disciple: ਸ਼ਿਸ਼ਯਃ , Friend: ਸਖਾ ,
A dear one: ਆਪ੍ਰਤਜਨਃ , One born in the same lineage: ਸ੍ਵਕੁਲਜਾਤਃ

Conclusion

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

ਨਰਕੇਸ਼ੁ ਸਮਸ੍ਤੇਸ਼ੁ ਯਾਤਨਾਸ਼ੁ ਚ ਯੇ ਸ੍ਥਿਤਾਃ | ਤੇਸ਼ਾਮ੍ ਆਪ੍ਰਯਾਨਾਯੈਤਤ ਦੀਯਤੇ ਸਲਿਲੰ ਮਯਾ ||
ਯੇਸ਼ਾਮ੍ ਧਰਮਾ ਬਾਂਧਵਾਸ਼ੁ ਯੇਨ ਜਨਨਮਨਿ ਬਾਂਧਵਾਃ | ਤੇ ਤ੍ਵਪ੍ਰਤਿਮਖਿਲਾ ਯਾਂਤੁ ਯਸ੍ਚਾਸ੍ਮੱਤੋ਽ਭਿਵਾਂਛਤਿ ||

ਯੇ ਮੇ ਕੁਲੇ ਲੁਪਤਪਿੰਡਾਃ ਪੁਤ੍ਰ ਦਾਰ ਵਿਵਰਜਿਤਾਃ | ਤੇਸ਼ਾੰ ਹਿ ਦੱਤਮਕ੍ਸ਼ੱਯੰ ਇਦਮਸ੍ਰੁਤੁ ਤਿਲੋਦਕੰ ||
ਆਬ੍ਰਹ੍ਮ ਸ੍ਰਤੰਬ ਪਰਜੰਤੰ ਦੇਵਰਸ਼ਿ ਪਿਤ੍ਰੁ ਮਾਨਵਾਃ | ਤ੍ਰੁਤ੍ਰਪਯੰਤੁ ਪਿਤਰਃ ਸਰ੍ਵੇ ਮਾਤ੍ਰੁ ਮਾਤਾਮਹਾਦਯਃ ||
ਅਤੀਤ ਕੁਲ ਕੇਟੀਨਾੰ ਸਪ੍ਰਤਦ੍ਵੀਪ ਨਿਵਾਸਿਨਾੰ | ਆਬ੍ਰਹ੍ਮ ਭੁਵਨੱਲੋਕਾਤ ਇਦਮਸ੍ਰੁਤੁ ਤਿਲੋਦਕੰ ||

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.

ਓ ਸੂਰਯਾਯ ਨਮਃ | ਓ ਬ੍ਰਹ੍ਮਣੇ ਨਮਃ | ਓ ਅਗ੍ਨਯੇ ਨਮਃ | ਓ ਪ੍ਰਭੁਥਿਵਯੈ ਨਮਃ | ਓ ਵਰੁਣਾਯ ਨਮਃ | ਓ ਵਿਸ਼੍ਣਵੇ ਨਮਃ |

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.

ਅਨੇਨ ਯਥਾਸ਼ਕ੍ਤਿ ਕ੍ਰੁਤੰਤੇਨ ਦੇਵਰਸ਼ਿ ਪਿਤ੍ਰੁ ਤਰ੍ਪਣਾਖਯੇਨ ਕਰ੍ਮਣਾ ਭਗਵਾਨ ਪਿਤ੍ਰੁਸ੍ਵਰੂਪੀ ਜਨਾਰ੍ਦਨ ਵਾਸੁਦੇਵਃ ਪ੍ਰੀਯਤਾਂ ਨ ਮਮ | ਓ ਤਤ ਸਤ | ਓ ਸਰ੍ਵ ਸ੍ਰੀ
ਕ੍ਰੁਤ੍ਰਸ਼੍ਣਾਰ੍ਪਣਮਸ੍ਰੁਤੁ | ਓ ਲੋਕਾਃ ਸਮਸ੍ਰੁਤਾਃ ਸੁਖਿਨੋ ਭਵੰਤੁ | ਓ ਸਰ੍ਵੇ ਜਨਾਃ ਸੁਖਿਨੋ ਭਵੰਤੁ | ਓ ਸ਼ਾਂਤਿਃ ਸ਼ਾਂਤਿਃ ਸ਼ਾਂਤਿਃ |