

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.

ॐ अद्य शुभ दिने शुभ मुहूर्ते देवर्षिपितृप्रीत्यर्थं देवर्षिपितृतर्पणम् यथाशक्ति करिष्ये ।

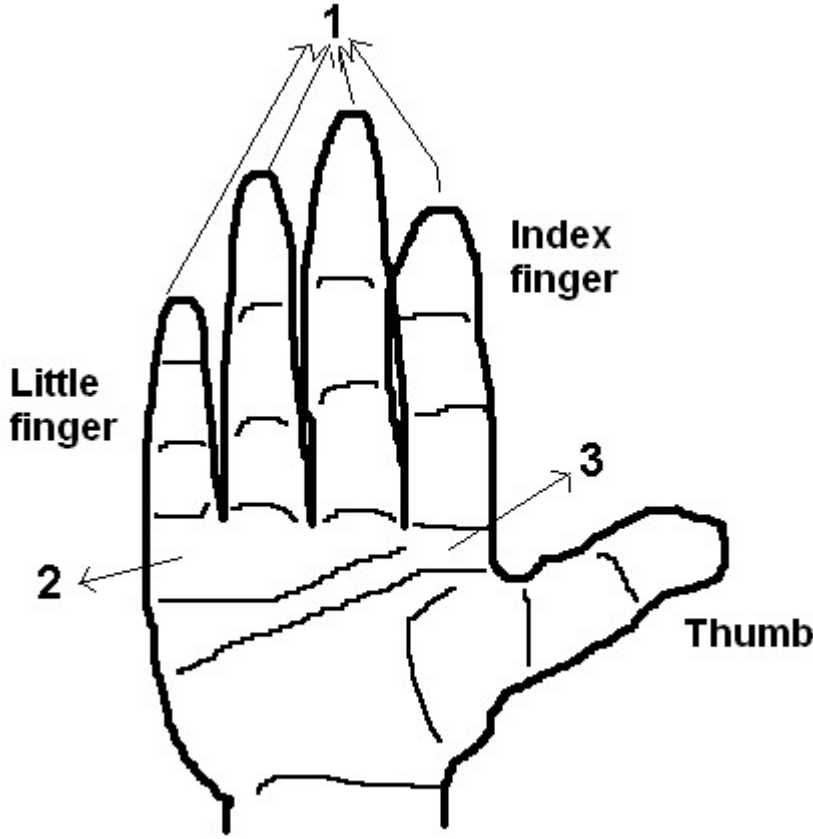
Deva Tarpana

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”.

ब्रह्मादयः सुराः सर्वे ऋषयः कश्यपादयः । आगच्छन्तु महाभागा ब्रह्माण्डोदरवर्तिनः ॥

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.



Palm of the Right Hand

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.

ॐ ब्रह्मा तृप्यताम् । ॐ विष्णुः तृप्यताम् । ॐ रुद्रः तृप्यताम् । ॐ प्रजापतिः तृप्यताम् ।

ॐ देवाः तृप्यन्ताम् । ॐ देव्यः तृप्यन्ताम् । ॐ वसवः तृप्यन्ताम् । ॐ रुद्राः तृप्यन्ताम् । ॐ आदित्याः तृप्यन्ताम् । ॐ छन्दांसि तृप्यन्ताम् । ॐ वेदाः तृप्यन्ताम् । ॐ ऋषयः तृप्यन्ताम् । ॐ गन्धर्वाः तृप्यन्ताम् । ॐ अप्सरसः तृप्यन्ताम् । ॐ देवानुगाः तृप्यन्ताम् । ॐ नागाः तृप्यन्ताम् । ॐ सागराः तृप्यन्ताम् । ॐ पर्वताः तृप्यन्ताम् । ॐ सरितः तृप्यन्ताम् । ॐ मनुष्याः तृप्यन्ताम् । ॐ यक्षाः तृप्यन्ताम् । ॐ रक्षांसि तृप्यन्ताम् । ॐ पिशाचाः तृप्यन्ताम् । ॐ सुपर्णाः तृप्यन्ताम् । ॐ भूतानि तृप्यन्ताम् । ॐ पशवः तृप्यन्ताम् । ॐ वनस्पतयः तृप्यन्ताम् । ॐ ओषधयः तृप्यन्ताम् ।

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.

ॐ कश्यपः तृप्यताम् । ॐ अत्रिः तृप्यताम् । ॐ वसिष्ठः तृप्यताम् । ॐ विश्वामित्रः तृप्यताम् । ॐ गौतमः तृप्यताम् । ॐ भरद्वाजः तृप्यताम् । ॐ जमदग्निः तृप्यताम् । ॐ अंगीराः तृप्यताम् । ॐ कुत्सः तृप्यताम् । ॐ भृगुः तृप्यताम् ।

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”.

ॐ सनकः तृप्यताम् । ॐ सनकः तृप्यताम् । ॐ सनन्दः तृप्यताम् । ॐ सनन्दः तृप्यताम् । ॐ सनातनः तृप्यताम् । ॐ सनातनः तृप्यताम् । ॐ सनत्कुमारः तृप्यताम् । ॐ सनत्कुमारः तृप्यताम् । ॐ कपिलः तृप्यताम् । ॐ कपिलः तृप्यताम् । ॐ आसुरिः तृप्यताम् । ॐ आसुरिः तृप्यताम् । ॐ वोढुः तृप्यताम् । ॐ वोढुः तृप्यताम् । ॐ पंचशिखः तृप्यताम् । ॐ पंचशिखः तृप्यताम् ।

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.

ॐ अग्निः तृप्यताम् इदं सतिलं जलं तस्मै स्वधा नमः ॥१॥ तस्मै स्वधा नमः ॥२॥ तस्मै स्वधा नमः ॥३॥

ॐ सोमः तृप्यताम् इदं सतिलं जलं तस्मै स्वधा नमः ॥१॥ तस्मै स्वधा नमः ॥२॥ तस्मै स्वधा नमः ॥३॥

ॐ यमः तृप्यताम् इदं सतिलं जलं तस्मै स्वधा नमः ॥१॥ तस्मै स्वधा नमः ॥२॥ तस्मै स्वधा नमः ॥३॥

ॐ अर्यमा तृप्यताम् इदं सतिलं जलं तस्मै स्वधा नमः ॥१॥ तस्मै स्वधा नमः ॥२॥ तस्मै स्वधा नमः ॥३॥

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.

ॐ अग्निषु आत्ताः पितरः तृप्यन्ताम् इदं सतिलं जलं तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

ॐ सोमपाः पितरः तृप्यन्ताम् इदं सतिलं जलं तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

ॐ बर्हिषदः पितरः तृप्यन्ताम् इदं सतिलं जलं तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

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.

ॐ यमाय नमः । ॐ यमाय नमः । ॐ यमाय नमः ।
ॐ धर्मराजाय नमः । ॐ धर्मराजाय नमः । ॐ धर्मराजाय नमः ।
ॐ मृत्यवे नमः । ॐ मृत्यवे नमः । ॐ मृत्यवे नमः ।
ॐ अन्तकाय नमः । ॐ अन्तकाय नमः । ॐ अन्तकाय नमः ।
ॐ वैवस्वताय नमः । ॐ वैवस्वताय नमः । ॐ वैवस्वताय नमः ।
ॐ कालाय नमः । ॐ कालाय नमः । ॐ कालाय नमः ।
ॐ सर्वभूतक्षयाय नमः । ॐ सर्वभूतक्षयाय नमः । ॐ सर्वभूतक्षयाय नमः ।
ॐ औदुम्बराय नमः । ॐ औदुम्बराय नमः । ॐ औदुम्बराय नमः ।
ॐ दध्नाय नमः । ॐ दध्नाय नमः । ॐ दध्नाय नमः ।
ॐ नीलाय नमः । ॐ नीलाय नमः । ॐ नीलाय नमः ।
ॐ परमेष्ठिने नमः । ॐ परमेष्ठिने नमः । ॐ परमेष्ठिने नमः ।
ॐ वृकोदराय नमः । ॐ वृकोदराय नमः । ॐ वृकोदराय नमः ।
ॐ चित्राय नमः । ॐ चित्राय नमः । ॐ चित्राय नमः ।
ॐ चित्रगुप्ताय नमः । ॐ चित्रगुप्ताय नमः । ॐ चित्रगुप्ताय नमः ।

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”.

ॐ आगच्छन्तु मे पितरः इमं गृह्णन्तु जलांजलिम् ।

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:

मम सर्वजन्मसु पितरः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

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

मम सर्वजन्मसु पितामहाः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

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

मम सर्वजन्मसु प्रपितामहाः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥ तेभ्यः स्वधा नमः ॥२॥ तेभ्यः स्वधा नमः ॥३॥

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

मम सर्वजन्मसु प्रमातामह्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥ ताभ्यः स्वधा नमः ॥२॥ ताभ्यः स्वधा नमः ॥३॥

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

मम सर्वजन्मसु वृद्धप्रमातामह्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥ ताभ्यः स्वधा नमः ॥२॥ ताभ्यः स्वधा नमः ॥३॥

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

मम सर्वजन्मसु भ्रातरः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु भगिन्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु पितृव्याः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु मातुलाः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु सापत्नभ्रातरः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु सापत्नभगिन्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु पितृभगिन्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु मातृभगिन्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु श्वशुराः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु श्वशुरपत्न्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु गुरवः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु गुरुपत्न्यः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः ताभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु शिष्याः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु सखाः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु आसजनाः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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

मम सर्वजन्मसु स्वकुलजाताः तृप्यन्ताम् इदं तिलोदकं स्वधायिभ्यः तेभ्यः स्वधा नमः ॥१॥

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 गोत्रः मम Relation Name तृप्यताम् इदं तिलोदकं तस्मै स्वधा नमः ॥१॥ तस्मै स्वधा नमः ॥२॥ तस्मै स्वधा नमः ॥३॥

If the deceased person is a **woman** from List A:

Gotra गोत्रा मम Relation Name तृप्यताम् इदं तिलोदकं तस्यै स्वधा नमः ॥१॥ तस्यै स्वधा नमः ॥२॥ तस्यै स्वधा नमः ॥३॥

If the deceased person is a **man** from List B:

Gotra गोत्रः मम Relation Name तृप्यताम् इदं तिलोदकं तस्मै स्वधा नमः ॥१॥

If the deceased person is a **woman** from List B:

Gotra गोत्रा मम Relation Name तृप्यताम् इदं तिलोदकं तस्यै स्वधा नमः ॥१॥

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 (अच्युत) for those who prefer Vishnu and Shiva (शिव) 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: प्रपितामहः , Father’s father’s mother: प्रपितामही ,

Mother’s father: मातामहः , Mother mother: मातामही ,

Mother’s father’s father: प्रमातामहः , Mother’s father’s mother: प्रमातामही ,

Mother’s father’s father’s father: वृद्धप्रमातामहः , Mother’s father’s father’s mother: वृद्धप्रमातामही

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: पितृव्यः , Mother's brother: मातुलः ,

Father's sister: पितृभगिनी , Mother's sister: मातृभगिनी ,

Father-in-law: श्वशुरः , Mother-in-law: श्वशुरपत्नी ,

Male teacher: गुरुः , Male teacher's wife: गुरुपत्नी ,

Female teacher: गुर्वी , Female teacher's husband: गुर्वीपतिः ,

Disciple: शिष्यः , Friend: सखा ,

A dear one: आत्तजनः , One born in the same lineage: स्वकुलजातः

Conclusion

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

नरकेषु समस्तेषु यातनासु च ये स्थिताः । तेषां आप्यायनायैतदीयते सलिलं मया ॥

येऽबान्धवा बान्धवाश्च येऽन्यजन्मनि बान्धवाः । ते तृप्तिमखिला यान्तु यश्चास्मत्तोऽभिवाञ्छति ॥

ये मे कुले लुप्तपिण्डाः पुत्र दार विवर्जिताः । तेषां हि दत्तमक्षय्यं इदमस्तु तिलोदकं ॥

आब्रह्मस्तम्बपर्यन्तं देवर्षिपितृमानवाः । तृप्यन्तु पितरः सर्वे मातृ मातामहादयः ॥

अतीतकुलकोटीनां सप्तद्वीपनिवासिनां । आब्रह्मभुवनल्लोकादिदमस्तु तिलोदकं ॥

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.

ॐ सूर्याय नमः । ॐ ब्रह्मणे नमः । ॐ अग्नये नमः । ॐ पृथिव्यै नमः । ॐ वरुणाय नमः । ॐ विष्णवे नमः ।

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 यथाशक्तिकृतेन देवर्षिपितृ तर्पणाख्येन कर्मणा भगवान् पितृस्वरूपी जनार्दन वासुदेवः प्रीयतां न मम । ॐ तत् सत् । ॐ सर्वम् श्री कृष्णार्पणमस्तु । ॐ लोकाः समस्ताः सुखिनो भवन्तु । ॐ सर्वे जनाः सुखिनो भवन्तु । ॐ शान्तिः शान्तिः शान्तिः ।