

Tarpana for Devas, Rishis and Pitris

Simple 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. It also contains an FAQ (frequently asked 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.

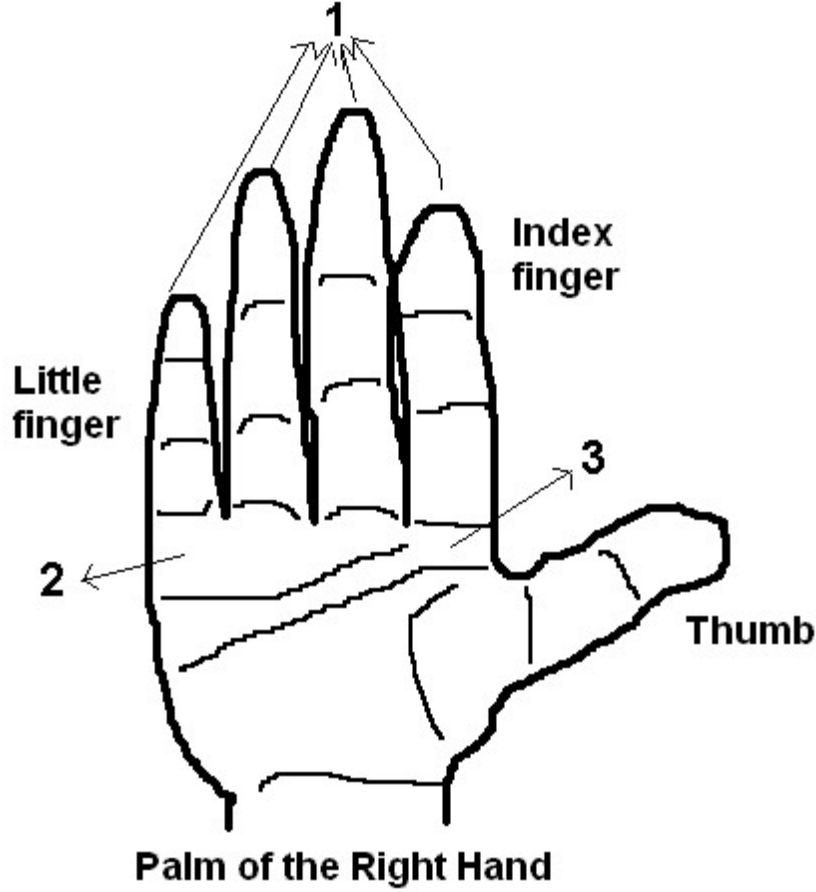
ఓం అద్య శుభ దినే శుభ ముహూర్తే దేవర్షి పితృ ప్రీత్యర్థం దేవర్షి పితృ తర్పణం యథాశక్తి కరిష్యే |

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”.

బ్రహ్మదయః సురాః సర్వే ఋషయః కశ్యపాదయః | ఆగచ్ఛంతు మహాభాగా బ్రహ్మాండోదర వర్తినః ||

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.

ఓం బ్రహ్మ తృప్యంతామ్ | ఓం విష్ణుః తృప్యంతామ్ | ఓం రుద్రః తృప్యంతామ్ | ఓం ప్రజాపతిః తృప్యంతామ్ |
 ఓం దేవాః తృప్యంతామ్ | ఓం దేవ్యః తృప్యంతామ్ | ఓం వసవః తృప్యంతామ్ | ఓం రుద్రాః తృప్యంతామ్ | ఓం ఆదిత్యాః
 తృప్యంతామ్ | ఓం వేదాః తృప్యంతామ్ | ఓం ఋషయః తృప్యంతామ్ | ఓం గంధర్వాః తృప్యంతామ్ | ఓం అస్సరసః
 తృప్యంతామ్ | ఓం నాగాః తృప్యంతామ్ | ఓం ఓషధయః తృప్యంతామ్ |

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.

ఓం కశ్యపః తృప్యంతామ్ | ఓం అత్రిః తృప్యంతామ్ | ఓం వసిష్ఠః తృప్యంతామ్ | ఓం విశ్వమిత్రః తృప్యంతామ్ | ఓం గౌతమః
 తృప్యంతామ్ | ఓం భరద్వాజః తృప్యంతామ్ | ఓం జమదగ్నిః తృప్యంతామ్ | ఓం అంగీరాః తృప్యంతామ్ | ఓం కుత్సః తృప్యంతామ్ |
 ఓం భృగుః తృప్యంతామ్ |

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.

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 imagine that ancestors are present and will accept your water oblations.

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:

మమ సర్వజన్మసు పితరః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧.. తేభ్యః స్వధా నమః ..౨.. తేభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు పితామహాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧.. తేభ్యః స్వధా నమః ..౨.. తేభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు ప్రపితామహాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧.. తేభ్యః స్వధా నమః ..౨.. తేభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు మాతరః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తాభ్యః స్వధా నమః ..౧.. తాభ్యః స్వధా నమః ..౨.. తాభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు పితామహ్యాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తాభ్యః స్వధా నమః ..౧.. తాభ్యః స్వధా నమః ..౨.. తాభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు ప్రపితామహ్యాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తాభ్యః స్వధా నమః ..౧.. తాభ్యః స్వధా నమః ..౨.. తాభ్యః స్వధా నమః ..౩...

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

మమ సర్వజన్మసు పత్న్యః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తాభ్యః స్వధా నమః ..౧..

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

మమ సర్వజన్మసు పతయః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧..

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

మమ సర్వజన్మసు పుత్రాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧..

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

మమ సర్వజన్మసు కన్యాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తాభ్యః స్వధా నమః ..౧..

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

మమ సర్వజన్మసు ఆప్తజనాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧..

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

మమ సర్వజన్మసు స్వకులజాతాః తృప్యంతాం ఇదం తిలోదకం స్వధాయిభ్యః తేభ్యః స్వధా నమః ..౧..

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) గోత్రః మమ (Relation) (Name) తృప్యతాం ఇదం తిలోదకం తస్మై స్వధా నమః ..౧.. తస్మై స్వధా నమః ..౨.. తస్మై స్వధా నమః ..౩..

If the deceased person is a woman from List A:

(Gotra) గోత్రః మమ (Relation) (Name) తృప్యతాం ఇదం తిలోదకం తస్మై స్వధా నమః ..౧.. తస్మై స్వధా నమః ..౨.. తస్మై స్వధా నమః ..౩..

If the deceased person is a man from List B:

(Gotra) గోత్రః మమ (Relation) (Name) తృప్యతాం ఇదం తిలోదకం తస్మై స్వధా నమః ..౧..

If the deceased person is a woman from List B:

(Gotra) గోత్రః మమ (Relation) (Name) తృప్యతాం ఇదం తిలోదకం తస్మై స్వధా నమః ..౧..

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 (అచ్యుత) for those who prefer Vishnu and Shiva (శివ) 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: పితా , Mother: మాతా , Father's father: పితామహః , Father's mother: పితామహీ ,
Father's father's father: ప్రపితామహః , Father's father's mother: ప్రపితామహీ ,
Mother's father: మాతామహః , Mother's mother: మాతామహీ ,
Mother's father's father: ప్రమాతామహః , Mother's father's mother: ప్రమాతామహీ ,
Mother's father's father's father: వృద్ధప్రమాతామహః , Mother's father's father's mother: వృద్ధప్రమాతామహీ

List B (others):

Wife: పత్నీ , Husband: పతిః , Son: పుత్రః , Daughter: కన్యా ,
Daughter-in-law: పుత్రపత్నీ , Son's son: పౌత్రః , Son's daughter: పౌత్రీ ,
Son-in-law: జామతా , Daughter's son: దౌహిత్రః , Daughter's daughter: దౌహిత్రీ ,
Brother: భ్రాతా , Sister: భగినీ ,
Step-mother: సాపత్నమాతా , Step-father: సాపత్నపితా ,
Step-brother: సాపత్నభ్రాతా , Step-sister: సాపత్నభగినీ ,
Father's brother: పితృవ్యః , Mother's brother: మాతులః ,
Father's sister: పితృభగినీ , Mother's sister: మాతృభగినీ ,
Father-in-law: శ్వశురః , Mother-in-law: శ్వశురపత్నీ ,
Male teacher: గురుః , Male teacher's wife: గురువత్నీ , Female teacher: గుర్వీ , Female teacher's husband: గుర్వీపతిః ,
Disciple: శిష్యః , Friend: సఖా , A dear one: ఆప్తజనః , One born in the same lineage: స్వకులజాతః

Conclusion

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.

భగవాన్ పితృస్వరూపీ జనార్దన వాసుదేవః ప్రీయతాం | ఓం సర్వం శ్రీ కృష్ణార్పణమస్తు | ఓం శాంతిః శాంతిః శాంతిః |