

Pitri Tarpanam (Oblations for the Ancestors)

Introduction

Family Karma

People are born into this world ultimately to face their karmas and to seek spiritual realization. People must be living in a physical body to work on their karmas and to come closer to liberation. Every living soul has been drawn into the physical realm by unresolved karma. In order to come into this physical form, we are all dependent upon many external sources of support. For this support, each individual is indebted to many sources; society, the plants, and animals, the family, and friends. The foremost cause of karmic debt for living souls due to the process of birth is that incurred due to the support that the mother and father given to a person when they are too young to support themselves. For this debt, each person is in turn bound by the deeds of their ancestors. Many people suffer greatly due to family karmas. These karmas could be simple genetic tendencies like a propensity toward heart disease, anger, or alcoholism, or they could be more complex karmas affecting every aspect of the life and prosperity of a person. If some distant ancestor has stolen money for example, the whole family may be affected by obstacles to prosperity and earning money. In particular, if there has been divorce for the parents, it can be very difficult for a person to have a happy marriage. Whenever similar karmic conditions affect different family members over several generations, this is a good sign that some family karma is obscuring the progress of the family as a whole. Western science understands this phenomenon in terms of genetics, and generally believes that these situations cannot be overcome. Vedic thought understands such situations as family karma and has proscribed many techniques for their effective mitigation.

How can a person free himself from Family Karma?

When people recognize faults or attachments in family members, they often have the wrong instinct to try to change the family members, which cannot be done. To be free from family karmas a person must work on himself, and as he overcome the karmas which affect him, the karmic tendencies for the whole family begin to dissipate. It is often very difficult for people to get along with their families, because the family members will most often have similar faults, due to the burden of karmas which affect the family as a whole. It is an instinctive response to become angry or annoyed with people who exhibit the qualities a person has difficulty to face in himself. To truly transcend the pattern of family karma, it is necessary to love and accept the parents and ancestors for who they are, to fulfill duties to them, to free them from duties to oneself (by taking responsibility for oneself), and to pay off any debts. When there is anger or unresolved emotional baggage between relatives it is important to practice love and forgiveness. If there are physical debts, these must be paid off in the world. For non-specific debts or spiritual debts, offerings for the ancestors like pitri tarpanam can be made.

Pitri Tarpanam

Pitri means "ancestor" and tarpanam means "satiating." Pitri tarpanam is the offering of prayers for deceased relatives to ease their transit to the inner planes and to mitigate the karmas of the family as a whole. Using specific mantras, oblations of water and sesame seeds are made for the relatives. As the offering is made with the mystical mantras, the pranas, or subtle nutrients of the sesame and water

nourish the souls of the ancestors in the inner realms providing them the energy the need to progress in their journey toward the realm of the Ancestors and ultimately the next birth. As the offerings are made, the sesame seeds tend to stick to the hand, which is symbolic of the sticky nature of the family karmas. But just as a steady stream of water eventually will wash away clinging sesame seeds from the hand, the repeated offering of pitri tarpanam eventually purifies a person (and the whole family) from the karmas of the family. As prayers are offered for the departed ancestors, their souls progress toward the light of the inner planes (which takes time). According to a person's karmas in life, his soul may spend much time in dark hellish realms before the it eventually moves up to the higher spiritual realms (the Pitri Loka or realm of the Ancestors). Offerings made for disembodied souls, can reduce the duration of the ancestor's visitation to any such hellish realms and they quicken their progress to the pitri loka (the realm of the ancestors) where they prepare for the next birth. As a person helps the ancestors, they in turn become free from the karmas of those ancestors.

Pitri Tarpanam is considered a spiritual obligation basic to all people. People are in the world due to karma and attachments, in the form of desires and unresolved conflicts. Each living person has some karmic debt to their family, and carries the genetic tendencies of their ancestors as a sign of this debt. To be free from these karmic debts, for pleasure in life or for liberation from the cycle of birth, tarpanam is necessary. But tarpanam is needed by the ancestors also. Certain modern sources have twisted the message of the scriptures a little to make claims like "those who fail to preform tarpanam will be cursed by the ancestors to not have children." The Pitris (ancestors) strictly speaking are in a higher spiritual realm and therefor are not bound by the karmas and negative mental tendencies of the world. Despite any negative feelings which a person may have harbored at the time of departure, it is not the nature of the Pitris to curse but only to bless. Sometime pretas (souls in transit toward the realm of the ancestors) may still have attachments to the world and the mental patens they experienced in life, but their attachments to the world will limit their spiritual elevation and also their power to curse. The thought that those who do not offer tarpanam may have trouble to have children, does make some sense though. Most people are bound to reincarnate into the same family again and again through the centurries on account of unresolved karma. Debts between family members, hurtful words and actions for which amends has not been made, unresolved resentment, anger, fear, desire, debendancy etc. will all draw the soul after life back to the same family again and again until all karmas are resolved. If we are bound by unfinished karmas to have our deceaced relatives be born again into our family as our children and children's children, then the offering of tarpanam becomes doubly important. Without tarpanam offered on their behalf by their living decendents the progress of the souls of the ancestors through the spiritual realms may be slow and it may be many, many years before their souls become ready to be born into a new body.

When is Pitri Tarpanam Performed?

Pitri Tarpanam is performed along with other rituals at the time of death and subsequently each month for 1 year and each year for 12 years (along with other rituals like shradha). Tarpanam for a specific ancestor may be offered on the lunar anniversary of their death each month or on the new moon day. Annual offerings for relatives may be made on the lunar anniversary of their death or during the Pitri Paksha (the waning moon cycle [from full moon phase to no-moon phase] during Bhadrapada month Sept. / Oct.). During this time, offerings are made on the same lunar day the ancestor passed or on the No-moon day which concludes the Pitri Paksha. There are certain exceptions for people who died a

certain way or who had certain a status in life to make offerings on specific lunar days according to the nature of the deceased person offerings are made for. The fourth and fifth lunar phase are for people who died within the last year; the ninth lunar phase is for women who died before their husbands; the 12th lunar phase is for children and renunciates; the 14th lunar phase is for those who died a violent, tragic or untimely death. There are other times considered especially suitable for pitri tarpanam including the days the Sun enters a new sign (especially in the solar months of meSha, karkaTa, thula, and makara), and during eclipses (lunar and solar). In addition to these annual and monthly offerings which are often performed in elaborate ways, shorter daily tarpanam practices are kept by many. Tarpanam is traditionally not performed on one's own birthday. Pitri tarpanam is a duty of all living souls, and one of the most effective means available to directly cut a person from the karmas of the family.

Who is eligible to perform Pitri Tarpanam?

The simple answer to this question is that any living person has ancestors and is bound by family karmas, and therefor any person who desires to help their ancestors and be free from the family karmas is eligible to perform Tarpanam. There is a common misconception which has been introduced into the tradition of many families that women cannot perform Pitri Tarpanam. The shastras state that it is the duty of the eldest son to perform funeral rites and tarpanam, but if this is not possible then the responsibility passes on to other male and then female family members in a clearly deliniated order. This is the tradition which is kept because prayer rituals which open channels into the inner planes are not recommended for women during their monthly menses. When there is bleeding from surgery, injury, or as a part of the monthly cycle, the connection to the physical body is weakened and a man or a woman will become susceptible to astral attack when doing ceremonies which open channels to the inner planes. For this reason puja or tarpanam is prohibited for men and women whenever they are bleeding. Because the most suitable times for offering tarpanam occur at set times in the month and year, which may at times correspond to a woman's monthly cycle, it has been proscribed that men make these offerings when possible. Good results for the entire family are most easily attained at the specific times proscribed for tarpanam. This is why the duty is assigned to the eldest son. This does not mean however that when a son has performed tarpanam that all family karmas will be instantly mitigated or that other family members are not eligible to to participate in the offerings or to make their own offerings. It is ideal to perform tarpanam at the recommended times, but better for a woman to make these offerings when she is able than not to do it at all, especially when there are no other family members making the offerings. The recommendations of the shastras have been made to help keep people safe and ensure a basic minimum of prayer to fulfill basic karmic obligations, but never to limit the devotional practice of any person. Satguru Venkataraman in Tamil Nadu has proscribed tarapanam for men and women suggesting that women use white sesame seeds instead of the black sesame typically offered by men. This is a good tradition, in line with Vedic knowledge and the current practice of many people in Tamil Nadu.

One knowledgeable priest trained in one of the most famous and well respected pathshalas in India approached Swamiji for advice for his infant son who was experiencing breathing problems. Swamiji recommended a small dosage of chyavan prash, because this herbal blend is generally safe for children and effective for lung conditions. When there were no improvements in the child's condition, the priest approached Swamiji again, and so he meditated on the situation. Swamiji discerned that the cause of the child's breathing problems was family karma and told the priest that he could see that he too suffered

from breathing problems in his youth. To remedy this, Swamiji recommended that the priest perform pitri tarpanam. The priest protested that his father was still alive and making the offerings "perfectly" so he was not eligible to make offerings for the ancestors. Swamiji responded that if the purpose of pitri tarpanam is to free the deceased and living relatives from family karmas which may impede their spiritual progress, then though his father may be making the physical offerings in perfect accordance with the traditions of his lineage, there must be some sort of imperfection for which further compensation is required. The karmas of a family are very sticky and difficult to become completely free from. It requires much effort to mitigate the karmas of an entire family. It does not make sense to limit these efforts made by any family member. Like any other practice, the more that a person or family invests in their tarpanam practice, the more benefit they will receive. Doing tarpanam together as a family is a good practice, because it binds the family in their dedication to paying dues to the ancestors and it frees them collectively from the karmas that impede their happiness. Men, women, and children should perform tarpanam for their ancestors as often as they desire for the betterment of the entire family and for the peace of the world.

The Ritual

This abbreviated ritual has been created by Paramahansa Gaṇanāthāmṛtānanda Svāmi based upon the traditional ceremonies laid out by the ancient Sages. There are various versions of the tarpanam ritual as taught by various Sages and lineages. This text has been created to condense the essence of these rituals into a simple and achievable ritual which can be conducted relatively easily at home by modern people. This is a very simple procedure which should not take more than 30 minutes from start to finish, once the mantras have been learned.

In most traditions, tarpanam offerings are only made for deceased relatives, and only by the eldest living male decedent. It has been our observation that, though these offerings surely must help to reduce the burden of family karma for a family, even in the most pious families this practice is usually not sufficient to completely prevent ongoing family karmas like genetic dis-ease, strange recurrent accidents, difficulty to marry, difficulty to have children, drug and alcohol problems, or anger problems etc. Most families today have at least one such karmic situation effecting the family as a whole. These sorts of problems can be completely eliminated through the faithful practice of tarpanam. This ritual has been written in a way that offerings are made for "all souls who have played the role of father (mother, grandfather, etc.) in this and all previous lifetimes, so that it is not important whether a particular relative is deceased or alive. This makes the ritual simpler and less time consuming because it is not necessary to ascertain the names or gotras of relatives, but only to make the offerings.

Contrary to popular belief one does not have to be a Hindu to preform tarpaṇa. All people living on Earth have a debt to their ancestors. Each person has inherited genetic characteristics from their ancestors which indicate ancestral karma. It is a duty of every living person to work for the upliftment of their ancestors. As such it is useful for all people to preform tarpaṇam regardless of their race, creed, age, or gender. This ritual can be performed at any time of day or night, though it will be most auspicious during the special times listed above as sacred to the ancestors. We do however recommend that women do not perform tarpaṇam (or any other puja) for 5 days after the onset of their monthly cycle and that men and women abstain from performing this (or any other puja) when they are bleeding until the scar has healed (by forming a scab). Aside from this, there are no prohibitions from making these offerings

for any person at any time. When prayers are offered to the humble best of a person's ability with the intent of bringing peace to all beings in the world, the effects are always good.

It is our duty as spiritual seekers to understand the purpose of the ancient rituals given by the Sages and to perform them to the best of our ability. Through time the outer rituals and traditions have changed even as they vary from region to region. When a spiritual practice, is no longer having the desired effects for the people, changes in the outer practice can be very useful in order to attain the desired results. When people had lost connection to the Vedic rituals, the rituals were no longer achieving the desired results. Consequently, the Sages wrote the Puranas and Agamas giving different practice for worship accessible to people of the that time. These recommendations are made in the spirit of the Vedic tradition for modern people to help keep the souls of their ancestors moving steadily toward the next birth and to help free the family from ancestral karmas. If for example a family tries to prevent a woman from making these offerings, this is on account of the family karma which binds the family. In this case, it may be better for a person not to upset the traditions of the family, but to make simpler offerings instead. The point of the offerings is to bring families closer by lifting family karmas, not to create tension or conflict between living family members. When family tradition strictly prohibits tarpanam for some reason, we recommend that a person recite the Maha Mrityunjaya Mantra (or any permissible mantra or shloka for Lord Shiva or Yama) offering plain water to the Lord and praying that the Lord bless the ancestors. This simple practice can have just as much benefits when practiced with shraddha (faith). But for any practice to be effective, it must be done with attention, devotion, and consistency.

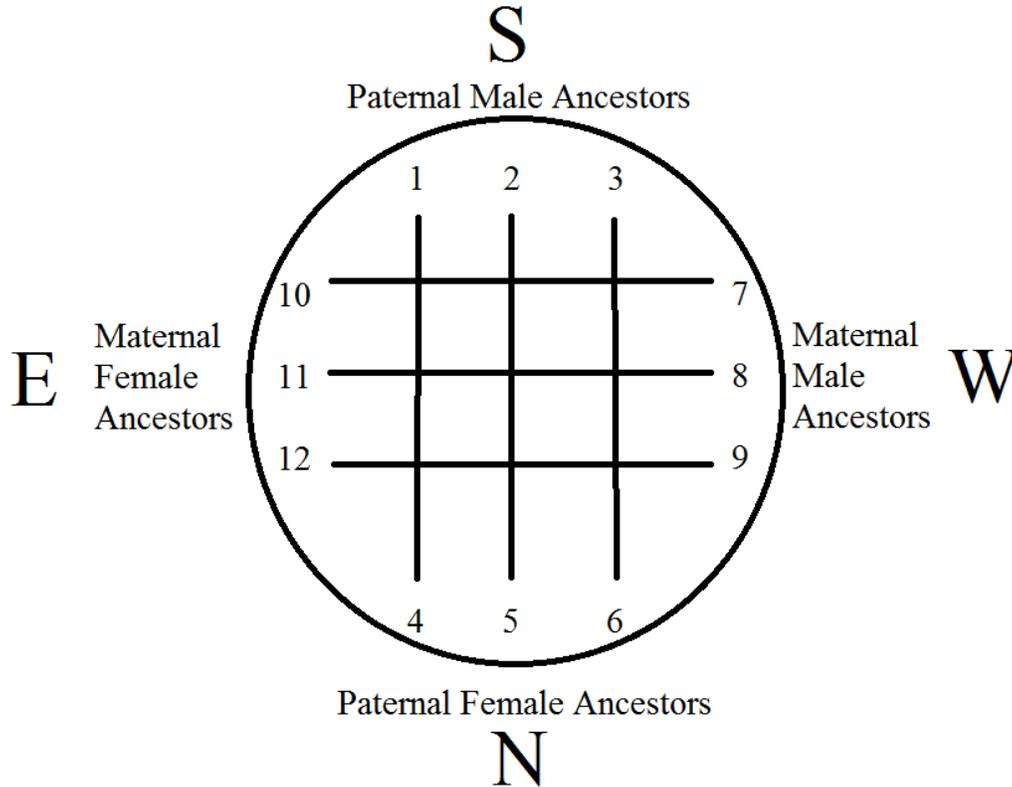
For the ritual, you need:

- 1) A pancha patra / udharani (cup and spoon) or one kalasha (water pot) ideally made from brass, gold, silver, copper, bronze, or panchaloha.
- 2) A round plate with high sides for catching water ideally made from brass, gold, silver, copper, bronze, or panchaloha.
- 3) Two small bowls for one for akshatas and one for sesame seeds ideally made from brass, gold, silver, copper, bronze, or panchaloha.
- 4) Akshatas (unbroken white rice, mixed with a little turmeric powder and sesame oil to make the rice yellow).
- 5) Til (sesame) seeds. If you are male you should use the black sesame seeds, if you are female you should use the unroasted white seeds.
- 6) 6 Kurchas (bundles) of Darbha grass (*Imperata cylindrica*) made by tying 6 individual blades of grass together (see diagram for how to lay the kurchas onto the plate). Darbha grass is ideal for use in rituals because it absorbs negative energies while conducting and amplifying positive energies, but it can be difficult to locate in the West. If darbha grass is not available, hay or other types of long straight grass may be substituted. Be careful handling hay and grasses because some people who are allergic may be sensitive. If no such grass is available, use at least one piece of any grass available.

- 7) One Pavitram (ring) made by tying two three blades of darbha grass. If this is not available, then a ring may be made from other grasses, or a silver or gold ring or any ring available may be used.

Pitri Tarpanam Diagram

Three Vertical and three horizontal lines are made with darbha grass on a plate. Offerings of water and sesame are made from the right hand in the sequence indicated bellow.



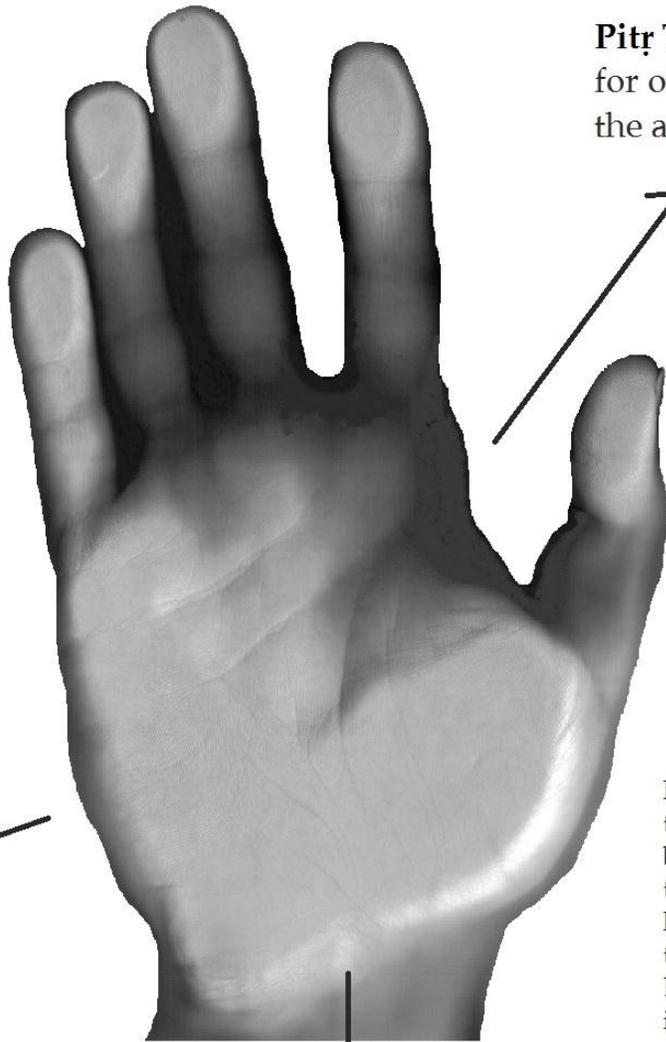
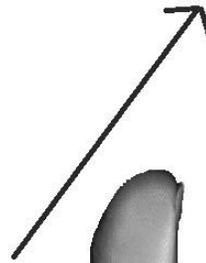
For Tarpanam offerings to the Gods, Sages, and Ancestors are poured from different points of the hand. When tarpanam is offered for the ancestors, offerings are made by placing a small pinch of sesame seeds in the right hand and then placing a little water in the palm and pouring it through the space between the base of the thumb and index finger (see diagram bellow). For making these offerings the Darbha Pavitram should be worn on the ring finger of the right hand. For men who wear the sacred thread (yajnopavitam), the thread should be worn opposite its normal position on the right shoulder (hanging to just above the left hip). Before the ritual the position of the sacred thread is changed and then achamanam (sipping water for purification) is performed. After the ceremony is complete, the sacred thread is returned to its normal position over the left shoulder and achamanam is repeated. If you have not been initiated wear the sacred thread simply skip these steps.

Tarpaṇam Hand Positions

Deva Tīrtham
for offerings to the Gods



Pitr̥ Tīrtham
for offerings to
the ancestors



ṛiṣhi Tīrtham
for offerings
to the Sages



Brahma Tīrtham
for offerings taken internally



Note: For tarpaṇam the four fingers should be kept together though the thumb may be kept slightly apart. When taking water from the Brahma Tīrtham it is customary to keep the index finger curled inward toward the palm.

॥ लघु पितृ तर्पण विधिम् ॥

॥ laghu pitṛ tarpaṇa vidhim ॥
Short procedure for offerings to the ancestors.

॥ गुरु प्रार्थना गणपति प्रार्थनाम् च ॥

॥ guru prārthanā gaṇapati prārthanām ca ॥ (Prayer to Guru and Lord Ganesha)

॥ ॐ ॐ ॐ ॥

॥ om om om ॥

गुरुर्-ब्रह्मा गुरुर्-विष्णु गुरुः देवो महेश्वरः ।

गुरुर्-सक्शात् पराब्रह्म तस्मै श्री गुरवे नमः ॥

शुक्लाम्-बरधरं विष्णुं शशि-वर्णं चतुर्भुजम् ।

प्रसन्न-नवदनं ध्यायेत् सर्वविघ्नो-पशान्तये ॥

gurur-brahmā gurur-viṣṇu guruḥ devo maheśvaraḥ ।
gurur-sakśāt parābrahma tasmai śrī gurave namaḥ । ।
śuklām-baradharam viṣṇum śaśi-varṇam caturbhujam ।
prasan-navadanam dhyāyet sarvavighno-paśāntaye । ।

॥ आचमनम् ॥

॥ ācamanam ॥ (sipping water for purification)

If you wear the sacred thread, change it to hang from the right shoulder. Then swallow water from the base of the right palm after each mantra for purification

ॐ ब्रह्मणे स्वाहा

ॐ विष्णवे स्वाहा

ॐ रुद्राय स्वाहा

om brahmaṇe svāhā[॥]
om viṣṇave svāhā[॥]
om rudrāya svāhā[॥]

॥ प्राणायामः ॥

॥ prāṇāyāmaḥ ॥ (Breathing exercise for purifying the subtle channels)

प्राणानायम्य । *Hold Namaskaara Mudra*

prāṇānāyāmya । *Hold Namaskaara mudra*

While reciting the mantra silently, breath in through left nostril:

ॐ भूः। ॐ भुवः। ॐ सुवः। ॐ महः। ॐ जनः। ॐ तपः। ॐ सत्यं।

om bhūḥ | om bhuvaḥ | om suvaḥ | om mahāḥ | om janaḥ | om tapaḥ | om satyaṁ |
retain breath:

ॐ तत् सवितुर् वरेण्यं भर्गो देवस्य धीमहि।

धीयो योनः प्रचोदयात् ॥

om tat savitur vareṇyaṁ bhargó devasyā dhīmahī |
dhīyo yonaḥ pracodayāt | |
breath out through right nostril:

ॐ आपो ज्योति-रसोमृतं ब्रह्मा भूर्भुवः सुवर ॐ ॥

om āpo jyoti-rasomṛtaṁ brahmā bhūrbhuvaḥ suvar om | |
Repeat the process starting with the right nostril and ending with the left.

॥ संकल्पः ॥

| | saṅkalpaḥ | | (Statement of intent to preform the pitri tarpanam.)

Hold one pinch of rice akshatas in the right palm and cover the hand palm with the left while chanting the mantra and then pour the akshatas into the plate with the word "karishye".

ॐ तत् सत् ॐ ॥

अद्य शुभ तिथौ। वसु-रुद्रादित्य स्वरूपाणां अस्मत् माता-पितृणां उभय-वंस पितृणां अक्षय तृप्त्यर्थं। यथा शक्ति। पितृ तर्पणं करिष्ये।

om tat sat om | |

adya śubha tithau | vasu-rudrāditya svarūpāṇāṁ asmat mātā-pitrṇāṁ ubhaya-vaṁsa
pitṛṇāṁ akṣaya trptyartham | yathā śakti | pitṛ tarpaṇam kariṣye |
sprinkle water over your head for purification

अप उपस्-प्रश्य ॥

apa upas-prśya | |

॥ दिव्य पितृतर्पणम् ॥

| | divya pitṛtarpaṇam | | (Offering to various Devas who guide deceased souls in the inner realms)

Hold water in the right palm and offer through the point between the thumb and index finger.

ॐ अग्निं स्वधा नमस्तर्पयामि।

ॐ सोमं स्वधा नमस्तर्पयामि।

ॐ यमं स्वधा नमस्तर्पयामि।

ॐ अर्यमन् स्वधा नमस्तर्पयामि।

ॐ चित्रगुप्तं स्वधा नमस्तर्पयामि।

om agnīm svadhā namastarpayāmi |
om somaṁ svadhā namastarpayāmi |
om yaṁam svadhā namastarpayāmi |
om ayaṁam svadhā namastarpayāmi |
om citraguṣṭaṁ svadhā namastarpayāmi |

॥ आवाहनम् ॥

|| āvāhanam || (Invocation of the Ancestors)

Hold a pinch of rice akshatas in the right hand and release over the kurchas with the mantra "avahayami sthapayami" to invoke the ancestors to be present in the kurchas to receive the tarpanam offerings.

ॐ माता-पितृभ्यां नमः।

अस्मिन् कूर्चे। मम वर्गद्वय पितृन् आवाहयामि स्थापयामि ॥

om mātā-pitṛbhyāṁ namaḥ |
asmin kūrcē | mama vargadvaya pitṛn āvāhayāmi sthāpayāmi ||

॥ आसनम् ॥

|| āsanam || (Offering a seat)

Hold a pinch of rice akshatas in the right hand and meditate that you are offerings the ancestors a seat. Release the akshatas over the kurchas with the mantra "samarpayami"

ॐ माता-पितृभ्यां नमः।

वर्गद्वय पितृन् आसनं समर्पयामि।

इदं तिलोदक सकला-राधनैः स्वर्चितं ॥

om mātā-pitṛbhyāṁ namaḥ |
vargadvaya pitṛn āsanaṁ samarpayāmi |
idaṁ tilodaka sakalā-rādhanaīḥ svarcītaṁ ||

॥ पितृ तर्पणम् ॥

|| pitṛ tarpaṇam || (Water oblations for the ancestors)

For each ancestor indicated take one pinch of sesame in the right palm and then pour a spoon of water, and then offer the water and whatever seeds go with it through the space between the thumb and index finger. For each ancestor this is done three times with the mantra "namastarpayami."

1) Father:

ॐ मम सर्वं जन्मेषु पितृं स्वधा नमस्तर्पयामि। स्वधा नमस्तर्पयामि। स्वधा नमस्तर्पयामि ॥

om mama sarvā janmeṣu pitṛm svadhā namas-tārpayāmi | svadhā namas-tārpayāmi
| svadhā namas-tārpayāmi | |

2) Paternal Grandfather

ॐ मम सर्वं जन्मेषु पिता-महं स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu pitā-maham svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | | (Paternal Grandfather)

3) Father's Father's Father

ॐ मम सर्वं जन्मेषु प्रपिता-महं स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu prapitā-maham svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | |

4) Paternal Grandmother

ॐ मम सर्वं जन्मेषु पिता-महीः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu pitā-mahīḥ svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | |

5) Father's Father's Mother

ॐ मम सर्वं जन्मेषु प्रपिता-महीः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu prapitā-mahīḥ svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | |

6) Father's Mother's Mother

ॐ मम सर्वं जन्मेषु प्रमाता-महीः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu pramātā-mahīḥ svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | |

7) Maternal Grandfather

ॐ मम सर्वं जन्मेषु माता-महं स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarvā janmeṣu mātā-maham svadhā namas-tārpayāmi | svadhā namas-
tārpayāmi | svadhā namas-tārpayāmi | |

8) Mother's Father's Father

ॐ मम सर्वं जन्मेषु मातुः पिता-महं स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि॥

om mama sarva janmeṣu mātuḥ pitā-mahaṁ svadhā namas-tarpayāmi | svadhā
namas-tarpayāmi | svadhā namas-tarpayāmi | |

9) Mother's Mother's Father

ॐ मम सर्वं जन्मेषु मातुः माता-महं स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि ॥
om mama sarva janmeṣu mātuḥ mātā-mahaṁ svadhā namas-tarpayāmi | svadhā
namas-tarpayāmi | svadhā namas-tarpayāmi | |

10) Mother

ॐ मम सर्वं जन्मेषु मातुः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि ॥
om mama sarva janmeṣu mātr̥ḥ svadhā namas-tarpayāmi | svadhā namas-tarpayāmi
| svadhā namas-tarpayāmi | |

11) Grandmother

ॐ मम सर्वं जन्मेषु माता-महिः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि ॥
om mama sarva janmeṣu mātā-mahiḥ svadhā namas-tarpayāmi | svadhā namas-
tarpayāmi | svadhā namas-tarpayāmi | |

12) Mother's Mother's Mother

ॐ मम सर्वं जन्मेषु मातुः माता-महीः स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि। स्वधा नमस्-तर्पयामि ॥
om mama sarva janmeṣu mātuḥ mātā-mahīḥ svadhā namas-tarpayāmi | svadhā
namas-tarpayāmi | svadhā namas-tarpayāmi | |

Then this offering is made with sesame and water in the same way three times for all other
ancestors both known and unknown.

ॐ ज्ञाता-ज्ञात पितुं स्वधा नमस्-तर्पयामि।

ॐ ज्ञाता-ज्ञात पितुं स्वधा नमस्-तर्पयामि।

ॐ ज्ञाता-ज्ञात पितुं स्वधा नमस्-तर्पयामि।

om jñātā-jñāta pitṛṁ svadhā namas-tarpayāmi |
om jñātā-jñāta pitṛṁ svadhā namas-tarpayāmi |
om jñātā-jñāta pitṛṁ svadhā namas-tarpayāmi |

॥ प्रार्थनाम् ॥

| | prārthanām | | (Prayer)

*Pour water continuously from the hands with the mantra, rinsing the remaining sesame seeds
from the hands with this prayer for the upliftment of the souls of the ancestors.*

यमाय धर्म-राजाय मृत्यवे चान्तकाय च।
 वैवस्वताय कालाय सर्व-भूत-क्षयाय च॥
 नारायण सुर-श्रेष्ठ लक्ष्मि-कण्ठ जनार्दन।
 अनेन तर्पेन नाथ प्रेत मोक्ष प्रदो भव॥
 नरकेषु समस्तेषु यातनासु च ये स्थिताः।
 तेषां आप्याय-नायैत-दीयते सलिलं मया॥
 येऽबान्धवा बान्धवाश्च येऽन्य-जन्मनि बान्धवाः।
 ते तृप्ति-मखिला यान्तु यश्चास्मत्तोऽभिवाञ्छति॥
 अतीत-कुलकोटीनां सप्तद्वीप-निवासिनां।
 आब्रह्म-भुवना-ल्लोका-दिदमस्तु तिलोदकम्॥
 yamāya dharma-rājāya mṛtyave cāntakāya ca |
 vaivasvatāya kālāya sarva-bhūta-kṣayāya ca | |
 nārāyaṇa sura-śreṣṭha lakṣmi-kaṇṭha janārdana |
 anena tarpena nātha preta mokṣa prado bhava | |
 narakeṣu samasteṣu yātanāsu ca ye sthitāḥ |
 teṣāṃ āpyāya-nāyaita-dīyate salilam mayā | |
 ye'bāndhavā bāndhavāśca ye'nya-janmani bāndhavāḥ |
 te tṛpti-makhilā yāntu yaścāsmatto'bhivāñchati | |
 atita-kulakoṭinām saptadvīpa-nivāsinām |
 ābrahma-bhuvanā-llokā-didamastu tilodakam | |

Then hold namaskaara mudram and say this prayer from the Taittiriya Upanishat:

मातृ॑देवो॒ भव। पितृ॑देवो॒ भव। आचार्य॑-देवो॒ भव। अतिथि॑-देवो॒ भव।
 mātṛdevo bhava | pitṛdevo bhava | ācārya-devo bhava | atithi-devo bhava |

॥ वि॒र्स॒र्जन॑म्॥

| | vīrsarjanam | | (Valediction)

ॐ मा॒ता-पि॒तृभ्यां॑ नमः॒ ।

अस्मात् कूर्चात्। वर्ग-द्वय पितृन् यथास्थानं। प्रतिष्ठापयामि॥

om mātā-pitṛbhyāṃ namaḥ |
 asmāt kūrcāt | varga-dvaya pitṛn yathāsthānaṃ | pratiṣṭāpayāmi | |

॥ समर्पणम् ॥

|| samarpaṇam || (Dedication)

Hold namaskaara mudraam

अनेन पितृ तर्पणाख्येन कर्मना भगवान् महेश्वरः प्रीयतां। ॐ लोकाः समस्ताः सुखिणो बह्वन्तु। सर्वजनाः सुखिणो भवन्तु।

ॐ शान्तिं शान्तिं शान्तिः। तत् सत्। श्री शिवार्पणमस्तु।

anena pitṛ tarpaṇākhyena karmanā bhagavān maheśvaraḥ prīyatām | om lokāḥ
samastāḥ sukhiṇo bahvantu | sarvejanāḥ sukhiṇo bhavantu | om śānti śśānti śśāntiḥ |
tat sat | śrī śivārpanamastu |

॥ आचमनम् ॥

|| ācamanam || (sipping water for purification)

If you wear the sacred thread, change it back to its normal position over the left shoulder. Then swallow water from the base of the right palm after each mantra for purification

ॐ ब्रह्मणे स्वाहा

ॐ विष्णवे स्वाहा

ॐ रुद्राय स्वाहा

om brahmaṇe svāhā

om viṣṇave svāhā

om rudrāya svāhā