

Peace to the spiritual world

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Dedicated to the spirit of Dr. Bharat Kaku Morarji Pattni

“It moves in karma and it moves not in atman. It is farthest yet it is nearest. It is within all beings and it is without all this matter the mahamaya. The Spirit of life verily is the soul divine, the divine spiritual embodiment of the essence of the whole of many wholes and infilling infinitely, pervades in the innermost soul of all divinely yet it is without the essence of the whole of the many whole existence. God is universal.”

“Gate Gate paragate, parasamgate Bodhee Svaha”

Vedic Sanatana Dharma commemorates the glory Dharma [righteousness truthfulness, illumination, light, and delight] in all three worlds namely the celestial, the spiritual and the terrestrial worlds alike. Bhadrapad is a month whence we remember our beloved ones who transmigrated into the world of spirits. These include, our ancestors, parents, sons, daughters, brothers and sisters and in the main our beloved ones.

In the Vedas God is regarded as a dual function namely the father and the mother. Father is one who conceives a child, saves a child's life despite giving up one's own life, and father maintain his child despite all this, that and the other. Father is Shiva for Shiva is NOT the angry, darkened, fiery destroyer but the dissolver of form and transforms matter of decay into death and a re-birth of new form. Only 'Nirriti' - the cosmic dissolver; has the right to bring and end to the decaying matter. 'Yamma' is the God of Death and everyone spirit of life that ends its journey on the earthen clay in physical death travels through darkness until Yamma agrees to release one from the sins. Mother is the 'Atman' [the divine soul], the Guru, the wife of a Brahman; the King's wife, the Cow, the nurse, and the Mother Earth. These seven mothers are all together divine mothers. The Vedic God is Mother and Father, Shiva and Shakti. The consequence of Divine God and Divine Goddess [womb], one transmutes karma and journeys across the planes of karmic world known as the human world. Here in the human world, we die.

We leave behind our memories, our fragrances, our spoken words, our images. After humans die, they return to the spirit world if YamaRaj the God of Death forgives and pardons all the dreadful sins committed in ones collective life as human.

Here on the human earth, we offer many rites, rituals, and ceremonies like the worshiping of the Narmada Lingham on the banks of Narmada River, worshiping of the Sun God on the Ganges, and worshiping Shiva for forty days; recital of Puranas like Ramayan, Shreemad Bhagavad Gita, Garuda Purana; etc. Each anniversary demands different progressive rites and rituals.

Shradh is a ritualistic custom unique to the Hindu religion. The Hindu scriptures which include the Vedas and the Puranas like the Agni puran, Garud puran, Vayu puran etc. explain the significance of “shraadh”, for whom it should be performed, who performs it, when and how it should be done. Funeral rites and Shraddh must be distinguished from each other. Funeral rites (antyeshti) are amangal (inauspicious) while Shraddh are mangal (auspicious). To perform “shraadh” therefore, one is unleashing the loop of “kaal-sarpa yog” the bondage of karmic kaal [time] and sufferings and sorrows here on the human earth. Many great souls have died of tragic death, due to kaal-sarpa yog affiliation with the imbalance on the ancestry – or kull-mull the roots of the ancestry. Many wrongful actions ‘vikarma’ by humankind are believed to cause severe disturbances to the spiritual world. These are regarded as going against the norm and the laws of nature, defying the Vedas, antagonising the Brahmins, going against Holy priests, and going against the righteousness of preserving the values of spiritualism in the clan, within the family, in the society and within the human spirit of life. Amongst them, some key critical ones are:

- marriages between first cousins
- changing one’s religion
- stealing and cheating, taking wrongfully what does not belong to one
- speaking untruthfulness
- violence and abuse of any kind, including demeaning another
- absconding the rites and ritual of shraadh

Collective disturbances and un-restfulness in the spiritual world causes resultant consequential restlessness and destruction in the family and family tree. Absence of peace and wellbeing are symptoms of such families and persons. There is no one particular person responsible for collective sorrow or collective grief or collective family destruction or collective family suffering in health and adversities. When adversities greet us, we must reflect and question; and retrospectively remedy our collective human karma.

Not remedying imbalances and disturbances and wrongfulness and many ailments that we suffer against one another will only result into more chaos, greater depletion of the family values and gradual dispersion of the branches and the bark of the family tree.

Just as the tree whose roots are diseased, the bark, the branches, the leaves, and the fruits will gradually begin to show decay at a much faster pace.

Often we forget to nurture the spiritual world because; either we are taught to live for our own good, our own kind, and ourselves or often we get engrossed with our own lives entrapped in the lure of pleasure, nice things, and glamour. When we fall prey to sorrow, we realise our impermanence here on the human earth, we become afraid of death, we become emotionally tormented and spiritually un-peaceful. Worries and fear eats us to the point of losing health and wellbeing. Our health suffers from our phobia, anger, depression, aggression, and violent outbursts. We realise that nothing brings us happiness anymore, nothing!

In most religions, there is some sacrificial memorial for the ancestors whereby offerings are made in food, prayers, and cloths and donations are offered to the poor people during either the holy fasting month or otherwise. Any such holy fasting either in the essence of penance or sacrifice is a gesture of reflection upon one's karma and one's life here on human life. Such times are very spiritual, very divine, very holy and recitals of holy scriptures, holy mantras, holy thinking, holy divine cleansing, repentance, and charity are undertaken to grand peace to the spiritual world. When we grant peace to the spiritual world, we free ourselves from the burdens of obligatory duties and dues towards the spiritual world. When one becomes helpless or hopeless, one must immediately question why one has reached such a situation in life. One's karma is superior to one's fate and one's astrological maps.

Our purpose in human life is to become humane and to realise our human spirit of life. Humanity is our religion and humanity is our obligation. Our life proliferations and fruits are divided into five portions. One portion belongs to the self-development of our own self; second portion belongs to our family, third part belongs to the welfare of the society and humanity, fourth portion belongs to the spirit world, and the fifth part belongs to the celestial world. These five portions make up our wealth. If we do not give one fifth of our income towards the good causes and good karma and good humanity, we are selfish, greedy, conceited, and inhumane even. Therefore, fifth of our portion belongs to the spirit world and our food that we eat, belongs one fifth to the birds the smaller animals and the crows.

We often forget to take out portion of our daily food and feed the smaller species and we often do not believe in such mambo jambo stuff. The configuration of law of karma is greatly divine. In this divinity, one is interdependent upon another in survival and every one of us has a human right to live happily, healthy and peacefully. However, when we breach the laws of nature and become antagonistic towards our dharma, we loose the little that we have and become prey to sorrow and adversities, diseases and crises, adversities and misfortunes. Only our Dharma and our satt-karma keeps us, nourishes us and maintains us. Just as a father maintains a child, sustains a child, our lifeguard keeps a watch over us somehow mystically, unknown yet we feel the boon of good blessings showered upon us by the goodness of celestial. The karmic law of what goes around comes around is divinely true. However, when we feed the birds and animals and fishes, we get blessed by the spiritual world. When we give food to the poor in the name of our ancestors, we get their blessings. When we pray for them, we beget their blessings. Such blessings are divinely benign. We must light a candle of peace offering in the southern corner of our house and offer flowers to the world of spirits on regular basis, thereby diffusing our unknown wrongs with the spirit world and making peace. We must constantly and consistently chant and recite the peace mantras. When we give 'good'; good comes back to us. When we refuse abusive bully and overcome fear, we have respected our integrity of our soul divine and onwards we march amidst the struggles of life. Near death, we become fearless of mortal death as we prepare for our departure.

When a person dies, his or her gross body (sthula sharira) is burnt or cremated. This being in fact the 'Antya ishti' (antyeshti) the last sacrifice offered in fire, but the soul cannot quit the gross body without a vehicle of some kind. This vehicle is the Linga-sharira or subtle body, sometimes described as angushtha-matra (of the size of a thumb), invested in which the deceased person remains hovering near the burning ground or crematorium. He or she is then in the condition of a simple individual soul invested with a subtle body, and is called a PRETA, i.e. a departed spirit or ghost.

Thus, an embodied soul (jiva) who has departed from the physical body at death is called a 'Pretatma'. He or she has no real body capable of enjoying or suffering anything, and is consequently in a restless, uncomfortable plight. Moreover, while in this condition he or she is held to be an impure being and all the relations who participate in his or her funeral rites are held to be impure until the first Shraddh is performed. Shraddh or Shradh offered during Pitru Paksha in the month of Ashwin (September – October) is of great importance

Furthermore, if a person dies away from kindred (relations), who alone can perform the funeral ceremonies, and who are perhaps unaware of his or her death and unable therefore to perform them, he or she becomes a 'pishach', a foul wandering ghost, disposed to take revenge for its misery upon all living creatures by a variety of malignant acts.

The objective then of the antyeshthi or funeral rites, which are carried out for twelve days after death, is not only to soothe or give shanti (peace) by libations of consecrated water to the troubled spirit, but to furnish the preta with an intermediate body, between the 'linga' or subtle and the 'sthula' or gross body- with a body. That is to say, a subtle body or subtle spirit which is capable of enjoying or suffering, and which is composed of gross particles, though not of the same kind as the earthly gross body. In this manner only can the Pretatma obtain gati or progress onwards.

Shraadh is performed every year on the anniversary of the death of the person as per the Hindu Calendar (Panchang). Mahalaya shradh is performed during a fortnight called as the "Pitru paksha" in the month of Bhadrapad-Ashwin of the Hindu Vikram samvat. This year this period falls between 27th September 2007, Thursday, Bhadarva Vad Ekam and 10th October 2007, Bhadarva Vad Amas / Amavasya. 'Shradh' can also be performed on every New Moon night or "Amavasya". 'Shradh' is practiced one year after the death of the person in remembrance. This can either be an annual event or a large one-off event. This is the Hindu practice of giving food to the poor in memory of the deceased. A priest will say prayers for the deceased and during this time, usually lasting one month, the family will not buy any new clothes or attend any parties. Sons are responsible for carrying out Shradh.

Shraddh comprises sacrificial ceremonies and rituals performed for the departed souls of dead ancestors. It is believed; that the souls will attain peace by the Shraddh rituals performed during the fortnight. In 2007, Pitru Paksha Shraddh begins on September 27 and ends on October 11. This ritual is also referred as the Mahalaya Shraadh. According to Hindu mythology, the Shraddh performed on Ashwin Pitru Paksha reaches the ancestors immediately and their souls will rest in peace. Hindu Puranas are full of details about Shraddh, especially Agni Purana, Garuda Purana and Matsya Purana. It is Yama, the god of death in Hindu mythology, who explained the importance of Shraddh performed on Pitru Paksha. According to Matsya Pura, Agni, Vasus, and Rudras act as intermediaries during Pitru Paksha Shraddh and take the rituals and food offered to ancestors. The ancestors bless those performing the ritual. In some places, the last day of the Shraddh is of great importance. The ritual is usually conducted near temples or on riverbanks.

The Shraddh or rituals performed during this period benefit all the dead ancestors and spirit world. It is believed by Hindus that all the sinful acts committed by the dead will be cleansed by the shradh. Those departed souls who do not receive Shraddh are said to wander aimlessly on Earth or darkened tunnels of ghostly planes.

“Pitru Paksha Shraddh” may also be offered to deceased ancestors whose death dates have been forgotten; to relatives who had no children and who met with violent death like accidents or murder; those people who failed to perform the annual shraadh (performed on the death date) also offer Shraddh during Pitru Paksha. The customs and rituals performed during Pitru Paksha Shraddh vary regionally. Some people fast on the day. Some people observe specific customs like abstaining from non-vegetarian food during the fortnight and some do not cut their hair or shave. The rituals are usually performed under the guidance of a learned person ‘Vedic Shastri’ or a priest or a Vedic Scholar. However, in the modern day and age, obtaining a pundit is a difficult task. Hence, for the benefit of the reader, the author has given guidelines of prayers and rituals that may be offered as oblation to the world of spirit.

Upanishad says - "Matru Devo Bhava; Pitru Devo Bhava; Acharya Devo Bhava; Athithi Devo Bhava”;

Pitru is the main point of any horoscope. If there is Pitru-dosha in one’s horoscope, because of which family does not grow or has to face problems constantly, one has to perform Narayan Bali pooja on the bank of Narmada River at Chanod tirtha situated near Dabhoi in the Baroda district in Gujarat. This Kshetra is very famous for other Pitru tarpan pooja and dedication to ancestors and forefathers. Learned and well-educated Brahmins are providing all types of facilities and amenities to the pilgrims that are coming here from all over India. In Hindu religion and Vedas, Narayan bali [specific ritual for kali and maha kaal], tripindi puja [specific puja for dead], maha-mrutyunjaya anushtan [specific ceremonial rites for Mahadeva Shiva], Nava-Durga Parva sapta-shatti [Durga surrender]; and an auspicious rashi-nakshattara-kundali shantih puja; all together are inter-related, interconnected and co-related in replenishing the pitru-dosha [imbalance in the karmic life of one’s birth chart. If there is Kalsarpa Yog in the Horoscope, one has to perform Nagdosh nivaran pooja to keep away from the malefic effect of Rahu. This Nagdosh pooja is usually performed on Wednesdays and not on Mondays on the bank of river Narmada again. To avoid malefic effects of various planets, and to obtain protection as well grace of deities of planet various types of pooja are being performed for different planets. It is to be diagnosed from the horoscope itself that for which planet pooja and rituals should be performed.

Shradh is performed after one year following the death of a family member. There are 16 days of Shradh, and whatever Tithi (specific date according to the Hindu calendar) the family member passed away on, is the same tithi that the shradh is carried out on, during the specific days of shradh. But there are some exceptions, if a wife passes away before her husband, then regardless of the tithi, her shradh will always be carried out on Nom (ninth day – tithi). Men, even if they pass away before their wives always have their shradh's according to tithi's. There are also special tithi days on which to do shradh for deaths of very young children, and death by suicide or accidents. The last day of Shradh is known as Sarva Pitru Shradh and this is done for our ancestors. This is the most important day of all shradh days.

On shraadh, a small pooja is carried out and a meal is made, mainly consisting of puri and dodh/pak (milk and rice). The son, or the man of the family will then offer this meal to black crows whilst saying the words 'Khag Vaas' three times. This is symbolic to offering food to our ancestors. For the sixteen days of the shraadh, traditionally, prayers, food and sesame seed oil wick deepam candle is offered to the pitrus and evening recital of bhajans and hanuman chalisa and Rama-Raksha stotra are recited for the peace and well-being of the family. Family and close family friends gather together to eat a get together meal.

People often ask me what to do during the shraadh ceremonies, rites, and rituals so that the family will become peaceful. Many of the counselling clients who come through weeping with tears and difficulties in life often feel burdened about "pitru-dosha"; "kaal-sarpa yoga"; malefic dosha attributable to the pitru-kripa [grace of the spiritual world]. Often the humblest of folks suffer adversities and difficulties in life and when diagnosed by astrologers are frightened with highly technical and complex pujas and rituals and rites often resulting into Brahmins or Priests benefiting or pocketing the "dakshina" for long, lengthy, complex and complicated pujas and hommam, some of which are also linked to hefty charity and hefty guilt trips. It is rather disturbing and rather alarming to learn that such agony prevails only in Hindu Sanatana Vedic religion and no other religion. "Pitru-Dosha" or any malefic dosha [imbalance or wrong or shortfall] in birth charts should not be viewed purely from the rashi chart only. The 'Navv-amsha' chart has to be examined in conjunction with the rashi chart to arrive at a more suitable diagnosis. Astrologers who practice astrology to make money without remedying the problem and instead identifying greater problems and more worries only make themselves answerable to the karmic law and it is only brutally truthful to say that such commercial astrologers only render complex analysis and complicated diagnosis without any remedial solutions!

From experience: Regular offering of flowers in particular roses and lighting of the candle in rose water in the southern western corner brings peace and creates a bridge of harmony between the spirit world and our own world. We must not limit ourselves only to shraadh. Every dawn should be regarded as an opportunity for self-development, self-illumination and spiritual growth, sadhana and spiritual practice. Whereas, dusk is a moment to pray for the world of spirit, lighting a candle to the nightingale is a very auspiciously sacred ritual. Offering of peace prayer is benign rite.

In a household, recital of Gita every morning and evening is a positive sign of peace and harmony, generating spiritual well-being that brings health, wealth, and happiness. Recital of Gayatri mantra and Mahamrutyunjaya mantra at least 11 times daily together every morning and every evening removes negativities and doubts. Lighting deepam made out of sesame seed oil wick for the “pitrus” by the kitchen sink placed in a container of rose water offers peace to the world of spirit. Offering water – milk and water to shiva lingham everyday is another form of offerings to the world of spirit releasing one from the karmic bondages of “pitru-dosha”.

Pitru-dosha can imply “pitru-shrapp” [as cursed by our father]. True, that a son or daughter can never curse his or her father for abuse, torment, or wrongfulness according to all religions but a father can curse his son. This is something that has given rise to controversy in the minds of many. One arguably pleaded to me: “How can one who has been a victim of abuse and misfortunes be held responsible for causing wrong to the world of spirit?” Karma is not just karma related to one lifetime. Karma is cumulative collective karma. Collectively, one may therefore be a father son in this life but from a karmic collective life sense, the father and son may not be spiritually related as father and son at all. Therefore, just as in Gita Krishna is suggesting to Arjuna that the relations and families confronted in the Kurukshetra [battlefield of life] are his foes from previous life time and thence, Arjuna realises that KARMA implies putting DHARMA first and if for righteousness and justice and maintenance of truth one slays one’s own families, then one is considered to be a Kshatriya [or a soldier]. However, if one becomes frightened, subdued, and subserviently submissive to the prowess of might and knight, then one is considered to be a coward, selling one’s integrity and self-respect. One must not hurt another humanbeing by spoken words or karma such that one is subjected to severity of punishment from the higher order. Repentance is about reflection upon life and karma. Our karma, our self-lessness, our humanity, our compassion, our integrity, our self-respect, our own love for our self-respect and dignity, our dharma, our righteous acts of goodwill and kindness towards strangers and guests bring us wealth.

Shraadh – A commemoration for the departed souls

Shraadh ritual usually performed at the flowing river and best performed with the dusk sun albeit it may be performed at the sunrise or dawn equally.

I personally recommend the dusk for the ritual:

Take flowers, akshat, black til, jav, and coins in the palm of your right hand. With your left hand pour water on the right palm, remember the deceased in whose honour you are performing this rite and then remember all the deceased relations. After chanting, the following mantra put all the things on your palm into a bowl.

Bring to your mind all the forms of Gods and chant the mantras:

Aum Vishnavay swaha times three

Aum Brahmane swaha times three

Aum Rudraya swaha times three

Aum Sarva Devebhyo swaha times three

By the hollow made by joining of the two palms offer water to the celestial:

Aum Vishnoo_striptyatam

Aum Brahma_striptyatam

Aum Rudra_striptyatam

Aum Prajapatti_striptyatam, sarwa deva-devata striptyatam.

Aum, deva yaksha statha Naga Gandharva_apsaraso asurah kruruh sarpah suparnashcha taravo jimnhagah khagah.

Vidyadhara jaladhara stathaivakasha_gaminah nirahar_ashcha ye jivah pape dharme ratasche ye tesha_mapyayanayaitadd deeyate salilam maya

Offer water to the origin of manushya:

Aum Sanaka_shcha, Sananda_shcha, Tritiya_shcha, Sanatanah Kapila_shcha_russhchaiva borhuh pancha_shikhastatha sarve te triptimayantu maddattenambuna sada.

Again take flowers, akshat, black til and jav in your right hand. Request the rishis and sages to be present and then pour water over your right palm and put all the items in your palm into the bowl while saying the following mantra:

Bring to your mind the rishis and the sages and chant the mantras:

Vasistahaya swaha three times

Angiraya swaha three times

Bharadwajaya swaha three times

Sarva Rishibhyo swaha three times

Saptarishibhyo swaha three times

Offer water to the rishis:

Aum Marischis_triptyatam, Aum Atris_triptyatam, Aum Angiras_triptyatam, Aum Pulaha_triptyatam, Aum Pulatas_triptyatam, Aum Kratus_triptyatam, Aum Prachetas_triptyatam, Aum Vashisthas_triptyatam, Aum Bhrigus_triptyatam, Aum Naradas_triptyatam.

Aum Bhishma shantanavo birdh styavadi jitendriyah Abhiradbhi rabapnotu putra pautochitam kriyam.

Again take flowers, akshat, black til and jav in your right hand. Request the Yamaraj to be present and then pour water over your right palm and put all the items in your palm into the bowl while saying the following mantra. Bring to your mind the Court of The Yamaraj and chant the mantra:

Yamarajaya swaha ; Yamrajaya triptyatam

Chitraguptaya swaha ; Chtitraguptaya triptyatam

Dharmarajaya swaha; Dharmarajaya triptyatam

Preferably three times all three.

Again take flowers, akshat, black til and jav in your right hand. Say: Iti-deena/divasa, yog cha tithi – time, date and year etc. mama (I) pitru shraadh puja karishyasa, iti shraadh idamnam-mama niswath cha pavitra bhavana prarambha-sankalpa karashyasa mama kutumbh-pitru svargwasi ya nama– name of the departed soul, shree krishna arpanamastuteh.

Say “ this day (the year, month, paksha and date according to the Hindu Calendar e.g.Vikram samwat 2062, Ashwin maas, Krishna paksha, Ekam/Dwitiya....) I, (your name), son of (your father’s name and surname), gotra (your gotra), whose nakshattara is, do hereby undertake to perform the ritual of Shraddha for my (Father/Mother/ Grandfather/ Grandmother/ Great grandfather / mother), (Say aloud the name of the concerned person). Bring to your mind the deceased souls and forefathers and chant the mantra state each name giving water with both palms (argha) followed by ‘swadha swaha’ - triptyatam:

“Aum mata-pita swadhanamah”

“Aum Pitribhyah swadhayibhyah swadhanamah” (recently departed)

“Aum Pitamahebhayah swadhayibhyah swadhanamah” - grandparents

“Aum Prapitamahebhayah swadhayibhyah swadhanam” - great grand parents.

"Aum Akshanna pitaro meemantah pitaroti tripant pitarah shundh-dhwam, Aum Sarvah-Pitarebhyah swadhayibhyah namah"

Take in five small plates, small portions of all the food that has been made and offer one portion each to the fire (agni devata), cow, dog, creatures of the water (fish) and creatures with wings (birds- crows in particular). The person/persons whom you have invited to represent the deceased should now be asked to partake of the meal and his/their hunger should be satiated completely. Then recite the following mantra three times:

OM PITA SWARGAH, PITA DHARMAH, PITAHI PARAMAM TAPAH, PITARI PRITI -MAPANNEY, PRIYANTEY SARVA DEVTA.

Aum sarvah pittarih swadha swadha swadha, Aum shantih shantih shantih.

Tarpana should be performed facing the Southern western direction, reciting the following mantras and offering water panchamrutt and water after the words Swadhaa:

OM AGNAYE SWADHA, ANTARIKSHAYE SWADHA , VAYAVE SWADHA,
SURYAYE SWADHA, DIGBHAYE SWADHA, CHANDRAYE SWADHA, NAKSHAT-
REBHAYE SWADHA, VARUNAYE SWADHA, NABHIAYE SWADHA, VAACHE
SWADHA, PRANAYE SWADHA, CHAKSHUSHE SWADHA, SHROTRAYA
SWADHA, LoQMABHAYA SWADHA,
TWACHE SWADHA, LOHITAYE SWADHA, MEDHEBHYO SWADHA,
MAMSEBHAYA SWADHA, ASTHIBAYA SWADHA, MAJJABHAYA SWADHA,
RETESHA SWADHA, PAYAVE SWADHA, TAPASE SWADHA, DHARMAYE
SWADHA, PRAYA CHITTAI SWADHA, BHESHAJAYE SWADHA ,
YAMAYE SWADHA, MRITYAVE SWADHA, BRAHMANE SWADHA, SARVEVAI
PURNAJNAM SWADHA

(Yajur Veda Ch:39 V .10-13)

Aum Abrahma Bhuvanalloka devarshi pitri manabah triptyantu pitarah sarvay matrih mata_mahadayah ateetakula_kotinam sapta-dwipanivasinam maya dattena toyena triptyantu bhubana_trayam. Aum shree Ram sharannam mama. Aum Abrahma Stambha paryantam jagat triptyatu. Aum shree krishna sharannam mama.

Muktee-shanti-sarvah pitarih mama dehii. Aum Pita swargah – pita dharmah – pitahi paramam tapah pitari pritiimapanney priyantey sarva debatah.

Aum yaam medham devganah pitarasche upasate, taya mamadya medhayagne medhavinam kuru. Aum shantih shantih shantih. Aum pitaribhyah sadhayibhyah swadha namah; Pita-mahebhyah swadha namah--- Prapitamahebhyah swadhayibhyah namah. "Aum Akshanna pitaro meemdantah pitaroti tripant pitarah shundh-dhwam, Aum Sarvah-Pitarebhyah swadhayibhyah namah.

Aum sarvah pitarih shantih shantih shantih.

Aum sarve pitaribhyoh swadhayibhyah swadha

Aum shree krishnaye arpanaam, Aum shree Brahman arpanaam

Aum bhur bhuvah svah Aum Tat Savitur Varenyam Bhargo Devasya Dhimahi Dhiyo Yo Prachodaya. Aum Tat Sat swaha.

Aum trayambakam yajamahe sugandhim pooshteevardhanam oorvarookamiva bandhana mreetryoor moksheeya mam ritam; Aum namah shivah HARA shivayah namah aum; Aum Tat Sat. Har Har har mahadeva!

For those of who have malefic dosha of Pitru or Kaal Sarpa:

1. Recite Rama-Raksha stotra every Sundays.
2. Recite Surya shlokas and Surya namavali and Surya mantras.
3. Recite Hanuman Chalisa everyday without fail
4. Recite Maha-mrutyunjaya mantra
5. Recite The Geetaji everyday.
6. Worshipping the deity of Naagas and worshipping nava Durga.
7. Worshipping MahaDeva Shiva
8. Reciting the Vishnu-SahastraNamavali Stotra
9. Reciting the Shanti pathd mantra for spirit world.

Dosha in a birth chart implies fault and imbalance that becomes the root cause of misery and misfortunes.

Many cases of Doshas and malefic planetary configurations seen in many subjects have proven to show for example, the family life being unhappy, a childless couple, tormented paternal unhappiness, misfortunes, adversities of sudden kinds, tragedies and many more sorrowful epiphanies.

If one is doomed to have Pitru-shrapp or Pitru-Dosha as well as chandra dosha, one must wear a twelve mukhee rudraksha bead in gold beginning on the new moon day falling on Monday on the Hasta Nakshattara or Revati Nakshattara. One must recite the following mantra daily; preferably on a rudraksha beads of five mukhee 108 beads chanting at the dusk after lighting a deepam of sesame seed oil wick placed in rose water container and placing red roses in the southern western corner of the house:

“Aum Namoh Namah Shivah Shivayah Namah Aum”

As part of repentance, one must recite the Geeta, and one must recite the following mantra:

“Aum Namoh Bhagavattey Vasudevayah”

“Aum Shree Krishna Sharannam mama”

On Sundays: one must offer water from the conch to the ancestors, offer peace shantih pathd to the world of spirits, and recite the Gayatri mantra and Maha-Mrutyunjaya mantra eleven times facing the Sun God. One must then recite the following mantras:

“Aum Aapadaamaapah HarrtaRaamm DattaRaam SarvaSampaadah lokabhiRammamm Shree Rammamm Bhouyouh Bhouyouh Namamyaham Aum Namoh Shree Ramm Ramaya Shree Raaamm Rametti Shree Raamm SiyaRaam”

“Aum sri ram ram ramtei rame rame manorame shastra naama tattulyam Ram nam varaanie”

Then recite the following hymn:

Aum Shree Ram Ram bhaj Ram Ram; bhaj Ram Ram bhaj Ram Ram-2

Written and composed by Jyotikar Pattni @ www.hanss.co.uk

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