

Shraadh: Hindu Vedic homage to departed souls

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Prelude:

A human experiences his existence in the plane of sensations. To connect one's identity with the universe in the domain of sensations, senses, and thoughts and karma becomes a necessity.

To transact in this domain without compromising spiritual evolution human ought to have a proper pattern to regulate movements. The concluding chapter of Taittiriya Upanishad attempts to derive the general parameters of a pattern that can provide the guidance for transacting in the domain of sensations.

Our human life is a composite life filled with senses, sense related pleasures and pain, sense related knowledge, and sense related vices and virtues.

The Vedic science teaches us to balance life so that maximum health and maximum longevity both are attained and enjoyed on the plane of human existence.

Life without health is a meaningless life. Ayurveda and Vedic wisdom teaches us to apportion and allocate our "nourishment" – physical wealth comprising food, clothing and domestic homely comforts in accordance to quota ordained by the higher order. Our scriptures and for that matter any holy scripture, any divine scripture speaks of giving part of our share of food to others. In charity and in giving food, in contributing and giving humane compassion, we as humankind grow in essential material value. Material value is really value related to "HEALTHY WEALTH". Healthy wealth is wealth that brings prosperity, enjoyment, and happiness. Unhealthy wealth is wealth conducive of illness, disease, epiphany, tragedies, upheavals, and misfortune calamities. When one undergoes through difficulties and suffers pain and sorrow, one must contemplate and retrospectively reflect upon the transient impermanence of all the material wealth and human life.

We own nothing albeit we claim so much ownership.

The Vedic truth of all that is wholly from the whole Brahmah belongs to Brahmah and everything animate and inanimate are particles and grains of the Brahmah. When one observes life of servitude, love and compassion, irrespective of the contribution of each person makes towards family and society, that person's life leaves an indelible mark on the lives of those who met him or her.

The family forms a sort of a cocoon from where an individual contributes his or her share to the external world.

The family also gains from it, and each member builds from the spiritual and material endowment left behind by the father, mother, brother, sister, grandfather, grandmother, uncle and aunt so as to take hold of and anchor one's life.

One should be proud of one's ancestors for one has gained from them one way or another. Amongst all the joyous and happy occasions, like festivals, marriage and engagements, one should not bring forth too much the memory of those who have left this world, for a sense of gloom may descend on the gathering.

Life must go on with a joyful note; but those who have gone, having given so much to us, must not be allowed to fade away, and should be remembered with reverence and dignity, creating an atmosphere of happy memories.

On a special day, we invite those who have departed, to be a part of the family. In their honour, a feast befitting the sanctity of their abode in the spiritual world is given/ afforded once a year. This terminology is called "Shraadh".¹

¹ Terminology of *Shraddha* [from *Hindujagrut.org*]

A. *Pitar*: When a human being dies, its subtle body gets freed from the dead body after performing the ritual of *Shraddha* and it gets position in the subtle plane meant for souls of dead persons. At that moment it assumes the designation of *Pitar*.

B. *Parvan*: After performing *Sapindikaran Shraddha* (*Shraddha* performed one day prior to one-year completion after the death of the person is called *Sapindikaran Shraddha*), the soul that has assumed the designation of *Pitar* now joins other *Pitars* and then gets further categorised as *Parvan*. Also, it gains authority so as to allow its descendants to perform *Parvan Shraddha* for it.

(Detailed information on *Pitar* and *Parvan* is under point 3 B in volume 2)

C. *Pitrutrayi* (Trio in *Pitars*): Generally son of the dead person has authority to perform *Shraddha* for the dead person. In his absence, other options are explored. The terminology of *Shraddha* has been prepared assuming the son as being the person who performs the *shraddha*. Therefore the soul of dead person for whom the *Shraddha* is being performed, is invoked as 'father' (father of the son performing *Shraddha*). One generation before, i.e. the father of dead person is referenced as '*Pitamaha*' (grandfather of the son performing *Shraddha*). The grandfather of the dead person is referred to as '*Prapitamaha*' (great grandfather of the son performing *Shraddha*). The earlier generations than these are not counted in trios of *Pitars* (*Pitrutrayi*), because it is assumed that they are liberated.

The Hindus set aside sixteen days in a year; which are known as 'Shraadh', 'Pitrapaksh' or 'Kanaagath'. Pitru Paksh Shradh, or Pitru Paksha Shraddh, is the annual rituals dedicated to dead parents, relatives and ancestors that are performed in the Krishna Paksha (dark phase) of the Ashwin month in Hindi calendar. The Mahalaya Sharadh Pitru Paksh fortnight begins with Purnima in Ashwin month. It is believed that the Shradh performed during this period is highly auspicious as it reaches the dead relatives immediately and therefore their souls rest in peace.

D. *Jivatpitruk*: When there is a male person whose father is alive, then such a person does not have authority to perform *Shraddha*. But he has right to perform *Shraddha* for his mother and grandfather (mother's father). Also, generally, he even does not have the right to perform rituals of *Narayannagbali*, *Ttripindi* etc; however if these rituals are performed with the objective of conceiving a child, then the *jivatpitruk* can do so. In order to perform '*Apasavya*', a *jivatpitruk* can only hold the thread in the thumb of the left hand and cannot hold it completely in his left hand.

E. Three ways of wearing the thread (*janve*) are *Savya*, *Apasavya* and *Nivit*: The thread should always be worn on the left shoulder. This style of wearing the thread is known as '*savya*'. When it is worn on the right shoulder it is known as '*Apasavya*'. When worn as a necklace, it is known as '*Nivit*'.

F. Offering '*kshan*': During the ritual of *shraddha*, the deity and the deceased ancestors' soul are invited by offering grass twigs (*darbha*) to them. This is called the offering '*kshan*'.

G. *Pishangi*: *Rangoli* drawn using ash and with chanting of mantras, around the meal plate arranged for the priest (*Brahmin*) is called as *pishangi*. (Offering food to priest (*Brahmin*) is considered as an important part of *Shraddha*. *Rangoli* is drawn in a clockwise direction (similar to circumambulation) around the food offering plate arranged for the deity and in the reverse direction around the plate arranged for the ancestors' soul. *Pishangi* is one of the aspects of the ritual of *shraddha*. Nowadays, *Pishangi* is drawn only in case of offering of *Pinda* (*Pinda daan*). However, *Pishangi* should be drawn during all types of *shraddha*.

H. *Vikir*: During *Shraddha*, after finishing offering of *Pinda* (*Pinda daan*) and worship of *Pinda*, '*Savya*' is performed and a morsel of rice is kept in front of the plate with the food offering arranged for the deity. This is termed as *Vikir*.

I: *Prakir*: After performing *Vikir*, '*Apasavya*' is done and a morsel of rice is kept in front of the plate which has the meal arranged for deceased ancestors' soul. This is called as *Prakir*.

J: *Uchista Pinda*: After performing *Prakir*, *pinda* is kept for the ones who have died by getting burnt in a fire or due to partial burning or for the dead fetus, near the plate of food arranged for the deceased ancestors' soul or close to other offerings of *pinda*.

K: *Shraddha Sampat*: If two *shraddhas* occur on the same date (as per Hindu calendar) then it is termed as *Shraddha Sampat*

In 2008, Pitru Paksha Shraddh begins on September 15 and ends on September 28 with Mahalaya Shradh. Mahalaya Shradh is also known as Sarvapitri or Sarvapitru Shradh and is the most important day in the fortnight.

The “Tithi”, or the date (according to the Hindu calendar) of death is considered as the Shraadh of that particular person. The waning period of the moon during the month of Kwar, plus the Purnima of the previous fortnight, form the period of Shraadh. They fall somewhere in August or September. This year 2008: from 15th September to 29th September 2008 are the days for observing “pitru-shraadh”. The sixteen days include the Tith of death, irrespective of the waxing or waning of the moon.

We have Purnima, Parva, Dooj, Teej, Chauth, Panchami, Chat, Saptami, Ashtami, Navami, Dashmi, Ekadashi, Dwadashi, Treodashi, Chaturdashi, and Amavas.

Mahalaya **Pitr Paksh Shradh begins** on September 15, 2008 – Poornima Shradh

Pratipada and Dwitiya Shradh – September 16

Thritiya Shradh – September 17

Chaturthi Shradh – September 18

Panchami Shradh – September 19

Shasti Shradh – September 20

Saptami Shradh – September 21

Ashtami Shradh – September 22

Navami Shradh – September 23

Dashami Shradh – September 24

Ekadashi Shradh – September 25

Dwadashi Shradh – September 26

Trayodashi Shradh – September 27

Chaturdashi Shradh **Mahalaya Shraddh Pitr Paksh ends** – September 28

The most important date to perform Shraddh is the Mahalaya Shradh day. The rituals performed vary from region to region. But the essence and significance of the rituals are the same – remembering the dead parents and relatives and performing the sacred Shraddh rituals so that their souls rest in peace.

PROHIBITION OF 'PITRA KARMA' IN CERTAIN SITUATIONS :

Shankh Smriti prohibits the performance of 'Pitra karma' in certain situations. It says: "Pitra karma should not be performed by a learned at 'Mlechch Sthaan, in the night and especially during the evening time."

Today, people in India follow the instructions of sage Shankh regarding the performance of 'Pitra karma'. People try to finish the act of 'Pitra karma' before sunset and avoid passing through the defiled places.

Shankh Smriti recognises that an appropriately accomplished Pitra karma satisfies the dead and they bless their following generations with joy and prosperity. At last it would be appropriate to conclude that 'Shankh Smriti' was like a sacred scripture during Dwapar Yuga and its instructions and advises were followed unflinching during religious activities, rites, and rituals. Even today, we see the indelible impacts of Shankh Smriti in our society here and there.

Pitri-puja or oblation of peace to pitru [our departed ones] may be offered in the following manner:

One can find out from the jantri (almance) or from the panditji, the corresponding dates according to the English calendar and note them down against the name of each individual who is to be honoured. We can help you find out if you do know, just email to us and we will reply back.

Individually, on the Tith of each person, the ceremony can be performed. There may be a common date for two or three persons. On the appointed day a pandit or panditani - as the case may be - is invited as a special guest, and he or she personifies the departed soul. The pandit or panditani is chosen because he or she is supposed to belong to the learned class and does not fall in the material category. Such persons are supposed to be aloof from monetary and other worldly desires.

They are supposed to keep erring society in a 'spiritual sphere' by their teaching and guidance. Hence, they are to be honoured, and looked after, by society itself. They supposedly are the people fit to represent those who have gone away from this world.

Let us now come to the actual ceremony, which is done on the day of Kanaagath, or Shraadh of the person to be remembered.

"Shraadh" ceremony is not to be performed in the puja altar or shrine room, but in any other room arranged for this purpose.

The chosen room is cleaned properly, and sponged with water.

A low table or chowki is placed be covered by a clean tablecloth, and flowers arranged on it. Agarbatti and deep is lit near the photograph(s) and a small thaali containing roli and rice is kept nearby. Cleanliness must be observed.

*OM TAT SAT BRAHMAR TITHOU ADAY ASHWAN MASASY
KRISHN PAKSHAY <Tithay>1 <Day of Week>2 VASREY
<Relationship of departed soul> 3 <Name of the person> <Gotra>4
SHRADEY ANNAM VASTRAE FALMUL DAKSHINA SAHITAM
SANKALPIYAMI*

*OM PITA SWARGAH, PITA DHARMAH, PITAHI PARAMAM TAP AH,
PITARI PRITI -MAPANNEY, PRIYANTEY SARVA DEVTA.*

Ashwin Pitra Paksha Amvasya: 29th September 2008 till 13/42 pm IST. The last day of the ***Shraddha*** Ceremony for the year 2008 is Monday, September 29. This day is also known as ***SarvaPitra Shraddha*** or ***Pitra Visarjan*** day. One can offer food and/or water to their ancestors to get their blessings.

*OM AGNAYE SWADHA, ANTARIKSHAYE SWADHA ,
VAYAVE SWADHA, SURYAYE SWADHA,
DIGBHAYE SWADHA, CHANDRAYE SWADHA,
NAKSHAT-REBHAYESWADHA, VARUNAYE SWADHA,
NABHIAYE SWADHA, VAACHE SWADHA,
PRANAYE SWADHA, CHAKSHUSHE SWADHA,
SHROTRAYA SWADHA, LQMABHAYA 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 (3)*

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

At the river bank: facing southward: offer ganga water from both hands into the river as another person pours black sesame seeds into the river that is flowing.

TARPAN MANTRAS

Awahan: First invite(call) your ancestor's spirit by praying (fold your hand) through this mantra:

“Om Aagachchantu Me Pitar Emam Grihanantu Jalaanjalin.”

Tarpan (offer Water)

Now offer *Teel* Mixed Water or *Ganga Jaal* : 3 times for each one

For Father [NOT TO BE DONE IF THE FATHER IS ALIVE]

***“Amuk_Gotrah [KASHYAPA] Asmat_Pita Amuk_Sharma
Vasu_Roopastripyatamidam Teelodakam (GangaJalam Vaa)
Tasmey Swadha Namah, Tasmey Swadha Namah, Tasmey
Swadha Namah.”***

Replace ***AmukGotrah*** with : Family ***Gotra***

Asmat_Pita: Use for father's full name

Amuk_Sharma: Father's Name

Teelodakam: Use if ***Teel*** is mixed with water otherwise use “GangaJalam Vaa”

Tasmey Swadha Namah 3 times while leaving (offering) water from hand

To Grand Father:

***“Amuk_Gotrah [KASHYAPA] Asmat_Pita_Maha
Amuk_Sharma_Maha***

***Vasu_Roopastripyatamidam Teelodakam (GangaJalam Vaa)
Tasmey Swadha Namah, Tasmey Swadha Namah, Tasmey
Swadha Namah.”***

Replace **AsmatPita** with **Asmatpitamah**

Replace **Vasuroopastripyatamidam** with
Rudraroopastripyatamidam

Replace **AmukSharma** with **Grand Father's Name**

Tarpan to Mother [NOT TO BE DONE FOR LIVING PARENT]

**“AmukGotraa Asmnamata AmukiDevi Vasuroopaa Tripyatamidam
Teelodakam (GangaJalam Vaa) Tasmey Swadha Namah, Tasmey
Swadha Namah, Tasmey Swadha Namah.”**

Tarpana to Grand Mother

**“AmukGotraa [KASHYAPA] Asmana_mata_maha
AmukiDevi_maha**

**Vasuroopaa Tripyatamidam Teelodakam (GangaJalam Vaa)
Tasmey Swadha Namah, Tasmey Swadha Namah, Tasmey Swadha
NamAum shree krishna sharannam mama**

Muktee-shanti-sarve pitari mama dehi

***Aum Pita swargah – pita dharmah – pitahi paramam tapah
pitari pritiimapanney priyantey sarva debatah.***

Aum shree ram jai ram jai jai ram

Aum shree Ram sharannam mama

***Aum yaam medham devganah pitarasche upasate, taya
mamadya medhayagne medhavinam kuru. Aum shanti shanti
shanti***

***Aum pitaribhyah sadhayibhyah swadha
namah.....Mitamahebhyah swadha namah-----***

Prapitamahebhyah swadhayibhyah namah

***Akshanno'pitarao'mimad'ananta
pitaroa'atitripantapitarah pitarah sundadhwam.***

Aum sarve pitaribhyoh swadhayibhyah swadha

Aum sarve pitari shanti shanti shanti

Aum shree krishnaye arpanamastute

Aum namoh namah shiva shivaya namah aum

KARA-CHARANA-KRRTAM VAKKAYA-JAM KARMA-JAM VA
SRAVANA-NAYANA-JAM VA MANASAM VA PARADHAM VIHITAM-A
VIHIGTAM VA SARVAMETATKSHAMASVA JAYA JAYA KARUNABDHE
SHREEMAHADDEVAA SHIVA SHAMBOO

It is true that mantra is a great medium for pray and offerings. But love, attachment, feelings, sentiments, emotions, regards, *Bhawana* is a prime not mantras.

A carpet or durrie is spread in front. A place for the panditji is made by placing a clean rug on one side. On the other side, two rugs are placed for the couple performing the Shraadh. The others can sit on the durrie. Custom has it that the eldest male member does the Shraadh, and the lady of the house runs around collecting the items required during the ceremony, but this author has seen, at Badrinath, that both the husband and wife do the Shraadh together. The relatives of the wife are also to be honoured similarly, even in the husband's house (on their respective Tiths). The woman along with her husband does the turpun (offering of water), for both sides of the family. One turpun is also done for Bhishma Pitamah, who died without getting married and had no children. To honour him, and to remember him, is the duty of every Indian, for he lived for the betterment of the people, without caring for himself. Any childhood friend is also remembered. In fact, at Badrinath, each one has to make twenty-two rice balls in memory of at least three generations on both sides of the wife's family. Badrinath is one of the four great pilgrimage dhaams set up by Adhi shankracharaya. Visiting the four Dhaams during once lifetime leads to Moksha. Badhrinath is the abode of Vishnu the preserver. The kitchen is also clean properly, and the person cooking should take bath early, and wear clean clothes. On this day, No onion, garlic or turmeric is used. All vegeterian food is allowed. Whatever is made in the house is of the choice of dead person who is been honoured is only cooked like Mithai and Puri Halwa.

The Quantity of food should be enough for the whole family, as this food is taken as Prasad by everyone, and it comprises the afternoon meal. The Pandit is taken to the room where the ceremony is to be perfomed.

Here he asks for items such as banana leaves, roli, rice and flowers, a saucepan, one pitcher or jug filled with water Agarwati , dhoop, and oil for the lamp. The thaal with all the cooked items neatly served in Katories, is placed as prasad.

The Panditji applies the tika on the photograph and then garlands it. Then he applies tika on the forehead of those who are doing the shraadh. He chants the mantras ask the gods; navgrahas the departed soul, to come and grace the occasion.

Panditji should know his job thoroughly. If a pandit is not available, then one may close one's eyes in remembrance of the person whose Shraadh is being performed, and pray for his/her soul. Water is offered to the departed soul by pouring it onto the right hand and letting it fall into the saucepan amidst the chanting of Sanskrit slokas, if a pandit is available, otherwise by just concentrating on the well-being of the departed soul. This is known as turpun.

From the cooked food, four shares are apportioned on four different banana leaves. Each part consists of half a puri with a bit of other eatables - one is for the cow, one for the crow, one for the dog and one for the ants. This concept embraces the idea of all living beings being partners in this world, and shareholders in the realm of man.

The panditji then eats whatever he wants. He should be looked after very well. He should feel very welcome, and be content with the food. When he has finished, fruit and money (as one desires) can be given. Now he chants some more slokas asking the souls to return to their abode in heaven. The leftovers and a little extra food are sent along with the panditji to his house.

The rest of the family now sits for their meal, which is not in the room of the ceremony, but in the dining room. The photograph, etc., are left in the ceremony room to enable the children and others coming back from their places of study or occupation to do pranam and pay their respects.

It may be difficult to set individual dates for each person to be so honoured. Hence on Amavas, the last day of the Shraadh, or on the Tith of the most revered member of the family, the ceremony can be done at one time for all departed souls. Even if one has remember the Tith, then again on Amavas, the ceremony can be performed.

If, however, there is no way of conducting the ceremony then one can send to the mandir, or to any pandit, what is called seedha, i.e., uncooked food like potatoes, green vegetables, white radish, curd, lemon, ginger, wheat atta along with oil, mithai

and money. This can be done for every one individually on their Tith. In case one desires to do it all at once, then, again, on Amavas the seedha can be given.

Finally, one should remember that in societies all over the world, there are always ways and means and occasions to honour the dead in some manner or the other. Do not make this a sad occasion, but a soulcleansing one and a day of remembrance for the whole family. Sisters and brothers are invited along with their families on such a day. However, no money is given to sisters.

So ends a day in memory of those who have given us life. During the year of a death no 'Sharaad' is observed during the 'Sharaad period' for the recently dead, but every month a pandit or panditani - as the case may be - is fed and respected as is done during the yearly 'Sharaads' on the 'Tith' of the departed. This is a private affair of the immediate family, but a 'Havan' the extended family members are also invited. A Sharaad lunch is organized for everyone. After the first year the 'Sharaad' is designated to the 'Sharaad period' for future observance. For any individual whose date of death has not been determined i.e. in case of war etc. the 'Tith' is observed as it is on the day the news is received.

Shraadh means to give with devotion or to offer one's respect. Shraadh is a ritual for expressing one's respectful feelings for the ancestors. According to Indian texts a soul has to wander about in the various worlds after death and has to suffer a lot due to past karmas. Shraadh is a means of alleviating this suffering.

Shraddhyaa Kriyate Yaa Saa: Shraadh is the ritual accomplished to satiate one's ancestors.

The nature's cycle keeps on going according to its fixed programme and similarly man keeps moving from the birth to death then again to birth and so on. This goes on and on endlessly and souls that have passed away keep taking birth in new forms.

This cycle was set into process by the Almighty and our ancient Rishis and Yogis divided the human life from birth to death into various parts so that man could lead a balanced life and accomplish the tasks in his life that are important for his existence. They designated particular rituals for each part of a person's life so that life could be lived to the full.

Along with this they also advised man to offer his thanks and gratitude to the Almighty and seek his divine blessings so that he could lead a happy, contented and divine life full of all comforts and pleasures. In the ancient text Garud Puraan and other Puraans it is clearly stated that by offering food to dead one's ancestors their

souls feel satiated and they bless the person with wealth, children, knowledge, joys, pleasures and a total life. *Shraadh* is this ritual well known all over India and it needs no special introduction. But very few people are aware that there are twelve types of Shraadh.

1. Nitya Shraadh

It is done daily. And in this ceremony sesame seeds, grains, water, milk, fruit, vegetables and food are offered to the departed soul daily.

2. Neimitik Shraadh

It is also known as *Ekodisht Shraadh*. In it food is offered to an odd number of priests say 1, 3, or 5 in number.

3. Kaamyaa Shraadh

In it prayers and respect is offered to the departed soul with the aim of fulfilment of some wish.

4. Vriddhi Shraadh

It is done for gain of prosperity and children. Only persons who have gone through *Upanayan Samskar* should do it.

5. Sapindan Shraadh

In it four clean vessels are taken and in each some water mixed with fragrance and sesame seeds is taken. These four are symbolic of *Pretaatma* (wandering spirits), *Pitaatmaa* (spirits of higher souls), *Devaatmaa* (spirits which are divine) and other unknown souls. Then the water from the first vessel is poured into the second.

6. Paarvann Shraadh

It is done on a moonless night or on some special occasion.

7. Goshtth Shraadh

It is done for gain of cattle.

8. Shurdhyarth Shraadh

It is done with the help of priests for gain of wealth, and for appeasing scholars and ancestors.

9. Karmaang Shraadh

In it prayers are offered to the ancestors when a woman becomes pregnant or when *Seemaantonayan* and *Punsavan Samskars* are being accomplished.

10. Deivik Shraadh

In it oblations are made with ghee in the holy fire for good luck in travels and to seek the well wishes of deities.

11. Oupcharik Shraadh

It is done for physical health and riddance from diseases.

12. Saanvatsarik Shraadh

It is best among all Shraadhs and it is accomplished on the day on which the soul departed. It is a very important ritual for in the text Bhavishya Purann Lord Sun says - I do not accept the prayers of a person who does not perform Saanvatsarik Shraadh and neither do Vishnu, Brahma, Rudra and other deities.

Hence one should surely carry out this ritual each year on the day the ancestor passed away.

It is stated in the texts that a person who does not accomplish the Shraadh of his dead parents has to suffer much in life and even after. He may even be born in lower planes of existence as a result.

Some might ask what they should do if they do not remember the dates of passing away of their parents?

Such a person should do Shraadh on the moonless night in the month of Shraadhs. This is referred to as Amavasya shraadh or sarva-pitru shraadh.

Shraadh for dead women folk should be done on the ninth day of dark fortnight of the lunar calendar.

Shraadh is accomplished not only for dead parents but all ancestors whose names one might not remember or whose dates of passing away are not remembered.

This ritual is symbolic of giving respect to the dead ancestors and a way of getting their blessings and well wishes. Hence every person should perform Shraadh.

But merely inviting some priests and offering them food and gifts is not enough. Rather one should include a Sadhana in this process. Only then is the ritual fruitful. Following is the Sadhana for this purpose which every person should try with full faith and devotion for gaining the maximum from the departed souls.

Sadhana

Articles : *Pitreshwar Tarpann Saafalya Yantra and 11 Pitreshwar Shaanti Beejs.*

Time:

On the date on which the ancestor passed away do this Sadhana early in the morning in *Brahm Muhurat* i.e. between 5 and 7 am.

One should sit facing South for this Sadhana.

The main benefit of this Sadhana is that through it the dead ancestor feels fully satiated in whichever place he might be at that moment. If he has taken birth in some lower plane he becomes free from it and is born in a good family.

In a way it is a Sadhana for freeing the dead one's spirit from lower planes of existence and propelling it upwards.

It is a very easy and simple Sadhana and any person can accomplish it without any problem.

Get up early in the morning and have a bath. Wear fresh white clothes and sit on a white mat facing South.

Place before yourself the articles to be gifted to the priest. In a place draw a human figure with vermilion and on it place **Pitreshwar Tarpan Saafalya Yantra**.

Offer on it flowers, incense. Next chanting the following Mantra eleven times place the eleven **Pitreshwar Shaanti Beejs** in the plate one by one.

|| **Om Amukam Pitre Namah** ||

In the above Mantra the word *Amukam* has to be replaced by the ancestor's name while chanting the Mantra.

Then chant the Mantra for fifteen minutes keeping your gaze fixed on the Yantra. After the Sadhana is over drop the Yantra and the eleven Beejs in a river or pond. Offer the gifts to some priest and also offer him meals.

Before starting the Sadhana take water in the hollow of your right hand and pledge that you are doing this Sadhana for the satiation and emancipation of your ancestors. Separate Sadhana should be done for both parents.

Method of performing Tarpan

Bodhayan has mentioned that '*Tarpan* should be performed at the riverside'. While performing *Tarpan* at the riverside, one should stand in the river so that the water level touches the belly button or one should perform

tarpan by sitting on the banks of the river.

- *Tarpan* for God and Sages should be performed by facing East and that for deceased ancestors' souls it should be performed by facing South.

- As per science, *tarpan* for God should be performed after doing '*Savya*', that for Sages should be performed after doing '*Nivi*' and for deceased ancestors' souls after doing '*Apasavya*'.

- A dried grass twig (*darbha*) is necessary for performing *tarpan*. *Tarpan* for God is performed from the tip of the *darbha*, *tarpan* for Sages should be performed by folding the *darbha* in the middle, and *tarpan* for deceased ancestors' souls should be performed from the tip and root of the two *darbhas*.

- Offering of water (*tarpan*) to deities should be done using the finger tips, while offering of water to Sages should be done from the base of the little finger and the third finger and that to the deceased ancestors' souls should be done through the mid of the thumb and the first finger of the hand.

- *Tarpan* should be performed taking one handful (*anjali*) of water for each deity, two handful of water for Sages and three handful of water for deceased ancestors' souls. In case of *matrutrayi* (mother-grandmother and great grandmother) three handful of water should be used and for other females ancestors' souls one handful of water should be used for *tarpan*. (Original meaning of word '*anjali*' is handful ('*onjal*'). In this context, however, 'giving one handful (*anjali*) of water for *tarpan*' is to indicate that the *tarpan* should be given only once – compiler). **Pitru tarpan meaning:** Offering of water to deceased ancestors' souls (*pitru*) is called as *Pitru tarpan*. A *Jivatpitruk* is not allowed to perform *Pitru tarpan*.

Why should it be done? Apart from expectation of *Pinda* and offering of food to priests (*Brahmins*) from its descendants, the deceased ancestors' souls also expect offering of water (*udak*) from them.

Importance: By performing *tarpan*, the deceased ancestors' souls not only get satisfied and leave us, but they also bestow long life, radiance, superior intellect (*brahmavarchaswa*), wealth, success and foodstuff (ability to digest the food consumed) on the host performing the *tarpan* and satisfies him too.

Pitru tirtha: When should it be done?

- $\frac{3}{4}$ *Tarpan* for God, Sages and deceased ancestors' souls should be performed regularly (daily). The daily ritual of *tarpan* should be accomplished in the early morning after having bath. If it is not possible to perform *Shraddha* for deceased ancestors' souls daily, then one should at least perform *tarpan*.

- *Pitru tarpan* should be performed on the day following the day on which *Parvan Shraddha* is performed.

Tarpan of sesame seeds (tila tarpan): Sesame seeds should be used in the ritual of *Pitru tarpan*. Sesame seeds are available in two varieties, black and white. Black sesame seeds should be used for *Shraddha*. If sesame seeds are not available then gold or silver should be used.

- *Tila tarpan* means offering sesame seeds mixed in water to the deceased ancestors' souls.

- *Tila tarpan* (as a part of *Shraddha*) should be offered to the same number of ancestors' souls for whom the *shraddha* has been performed.

- *Tila tarpan* is performed before *Darsha shraddha* and in case of annual *shraddha*; *tila tarpan* is performed on the following day of the *shraddha*. In case of any other *shraddha*, *tila tarpan* is performed just after performing the *shraddha*.

- *Tila tarpan* is not performed during *Nandi Shraddha*, *Sapindi Shraddha* etc.

Importance of performing *tila tarpan*

- Sesame seeds are the favorites of deceased ancestors' souls.
- By usage of sesame seeds, the demons do not obstruct the ritual of *Shraddha*.
- On the day of *Shraddha*, sesame seeds should be sprinkled all over the house, sesame seeds mixed in water should be given to the invited priests (*Brahmins*) and sesame seeds should be donated.

- Jaiminiya Ghrya sutra (2.1), Boudhayan Dharmasutra (2.8.8) and Boudhayan Ghrya sutra. **Reference:** *Shraddha* (importance and scientific explanation) - Volume 1 4/4

TARPANA BIDHI

Aum Brahma tripyattam; Aum Brahma tripyattam; Aum Brahma tripyattam

Aum Vishnoor_stripyattam; Aum Vishnoor_stripyattam; Aum Vishnoor_stripyattam;

Aum RudraStripyattam; Aum RudraStripyattam; Aum RudraStripyattam;

Aum Prajapatti stripyattam; Aum Prajapatti stripyattam; Aum Prajapatti stripyattam;

Aum Krishnaya stripyattam; Aum Krishnaya stripyattam; Aum Krishnaya stripyattam;

Then devas devis

Aum Deva Yakshaa Stathaa Naaga Gandharva_apsaraso Asurah krurah Sarpah Suparnashchaa tarabo jivmnhagah khagah aum

Aum ViddyaDhara JaalaDhara Stathai_Vbakasha_gaminah naraharashscha ye jivbah papeh dharme ratasche ye tesha_mapyayanadyaited deeyate salilam maya. Aum Tat Sat shantih shantih shantih

Manushya Tarpana:

Aum Sanakashcha Sanandashcha tritiyashcha Sanatanah Kapilashcha_Rurishichaivba borhuh pancha_shikhastatha sarvbe te tripmayantu maddattenambuna sada shantih shantih shantih

Rishi Tarpana:

Aum Marischi_Stripatyattam; Aum Atris_Stripatyattam; Aum AnirasStripyattam; Aum PulahaTripyattam; Aum PulastaStripatyattam; Aum KratuStripatyattam; Aum PrachetaStripyattam; Aum BashisthaStripatyattam; Aum BhriguStripatyattam; Aum NaradaStripatyattam; Aum KaalStripatyattam.

Aum Bhishmapita Shantanavo Birdha Satyavadi Jitendriyah Abhirabhi ravbapnotu putra pautrochitam kriyam. Aum shantih shantih shantih.

PITRI TARPANA:

MENTIONING THE SPECIFIC NAMES OF THOSE WHO HAVE DIED

INCLUDE FOR EXAMPLE

*GRAND FATHER'S NAME THE RECITE STRIPTYAATTAM AUM SHANTIH
SHANTIH SHANTIH*

GRAND MOTHER'S NAME

MANSUKADA

HAKU

THEN SAY

SARVA PITORI SVADHAYA SVADHAYA SVADHAYA

SHANTI SHANTI SHANTI

RECITE SHANTIH MANTRA

*"Shaanthih", meaning "eternal peace", is a natural state
of SPIRIT/ SOUL.*

Meaning of Shantih Mantra

OM DYAUH SHANTIR, ANTARIKSHAM SHANTIH,

*PRTHIVI SHANTIR, AAPAH SHANTIR,
OSHADHAYA SHANTIH,*

*VANAS-PATAYAH SHANTIR, VISVE DEVA
SHANTIR,*

*BRAHMA SHANTIH, SARVAM SHANTIH, SHANTIR
EVA SHANTIH,*

SA MA SHANTIR EDHI,

OM SHANTIH, SHANTIH, SHANTIH, OM

May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the Supreme Being Brahman. And may there always exist in all peace and peace alone.

Om peace, peace and peace to us and all beings!

Disturbances are created either by others in thoughts or actions or by us within our own anxiety by our own flaws. Noise, haste and waste result from chaos and confusion is the result of "non-peace". When there is confusion, chaos, anger, hatred, jealousy, envy or egocentricity, peace is no longer and pollution prevails in many diseases, mental stress, worries, epiphany and obstacles.

Peace is a natural state until static is disturbed by noise.

When our human aggression ends, peace is experienced in divine silence since it was already there. Where there is peace, there is tranquillity, where there is tranquillity there is harmony, where there is harmony there is health and where there is health there is happiness.

*"Sukham" aka happiness is the longed by everyone;
dukham aka sorrow is shun by all.*

The meaning of troubles is NON-PEACE.

To invoke peace, we chant prayers. By chanting prayers, troubles end and peace is experienced internally, irrespective of the external disturbances. All such prayers end by chanting Shaanti thrice. It is believed by the ancient Vedic sages that Trivaram Satyam - that which is uttered thrice comes true.

Obstacles, problems, and sorrows originate from three sources: 1) Aadhidaivika : The unseen divine forces over which we have little or no control like earthquakes, floods, volcanic eruptions etc. 2) Aadhibhautika: The known factors around us like accidents, human contacts, pollution, crime etc. 3) Aadhyatmika: Sickness, anger, depression and any such mental elements.

We sincerely pray that may peace alone prevail. Shaanthi is chanted thrice to invoke the unseen forces; our environment; and lastly our own mind, our own heart, our own self.

*"Every heart is a divine sacred spirit of life,
every soul is a divine sacred spirit of life,
every cry within is a grand awakening,
every voice raised, is a message from Gods,
When we hurt another without reason or cause, for
justifying our selfish ends,
we somehow in somewhat mysterious way end up
hurting our own hearts..." ..Jyotikar*

Aum shantih shantih shantih

THEN RAAMA TARPANA:

*Aum Apada_mapa HartaRaama DaataRaamSarvaSampadham
LokabhiRaamaam Shree Raamaam Bhoyou bhoyou namamyaham Svayi*

*Aum Abrahma BhuvbanaLloka Devarshi Pitri Manabaha triptyantu Pitarah
sarvay Matri MatamAhadayah Ateetakulakotinam Saptadwipanivbasinam
maya dattena toyena triptyantu bhuvbanaTrayam. Aum shree rama rama
rama Aum Shree Rama Rama Rama. Aum shree Rama Rama Rama.*

Finally pouring water from kalash:recite

*AUM PITA SWARGAH PITA DHARMAH PITAHY PARAMAM TAPAH
PITARI PRITIMAPANNEY PRIYANTEY SARVA DEVATAH AUM SHANTI
SHANTIH SHANTIH.*

Doing daana: Choose 9:15AM or 2:45pm as mahurat time.

BEST: TO GIVE TO FAMILY THAT WILL USE IT AND NEED IT.

GIVING FIVE BRAND NEW COOKING UTENSILS IN EACH PLACE:

- *FLOUR*
- *RICE*
- *PACKETS OF LENTILS*
- *SESAME SEED AND CANE SUGAR [SAKAR]*
- *GHEE IN THE LAST ONE*

ONCE COMPLETE SET OF CLOTHING FULL TO A MAN/ WOMAN AND BOY/GIRL.

GIVE MILK TO INFANTS ON THE DAY OF THE TITHI.

GIVE RICE KHEER AND ROTTII

1. *CROW*
2. *DOG*
3. *FLOWING RIVER [BLACK SESAME SEED AND COAL] PITRU*
4. *COW*

Peace Peace Peace to:

Shree Shree Morarji Gordhan Pattni Sarva Pitorimaha.

Dedicated to:

Shree Bharkumar Kakubhai Morarji Gordhan Pattni

Aum Shree Raama Raama Raama Jaya Raama Raama Raama.

May the almighty bhagavan Shree Raama grant solace and peace to the family of Morarji Gordhan Pattni.

Hari Aum Tat Sat Shantih

Jyotikar Pattni

September 14th 2008