

# Offering prayers to our ancestors:

“Shraaddha” and “Pitru Dosha”

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*This article is dedicated to Dr. Bharat Kaku Pattni*



***Aum namoh Bhagavatey Vasudevayah***

Aum Tat Sat



No one could possibly fully comprehend life after life or life after death. According to the Vedas, knowledge of the soul and knowledge of the spirit is not fully absolute albeit its essence is absolute in relation and co-relation to the implied meaning of the core.

The micro-soul, the individual soul is similar to the gigantic macro cosmic soul-divine Purusha or the Great Spirit of all life as the Red-Indians believe. In the collective history of humankind, Ancestor worship was much more prominent in Africa, Far East, South America, and Indian continents. Our karma here in the present time which is this birth lifetime is a karma based on our collective previous karma of many lives put together. We may NOT have the memory of them all but our behaviour reflects upon our essential nature.

No one is an absolute expert in the area of malefic existence of curse or misfortune or the crux of severe adversities, severe failures, severe breakdowns, severe problems, severe relationships, severe antagonism, severe depression and severe sufferings we experience in our lifetime. Some say it is due to the partly our ancestors not being satiated or because our ancestors have not rested in peace. Others say it is due to our wrongfulness committed in the previous lifetime.

No one has yet determined the root cause of suffering and severe adversities and misfortunes. Every single astrologer, or author or authority or authenticity speaks from a viewpoint, an expressed opinion and even from personal viewpoint.

As such, Vedic astrology, or “Ayur-Veda” the life science does NOT have rule book or book of thumb or book of reference manual, that follows logic, or equation or standard summation applicable in the exact manner to every entity of human being. Every entity of human being is treated differently, uniquely, in one’s own individual karma, one’s own individual inner divine intentions, one’s own individual thoughts, and one’s own individual ancestry entangling one’s lifetime experiences.

When we have misfortunes in our lives, and we go through hardships we try to find a reason for our sufferings and we try to find a cause to our sufferings. In many instances, we find the words like “BAD” or “EVIL” or “CURSE” or “SINS” or “SPITE”, etc.....We are good at transferring the reason and cause of our sufferings onto the suitable metaphor supporting the mysterious unknown spiritual reasons and causes.

The astrologers who claim to be pundits and who claim to be seers further scare the daylight out of us, and make money from us commercially and leave us feeling even more depressed than we were. When problems are pointed out to us and when our diagnosis is made of our life, our sufferings, and our whole failures, we are led to believe that our collective karma has not been in harmony hence we are going through turmoil of sufferings either because of our ancestry not being peaceful or Gods not being happy with us or our fellow human beings becoming evil towards us.

What is right? No one knows.

Truth may not be known until, contemplation, fullest whole contemplation not part contemplation is made of our life in holistic sense to realise our essential spiritual nature, our true selves and our true divinity.

What is suffering?

Suffering is basically the discord between our divine soul and our ego. When our ego is in conflict with our divine soul, we keep seeing differences in opinions, differences, and become differentiated within our consciousness as a result. However, when there is harmony between our divine soul and the ego, we begin to see every reason and cause to be one and the same, without any differentiation or conflict and we begin to see from a divine vision that sufferings are a result of falsity, desire and false attachment, false lifestyle, false basis, false beliefs, false relationships and we sooner than later realise that we are dependent upon another to live.

This dependency creates in the main an orb of personal likes and dislikes and we become subjects, victims, or otherwise objects or abuse of wrath of injustice, hatred, anger, lust, falsity, greed, personal selfishness, lies and obsessive possessiveness.

Families sometimes disintegrate and drift apart in agony and hurt, relationships break, and we become hurt.

Basically, when families are not peaceful and when families drift apart in sadness and grief, we call that particular clan or collective family to have “pitru-dosha” or kaala-sarpa yoga.

Both these malefic symptoms in birth charts are inter related to one another.

### **Clarification:**

**Kaal-sarpa yoga and pitru dosha are not the same thing.**

The nonsense of making these two co-related must be ironed out immediately. Kaal-sarpa yoga is karmic crux of two life time karmas meeting in yet a third life time and thence the opportunity of ‘three life time karma’ to manifest in one lifetime.

This type of constellation is unique and very rare. It occurs mostly in prominent personalities, very strong personalities and very dignified persons.

A person has Kaal-sarpa Yoga due to specific placement of planets in respect to Rahu and Ketu. This yoga is considered an evil yoga by most people and astrologers alike yet one fails to state the truth about this crux – the Rahu and Ketu being karmic planets are moksha-karaka planets and without these two, one’s endearing sufferings would NOT possibly lead one towards the light of God or moksha or emancipation or liberation.

According to astrology a person’s life may be destroyed due to the harmful effect of the kalsarp yoga. This is one aspect. The other aspect is that this yoga makes a person excellent in his chosen field or even makes one a master of one’s life. Few of the examples are Nelson Mandella, Mahatma Gandhi, Indira Gandhi, Margaret Thatcher and so forth.

In scientific Vedic Astrology Kaal-sarpa yoga does not find any special place. Around hundred years ago some astrologers traced out this yoga and gave it a special position. This yoga has been described as troublesome and is reputed to create obstacles in the life of the person who has it.

Many astrologers earn huge amount of money from people by creating fear of this yoga in their mind. Many Hindu priests and pundits conduct ceremonies that are so complex and complicated and put fear in innocent people's minds and hearts by earning false money based on false prophecies. I for one, DO not believe that only Guru' or a pundit or a priest or a Brahmin is allowed to remedy and treat this dosha or malefic yoga or so called allegedly evil curse of life. One can observe fast/ one meal a day and offer food to fish, crows, dogs, and cows, alike together with grains to poor old persons, during the entire Bhadrapada maasa or month, and release one's self from the bondages of pitru dosha. Also, recital of "Gajendra Moksha stotram" is a good remedy. Offering jaapas of "Aum Shree Raama Krushna Sharrannammamma" on ekadashi vratha or even during the Shraaddha fifteen days is regarded helpful to the subject and native.<sup>1</sup>

Caste system is something I personally DO NOT believe in. If one follows pure Vedic religion, one who never speaks a lie, one who never speaks without thinking it thrice, one who never hurts anyone by speech, one who always recites dharma and carries out satt-karma [righteous deeds only]; one who never cheats another will always win. In the eyes of GOD, every human being is sacred and divine. The only thing that differentiates one human being from another human being is "KARMA" and "dharma". The later is one's basic mode of consciousness and conscious thinking.

What differentiate us from one another are our thoughts and our karma.

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<sup>1</sup> The story is not just a story of an elephant and a crocodile; it is about the man, his ego and his selfishness. The man (the elephant- symbol) is surrounded by so many illusions " Maya" that he becomes egoistic. For him, nothing is stringer than himself. But when any problem or the dark image of his works (symbol - crocodile) comes face to face, only then he learns about his true position which is no less than hollow and fake one. This is the time he regrets and surrenders himself to the Almighty.

The great book " Bhagwat Puraan" says that who so ever will chant or listen to the Gajendra Moksha regularly, to him success and fame will come naturally without him falling into the trap of Ego and worldly attachments. And he'll not have bad dreams or suffer from nightmares. The often-told stories of ancient past are not just source of entertainment to us but are symbolic of many things and indirectly guide to the road of salvation "MOKSHA".

**Gajendra Moksha** is also based on one such story. Gajendra, chief of elephants, was once enjoying himself while bathing in a lake in the company of his large family. He was so engrossed in his enjoyment that he couldn't notice a crocodile approaching; the crocodile caught hold of his foot and tried to get him down. Thus the battle between the two strong animals started. But crocodile being an aquatic animal was more powerful in water thus was able to pull the elephant more. Gajendra unable to release his foot from the strong grip of the crocodile prayed to the Almighty. His prayer was immediately answered and he was rescued, was prided "Moksha" from the clutches of crocodile.

People happily spend money to safeguard themselves from the bad impact of the planets. The truth is, just as Saturn unlike most fearful contagious belief is a “sattvik” planet, and, is not always bad.

“Shanni” is a deep and keen devotee of Lord Shiva. “Shanni” was a dedicated devotee of shree Hari Narayana, and the son of lord Surya-narayana.

Shanni was corrupted by the envy, jealousy and wrath of selfishness or egocentricity. Due to this falsity or imperfections, Shanni became subject of crookedness in limbs and face and his body became that of an old man. Shanni is darkness and opposite of light. Shani became tamasic [lethargic] because of “malice” it developed.

Shanni rules over longevity, transport problems, communication problems, prisons and confinements, constrictions, restrictions, heavy duty machinery, cars, metal, construction, carpentry, wood, mines, and miners, masons, real estates, mechanics, laborers, vendors, ascetics, monks, saints, hermits, social service, old age, older people, bones, psychological and mental problems, neurosis, nervous system, wood, coal, iron, steel, lead, sesame seeds, salt, black beans, water buffalo, black objects, black colour, fig plant, peepal tree, and Saturdays.

Its transit is slow and takes two and half years in each rashi. Once, in one’s rashi, it affects the person in many different ways. Shani is a karmic planet.

It reminds us of our human impermanence, it is a planet associated with lord of death and it is also a planet of sorrows and hardships. “Shanni” can confer upon a yogi highest merits of life and can make a native go up or down depends upon how one corresponds to one’s karma and one’s life associations. It is not always bad!

Nothing in life is always bad or always good.

Kaal-sarpa created by Rahu and ketu is also not always malefic.

One must first and foremost remove the diabolical premonitions of false perceptions or misperceptions of certain half known facts. There is no need to get disturbed because of this yoga as there are some real-world examples which prove that this yoga has given some people the highest amount of success. Many people have achieved a lot of success in spite the affliction of kaalsarpa yoga.

Astrology says that Rahu and Ketu are shadow planets which are always apart seven houses. When all the other planets are placed between Rahu and Ketu, the Kaalsarpa Yoga is said to take effect. Rahu and Ketu are considered inauspicious planets like Saturn but they also have some beneficial impact like Saturn.

A person whose kundali has the Kaalsarpa yoga achieves success in one's life if Rahu provides onw benefic results. As Saturn forces a 'sade saati' person into laborious works and inspires him to reduce his inner weaknesses, Kaalsarpa makes the man dedicated, brave and honest. This way the kaalsarpa afflicted man utilizes his potential and attains success. A kundali with Kaalsarpa yoga gives very good results from Jupiter in exalted or own or friendly state, or in own house, Rahu in exalted sign or own house; Gaja-keshari Yoga, and placement of Moon in the fourth house. If seen in a positive way an individual who has kaalsarpa yoga in his kundli possesses excellent talent and personality. It is quite possible that the Kaalsarpa Yoga present in your kundli might take you to the height of success at the expense of your sufferings or adversities to teach you the wrathful falsities of our human world. So do not worry about the difficulties you are facing in your life, instead give your best to solve them. If you have Kaalsarpa Yoga or other curses, you'll lag behind only if you're careless or pessimistic. Kaalsarpa yoga is a blessing for hard working and dedicated people. If Kaalsarpa Yoga has the 'TriK Bhav' and Rahu is placed in the second house or eighth house then a person faces several difficulties but they can be rectified using astrological remedies. <sup>2</sup>

The Origins of "shraadha" is recorded in our Puranas and in the main the Garuda Purana.

It is believed by our seers and sages of ancient Himalaya Mountains that the astral universe comprise of people with millions of "astral-bodies" who have come more or less from the earth or the life plane - "pancha-mahabhuta-loka".

Life and death are transient states of perpetual cycles of karma in eternal time that has no explicit empirical beginning nor an implicit evidential end other than belief based various hypothesis from various walks of faiths.

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<sup>2</sup> The word Kaal means time and death of time. So, the person born under Kaal Sarp Yog passes through death like agonies throughout the life. The Kaal Sarp Yog is formed when all the planets are situated between Rahu and Ketu. Rahu is known as snake and Ketu is its tail. The person who takes birth in this yog suffer from various problems like child problems, loss in business, family problems etc. A person who has been bitten by snake cannot sit comfortably. In the same way, a person who has KaalSarp Yog in his horoscope always fear from death. This yog is more dangerous than other malefic yog and affects a person till 47 years; or in other instances till 48<sup>th</sup> birthday, and some time rarely throughout one's lifetime. Various remedies or upayanivaran or remedies are available for this yog like Kal Sarp Yog Dosh Nivaran Pooja and Homam. Some Kaalsarpa Dosh Nivaran Pujas reduce the ill effects of Kaalsarpa Yog. Example include performance of Shraaddha, Rudra-Homam, saarpa puja during shraddha. On Wednesdays, when "amavasya" tithi is prominent, the results are best.

Life is instantaneous and living is dying because quantum physics proves that matter dissolves, depletes, and decays regardless of its form. Just as the chariot-wheel in rolling rolls only at one point on the tire, and in resting rests at once pivotal point, in the same way the life of a living being lasts for only the period of one thought or one cycle or one karma or one phase or one episode. As soon as that thought has ceased the being is said to have ceased. In similar metaphor, consciousness, is believed to shut down, without the “jagada-prakruti” or cosmic existence, the divine cannot manifest in beauty, glow, light and delight.

Divine light is really shakti, the energy of God sublime Purusha, the jagada-atma, the eternal parama-atman God.

Paradoxical though it may seem; there is a divine path to walk on earth, these passages in time are thoughts that travel, and are walking being done, but there is no traveller – only experience, the experience and the karma of thought. There are deeds being done, but there is no doer. There is a blowing of the air, but there is no wind that does the blowing. The thought of self is an error and all existences are as hollow as the plantain tree and as empty as twirling water bubbles.

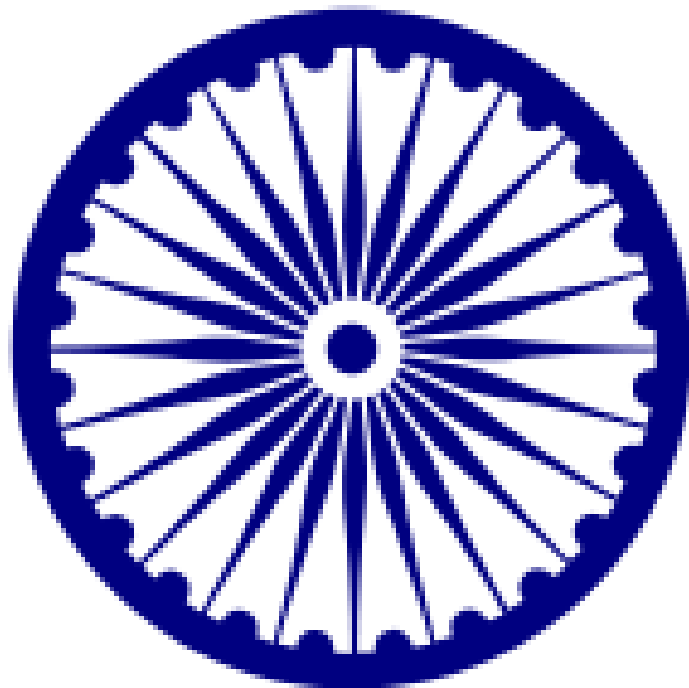
Therefore there is no self, there is no transmigration of a self; but there are deeds and the continued effect of deeds. We sustain our life and death therefore by karma and whence karma no more is thence thought no more is and that “shunya” or “bindusayuktam” is the eternity symbolised in Aum.

According to our shastras, we must at all times avoid to have Brahmin utter words in our house that are negative. It is believed by Hindu sages and saints that a Brahmin albeit of bad temperament, can curse even a Sadhu or a Sant. Therefore, the Sadhus offer dakshina to Brahmin to release themselves from their curses. These are matter I personally DO NOT understand but have experience of in life. In particular, when our parents and Brahmins give us curse out of spite, these curses or words can ruin our fortune. For example, a father’s curse can delay one’s fortune by nearly fourteen years and a Brahmin can ruin one’s fortune by nearly fourteen days or fourteen months. So, it best NOT to invite a Brahmin to conduct puja in your home, unless the Brahmin is of good character and of good reputation with genuine, sanguine character. Only invite positive holy persons to conduct puja ceremony otherwise there is no point in wasting money behind commercial Brahmins.

When someone close to us dies of tragic sudden death with a bitter feeling and with curse to us, it is regarded as curse of a departed soul caused by Saturn and Sun.



Especially when Saturn occupies the eighth house, it is considered malefic. The shastras and puranas state that any dosha [flaw], or shrapp [curse], or baddaksha [evil eye] present in any birth chart may be diffused by Rudra-Abhishekha, Narayana-Bali, and VishnooSahastranamavali. Hence, I have for the purpose of the world at large, contented Vishnoo sahastranamavali in the reference library. I believe that there is nothing higher than reciting the names of God in Kaaliyug. For the same applies in reciting the ninety nine names of Allah. I have had personal experience from reciting 99 names of Allah for 99 days continuous. No religious experience therefore is wasted. I personally do not fully comprehend the metaphoric significance of the pitru-dosha, malefic attributes of faults and imbalances in the birth charts and many other factors of Vedic astrology that speak of negation of karma and sufferings as a result. I can say with much faith that even Buddha suffered before reaching enlightenment; so did Arjuna, and so did Lord Raama, Jesus, Prophet, and all divine savants of human history. Paradoxically speaking the crux of suffering prevails NOT because of curses of forefathers but because of the transition of one's karma in the pilgrimage of karmic human life.



Various spheres or 'lokas' prevail albeit not manifest to the naked eyes. Such subtle spheres are seven sacredly divine spheres above the earth and seven darkened evil spheres below the earthen atmosphere.



The orbs of fields surround the soul divine.

When spirits leave their physical bodies here on earth, depending upon their karma here on the earth, and the type of death experienced, such spirits first enter the ‘darkness’ awaiting to be subjected to their journey after life. It is believed that “preta-loka” or sphere of ghosts is such a sphere antecedent to the “Yama-Loka”, or the territory of the God of death.

God of death ‘Yama’ is ruled by Shiva and Nirriti the cosmic deity of dissolution is the dissolver of the ghosts. Astral subtle beings can materialise or dematerialise at will of a strong mind. Such astral bodies can observe human activities and become witness to the good ceremonies we as humankind perform for their wellbeing, peace and final detachment from the “maya” or the entanglement of their subtle desires locked in their astral bodies at the time of death. Astral body inevitably, somehow, in somewhat mysterious manner reciprocate towards oblations of prayers, sacred divine light of candles [deepam] immersed in rose water, flowers, music and sacred hymns sung towards their peaceful spiritual place in the world of spirit.

As the Garuda Purana suggests, it is believed by Hindus and others alike that evil doers and those who have wrongfully knowingly with ego and mind conducted severely wrongful acts and wrongful deeds to kill the law of peace, love and the welfare of humanity at large remain in darkness for longest periods. Such acts include, suicide, extreme violence [verbal, mental, physical or spiritual], selfish acts of malice and any sin classified as sin because it has violated and disturbed humanity and the existence at large. “Shaaddha” is undertaken with belief, faith, devotion, dedication towards divine light of God, with divine intention, divine means. We offer our loving prayers to our beloved one’s whom we have lost to the spirit world with utmost love and compassion. To express our deeds out of fear or hatred is bad.

*“Manusmriti, Yagnavalkya, Rig-Veda, Agnipurana, Brahma purana, Kurma purana, Matsya purana, Vishnu purana and Shiva purana, all discuss shraaddha.”*

In “Vedic Sanatana Dharma” “life” is divided into four parts of twelve. So, we owe one part of twelve to our ancestors and one quarter to our future children.

What we sow therefore, as basis of cultural heritage, traditions, customs and religion in our children is part of our dharma, or righteous deeds or sacred divinity that leads us to divine light.

The diseased mind with the diseased ego, engrosses into utmost lowliness and jealousy and envy and anger. The mind of such a person engages in speech that is vile, sharp, obnoxious, hurtful, scalding, with no concern whatsoever for welfare of another or others or otherwise of the recipient of such abuses.

Observance of fast and silence imply that the inner most soul is associated with the energies of the sacred divine celestial world, the world of spirit, and the consequential happiness or contentment that emanates is sublimely great.

It is a time for “pitru”. So, whatsoever we do, during the Bhadrapada month commencing August 21<sup>st</sup> 2009 to 18<sup>th</sup> of August 2009 adhi-tithi dina until 09-09 hours of 19<sup>th</sup> August 2009 Saturday we dedicate our prayers and peace offering oblations to our ancestors.

Gods created speech first and the sound “AUM” is the first sound of GODS, the usher of the seas thrashing the shores, the meeting of the sun, the sky, the ocean and the earth at the dawn and the dusk, are melodies of AUM.

Speech must not hurt another, therefore. Speech must be of utmost sacred nature. Speech must contain words of kindness or otherwise our scriptures suggest us to remain silent.

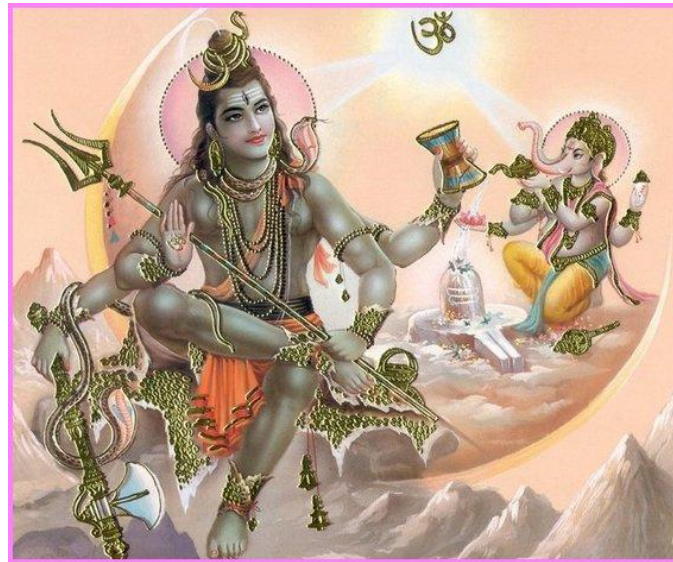
If we know we have been wronged, we may point out the wrong but in a manner that will NOT upset another and having uttered words we must speak politely to seek forgiveness thrice.

The relationship of father son when looked at from the perspectives of karma is either the boon of divinity or the penance of previous life karma.

Even the crux of our scriptures suggest that Lord Shiva raged fiery anger, yet after replenishing and realising he had hurt his very own son, he bestowed upon his son Lord Ganesh highest spiritual gift and highest spiritual greatest respect.

As for me personally, I do not fully appreciate the metaphor of “pitru dosha”.

As much as Lord Kartikay is the Deva of Bhakti, Moksha, and Deity for the welfare of keeping the evil away from the good, beauty and divinity, Lord Ganesh has boon bestowed by Shiva, Lord Kartikay and the entire celestial cosmos, the 33 Vedic Cosmic deities and main Gods, the divine Shaktis' that purport the dance of karma from the infinite to the finite.



As much as Lord Ganesh is known to be associated with Maa Bhavani and Shakti and auspiciousness Lord Kartikay is associated as a guardian of Lord Shiva's welfare, the world of humble humankind and the welfare of the devotees of Shiva.



We Hindu's of Vedic heritage of Sanattana Dharma believe that four months following the Vedic chaitra maasa or Vedic new year in March/April, is the month of pitru out of the twelve months alias, chaturmaasa [fourth month after new Vedic year] in one calendar year is Bhadrapada; attributable to the worship of our ancestors and beloved ones who have left the manushya-loka or the earth.

During the time from the Darkest day of the Shravana to the Darkest day of the Bhadrapada maasa, the subtle spiritual frequencies and subtle fields of departed spirits connect to the earth in higher proportions.

The 'Yama' loka, operate also with the inertia of Lord Shiva, and Minakshi [subtle minute] frequencies thereof.

It is believed that 'jivas' or the subtle bodies of the spirits that have not attained moksha reside in the regions of the spirit world, the yama world, and the lower worlds.



Lord Shiva is the God of spirits, the God ruling over all the spirit world, crematorium, death, Lord of Death, the sphere of dead, and the welfare of dissolving and transforming the decay into the spiritual humanity.

Since, the spirits cannot speak or do anything, we as descendents of our forefathers and ancestors and beloved deceased help and reach the spirit world offering predominant sacred divine rites and rituals; sacrifices, and charity in the memory of the deceased.

Hindus, consider the fort-night of the darkest cycle of the moon falling in the month of Bhadrapada to be most crucial in offering prayers, sacrificial rites and rituals, charity and goodwill towards the humanity at large, and in the main to gratify the subtle bodies of the deceased ancestors.

Hindu scriptures state that the mahalay shraddha may be performed everyday from the full moon day (pournima) till the new moon day (amavasya) of the month of Bhadrapad.

However, if this is not possible then it is customary to perform the mahalay shraddha on the date (tithi) of this fortnight corresponding to that of one's father's death (if applicable).

The ritual of shraddha should be performed for one's deceased father, grandfather, great-grandfather on the paternal side and the mother, grandfather, great-grandfather on the maternal side.

One can also perform these rites for one's deceased stepmother, grandfather, great-grandfather, great great-grandfather, grandmother, great-grandmother, great great-grandmother, wife, son, daughter, paternal uncle, maternal uncle, brother, paternal aunt, maternal aunt, sister, son of paternal uncle, son-in-law, nephew (sister's son), father-in-law, mother-in-law, teachers, priests, friends, the Guru and disciples.

One MUST NOT conduct Shraaddha for the deceased during the first year of death. When the first year completes, one may go to the Narmada River to offer obeisance to the deceased by conducting a HOMMAM at the river banks.

Most Vedic text books suggest very complicated and complex ceremonies to be conducted by Brahmins and with this, there is a huge camouflage of commercialism in the name of PITRU-SHANTIH puja/hommam. However one must NOT assume and presume that it is not possible to find a true Brahmin priest. One may find good Brahmin, who is reasonably learned in 'shastras'.

**The names of all those alive should be excluded from these rituals.  
The following tabulation suggests the prescribed shraaddha.**

<b>Date (tithi) of Hindu month</b>	<b>Name of the shraddha</b>	<b>Meant for whom</b>	<b>Specialty of the ritual</b>
1.The fourth (chaturthi)or the fifth (panchami) [during the reign of the Bharani lunar asterism]	Bharani	One who has passed away during that year	
2.The ninth day (navami)	Avidhva navami*	A woman ancestor who has passed away before her husband	Instead of the Shraddha rituals, a meal is offered to a married woman (savashna)
3.The thirteenth day (trayodashi)	Balabholaniteras (its name in Gujarat, India)	Child ancestors who have passed away	Offering to crows(kakbali)
4.The fourteenth day	Ghatchaturdashi	Ancestors who had an accidental death	

\*Avidhva navami: The ninth day (navami) of the dark fortnight of the Hindu month of Bhadrapad is referred to as avidhva navami.

On this day, the rite for the departed (shraddha) is performed for one's mother or any other woman in the family, who did not die a widow. It is customary to offer a meal to a Hindu priest (brahmin) as well as a married woman (suvasini) on such an occasion.

The next life of a jiva is essentially determined by its previous Samskaras. Shraaddha, as such, is performed with the objective that a jiva may attain a better life in its next birth. The ritual, that is carried out with faith, accompanied by recitation of Mantras for satiating the manes, is known as Shraaddha. In this process, 'Pindadaana' is made to the manes with 'Shraddha'; hence it is called 'Shraaddha'.

We gratefully perform Shraaddha for the manes who in turn help us circumvent obstacles in our lives. In the Varaha Purana, Markandeya Rishi has described the ritual of Shraaddha to Gaurmukh Brahmin in the following words:

“O Excellent among Brahmins! One should invite Brahmins who know all the six Vedangas, who perform yajnas, who carry out penance in the midst of five fires and who adore their parents. One should also invite one’s sister’s children, daughter’s sons, father-in-law, sons-in-law, maternal uncles, an ascetic Brahmin, disciples and relatives.”

The Vayu Purana states that, “One should not invite a Brahmin who betrays his friend, who has uneven nails or black teeth, who has illicit relationship with girls, who is an arsonist, who is held in disgrace by society, who sells ‘Somrasa’, a thief, a backbiter, the village priest, one who earns a living as a teacher, the husband of a remarried woman, one who has deserted his parents, one who raises low caste children, one who has married a Shudra woman, and one who makes a living by conducting worship in temples.”

### **Traditionally:**

A conscientious man should send an invitation to self-restrained Brahmins one day before the actual day of Shraaddha. But if a virtuous Brahmin walks in uninvited on the day of Shraaddha, he too should be fed with equal honour. The host should wash the feet of all the Brahmin invitees. Then after washing his own hands he should offer water to them for Aachaman. Thereafter meals should be served to the Brahmins after seating them properly. If the offering of food is to propitiate the manes, an odd number of Brahmins should be invited, and if it is for propitiating the gods, one should invite an even number of Brahmins. There is also a custom of inviting two Brahmins on such occasions; one to represent the manes and the other, the gods.

### **Limitations of ancient rites and rituals in the modern world:**

In the modern world, during Shraaddha; one cannot possibly follow the ancient rites and rituals prescribed by the puranas. One must therefore use conscious integrity, one’s divine insight and one’s wise counsel to follow what is best for one’s circumstances and what is most practical to one’s life condition. One cannot expect fullest traditions prescribed by the Brahmins to be followed without faith. One must have fullest faith, fullest divine intention, and fullest divine determination to want to give and to contribute towards the spirit world. Therefore, we must iron out many abnormalities in perceptions that are widespread generating fear and compulsion.



Practical guidance is sought by those who cannot observe word to word ancient rites and rituals. For this purpose, it is my duty to write herewith the authentic manner in which Shaaraddha may be conducted:

Favourite foods and sweets most beloved to Pitru-loka like 'lapsi' and 'Siro' 'puri', and 'kheer' along with all other grains and vegetables are prepared reciting "Aum namoh Bhagavatey Vasudevayah" mantra in the presence of Pitru deepam, a cotton wick in slant with sesame seed oil and pinch of ghee.

The Brahmins or priests or anyone can offer oblations to Pitru and recite hymns and mantras of peace. While the Brahmins are having their meals, one should recite the Rakshak, i.e. protective mantra, and scatter some sesame seeds on the floor. One should visualise those illustrious Brahmins as the manes. The protective mantra is as follows:

*'Yajneswaro yajnasamastanetâ bhoktâ avyayâtmâ haririshvaroastu Tatsannidhânâdapayântu sadyo rakshâmsyasheÛâÔyasurâshcha sarve.'*

'Lord Shri Hari (Lord Vishnu) is present here who savours the offerings made in all sacrificial Yajnas. As such, in his pious presence there is no room here for the wicked demonic elements who should flee immediately.' (Varaha Purana 14:32)

When the Brahmins are having their meals, visualise and make the sankalpa that your parents, grandparents, great-grand parents are all present in those Brahmins, and may they be thus satiated. It is a common knowledge that rupees can be transferred from here and delivered to other countries in their respective currencies. Similarly the fruits of Shraaddha and the oblations thereof are transferred to wherever and in whatever state the manes may be. But one very important thing is that the name of the ancestor, his father's name and that of his lineage should be pronounced clearly. The solace word "swadhayeh Swadhayeh" uttered with utmost respect and compassion. Swadhayeh is not "swaha", as its implication is towards the solace of spirit world. "Swadhayeh" cannot be uttered for auspicious ceremonies or auspicious humanity.

According to the Vishnu Purana (3:16:16):

"The offerings of food, made in the course of Shraaddha with faith, and with name and lineage clearly pronounced, are duly delivered to those manes in the manner and form as may be conducive to them."

On the fifteen days of the pitru-maasa, Bhadrapada, one must offer flowers, incense and deepam to the pitru in the Southern corner of the house.

## Rules of Distribution of Food Grains

On the same day, four portions of food are made; one portion for the Crows, one portion for the cows, one portion for the dogs and one portion for the fish and water.<sup>3</sup>

In my experience, the days eleventh twelfth, the thirteenth, the fourteenth – chaturaamasi and the fifteenth day Amavasya are most relevant to pitru who have departed into the spirit world, more than one to two years ago.

The days fourth and fifth darkest days are best observed in prayers and puja for those who have departed into the spirit world within the last two years.

Those with Pitru-dosha, or malefic adversities surrounding the family state should technically if they can help, offer oblations of jaapas and prayers to the ancestors or departed spirit every day of the bhadrapada month. On the final day, one must invite a humble Brahmin family or a family that is humble and noble to eat at one's place and gifts in kindness like umbrella, wallet, clothing articles, food grains, sugar, rice, wheat flour, lentils, ghee, oil, and vegetables be given to the Brahmin. One seeks the blessings of Pitru via the body of the Brahmin priests or Brahmins. If for some circumstances one cannot find a Brahmin, one must therefore feed OLD people or children under the age of 10.

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<sup>3</sup> Prashna Upanishad indicates that the rituals performed on the first Krishna Paksha Amavasi during Dakshinayana period directly reach the Dead. In South India, the first Amavasi after Dakshinayana is considered highly favorable for performing the Shraddham.

Shraddh should be performed with a pious mind. The person who performs the Shraddh should realize that for his birth, body, knowledge, wealth and sanskar he/she is indebted to the ancestors. All that is there was given by the ancestors. So the rituals performed is accepting this fact and is sort of thanksgiving. Both male and female relatives of the dead can perform the rituals.

The rituals including the 'pind dhan' that are performed reach the dead ancestors through the rays of Surya (Sun.) It is said that a year of humans is a day for the dead and therefore the ancestors enjoy the fruits of the annual Shraddh throughout the year.

Another belief is that the souls of dead remain in peace in Pitru Loka as a result of the rituals performed by their children or relatives. It is also said that the dead bless them for this and it helps the children and relatives to lead a good life on earth.

Equally important is feeding the poor on the day. Whenever rituals dedicated to the dead are performed, people distribute food and clothes among the poor.

Usually the rituals are performed on a riverbank or on seashore. There are also temples in India where the rituals can be performed. In some places crows are invited to feed on the rice cake that is prepared for the ritual

The method of performing the rituals slightly varies from region to region. But the essence of the ritual is the same.

More relevant is the intentions, divine compassion and divine attitude of one's act of goodwill towards the Pitru-loka.

It is believed in Puranas, and Garuda Purana and Shiva purana that Pitru shantih is to be done, every dark cycle of the moon from "vad-ekadashi"[eleventh day of the dark cycle of the moon] to the "vad-amavasya" [darkest day of the dark cycle of the moon]; are five days of pitru and in twelve months, this tantamount to 60 days of the year. If one conducts the five days of the pitru-paksha Shraaddha; such prayers and flowers and sesame seeds sprinkled on the flowing river waters with peace oblation to pitru reach the pitru.

One who recites Vishnoolaha sahastranamavali the 1008 names of Vishnoolaha and offers the following mantras with the index finger shall reach Pitru without fail:

- Aum Shree Raama Sharrannamm mama
- Aum shree Krushna Sharrannamm mama
- Aum namoh narayanayah
- Aum namoh bhagavatey vasudevayah
- Aum namoh namah Shivah Shivayah namah Aum
- Aum sarva pitru shantih Aum
- Worship of Lord Surya\_Narayana with offering of water oblation holding the palm in Varuna mudra reaches pitru also.
- Tarpana Shraaddha [offering of prayers and water] <sup>4</sup>

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<sup>4</sup> Only those of our ancestors who have accumulated great spiritual merit get elevated to the status of exalted pitru beings. What about the rest? It is the duty of the progeny to work towards their spiritual elevation. Why? Because elevated pitru beings can do a lot of good in this world. Just like Siddhas and Maharishis are commanded by God to work for the spiritual uplift of humanity, so also ancestors who have attained the lofty state of elevated pitru beings can work for the spiritual uplift of the world.

Over millions of births, one has had millions of ancestors! Can all of one's millions of ancestors become spiritually elevated pitru beings? Yes, say the Siddhas, but desiring that is one thing and achieving it is entirely another! When one performs the 96 tharpan and sraddha poojas every year with sincerity and devotion over many years, surely that long term pooja will help elevate that person's ancestors. Today September 5<sup>th</sup> Saturday 2009, is the Vaidhriti Sraddha day, one of the 96 tharpan days in a year. One who performs tharpanam on each of these 96 days every year will assuredly attain that peace of mind which so eludes most human beings, say the Siddhas.

When the invited Brahmins accomplish and satisfy in their meals, one must deposit a little of the food on the ground. The Brahmins should be provided with fresh water for Aachaman. Subsequently, 'Pindadaana' should be offered to the manes made from all kinds of grains available on earth with the prior concurrence of the satiated Brahmins. There is also the custom of 'Balivaishwadeva' at the end of Shraaddha. Both at the beginning and the end of the Shraaddha ceremony, the following Mantra should be recited three times:

*“devatâbhyah pitribhyashcha mahâyogibhya eva cha namah svadhâya swâhâya nityameva bhavantu nah. Sarveh pitori swadhayeh namoh namah”*

Following are essential:

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The Vedas say:

Only third of our total wealth belong to us.

Peace of mind is not got through money. This world correlates money with peace of mind, but this is not correct. Why do we find millionaires searching for peace of mind in spite of their millions? That goes to show that money can't buy peace of mind. Why? Because money acquired through improper means (bribes, theft, plunder, money not worked for, etc.) can never give peace. If money should give peace, it should satisfy two conditions: It should have been gotten through “dharmic – sattvic” [honest] means and it should have been used for the betterment and welfare of people with a sense of tyaga –bhog or sacrificial boon of giving towards humanity. So whatever we earn, we must allot one third of it to our spiritual ancestors, towards whom, we owe our origins and destination of one's money. One third is spent on spiritual growth and only the third is eaten and enjoyed after the other two portions of one third are satisfactorily satiated.

Abishekam ceremonies can help foster smooth relations between siblings and between parents and children. It can usher peace into families. One who worships ShivaLingham regularly, is freed from the bondages of karma of pitru. One can do full whole day ceremony or spread across fifteen days. Such a ceremony done with utmost sincerity will do at least some good to that grieving soul. Furthermore it will bring peace to the disturbed pitru-loka. Worship of Vishnoo Bhagavan, Lord Narayana Siddhas suggest that one should recite Vishnoo-sahastranamavali at least once every day of the pitru paksha for fifteen days to be pardoned. One who recites Gajendra-moksha stotram is pardoned from the bondages of the pitru curses or debts. One can conduct Rudra-abhishekha on amavasya tithi falling on the Friday Shraaddha of September 18<sup>th</sup>, 2009 for obtaining blessings of the pitru. One can also perform simple puja at one's shrine for Lord Shiva and observe the fast with offering of flowers and water in the south point of one's house.

This is in short the pitru-paksha puja sidhant.

Black sesame seeds, barley and Kusha dipped in water in the hand so that the merits of Shraaddha duly reach the manes. The Brahmin should be given grains of rice in his palms while reciting the following mantra. He too should be made to recite the mantra.

*“akshatam châstu me puÔyam shânti puÛtirdhritishcha me. Yadichhhreyas karmaloke tadastu sadâ mama.”*

“Let my virtue be eternal. Let me be blessed with peace, nourishment and patience. Let me be the recipient of all the propitious things in this world.” One may say a similar prayer oneself and also use different words for the same. The presence of the manes can be solicited only through total faith. It cannot be achieved through mere rituals or objects. The process of Shraaddha involves invocation of the manes through proper and correct recitation of mantras, their names along with those of their respective fathers and lineage.

If during the stipulated fortnight of ‘Shraaddha’ one is unable to serve a full meal to the Brahmins, one can instead offer wild tubers, fruits and vegetables along with a nominal Dakshina.

If even that is not possible, one may do by just paying obeisance to a Brahmin and offering him a handful of black sesame seeds or by simply pouring on the ground a Jalanjali mixed with seven or eight sesame seeds with devotion and care for the sake of the manes. If one is in utter poverty and unable to do even this much, one should feed plain grass equal to the meal for a day to a cow with love and reverential faith seeking to propitiate the manes. If one has absolutely nothing on hand, one should go to the jungle, raise up the arms, showing one’s armpit to the Sun as a sign of surrender and recite the following verse in a loud voice,

*“Na measti vittam na dhanam na chânyachchhrâddhasya yogyam svapitrinnatoasmi tripyantu bhaktyâ pitaro mayaetao bhujao tatao vartmani mârutasya”*

“I neither possess material wealth nor any other means to perform the ritual of Shraaddha. Therefore I offer my salutations to the manes. May they be satiated with my devotion itself. I have raised both my hands to the sky.” (Varaha Purana 13:58)

The best and the most auspicious period for performing Shraaddha is the specified fortnight meant for Shraaddha. One must perform Shraaddha on the very same lunar day on which one’s forefather happens to have left his body.

Our ancestors who have died and not taken a new birth, reside in Pitriloka or wander at other places. It is for their sake that the Pindadaana are offered.

We are constantly guided by the spirit world, inspired, and also disturbed because of absence of peace and tranquillity in the spiritual sphere and orb surrounding our ancestors.

So: One, who performs Shraaddha and makes offerings with reverential faith, is invariably benefited therefrom. The biggest advantage of performing Shraaddha is that it reminds one of the fact that the jiva [astral body consciousness] exists even after death. The second advantage is that it helps in the redistribution of wealth in society. The poor are fed. Food, offered on the occasion of Shraaddha, promotes righteousness and inspires us to think of the other world and also enhances our devotion towards God.

Lord Rama also performed Shraaddha for his father Dasharatha, and the Enlightened Saint Eknathji Maharaj too used to perform Shraaddha for his late father.

While performing Shraaddha, the body, earnings, wife, place, mind, mantra and Brahmin, all these seven have to be absolutely pure. One should pay special attention to three things –piety, control over anger and avoiding hastiness.

Wise counsel advice “mauna” observing silence. One must utter forgiveness mantra:

“If, knowingly or unknowingly, I have been harsh to you, please forgive me”

“Aum shree Raama”

### **Dosha – Adverse imbalance in karma and Upheavals in family:**

Rahu and Ketu are karmic planets.

Kaal Sarpa Yoga: Whenever all the planets (Uranus, Neptune and Pluto are excluded) are between Rahu and Ketu axis, this yoga is formed. General interpretation of such a yoga is obstruction in the path of progress and at times sudden reversals.

Shrapit Yoga: Whenever Rahu and Saturn (Shani ) are together this yoga is formed. This yoga also gives tremendous difficulty in life and the whole life goes without any meaningful progress.

Pitru Dosha: This yoga is formed when Rahu and Ketu are with any of the Luminaries and are placed in the 6th, 8th and the 12th house. Many a times, this yoga is also formed in the 5th house and if other planets do not show any beneficial aspects, this yoga does not allow a person to progress at all. There can be hospital stay and / or confinement.

Indian rishis suggest poojas (rituals) to be performed to ward off the evil effects of these yogas. One of them is Narayan Nagbali Pooja. This pooja gives relief to a great extent. This pooja is performed at a few prescribed Indian locations such as: (1) Trambakeshwar in Nashik, (2) Chandod near Vadodara in Gujarat, (3) Kala Hasti in Tamil Nadu and at (4) Haridwar.

It is very important to note that these poojas have to be performed at the places mentioned. Trambakeshwar has the pride of place as mentioned in our Puranas. The priests available at Trambakeshwar are highly organised and perform the pooja very nicely. The Pooja lasts for 3 days. It is stated in the ancient texts that Pitru Dosha occurs if any ancestors up to the 7th generation on the father's side and up to the 4th generation on the mother's side have expired at an early age or have had an unnatural death. If such is the situation, my humble request would be that this Pooja should be performed and conducted preferably at Namadeshwara or MahaBaleshwara or Gangotri having accomplished a good priest who is not materialistic. This pooja has given relief to many. One suffers and the family of one is disturbed, separated, one becomes isolated and rejected by his own kind and one becomes frustrated in every effort.

Pitri shraapa is curse of father and forefathers. A father cursing a son repeatedly more than eleven times ruin the Son's life per Puranas. One suffering from Pitri shraapa may also have conjunction of Sun-Saturn.

It is difficult to assertively state with authority what is guaranteed rightful issues in dharma, religion or philosophy of spirit world. Except that from personal experience, one goes through one's accumulated karma – one third of one's collective life karma is related to ancestors. One third of one's suffering is as a result of ancestral state of peace or disturbance. One third is due to disturbance we may have caused to the celestial world and one third is from "*vikarma*" or wrongfulness committed in the humanity at large.

This is a very sad and pertinent discussion of all because when astrology turns into commercialism very little faith is entrusted into the real Purohits, or Pundits.

Remedies for Pitru-dosha are as follows:

One set of authentic practical solution that has seemed to reduce the dosha and neutralise the malefic effects of kaal-sarpa yoga dosha comprise: culmination of mantra-tantra and yantra.

### **Vedic Solution that has proven successful based on experience:**

One who is unhappy in life, due to many rejections from one's own family and adversities one faces may do the following:

- 1) Conduct Shraddh (a ceremony to appease the souls of your ancestors).
- 2) Feed cows, dogs, crows and other animals and birds preferably every day. This is a very empirical manner in which one appeases ancestors.
- 3) Donate a cow to a Brahmin and arrange for the Cow's upkeep. If donating of cow is not practical as we live in the U.K., U.S.A., and Canada, we can donate milk to children on every Mondays. Even alternatively upkeep of cow is regarded acceptable basis.
- 4) Distribute 108 Bhagvat Gita. If not, recite "Aum Namoh Bhagavatey Vasudevayah" 108 times every day of one's lifetime.
- 5) Feed 21 Brahmins. If not possible, feed children, when convenient. Feed children especially on eleventh, twelfth, thirteenth, fourteenth, and fifteenth day of the dark cycles of the moon.
- 6) Perform a marriage for a poor young girl--make sure you donate a mangalsutra for the girl.--This is a very good remedy for Venus, 7th lord and curse of a woman related problems as well.
- 7) Feed as many beggars as one can. -- This is a good remedy for Rahu and Ketu related problems as well.
- 8) Feed as many children as you can.--This is a good remedy if you are childless or your children are suffering.
- 9) Distribute text books to poor children.--This is a good remedy for problem related to progeny as well.
- 10) One can perform any of these remedies as per one's financial capacity. In short, if you care for people and animals who cannot care for themselves, you will be absolved of the curses to/from/of your ancestors who have departed. Even by offering servitude towards older persons and helping them with their difficulties can reduce the dosha or malefic effects of pitru-dosha.
- 11) One can recite "Raama raksha shtotra", everyday, for 365 days and also recite "Hanuman Chalisa" once every day for the spirit of the departed souls.
- 12) Recitation of the Mahamrutyunjayaya mantra and Gayatri mantra can give one's own self courage and strength.



## **Healing remedies for Pitru Dosh.**

A phenomenon of conflicting constellation of adverse planetary influences becoming malefic, typically is a Hindu belief, the solution of the same emanate from the Hindu scriptures of Varaha Purana and are merely guidelines.

### **Remedy 1**

Narmada River is a holy river in India known to be prominent for worship of ancestors. The most widely accepted special ritual or puja for Pitru Dosh is NARAYAN BALI PUJA. This puja is performed only at few prescribed places such as (1) Tryambakeshwar in Nasik, (2) Chandod near Dabhoi near Vadodara in Gujarat, (3) Kala Hasti in Tamil Nadu and (4) Haridwar. It is very important to note that the puja have to be performed at the mentioned places. MahaBaleshwara, is one of the huts of Shiva and is good place to conduct all Kaal-sarpa and pitru dosha pujas.

### **Remedy 2**

On any Somwati Amavasya, when the Amavasya is falling on Monday, go to Pipal tree. Offer one Yagyopavit to the tree and second Yagyopavit to Lord Vishnu. Then do 108 Parikrama ( move in circles around ) of tree. While doing Parikrama, chant the mantra “Om Namoh Bhaagvatey Vaasudevah and offer a sweet to the tree with each Parikrama. After finishing the Parikrama, again pray to the Pipal tree and Lord Vishnu and ask forgiveness. On the same Somwati Amavasya, on Monday, after the puja of the Pipal tree, conduct Rudra-abhishekha with panchamratt [made of milk, water, cane sugar, yogurt, and cream]. After this pour rose water and gangajaal over the Shiva-Lingham, recite the KSHAMMA prarthana or seek forgiveness from Shiva.

### **Remedy 3**

Rudraksha puja.

To perform this puja, One Madhuroopen Rudraksh is required. This puja is done only in Pitru Paksh. Put the Rudraksh in a plate. Start chanting: “Aum namoh namah Shivah Shivayah namah Aum” mantra for 108 times while continuously looking at the Rudraksh. Perform this process for all the 14 days of Pitru Paksh. On the Sarva Pitru Amavasya, wear the Rudraksh around the neck using black thread. This will get rid of Pitru Dosh. Alternatively, keep the Rudraksha bead tied to the bed where one sleeps to avoid bad dreams. This is only a suggestive remedy and no guarantee can be available but there is nothing wrong in trying it and seeing how one feels afterwards. In my personal experience: reciting “Aum Namoh namah Shivah Shivayah namah Aum” for everyday 108 times regardless of pitru paksha; is the better remedy!

#### Remedy 4

Daily recitation of the following mantras: without fail:

Aum Gamm Ganapattayeh Namoh namah 108 times

Aum Shree Raama Sharannamm Mamma 108 times

Aum Shree Namoh Bhagavatey Vasudevayah 108 times

Aum Shree Krushna Sharannamm mamma 108 times

Aum namoh Naarayaanayah 108 times

Aum Ahibandha Nagabandha Veerabandha namoh namah 21 times

Aum hrim shrim Ananta Namamyaham 21 times

Aum shrim shrim Vajrakacchetti shrim Aum Namah 21 times

Aum hrim shrim Manasa Deviyeih namah 108 times

Aum hreem hraum shree Raama bhaktayeh ham Hanumanathayeh namah 108 times

Furthermore, pouring of gangajal over narmada-lingham, everyday is very good for those with pitru dosha, kutumbhi dosha or kaalsarpa dosha.

In faults, when we want to remedy our collective vikarma or wrongfulness of deeds, we do not keep account with God, we offer oblations selflessly.

Regular feeding of children and Brahmins, looking after older persons, and giving one's self into servitude of humanity diminishes all doshas pertaining to one's karma in one's birth chart.

#### Remedy 5

During the Pitru Paksh, chant 2 / 3 / 5 or 11 mala of following mantra, using preferably sandal wood mala.

Aum KREEM KLEEM KRISHNAAY PITRU DOSH NIVARANAAY KLEEM phutt

#### Remedy 5

To get blessings of all Pitrus, this method is extremely useful. Take a brand new Rudraksh Mala to perform this puja. Do not use a mala which was used to chant other mantras. Chant the following mantra for 11 malas daily during the Pitru Paksh. "OM SARVA PITRU PRAM PRASANNA BHAVA Om sarva pitru shantih". Then; to offer this mala to the Pipal tree in the name of pitru or offer to the naaga-idol in the shiva temple. Alternatively; one can give this mala to river Ganges reciting the peace oblation to the pitru: "Aum Sarva pitru shantih shantih shantih".

#### Remedy 6

Another excellent method to get rid of Pitru Dosh is to get Special Pitru Dosh Nivaran Diksha from an ascetic or a real sant or a true Brahmin.

#### Remedy 7

Every Saturday, make rice balls by mixing cooked rice and ghee and sesame seeds. Feed these rice balls to crows and fish.

#### Remedy 8

Unconditional services to parents, old-age needy persons, sweeper and poor people are recommended. The person should try not to get angry in this life and try not to engage in any kind of quarrels in his lifetime.

#### Remedy 9

Worshipping Lord Vishnu, specially the form of Sri Ram, is also advised for Pitru Dosh Nivaran. Person can also worship Lord Vishnu with the main mantra “OM NAMO NARAYANAAYAH”.

#### Remedy 10

Try to feed Brahmins, as one can afford.

#### Remedy 11

Perform Kanya Daan (performing the marriage of a girl).

#### Remedy 12

Help other people who are performing Shraddh Karma.

#### Remedy 13

Perform Rudrabhishek ( Rudra Abhishek ) in the name of the KUL or ancestors.

Remedy 14 Donate Gold Cow to a Brahmin, with the Sankalp stating that this is for the ancestors.

#### Remedy 15

Donate “Sapphire” gem stone to someone in need. Or alternatively, help people in need of Gem stones with a gem stone

#### Remedy 16

Give idols of Gods and Devas so that another can pray to god. Best is to give Narmada lingham to others who can pray to it and pray in the form of Shiva Rudra.

Shraaddha is mainly divided into three types –

DASHGAATRA PINDA DAAN - Performed for ten days beginning from the day on which person has died. (Gawoh Jee Maani-feeding of the cow for 10 days) EKADASHA' is performed on the eleventh day while 'SAPINDAN' is performed on the twelfth day. YEARLY SHRADDH OR ANNUAL SHRADDH - This Shraaddha is performed annually on the death anniversary of our dearly beloved.

The Pitrupaksha fortnight is a reminder of our subtle existence and the spiritual or subtle measures needed in the form of last rites (antya sanskar) and other rites like Shraaddha, to ensure a smooth passage from existence in the physical to the subtle planes. By focusing solely on gross sciences, many of these subtle measures are not practiced, even forgotten, especially in Modern times. This has led to significant number of the population suffering from problems created by the subtle bodies of ancestors, who suffer in inferior planes, as their smooth passage was not ensured.

Effects of Shraaddha ceremony:

The benefits: 'Shraaddha' holds a very important place in Sanaatan Dharma. A dead man's soul attains salvation if the Shraaddha is performed. If Shraaddha is not performed then the soul does not rest in peace and undergoes painful experiences. Therefore, it is our duty to help our ancestors attain salvation by performing 'Shraaddha'.

'Shraaddha' not only liberates the ancestors but it is beneficial for the performer as well, because when we perform 'Shraaddha' our ancestors become pleased and bless us with wealth, prosperity and happiness. The 'mantras' chanted during Shraaddha ceremony, being indestructible sound energy reaches the dead ancestors' soul through the atmosphere and space.

Inability to get married, marital disharmony, difficulty in conceiving a child, miscarriages, bearing mentally retarded or handicapped children, death during childhood, etc., are some of the indications of suffering due to ancestors' subtle bodies.

The writer wishes to dispose a mythological perception of pitru dosha. Pitru dosha does not mean that the native is a bad human being. Pitru dosha means one's forefathers or ancestors have NOT rested in peace either because of the wrongfulness not rectified by our parents or by our grandparents. Usually, parents bad karma affect adversely their children and we blame the children being the horrible persons or the wrong persons because Hindu religion is based on Parentage and not on children.

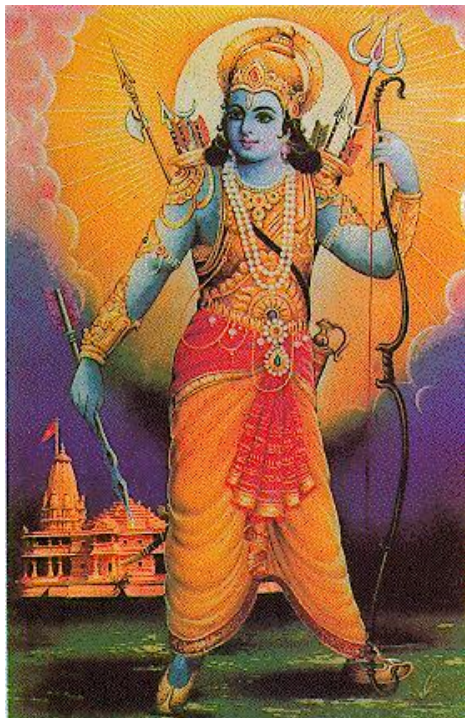
I do not believe that only Astrologers and Saints can tell with certainty if one is suffering PITRA DOSH IN HOROSCOPE - Any horoscope showing a Pitra-dosha indicates that the person in question has not performed Shraaddha for his ancestors.

This dosha can prevail even if the native has certain crux of navamsha charts over riding the rashi charts.

If the ritual necessary for its elimination is not performed then a person faces numerous problems and instability in his life; especially, when one is cursed by one's dying elders like older brother or parents, one is doomed to have misfortune!

It is a shame that in our shastras, curse can be given by parents to children but not vice versa. This is a limitation in religion, shortfall in religion, and hence I conclude with all my heart, NO ONE is in the blame, only our karma has brought us to where we are, we are truly not related in spirit to anyone. All these whom we call our family can in reality become our foes and our negativities because when these families cause severe hindrances and evil wishes with envy, jealousy, anger, selfishness, or any other reason, they reject us, misjudge us and mark us down trodden! The very same person will call us when we have power, prestige and position.

Small inscription of "Aum shree Raama Jaya Raama Jaya jaya Raama Aum SIYA Raama Jaya Raama, Jaya jaya Raama" on the eastern wall of the household is very good remedy to diminish the curse of forefathers. Raama is beeja mantra of moksha.



*PITTAREE STOTRAM for the shraadha:*

*Aum aum aum*

OM PITARU SWARGAH, PITARU DHARMAH, PITARIHI PARAMAM TAP AH,  
PITARIH PRITIH -MAPANNEY , PRIYANTEY SARVA DEVTA. Aum sarva pittoru  
shantih shantih shantih.

On the last day of Pitra Paksha, tarpana should be performed with the devotee sitting  
and 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-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)

*Aum 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 pitaroo'atitripantapitarah pitarah sundadhwam.***

***Aum sarve pitaribhyoh swadhayibhyah swadha***

***Aum sarve pitari shanti shanti shanti***

***Aum shree krishnaye arpanaam***

One must NOT recite the above mantra/shantih for “Pitah” and “Matih” and “Mitah” “matruh” pittori if the father and mother of the native are alive. For younger generation, we use the term: Bhatru-pittori. The youngest and the oldest brothers get together during the time of shraadha to commemorate their deceased father;s or mother;s tithi [memorial] after first two years. The first year, the son who performed the panda-kriya of the deceased during the 16 days after passing away is responsible for conducting the shantih puja or shantih kriya around the tithi. If one cannot understand kriya shantih one must contemplate offering yellow flowers to pitru during entire Bhadrapada month but on the tithi of the deceased, one must especially conduct small ceremony at home to feed children and to feed Brahmins if one can without informing others. If one can also perform charity in silence without informing anyone “gupta-daana” of grains and money to poor family in the name of deceased; such deeds reach the deceased spirit; especially jaapas with index finger.

One who recites the Gejandra Mokhsa stotram is relieved of all debts accrued towards Pittori dosha.

I for one cannot fully comprehend nor understand why a native can be trapped in between two life karmas and be subjected to endless sufferings here on earth with adversities, obstacles and rejections from the society. However, such a reality prevail and we have to acknowledge it.

It is up to us to improve our lives spiritually here and now or ignore it and be born again re-incarnated to fulfil and to repay back the obligations of karma outstanding.

## **Conclusion:**

Sometimes, I break down in tears and surrender in utmost sadness to the higher order and other times i struggle and struggle very hard to keep myself awakened and floating abreast the most disturbing ocean of sorrows.

I am not perfect. Nor should anyone claim to be perfect. When we are born into certain family, in specific karmic circumstances, by grace of God, and we alter that by our deliberation, we offend our forefathers the greatest. So, converting one's religion is a sin, because we have abandoned one third of our karmic responsibilities towards our own forefathers. We must therefore, not eat red meat because it is not pure, clean and comprises much wrath. The shastras suggest that we must not speak lies, we must not cheat our own kind, we must not insult our own kind, and we must always listen to our wise counsel even if they are wrong. Part of what our elders say contains some substance of truth, part of what our elders speak contain selfish opinions. We have to be kind to our elders to take the best they can offer us and leave the personal subjective aspects with them. We must learn to respect. When we respect ourselves, we will axiomatically respect others whom we call our relatives and friends. Our religions may be different, our paths may be different, we may be born in different families, but our destinies unite us together. Hence, to make an issue of "yours" and "mine" and to have false claim is the biggest sin.

Our forefathers wanted us to be happy and to enjoy life. However, when we have accomplished our duties and responsibilities that we owe towards them, we shall be able to enjoy life with peace and blissfulness of the grace of God.

In rebel and antagonism, one can only argue endlessly.

Solution does not manifest in shouting and noises and arguments and many propagandas but in silent contemplation.

I cannot appreciate many sufferings as a result of malefic karmic astrology charts and astrologers. However, we must take guidance and we must undo the vikarma or the collective negative karma so that we can neutralise our collective karma and gradually turn and transform our collective karma in to positive karma bank. Once we have greater positive karma, the divine grace of Shiva will embrace with the compassion of VarunaDeva, with utmost divine love.



If one can recite the Purusha Sukta and the Vishnoo pathd, during the periods of pitru, one attains happiness.<sup>5</sup>

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<sup>5</sup> There lived two gandharvas Aaha and OoOoh who want to play foul with Devala rishi who was performing penance in the water. Gandharvas are musicians in the kingdom of lord. Due to their mischievous attitude one disguised in a form of crocodile and threatened to push rishi out of water. When the rishi came out of water, the other took an elephant form and kept the rishi on the trunk. Momentarily the rishi felt happy in the swing but soon realized that it was these two gandharvas who played foul with him. The rishi cursed both of them to get birth as they had chosen their character to instil fear in rishi disturbing the penance. He however said, since the elephant had cajoled him a while, he graced him to become a king first and then turn to an elephant. They pleaded guilty, but the rishi said you may have to pay the price for your mischief and SriHari will come and relieve you of the curse.

Time passed and the raja was performing pooja to lord but when Agastya rishi came he did not receive him instead he kept performing the pooja. Agastya rishi made Devala rishi curse come true by cursing the king that he had no courtesy of welcoming a guest of high nature. As the behaviour was due to the amassed wealth as king, he forgot the basic courtesy, so let cursed him to become an animal with amassed body. So he became elephant in his next birth.

The Gaja (elephant) Raja was taking his herds daily through a great and beautiful forest roaming freely thinking that it had all the strength to be a leader of the herd and everybody is dependent on him. Once Gaja Raja and his herd neared a lake to take care of its needs (bath and quench its thirst) which is supposed to be a pleasure and joyful moment for all of them. The joy did not last long, Gaja Raja while keeping the leg in the lake had his foot on a crocodile. It started all there, for 1000s of years it fought to take away from the clutches of the crocodile. All the members of the herd tried to rescue but the entire dependents were of no use. They could only keep watching the suffering of their master with the furious crocodile. The pain was so heavy that Gaja Raja lost all the hope of relief. It just remembered the sin that he committed to Devala rishi making a mockery out of rishi physical appearance. Gaja raja could well realize what a great blunder he had committed and that he is facing hard to keep his physic.

Gaja raja had no other than to call by plugging out a lotus with his trunk and offering to AdiMoola (the origin of all origins). Next second, SriHari was seen on the seat of Garuda to rescue the sufferer. Garuda could not make to the speed as SriVishnu advanced faster to the rescue. By that time even the crocodile could recollect his mistake and how he had to earn a bad repute to injure his own member. SriVishnu threw the discus to grace them and bestow their original form of gandharvas. Both the gandharvas did pranamas to SriHari.

The followers of Sanathan Dharma (Hindus) express their gratitude and devotion by oblations of water (Tarpan) in memory of these ancestors. Oblations are made to God, to the Devi/Devas, Rshis and to our ancestors. The offerings are performed daily for 15 days. Tarpan is done as follows: In a dish of half filled water add some milk, sugar, honey, a few grains of barley, a few drops of ghee, and flowers petals – mix these items. Now face East and keep 3 pieces of Kush grass across both palms forming a cup and offer this water in the dish – NOT on the ground – in the name of as many deities as possible. Then face north and offer water in the name of the rishis. Then face south and now add til (Sesame seeds) into the water and offer this in the name of the pitrs (forefathers). Remember that the water is only offered in the dish. Only after all offerings have been completed then the dish of water is dropped on a plant. This can be repeated as many days as one desires in the 15 days.

Offering prayers of peace to pitru in my practical spiritual practice may also be undertaken at dusk. One can recite the Shantih prayer, or one can recite Raama Raksha Stotra or even simple Raama mantra at the dusk, with “deepam”, offered to spirit world, and flowers in the southern corner of the house, with rose water in copper container; recite:

Aum Raama Raama Raametti Raametti, Rame Rame Manorame, Sahastra Naam Tattoolyam, Raam Naam Varanane Aum Shree Raama Jaya Raama SiyaRaama Jaya Raama Hari Aum Shree Raama Jaya Raama Jaya Jaya Raama.

Hari Aum Hara hara hara MahaDeva Shiva Shiva Shiva Shambhoo!

With this, offering of the water by taking water in both hands and pouring it with two index fingers in the varun mudra, by reciting:

**Aum “NAME OF DECEASED” then Pittre Namoh Namah**

**Aum Sarva\_Pittre swadhayeh swadhayeh swadhayeh**

**Aum Sarva Pittre Shantih Shantih Shantih <sup>6</sup>**

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<sup>6</sup> *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. Shraadh is unlike funeral or unlike anthyeshthi kriya an opportunity to put right all the faults and flaws and to make auspiciousness out of our lives.

#### 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. Kaamya Shraadh

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

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#### 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. Ggoshttha 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.

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## 12. Saanvatsarik Shraadh

It is best among all Shraadhhs 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 Shraadhha on the moonless night in the month of Shraadhha. This particular tithi is called Amavasya. Shraaddha 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.

One can offer jaapas with the index finger reciting: "Aum Sarvah Pitreh bhyou namah" and then "Aum Sarvah Pitreh Sushantih" and then "Aum Shantih Shantih Shantih".

Offering flowers and rose water in copper container offering tarpana to pitre reciting the pitre shloka, as prescribed by this article on pages 30.

108 Names of Lord Rama II By reciting the 108 names of God, offering flowers, rice and barley, together with sesame seeds to the photograph of the pitru is also considered to be very beneficial form of peace offering prayers in my experience. One can then put all the flowers and grains to the running river waters and recite: Sarve Pitre shantih, Aum “name of the pitre” namoh namah, Aum “name of the pitre” shantih shantih shantih.

॥ श्री गणेशाय नमः ॥

1. Om Ram Raamaaya Namah .
2. Om Rama Bhadraaya Namah .
3. Om Rama Chandraya Namah .
4. Om Ram Shaashvataaya Namah .
5. Om Raajiivalochanaaya Namah .
6. Om Vedaatmane Namah .
7. Om Bhavarogasya Bheshhajaaya Namah .
8. Om Duushhana Trishiro Hantre Namah .
9. Om Trimurtaye Namah .
10. Om Trigunaatmakaaya Namah
11. Om Shrimate Namah .
12. Om Raajendraaya Namah .
13. Om Raghupungavaaya Namah .
14. Om Jaanakiivallabhaaya Namah .
15. Om Jaitraaya Namah .
16. Om Jitaamitraaya Namah
17. Om Janaardanaaya Namah .
18. Om Vishvaamitrapriyaaya Namah .
19. Om Daantaaya Namah .
20. Om Shara Natraa Na Tatparaaya Namah .
21. Om Vaalipramathanaaya Namah .
22. Om Vaagmine Namah .
23. Om Satyavaache Namah .
24. Om Satyavikramaaya Namah .
25. Om Satyavrataaya Namah .
26. Om Vratadharaaya Namah .
27. Om Sadaahanumadaashritaaya Namah

28. Om Kausaleyaaya Namah .
29. Om Kharadhva.nsine Namah .
30. Om Viraadhavadhapan Ditaaya Namah .
31. Om Vibhiishhana Paritraatre Namah .
32. Om Harakodanda kha.Ndanaaya Namah .
33. Om Saptataala Prabhettre Namah .
34. Om Dashagriiva Shiroharaaya Namah .
35. Om Jaamadgnya Mahaadarpadalanaaya Namah .
36. Om Taatakaantakaaya Namah .
37. Om Vedaantasaaraaya Namah
38. Om Trivikramaaya Namah .
39. Om Trilokaatmane Namah .
40. Om Punyachaaritrakiirtanaaya Namah .
41. Om Trilokaraxakaaya Namah .
42. Om Dhanvine Namah .
43. Om Dandakaaranya PunyakR^ite Namah .
44. Om Ahalyaa Shaapa Shamanaaya Namah .
45. Om Pitrai Bhaktaaya Namah .
46. Om Varapradaaya Namah .
47. Om Ram Jitendriyaaya Namah
48. Om Ram Jitakrodhaaya Namah .
49. Om Ram Jitaamitraaya Namah .
50. Om Ram Jagadgurave Namah .
51. Om Ram Rakshavanara Sangathine Namah .
52. Om Chitrakuuta samaashrayaaya Namah .
53. Om ram Jayantatranavaradaya namah .
54. Om Sumitraaputra Sevitaaya Namah .
55. Om Sarvadevaadi Devaaya Namah .
56. Om ram Mrutavanarajeevanaya Namah .
57. Om ram Maayaamaariichahantre Namah .
58. Om Mahaadevaaya Namah .
59. Om Mahaabhujaya Namah .
60. Om Sarvadevastutaaya Namah .
61. Om Saumyaaya Namah .
62. Om BrahmaNyaaya Namah .
63. Om Munisansutasanstutaya Namah .
64. Om Mahaa Yogine Namah .

65. Om Mahodaraaya Namah .
66. Om Sachchidaananda vigrhaaya Namah .
67. Om Parasmai jyotishhe Namah .
68. Om Parasmai dhaamne Namah .
69. Om Paraakaashaaya Namah .
70. Om Paraatparaaya Namah .
71. Om Pareshaaya Namah .
72. Om Paaragaaya Namah .
73. Om Paaraaya Namah .
74. Om Sarvadevaatmakaaya Parasmai Namah .
75. Om Sugriivepsita Raajyadaaya Namah .
76. Om SarvapuNyaadhika Phalaaya Namah .
77. Om Smraita sarvaagha Naashanaaya Namah .
78. Om Aadipurushhaaya Namah .
79. Om Paramapurushhaaya Namah .
80. Om Mahaapurushhaaya Namah .
81. Om Punyodayaaya Namah .
82. Om Ayaasaraaya Namah .
83. Om PuraanaPurushhottamaaya Namah .
84. Om Smitavaktraaya Namah .
85. Om MitabhaashhiNe Namah .
86. Om Puurvabhaashhine Namah .
87. Om Raaghavaaya Namah .
88. Om Anantaguna GaMbhiiraaya Namah .
89. Om DhiiroddaattaguNottamaaya Namah .
90. Om Maayaamaanushha Charitraaya Namah .
91. Om Mahaadevaadipuujitaaya Namah .
92. Om ram Setukrute Namah .
93. Om Jitavaaraashaye Namah .
94. Om Sarvatiirthamayaaya Namah .
95. Om Haraye Namah .
96. Om Shyaamaa.ngaaya Namah .
97. Om Sundaraaya Namah .
98. Om Shuuraaya Namah .
99. Om Pitavaasase Namah .
100. Om Dhanurdharaaya Namah .
101. Om Sarvayagyaadhipaaya Namah .

102. Om Yajvane Namah .
103. Om Jaraamaranavarjitaaya Namah .
104. Om Vibhiishhana Pratishthaatre Namah .
105. Om Sarvaavagunavarjitaaya Namah .
106. Om Paramaatmane Namah .
107. Om Parasmai Brahmane Namah .
108. Hari Aum Tat Sat Namoh namah Aum Shree Raama Sharrannamm

Tarpan: Literally means offering of water to the deceased.<sup>7</sup>

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<sup>7</sup> Tarpan literally means offering of water to the deceased. It is customary to add milk, oats, rice, sesame seeds, sandalwood and flowers when offering tarpan. The mixture is offered in a small stream made with the use of kusha and offered while chanting mantras. When this offering is made with devotion, gratitude, goodwill, love and good wishes, it immediately ensures contentment for the deceased. This offering is made on the death anniversary of the deceased. If one does not know the date of the death, then the ceremony can be performed during the dark fortnight of Ashvin.

In the Manusmriti Tarpan has been described as pitra-yagya - a yagya dedicated to the memory of forefathers. It is believed that it gives contentment to the deceased, and promotes comfort and happiness for successors. The ceremony is meant to remember the deceased, offer reverence and appease the hunger for remembrance. Forefathers look forward to this by their successors.

Among shraaddha ceremonies, six kinds of tarpan are commended. Each has its own significance.

Dev-tarpan aims at making an offering to water, air, Surya, Agni, Moon, energy and the gods that work selflessly for the welfare of mankind.

Rishi-tarpan aims at making an offering to Narad, Charak, Vyas, Ddhichi, Sushrut, Vashistha, Yagvalky, Vishwamitra, Atri, Katyayan, Panini and other rishis.

Divyamanav-tarpan aims at making an offering to all who have made sacrifices for the welfare of mankind such as the Pandavas, Maharana Pratap, Raja HarishChandra, Janak, shivi, Shivaji, Bhamashah, Gokhale, Tilak and other important people.

Divyapitra-tarpan aims at making an offering to those forefathers who left behind great moral values and wealth for successors.

Yam-tarpan aims at making an offering to remember the God of Death (Yamraj), and to accept the principle of birth and death.

Manushyapitra-tarpan aims at making an offering to all those who are related to the family as relatives, teachers, friends and others.



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

“Om Aagachcha-antu Me Pitare Emam Grihanantu Jalaanjalam.”

Tarpan (offer Water)

Now offer Teel Mixed Water or [Ganga Jal](#) :

3 times for each one for great grand father

3 times for grand father

3 times for pitru [who died like: father, brother]

“AmukGotrah AsmatPita AmukSharma Vasuroopastripyatamidam Teelodakam  
(GangaJalam Vaa)

Tasmey Swadha Namah, Tasmey Swadha Namah, Tasmey Swadha Namah.”

Replace AmukGotrah with : Family Gotra

AsmatPita: Use for father only if dead

AmukSharma: Father's Name only if dead

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

Replace AsmatPita with Asmatpitamah

Replace Vasuroopastripyatamidam with Rudraroopastripyatamidam

Replace AmukSharma with Grand Father's Name

Tarpan to Mother

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

It is true that mantra is a great medium for pray and offerings.

But [love](#), attachment, feelings, sentiments, emotions, regards, Bhavna is a prime not mantras. It is one's divine intentions that matter.

## Pitra Paksha (Shraddha-Tarpan): Do and Don't

1. Krishna Paksha is better than Shukla Paksha for Tarpan (offering of water) and Shraddha.
2. After Noon time is better than before Noon for Tarpan and Shraddha.
3. Must Invite and offer food to Brahmin.
4. SILVER Patra (utensil) is best for offering food, Tarpan and Pind-daan.  
(ManuSmriti 3/202)
5. Do not perform Chaturdashi Shraddha. By offering food and water to your ancestors on this 14th day of Ashwin Krishna Paksha (Pitra-Paksha), you may unwantedly be put into a war or quarrel. Young people in your house may start dying in their early age.

Perform only when some has died in War/accident (Akal Mrityu).

You can perform Chaturadashi's shraddha on next day (Amavasya).

6. No Shraddha has been prescribed for abortive child.

Then to recite peace prayers:

### **Recite the shantih pathd:**

*Om Dyau ShantirRaantariksha Gwam Shanti Prithvi Shanti Rapah  
Shanti Roshadhayah Shanti Vanas Pataya Shanti Vishwed Devah Shanti Brahma  
Shanti Sarvag Wam Shanti; Shanti Reva Shanti Sa Ma Shanti Redhi  
Om Shanti Shanti Shanti **Om Sarva Pitri shantih Sarva Pitri shantih Sarva  
Pitri Shantih***

***Aum sarva pitri svadhayeh namoh namah Aum Tat Sat***

**Offer of water, milk, sugar, flour, rice, lentils, Ghee, oil, in the name of pitru, towards feeding of people in temple is the best form of sacrifice.**

**We call it "langhar" in Punjabi.**

Written and composed by Jyotikar Pattni at [www.hanss.co.uk](http://www.hanss.co.uk)

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