

# Pitru Pooja

**Pitrus:** After death of a person, the body is destroyed. But the pattern of the thinking mind and the intellect that is imprinted in the Awareness does not die, This Energy-Awareness without a manifesting body is called as "Praetha-Atma" and is energized by our "Energy thoughts" through the ritual of offering rice and sesame seeds on all new moon days of the month. The "Praetha-Atma" is in a different energy level and so the time scale is different from the human time scale. 30 days of human time is equal to one day of Pretha-Atma. So every new moon is the morning of the Pretha-Atma. Like we break our night fast and energize the body with food, the Preta-Atma also need to be Energized to get into the next human body.

The Pretha-Atma will have emotional bonding for human time scale of 365 days (12 months) or their 12 days. Only if their emotional bonding is shredded they get into a energy level called "Pitru". This is why for one year "Thithi" ritual is done by the family of the diseased person. After 365 days, there is no more emotional connection to the family. After one year of transforming to Pitru, they will accept offering from any human in the world. After attaining the Pitru state, the energy vibration becomes fit to be identified with a new human body.

To be qualified for a human body of choice, "Punya" or meritorious debit should be available. If not done any merits while living as a human, at Pitru level atleast they can achieve merits by doing a Selfless act. The only Selfless act is to bestow "Energy" to Human beings on earth, who are not related to them. This action bestows merit (minimum Energy) for Pitru to attain a human birth.

So Pitru wait to bestow Energy (blessings) to those who do the ancestry Pitru Bali worship. Human beings who have Energy debits in materialistic and Spiritual progress are benefitted by "Pitru's" Energy blessing. This ritual is an Energy exchange between the two parties.

Men, women, children can do this Pitru worship or darpan. This is not done for dead parents. Even when parents are alive, this Pitru Tharpanam can be done. One should not thithi worship when parents are alive. That is done only after the parents death. Doing this every month on New moon day removes many Materialistic problems in life and help us to progress spiritually. This is of immense value.

Honoring every month Ancestors on new moon day is one of the 5 duties of every Human being. This is done in all ancient cultures around the world in different ritualistic mode. If due to physical ailment some one cannot do the 12 months, then they can do on the most important day called Maahalaya Ammavasi, The dark fortnight of Aswayuja (September-October) is known as the Mahalaya Paksha or the fortnight specially sacred for offering oblations to the departed ancestors. The last day of this period, the new moon day, is considered as the most important day in the year for performing obsequies and rites.

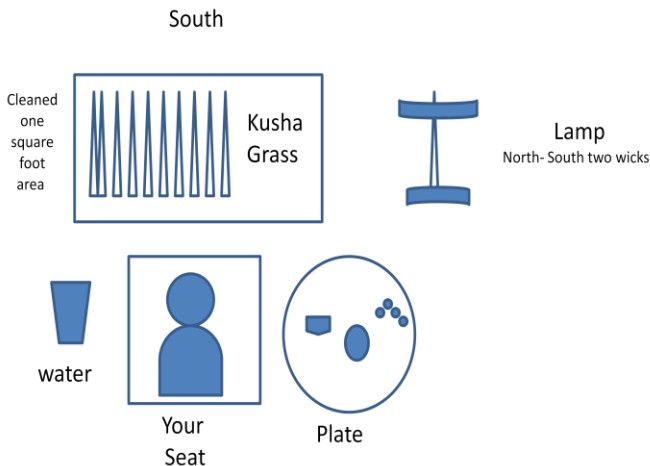
## Things needed:

- Black sesame seeds
- Cooked Rice
- Yellow Flowers
- Sandal wood paste
- Kusha Grass
- Bermuda grass or Karuka *Cynodon dactylon*. **(if you don't have take regular grass with the intension of this Bermuda grass).**
- Kindi – a vessel for holding water. Any unused small cup that holds around 100 to 200ml water can be used if kindi is not available.
- Tulsi leaves a few (or Holy basil)
- Kusha Grass ring. Make a ring out of a kusha grass , by circling it on itself.



**On the previous day of this event, it is good to avoid non-veg foods. Eat rice or rice-based foods only one time for breakfast or lunch. Avoid rice or rice based food for dinner and instead eat fruits or other grains. This is a token fasting we do for the ancestors.**

Do this ritual outside of your home, in the south side or your backyard. Keep banana leaf or any other leaf on which Darba grass can be kept. If leaf not available, keep a new paper or paper plate on which Darba grass is placed. If more than one person is doing the pooja, other members can sit adjacent, next to each other in a horizontal row side by side. Lamp can be one. But each individual can have a Darbha grass plate.



### Initiation of the Ritual:

Light the lamp with wicks to North South Direction. Then stand up and face east and Pray the teacher Guru seeking guidance and blessing to do this ritual successfully. Then pray Lord Ganesha who represents the fundamental Energy(mool-adhara), for doing the ritual with full awareness.

Now sit down on the floor or best posture is to bend the left leg down and the bend right leg raised up and face to South for all the following Rituals.

Take kindi (water vessel) and Chant the mantra which means I pray to invoke the water of the seven Holy rivers of Bharath (india) for performing this Ancestor worship. Chant “Gange cha yamune chaiva godaavari saraswati narmade sindhu kaaveri jalesmin sannidhim kuru”

Next chant a mantra which means I perform this pithru pooja remembering seven holy cities of Bhaarath.

“Ayodhya madhura maaya kaasi kaaanchi avanthika puri dwaaraavati chaiva saptha ethey moksha daayaka”

Pray now, Ashwini Devatas (the physicians/doctors of the Pitrus), Maha Vishnu (the care taker of pitrus) and then Ancestors (Pitru) – 41 generations back, both maternal, paternal side and all the souls in all worlds and the local souls.

Repeat this prayer “May the kind Self grant us permission to submit this feast now and also periodically. Let this feast be accepted and we may be blessed with a healthy happy life”. Now meditate for a few seconds.

Take little water in your right hand and sprinkle it on your body as an act of purifying your body and mind. Place the Darbha grass on the square area in front of you keeping the pointed ends of the grass towards south direction. Grass can be approximately 3/4th foot long..

Do an act of purification by sprinkling water on the grass ring you made and then wear it on the right ring finger. This is a symbol of tying your mind to be focused on the ritual.

### **Inviting the Pitru (Ancestors).**

Touch and pray the North End part (close to your end) of the Kusha Grass (facing near you). Then take some black sesame seeds and hold in the right hand and then touch the end portion of the grass and chant the mantra which means that I now invite all the pitrus , who are in the Energy form Vasu Rudra Aadithya sorupaan asmath

who were (father) Pitur, (grand-father), Pithamaha  
(great-great grand father) prapithaa mahanaam  
(mother) Maathur, (maternal grand father) maatha-maha-maathu-pithamaha-  
(maternal great-great grand fathers) prapithaa mahanaam maathur-pithamahi  
(maternal fore- fathers) Maathur-prapithaa maheenaam  
(meditate) Dhyayaamee  
Asmin koorcha Ubayam vamsa  
(inviting Ancestors) Pithurnaam Aavaahayaami  
(I offer seat) Sthaapayaami, now drop the sesame seeds on the center of the kusha grass  
(and worship) poojayaami.

We have now invited our ancestors on black sesame seeds placed on the end of the kusha grass. With devotion touch the grass along with the sesame seeds with the feeling that they are seated on the grass seat and chant with devotion that

I am honoring the ancestors of my family line) Mama vargadh- doya piturbyo namaha

Like inviting guest, we invite ancestors and honor them first by offering seat and then water, flowers, refreshing fragrant sandal wood paste and finally food is served. Narayana mantra is done to recognize the cosmic - intelligence pattern).

Take water in your right hand and then offer to the ancestors by draining through the right index finger, chanting Om Namō Narayanaya.

Repeat offering water chanting Om Namō Narayanaya.

Repeat offering water chanting Om Namō Narayanaya.

Now take few sesame seeds and offer to ancestors along with water draining through the right index finger chanting “OM Namō Narayanaya.

Repeat offering sesame seeds two more times with water chanting Om Namō Narayanaya.

Two time offer water chanting “Om Namō Naaraayanaya.

Three times offer flowers with chanting “Om Namō Naaraayanaya.

Two time offer water chanting “Om Namō Naaraayanaya.

Three times offer sandal paste along with tulsi leaves chanting “Om Namō Naaraayanaya.

Two time offer water chanting “Om Namō Naaraayanaya.

You can fill cups with extra water now for the next ritual.

## Next we invoke the (Ancient Ancestors) the Aadi-pitroos

Take small of Bermuda grass, Sandal paste and Sesame seeds equally in both the hands. Raise the hands towards the sky and look up and slowly bring both the hands down close to the floor, with the intension of inviting the ancestors down to earth. Now transfer the contents from left to right hand and then with the right hand place the contents on the top (south end) of the Kusha grass, by chanting the mantra which means

(I invoke the first ancestors) AAdhi Pitrunaam Aavaahayaami  
(I offer seat) Sthaapayaami, (and worship) poojayaami.  
They are also greeted with water, flower and scents.

Take water using left hand and pour it on the seeds which is inside of the right hand and then allow the water to drain on the grass through the index finger , chanting the mantra “Om Namō Naaraayanaya.

Three times offer flowers with chanting “Om Namō Naaraayanaya.

Two times offer water chanting “Om Namō Naaraayanaya.

Three times offer sandal paste along with tulsi leaves chanting “Om Namō Naaraayanaya.

Two times offer water chanting “Om Namō Naaraayanaya.

You can fill cups with extra water now for the next ritual.

Now we are offering the feast to all the 41 generations of ancestors and the ancient aadhi pitrus.

Take a handful of the cooked rice and mix with sesame seeds and shape into a ball and chant the mantra to all those who had left the body both in the maternal and paternal side and other relatives, friends and all the souls, I am offering this pindam, the cooked rice ball with sesame seeds with guidance of guru with pure devotion.

*Maatur-vamsae Mritha-yaesnjae Pitur-vamsae thadaiva cha  
Guru syasura Bandoonaam ye cha anyae Baandava Mritha  
Thilodakam cha pindam cha pithurnaam parithushtayae  
Samarpayaami Bakthya Aham Prarthayaami Praseedhamae*

With Devotion offer (place) in the center of the kusha grass.

Touch on the rice ball (pinda) remember that you are offering the feast to all the ancestors. Meditate on the ancestors for a few seconds. Feel that all the ancestors have happily accepted your feast.

Take some black sesame seeds along with water and pour on the rice-ball with this mantra – that you are offering sesame - **Thilodagam Samarpayaami.**

One more time offer sesame with water - **Thilodagam Samarpayaami**

One more time offer sesame with water - **Thilodagam Samarpayaami**

To this rice ball pour water three times through the index finger chanting “Om Namō Naaraayanaya.

Three times offer flowers with chanting “Om Namō Naaraayanaya.

Three times offer sandal paste along with tulsi leaves chanting “Om Namō Naaraayanaya.

Three times offer water chanting “Om Namō Naaraayanaya.

With folded hands (as in worship mode) chant the following mantra that you are honoring all the devatas and the ancestors.

Devathaabya Piturbyasnja Maha-yogeebya-Eva cha

Nama Swadaayai Swaahaayai Nithya-meva Namō Namaha

Next you are honoring all the ancestors of the paternal side

AA Brahamano ye Pitur-vamsa-jaatha

Maternal side

Maathu SthathaVamsa Bava Matheeya

In your friends and colleagues side and all the living beings

Mithraani Sakya Pasavanja

Including all the plants and trees Vriksha

That is seen and unseen

Drishtanja Adrishtanja Kritho-pagaa-raaha

In all the life times you have involved

Janmantharae ye mamasangathanja

To all you are offering this rice feast

Debya swayam pinda-balim dadhamee

May this be accepted and be satisfied

Boomou Dathethana balinaa Thripaayaanthu paraan-gatheem

And may be blessed all in the seven continents

Atheetha Kula-kodinaam saptha dweepa Nivaaseenaam

Praaneenaam Udhagam Dadhtham Akshayam-upathish-tathu

Feel that everybody are blessed by the ancestors and meditate for a few seconds. We pray to the ancestors and the Devatas to forgive us in doing any mistakes in this ritual.

Now ask them to leave to their abode. You can use both your hands gesturing that they can leave to their abode.

Take water in hand and offer to rice that you are completing the ritual by chanting Avasaanee-yaahya-midham.

If there is a river then take all the of the pooja and carry on head and immerse in a lake or pond or sea with chanting (I immerse this Pinda in gaya River) Idam Pindam Gayaar-pitho Asthu.

If there is no river then pour a little water on ground drawing an imaginary circle on ground. Place the leaf and all the contents on the ground, and tear the leaf into two and place it either sides of the rice contents. Then place the ring finger on top of it. Take water in right hand and sway it in front up in the air three times and in the last time, clap your hands three times.

Wash hands and face (best is to take complete bath drenching the clothes also). With this the pitru pooja is completed.

Please offer dakshina , the offering to the person who helped in this ritual or offer an amount to the local temple.

The next is not a pitru pooja but a pooja honoring the cosmic forces and all the Rishi's who has given this knowledge to us.

### **Pooja to Cosmic forces**

You can sprinkle water on your body as washing act and proceed with this.

Take in a spoon few drops of water and offer to the right hand with this chanting. This offering is for the Cosmic forces.

Om Agnih Thripyathu , Om Vishnuh Thripyathu , Om parjapathih Thripyathu  
Om Brahmah Thripyathu , Om Devathah Thripyanthu Om Devah Thripyanthu  
Om Rishiyah Thripyanthu Om Omkaara Thripyanthu Om vashtakaara Thripyanthu  
Om vyahruthayah Thripyanthu Om saavithri Thripyanthu Om yagnayah Thripyanthu  
Om Dyavaa-prithivi Thripyanthu  
Om Anthareeksha Thripyanthu  
Om ahoraathraani Thripyanthu Om saankyah Thripyanthu  
Om Sidhah Thripyanthu Om samudrah Thripyanthu Om nadhyah Thripyanthu  
Om giriya Thripyanthu  
Om ksethra-oushadi-vanaspathi-gandharva-apsrash Thripyanthu  
Om Nagah Thripyanthu Om vayamasi Thripyanthu Om gavaahThripyanthu Om vayaamsi Thripyanthu,  
Om Saadhya Thripyanthu Om vipraah Thripyanthu  
Om yakshyaah Thripyanthu Om rakshamsi Thripyanthu Om Bhoothani Thripyanthu

**Next homage to sanadhana Dharma's great contributors (Rishis).** Offer for each two times.

Om Satharchina Thripyanthu Thripyanthu  
Om GrithsamadahThripyanthu Thripyanthu  
Om Vishwamithrah Thripyanthu Thripyanthu  
Om VamadevahThripyanthu Thripyanthu  
Om Athrih Thripyanthu Thripyanthu  
Om Bharadvajah Thripyanthu Thripyanthu  
Om Vashistah Thripyanthu Thripyanthu  
Om Pragaathah Thripyanthu Thripyanthu  
Om PaavamaanyahThripyanthu Thripyanthu  
Om Kshudra-sookthahThripyanthu Thripyanthu  
Om SanakahThripyanthu Thripyanthu

Om Sanandhanah Thripyanthu Thripyanthu  
Om Sanat kumarahThripyanthu Thripyanthu  
Om KapilahThripyanthu Thripyanthu

**Next offering is for great Teachers (Aacharyas)**

Om Sumanthu- Jaimini-Vaisampaayana-paila-Soothra-Baashya-kaara-Bhaaratha- Mahabharatha-  
Dharamacharyah-Thripyanthu Thripyanthu Thripyanthu

Om-Jananthi-Bhaahavi-Gaargya-Gowthama-saahalya-Bhaabhrawya-Maandawya-Maandu-keya-Thripyanthu  
Thripyanthu Thripyanthu

Om Kaholam Tharpayaami Tharpayaami Tharpayaami  
Om KowsheethakamTharpayaami Tharpayaami Tharpayaami  
Om Maha-KowsheethakamTharpayaami Tharpayaami Tharpayaami  
Om PaingyamTharpayaami Tharpayaami Tharpayaami  
Om Maha-PaingyamTharpayaami Tharpayaami Tharpayaami  
Om Suyagnyam Tharpayaami Tharpayaami Tharpayaami  
Om Saangyayanam Tharpayaami Tharpayaami Tharpayaami  
Om Ithareyam Tharpayaami Tharpayaami Tharpayaami  
Om Mahai-therayam Tharpayaami Tharpayaami Tharpayaami  
Om Syaakalam Tharpayaami Tharpayaami Tharpayaami  
Om Baashkalam Tharpayaami Tharpayaami Tharpayaami  
Om Oudha-vaaheem Tharpayaami Tharpayaami Tharpayaami  
Om Maha-Oudha-vaaheem Tharpayaami Tharpayaami Tharpayaami  
Om Saounakam Tharpayaami Tharpayaami Tharpayaami  
Om Aasyalayanam Tharpayaami Tharpayaami Tharpayaami

Ye cha Anyae Aachaaryah Thae sarva Thripyanthu Thripyanthu Thripyanthu

The rituals end here. Take Bath and visit temples. Give alms to poor, food to needed.

Pray and convey to the ancestors that we are all moving towards a life of righteousness, non-violence and Truthfulness.

Om Shanthi Shanthi Shanthihi.

## Gratitude:

This simplified version was adopted by merging the two methodology given by

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