

The Step by Step daily Pinda offerings and the 3rd-day food offerings to perform during the 10 days after the cremation of a deceased

Firstly kindly note that 10 days commences from the day of the funeral and NOT from the day of death – as per Garuda Purana Preta Kand Chapter 10 verse 21, Lord Vishnu said to Shree Garudaji “The corpse is placed on the pyre and 2 pindas are offered, from the time the pinda is placed in the right hand of the corpse the departed soul assumes the name of Preta (Spirit) until the Sapindi (12/13th days prayers) is concluded.” So on the calculation of the number of days for carrying out the rituals is based on the time of cremation when the last Pinda is placed in the right hand of the deceased in the antechamber in the crematorium.

*** Do note in conjunction with this article the follow up article is named

“The Significance of consuming boiled (and baked, etc) foods during the ten- days period after the death of a deceased - with 100+ delicious recipes”

While the body is being cremated the family members who had remained back at the home where the funeral had just taken place, should cleanse the house by mopping the floors with a mixture of lime water or rose water or just water with a few drops of Ganga jal in the water before the Claimant (the one who performed the rite) and the others return from the cremation site.

When the family members return from the river/sea/ghat after disposing of the ashes, they stand by the entrance of the yard and they are cleansed by washing their hands firstly and then touching the following items which are for purification. These are the following items: - touch water, fire, and iron (or a metal) with syringaberry leaves. Then sprinkle this over yourself three times and then sprinkle a little water on yourself. Then put a little sugar in your mouth After this ritual, they enter the house and take a bath and wear clean clothes.

*** Before you commence with the rituals below, there are two options namely,

(1) to offer a single Pinda daily for the 10 days,

(2) to offer the ten Pindas on the tenth day at the river-side, sea-shore, or ghat. This is a decision that the family elders should decide upon.

What is compulsory in the ten-days period is - for three consecutive nights (starting from the day of the funeral) - a cup/lota of water, cup/lota milk, and a clay lamp. (Photo below).

Secondly on the third day – counting from the day of the funeral – offerings of cooked black urad dal, cooked white rice, cup/lota of water, cup/lota milk, incense, and a clay lamp are offered. (Photo on page 10)



After bathing and wearing fresh clean clothes the claimant does the following.

Do view the photo provided below. *Presentation is very important*.

In a designated place in the house, clean a place two by two metres. Wash/mop that area. Then sprinkle a little hurdi water. Facing the south direction, on the floor place a white cloth (½ meter by one metre). On the white cloth place a large tray/thari. On top of that place a clay or metal pot/lota with a large clay lamp receptacle. Add ghee or oil in the receptacle and a wick. It is optional to have incense sticks but nonetheless next to the pot/lota place an incense stand with three incense sticks. It is optional to place some flowers or a flower vase. Lastly, place the photo of the deceased behind the pot/lota.

The claimant (the person who performed the last rights) then lights the three incense sticks (it is optional to turn the incense around the photo of the deceased) and then light the wick. Others in the family may be present as well.

The claimant (and those present) thereafter prays to Lord Yamaraja (the Lord of Death) and Lord Krishna (The Supreme Personality of Godhead), that they be kind and merciful to the departed one (mention the departed ones' name) during these next 12/13 days and all the prayers and rituals to be accepted even if any inadequacies or mistakes are committed.

Now chant

Om yama-devaya namah – three times
Shree krishna sharanam mamah – three times
Om pitri devaaya namah – three times
and finally the Maha-Mantra
“Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare” – three times

This lamp should be lit continuously for twelve days. On the twelve-day, the lamp should go off by itself. **THIS LAMP MUST NOT BE TAKEN ON THE 10TH DAY TO THE RIVER, SEASHORE OR GHAT.**

Do note:-

- (1) If the lamp goes off during the twelve days, then kindly re-lit it.
- (2) Common sense should prevail. If no one is at home during the day then the lamp should be off. With a match stick bring the wick a bit into the receptacle and within five minutes the lamp will go off by itself. Then kindly re-lit the lamp upon returning.
- (3) The three incense is just lit either in the morning or evening by the claimant.
- (4) Change the flowers daily.





*** From tonight until the thirteenth day's prayers it is highly recommended to play Hanumanji's mantras like the Hanuman Chalisa and other Deities mantras. It should NOT be loud rather just audible. The lighting of Lobhaan is NOT permitted until the morning of the ten days prayers. After lighting the clay lamp inside the house now continue with the rituals just outside the front door.



DAY ONE – NIGHT:- From the day of the funeral during the night outside the main (front) door of your home. On an elevated platform (like a bench or barstool), place a large tray that should have the following on it:- place a piece of kush grass (two inches in length) on a saucer and on top of the kush grass place one Pinda (the pinda recipe is provided below), and then next to that saucer place another saucer with a little water with a little (half tsp) Til seeds (black sesame seeds). ***Presentation is very important*** The claimant faces the south with an elevated platform in front of him/her.

Furthermore for **ONLY** three nights starting from tonight - next to the pinda - place one cup/lota/chumbhu of milk, one cup/lota/chumbhu of water, and a diya (clay lamp). This lamp should have preferably Til oil with a wick in it and a pinch of black Til.



First night offerings

When everything's in order, the claimant then lights the lamp. If it is windy then procure some items like a box or a lid to keep the lamp from going off. The claimant now prays (and whoever else is with him/her) to the departed one by offering the first Pinda to the deceased.

OM, on this first night the (*date, month, year*) in (*your current locality*), in (*your current country you are residing*), I desire to offer this obsequial cake (pinda) to satisfy (*full name of deceased {meaning the I.D. first name and surname}*), * in the unknown family lineage. May this pinda I am offering now satiate you oh (*full name of deceased*) and the four messengers of Yamaraja and may **THE HEAD** of the ** Pinda-ja Shareer now be formed.

* If you know your family Gotra (family lineage) name then replace “in the unknown family lineage” with the gotra name.

** Pindaja Shareer (suksham-diminutive) means small a Pinda Body. A complete body made of Pinda offerings.

If you are fortunate enough to have a helpful priest/guru then you may request him/her to provide the Vedic day/Vedic month/Vedic phase of the moon, otherwise, the above English mantra will suffice.

Thereafter offer three incense sticks seven times (clockwise) around the Pinda, a clay lamp with a piece of camphor in it, light the camphor and turn the lamp seven times (clockwise) around the Pinda and lastly turn a whole flower seven times (clockwise) around the Pinda.



The claimant prays to Lord Krishna for the deceased well being and protection.
Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.

Then finally bow and take your leave. Leave the tray overnight. If the lamp goes off it is fine.

How to prepare a Pinda:- One handful of rice flour, little milk, little rose-water, black sesame seeds, a few drops of honey, few drops of red perfume water, little sugar, jav (barley) and a drop ghee. Mix all the ingredients together. Now make the dough into a ball. Refer to the photo provided below. ***Presentation is very important***



On a saucer, a Pinda on a Kush grass.

--- END OF DAY/NIGHT ONE ---

DAY TWO – MORNING:- The next morning offer the cups/lotas/chumbhus of water and milk and the water in the saucer with sesame seeds on a tree/plant or clean place in your yard. No mantra is chanted. The pinda and kush grass is kept in a plastic packet and kept it safe somewhere outside the house until the tenth day. Wash the tray, saucers and cups/lotas/chumbhus, and the clay lamp.

Question:- What if the Pinda goes missing or an animal (bird, cat, dog, or monkey) eats the Pinda?

Answer:- This should not alarm one at all. When I receive a message like this from the family I do become pleased. Spirits don't have a physical body hence they enter into an animal body to eat. So when the pinda goes missing, in most probability the spirit entered into that animal and ate its share.

Question:- Is Tarpan (oblations of water) performed in these 10 days?

Answer:- NO. Lord Vishnu said to Garuda-ji "Offering of Ashirbaad (blessings), Deity worship, direct contact with the public, giving of Daan (charity/gifts), Hawan, **Tarpana (water oblations)**, Fasts (like Ekadashi, Shivaratri, etc), and Brahmin bhojan (feedings Brahmins) are forbidden in this period".

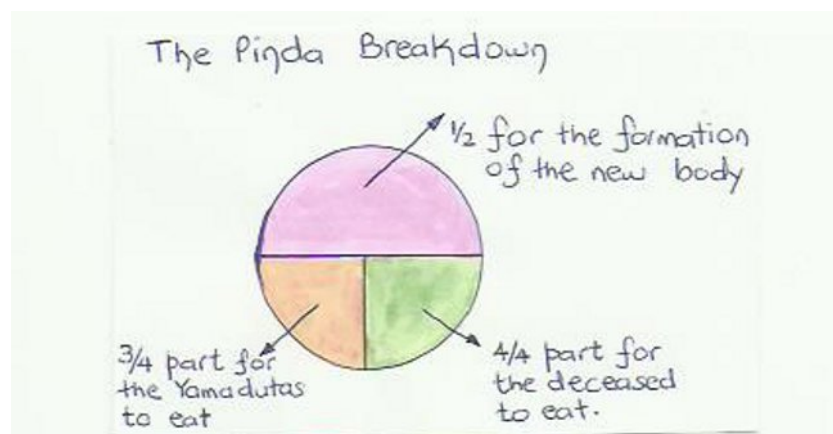
(Garuda Purana Preta Khanda chapter 13 verses 20-21).

My very humble advice and something **I HIGHLY** suggest is to offer the 10 Pindas in the 10 days (i.o.w's one daily). This is from the Garuda Purana and the verses are provided below. The spirit body needs to form correctly and with time and not fast track the formation of the new body on the 10th day. So through the assimilation of the Pindas offered in the 10 days the Vaayuja Shareer (the Airy-body) combines with the Pindaja Shareer (derived from the Pinda Janma, meaning 'born from the Pinda'). By the end of the 10th day, the combination of these two bodies has created the yamyaatanaa shareer (body of suffering). This is the subtle body through which the preta (ghost form) will experience the hereafter. So this new body is the offering of Pindas daily to create a new body called the Pindaja Shareer.

When one offers a pinda daily in the 10 days, then the new body is formed.

“On the first day by offering the first pinda the head is formed, by the second offering, the ears, eyes, and nose are formed. By the third offering, the neck, shoulder, arms, and chest are formed. By the fourth pinda offering, the navel and private parts are formed. The fifth pinda offering, the thighs, calves, legs, and feet are formed. In the sixth pinda offering, all the vital organs (heart, liver, kidneys, and so forth) are formed. By the seventh pinda offering, the nerves, veins, and nervous system are formed, by the eight pinda offering, the teeth and hair are formed. By the ninth pinda offering, blood, fluids, and semen are formed. By the 10th day Pinda offering, fullness is achieved and hunger is satisfied.” {Garuda Purana Preta Kanda Chapter 5 verses 31-37}

When the claimant offers the Pinda daily the Pinda is divided into 4 parts. The first $\frac{1}{4}$ goes to the Yamadutas (the four servants of Shree Yamaraja, who reside by the deceased home until the 12/13th day ceremony), the second $\frac{1}{4}$ of the Pinda the deceased consumes by smell and the third and fourth $\frac{1}{4}$ of the Pinda is used for the formation of the new body for the deceased called the Pindaja Shareer as explained above.



DAY TWO – MORNING:- The offerings of the Pinda on a saucer and a saucer of water with Black Til is performed before midday preferable after sunrise around 08h00. Outside the main (front) door of your home, on an elevated platform (like a bench or barstool), place a tray that should have the following on it:- place a piece of kush grass (two inches in length) on a saucer and on top of the kush grass place one Pinda, and then next to that saucer place another saucer with water with a little (half tsp) Til (black sesame seeds). **View the photo below.** The claimant faces south with the elevated platform in front of him/her and then prays (and whoever else is with him/her) to the departed one and to Lord Krishna.

OM, on this second day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE EARS, EYES, AND NOSE** of the Pinda-ja Shareer now be formed.

Thereafter offer three incense sticks seven times (clockwise) around the Pinda, a clay lamp with a piece of camphor in it, light the camphor and turn the lamp seven times (clockwise) around the Pinda and lastly turn a whole flower seven times (clockwise) around the Pinda.

The claimant prays to Lord Krishna for the deceased well being and protection.

Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.



Then finally bow and take your leave. Leave the tray until the next morning.

DAY TWO – NIGHT:- On the second night outside the main (front) door of your home, on an elevated platform (like a bench or barstool), place a tray that should have the following on it:- one cup/lota/chumbhu of milk, one cup/lota/chumbhu of water and a diya (clay lamp). This lamp should have preferably Til oil with a wick in it and a pinch of black Til. This tray should be placed next to the tray that was offered in the morning.

When everything's in order, the claimant then lights the lamp. If it is windy then procure some item likes a box or a lid to keep the lamp from going off. The claimant now prays (and whoever else is with him/her) to the departed one and to Lord Krishna. The claimant prays to Lord Krishna for the deceased well being and protection.



Then chant this ancestor mantra three times

Om pitri devaaya namah

meaning:- I humbly offer respects to all our Ancestors

Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.

Then finally bow and leave. Leave the tray overnight. If the lamp goes off it is fine.



--- END OF DAY/NIGHT TWO ---

DAY THREE – MORNING:- Kindly follow day two morning's procedure mentioned above on pages 5-7. The procedure is the same for the morning of day three. Offer the third Pinda and saucer of water and black Til, in the morning, while saying the following...

OM, on this third day the (*date, month, year*) in (*your current locality*), in (*your current country you are residing*), I desire to offer this obsequial cake (pinda) to satisfy (*full name of deceased {meaning the I.D. first name and surname}*), in the unknown family lineage. May this pinda I am offering now satiate you oh (*full name of deceased*) and the four messengers of Yamaraja and may **THE NECK, SHOULDERS, ARM, AND CHEST** of the Pinda-ja Shareer now be formed.

Thereafter offer three incense sticks seven times (clockwise) around the Pinda, a clay lamp with a piece of camphor in it, light the camphor and turn the lamp seven times (clockwise) around the Pinda and lastly turn a whole flower seven times (clockwise) around the Pinda.

The claimant prays to Lord Krishna for the deceased well being and protection.

Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.

Then finally bow and take your leave. Leave the tray until the next morning.

Before midday around 10h00 on the third day, the Claimant cleans a small portion of the yard/balcony and place a banana leaf, on the ground. On the banana leaf either on the leaf or a small container put Kala Urda Dal (Black Urad Dal) *{which should have no salt in it}* and cooked white rice. On the tray or leaf also place a clay lamp with til oil and a pinch of black Til seeds and a wick and three incense. A cup/lota/chumbu of water and a cup/lota/chumbu of milk should be on the tray to be offered. **The photo of this is provided next page.** While facing south remember the deceased. Arpana is performed by sprinkling some water around the offerings three times in a clockwise direction.

Presentation is very important

While offering this please chant

Om pitri devaaya namah - three times

Om namo bhagavate vaasudevaaya - three times

and then finally

Shree krishna sharanam mamah - three times.

Then finally bow and take your leave. Leave the tray until the next morning.





DAY THREE – NIGHT:- On the third and **final** night outside the main (front) door of your home, on an elevated platform (like a bench or barstool), place a tray that should have the following on it:- one cup/lota/chumbhu of milk, one cup/lota/chumbhu of water and a diya (clay lamp). This lamp should have preferably Til oil with a wick in it and a pinch of black Til. This tray should be placed next to the tray that was offered in the morning.

When everything's in order, the claimant then lights the lamp. If it is windy then procure some items like a box or a lid to keep the lamp from going off. The claimant now prays (and whoever else is with him/her) to the departed one and to Lord Krishna. The claimant prays to Lord Krishna for the deceased well being and protection.

Then chant this ancestor mantra three times

Om pitri devaaya namah

meaning:- I humbly offer respects to all our Ancestors

Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.

Then finally bow and leave. Leave the tray overnight. If the lamp goes off it is fine.

This ends the nightly offerings.

--- END OF DAY/NIGHT THREE ---



DAYS FOUR/FIVE/SIX/SEVEN/EIGHT/NINE – ONLY MORNINGS:- Kindly follow day two morning's procedure on pages five to seven mentioned above. The procedure is the same for the morning of days four to nine.



DAY FOUR (MORNING):- Offer the fourth Pinda and saucer of water and black Til, while saying the following...

OM, on this fourth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE NAVEL AND PRIVATE PARTS** of the Pinda-ja Shareer now be formed.

Thereafter offer three incense sticks seven times (clockwise) around the Pinda, a clay lamp with a piece of camphor in it, light the camphor and turn the lamp seven times (clockwise) around the Pinda and lastly turn a whole flower seven times (clockwise) around the Pinda.

The claimant prays to Lord Krishna for the deceased well being and protection.

Then chant this mantra to Lord Krishna three times

Shree krishna sharanam mamah

meaning:- Oh Lord Krishna I surrender (take refuge) to Your lotus feet.

Then finally bow and take your leave. Leave the tray until the next morning.



DAY FIVE (MORNING):- Follow day four procedure. Offer the fifth Pinda and saucer of water and black Til, while saying the following...

OM, on this this fifth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE THIGHS, CALVES, LEGS, AND FEET** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.



DAY SIX (MORNING):- Follow day four procedure. Offer the sixth Pinda and saucer of water and black Til, while saying the following...

OM, on this sixth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE VITAL ORGANS (HEART, LIVER, AND KIDNEYS)** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.



DAY SEVEN (MORNING):- Follow day four procedure. Offer the seventh Pinda and saucer of water and black Til, while saying the following...

OM, on this seventh day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE NERVES, VEINS AND, NERVOUS SYSTEM** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.



DAY EIGHT (MORNING):- Follow day four procedure. Offer the eighth Pinda and saucer of water and black Til, while saying the following...

OM, on this eighth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE TEETH AND HAIR** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.



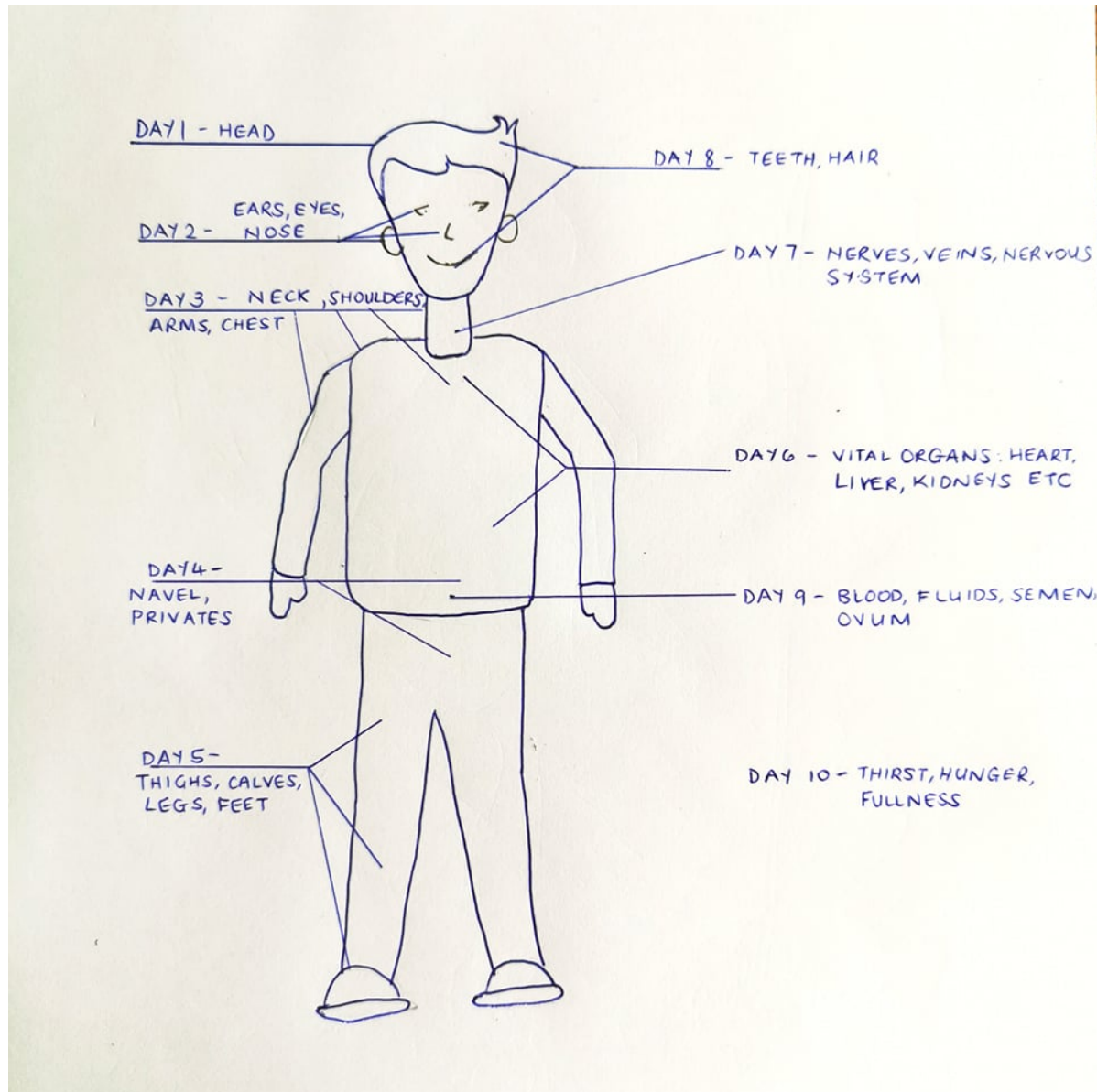
DAY NINE (MORNING):- Follow day four procedure. Offer the ninth Pinda and saucer of water and black Til, while saying the following...

OM, on this ninth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THE BLOOD, FLUIDS AND, SEMEN/OVUM** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.

-- END OF DAYS FOUR TO NINE --

The Pindaja Shareer (suksham-diminutive)
A complete body made of Pinda offerings.



Should you desire to offer the 10th pinda at home then follow day four procedure. Offer the tenth Pinda and saucer of water and black Til, while saying the following...

OM, on this tenth day the *(date, month, year)* in *(your current locality)*, in *(your current country you are residing)*, I desire to offer this obsequial cake (pinda) to satisfy *(full name of deceased {meaning the I.D. first name and surname})*, in the unknown family lineage. May this pinda I am offering now satiate you oh *(full name of deceased)* and the four messengers of Yamaraja and may **THIRST, HUNGER, AND FULLNESS** of the Pinda-ja Shareer now be formed.

Offer incense and so forth like on day four.



From the 4th day to the 9th day the following offerings during daylight hours can be done. Do note that this is optional. Many feel that they should be offering some food to the deceased so if you feel that you need to offer some food offerings then this is an option. Outside in ones yard/flat balcony (facing south) on a tray or banana leaf keep a bowl of sweet rice and sprinkle some black til on the top of the sweet rice. Instead of using a bowl you may offer a rice spoon of sweet rice directly on the tray or banana leaf. Included on the tray are a lota milk (add sugar or honey) or water and an incense.

Then chant these mantras

Om sarva pitru devaaya namah – three times

Shree krishna sharanam mamah – three times



F.Y.I... Do note that the deceased do get to eat ¼ portion of the pinda that is offered daily. That is if you are offering a Pinda daily.



What is acceptable to cook and offer to one's ancestors during Shraddha pujas

The 'pitars' become satisfied with pure vegetarian food, fruits, and cereals. Pure and hygienic food should be offered with full devotion to our ancestors so that they become pleased and bestow their blessings of happiness, progress, and remove family discords upon their descendants.

According to the Mahabharata – Anusasana Parva, Book 13, Section 88 and the Kurma Purana Uttara Bhaga, 19 Shraddha Prakarana mentions, "The Pitars are highly satisfied with food ingredients like ...

- * Vrihi - rice grains. So cook rice as well as sweet rice (kheer)
- * Pitars love cooked Black Urad Dal and a variety of pumpkin preparations like (curry, fritters, etc)
- * Pitars love wheat and barley-based products.
- * Pitars love roots and herbs. So cook herbs, use root vegetables like potato, sweet potato, yams/madumbe, beetroot, turnips, carrots, celery root, turmeric, ginger, etc
- * Pitars love phalaa (fruits especially mango, grapes, pomegranate {anar}).
- * The Pitars become pleased with offerings of honey and gur (a form of sugar) with fruits." In a lota/tumbler/chumbhu add milk, honey, sugar (gur), and sliced banana to this mixture.
- * 1 lota/cup/chumbhu Water or Milk.

*** During the ten days if you are going to offer the cooked food at your lamp /prayer place then the food offerings should be Sattwic (mode of goodness). Meaning that onions, garlic, and mushrooms cannot be included in the food preparations. Foods cooked with onions, garlic and mushrooms are optional to eat in the ten days but are not appropriate to offer at the lamp/prayer place as that place belongs to the pure domain of the Supreme couple Lakshmi-Narayana.

DAY TEN MORNING:- The Dasgaatra (10th day) puja is generally referred to as the Hair Shaving ceremony. This ceremony is performed for both the male or female deceased on this day. Generally, this takes place at the riverside, sea-shore, or ghat. If there is no river, sea-shore, or ghat near one's locality then use your discretion and even a garage can be the place to perform this prayer.

Early in the morning on the tenth day the women folk cut their nails and dispose of them (give this in a packet to the men who will dispose of it in the river). After that, they bath and wear fresh clothes and then they can cleanse themselves by the sprinkling of hurdi/Ganga water all around the house and yard and burn lobhan with a piece of dried cow dung (cow-dung is optional). Now cooking should be done as usual i.e. with masala, turmeric, oil, and so forth, but still, no meat is allowed to be cooked. The Pindas (nine in total) which are in the packet and other materials are taken to the river to be disposed of. Take all the puja items to the river, sea-shore or ghat for the Mahaapatra (Maha Brahmin) to perform the puja.



Do note that there must be two people at the river/ghat

1) the Barber 2) the Mahaapatra. The Mahaapatra can't shave the hair. That is the duty of the barber.

The claimant has his head shaved by the barber and then has a bath and wears fresh clean clothes and then proceeds to perform the prayers performed by the Mahaapatra.

By the time the prayers are completed, the food that has been cooked at home is brought to the river, sea-shore, or ghat.

After gifting the Mahaapatra with the Seedha (provided below), the Mahaapatra must eat the prepared food provided. Then the men leave back home. This ends the tenth day's prayers.

Gifts for the Mahaapatra At the conclusion of the prayers at the river gifts are given to the Mahaapatra. This is known as "Pada Daana" and the gifted items are intended to serve and help the departed soul during his/her one year journey to Yamaloka. The Mahaapatra can't demand what he wants. The 8 items are as follows 1) 1 umbrella 2) one pair of footwear/sandals 3) one T-Shirt or clothing of your choice 4) a piece of gold. 5) a water vessel {i.o.w's a clay pot} 6) a stool/chair/chattai 7) a small container of black Til {this can be put in a clay pot} 8) Food including 5 or 7 types of grains and SALT. Cash.

*** Please remember that the daily bhajans and kirtans and discourses are still observed, as the deceased is still at the house until the 12/13th day prayers are over.

Traditionally on the tenth night, some families still observe this ritual which has no scriptural backing whatsoever. This mindless tradition that should stop.

"The Imprints On The Ashes On The 10th Day After The Death of a Person" Click on the link below to read more about this tradition-based ritual.

<http://dipika.org.za/wp-content/uploads/2015/04/16.The-Imprints-On-The-Ashes-On-The-10th-Day-After-The-Death-of-a-Person.pdf>



*** Do note in conjunction with this article the follow-up article is named

“The Significance of consuming boiled (and baked, etc) foods during the ten-day period after the death of a deceased - with 100+ delicious recipes”

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Thank you so much for taking the time to read this article. We pray that this article will assist you in some way and we also pray that it helps you to appreciate the beauty and remarkable foresight of our ancient Hindu culture. We wish to educate all readers and demystify the path of Hinduism (Sanatan Dharma). Please feel free to share these articles with friends and family who do not have direct access to our website or articles. If you use the articles in any form including blogs and/or as part of other articles kindly credit our website as a source. We hope that the articles serve as a reference to you and your family when you need clarification of certain topics. Jai Shree Radha-Krishna. Jai Pitar Devata's.

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Compiled for the upliftment of Sanatan Dharma
Narottam das & Arjun Nandlal

Special thanks Kajal Maharaj for the drawing on page 13.

E-mail info@dipika.org.za

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