

Hindu Antyeshi Samskar

Guide for Hindu Last Rites & Rituals



Hindu Organizations, Temples
& Associations Forum



Vishva Hindu Parishad of Australia

Hindu Organisations Temples and Associations Forum (HOTA Forum) is an annual initiative seeking development of network between the executives of all Hindu organisations in Australia. HOTA Forum members are the natural leaders of the Hindu society by virtue of their intense motivation, deep experience, and selfless service. They understand Hindu Australian needs and challenges.

HOTA Forum members deliberated on ways of ensuring the sustenance of Hindu Dharma in Australia. A key component to this deliberation is to explore ways of anchoring Hindu Dharma's Sanatan values in the hearts of coming generations and roles which mandirs can play to make that happen. HOTA Forum is also a place where experts offer wisdom in specific areas, for everyone else's benefit. The conferees explore avenues of expanding role of Hindu organisations to meet the ever-changing needs of the Hindu Australians.

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Hindu Antyeshti Samskar

Guide for Hindu Last Rites & Rituals in
Australia



Compiled by
Hindu Funeral Committee
Hindu Organisations Temples and Association
Forum (HOTA Forum) Australia

Hindu Antyeshti Samskar

(Guide for Hindu Last Rites & Rituals in Australia)

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Foreword

The one who indwells a given live body is called *jéva*. When the body dies the *jéva* in a subtle form of the same body, like the thought-body one assumes in dream, departs the body. This is called *preta-sharéram*. In order to release the *jéva* from this *preta-sharéram* and go forward and take a new birth in a better, pleasant and spiritual environment, Hindus perform certain rites. These last rites are called *antyeshti*, performed by the departed person's son, or any intimately connected person following the prescribed instructions.

The Hindus living away from Bharat have continued to observe their religious ceremonies including *antyeshti* rites regardless of where they live. While there are many temples and other institutions to help Hindus observe the *samskãras* and *püjjãs*, they do not have appropriate and timely guidance to perform these rites. Since the rites cannot be done within the compounds of a temple, the cremation ceremonies are, more often than not, always compromised.

This book on this important *antyeshti* rites for the benefit of the Hindus living in Australia, gives detailed information about the rites and instructions on the performance of them.

I thank the people who are involved in this project.

Swami Dayananda Saraswati

Swami Dayananda Saraswati

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नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

Nainam chhindanti shashtraani Nainam dahati paavakah;
Na chainam kledayantyaapo Na shoshayati maarutah
Gita (2-23)

शस्त्र इस शरीरीको काट नहीं सकते, अग्नि इसको जला नहीं सकती,
जल इसको गीला नहीं कर सकता और वायु इसको सुखा नहीं सकती।
The Atman (soul) can never be cut to pieces by weapon, nor burned by fire, nor
moistened by water, nor dried by the wind.



TABLE OF CONTENTS

1 INTRODUCTION	9
1.1 The Basic Steps	12
1.2 From Death to Cremation	14
1.3 The Thirteen Days of Mourning	18
2 ANTYESHTI OBSERVANCE IN AUSTRALIA	24
2.1 Preparation (Social and Legal)	25
2.2 Preparing the Individual	29
2.3 The Family Members	31
2.4 Solace after Death	32
3 GENERAL GUIDELINES	35
3.1 Who should perform Cremation?	35
3.2 Selection of Location, Time of Cremation and Memorial Service	36
3.3 Role of Priest in Antyeshti/Cremation rites	40
3.4 Materials needed for Cremation	41
4 ACTIVITIES PRIOR TO DEATH (When Death is Imminent)	43
4.1 Prokshana	43
4.2 Chanting of Names of Bhagwan	44
5 ACTIVITIES PRIOR TO CREMATION	45
5.1 Washing the Body	46
5.2 Placing the Body inside the Casket	47
5.3 Alankaram of the Dead Body	48
6 PRETAAGNI SANDAANAM	50
6.1 Offering of Namasksra	50
7 CREMATION	60
8 DAY 2 - SANCHAYANA (Collection of Ashes)	76
8.1 Sanchayana Samskar	78
8.2 Additional Information on Immersion of Ashes in India	88
9 DAY 3 TO DAY 9 UDAKA DAANA	91
10 DAY 10 TO DAY 13 CEREMONIES	93
11 GODAAN OR DONATION TO COW SANCTUARY	95
12 BURIAL/CREMATION OF BODY OF DECEASED CHILD	97
12.1 Death of Child, aged 24 months or below	97
12.2 Death of Child, aged above 24 months	98
12.2.1 Preparation for Cremation	99
12.2.2 Cremation	100
13 CREMATION OF BODY OF WOMAN WHO WAS PREGNANT	107
14 OTHER USEFUL INFORMATION	112
15 REFERENCES	129



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1

INTRODUCTION

सूर्यम ते चक्षुरगाचतु वातमात्मा दयां च गच्छ पृथ्वी च
धर्मना / अपो वा गच्चा यादी तत्र ते हितमोषधिशु
प्रतिमतिष्ठ शारिराय स्वाहा:

“Om Suryam te Chakshurgacchatu Vatamaatmaa
Dyaam Cha Gachchha Prithivim Cha Dharmana /
Apo Va Gachchha Yadi Tatra Te Hitamoshadhishu
Pratimtishtha Sharirai svaha.”

O Jiva (Soul)! After thy death, (may all the components of thy body be merged into the five elements). May the power of thy sight be absorbed in the sun and thy breath be absorbed in the air (atmosphere). May thy other parts be absorbed in appropriate elements. And in accordance with the meritorious deeds thou hast performed here, may thy spirit dwell in the appropriate body.

- The Rigveda

As believers of reincarnation, Hindus follow the idea that it's only their body that dies. The soul is reborn in a different form after death.

This recycling of life continues until the soul finds its true nature. This is referred to as Brahman, the one supreme God. Brahma has many forms. There are thousands of gods and goddesses that contain a part of Brahma. Many Hindus choose one or more of those gods to serve and worship.

This process can take many lifetimes. Therefore, with each death, they strive to move closer to Brahma.

It is believed that when the body dies the soul departs and then lives on a different form. The new form can be human, animal, insect, or even plant. depending on the karma during this birth and previous ones.

Hindus are avid believers of karma. They feel that by suffering, they cancel out past negative deeds. This is accomplished by fasting, confession, intense prayer, or even shaving one's head.

In Vedic tradition, important life events are marked by religious ceremonies called *samskaras*¹. The final *samskara* after death is *antyeshti* – final *yagya* (sacrifice), when the body itself is offered to the *Agni* (fire). This is the final purificatory rite for the gross body that reduces it to the five basic elements from which it was formed. It reduces the bonds between the subtle body and the gross body.

The *antyeshti* ceremonies address both the deceased and the bereaved family. The ceremonies are based on the Vedic vision of the individual and his relationship with *Ishwara*. The life of a Hindu is a spiritual one and his culture religious. For a person who lived a spiritual life, dealing with death becomes an uplifting one. It makes it possible for one to cope with the difficult experience and come out of it as a more sensitive and mature individual.

From birth to death, his life is lived with appreciation of oneness with *Ishvara*. Moreover, the entire universe is seen as a manifestation of *Ishvara* and thus non-separate from him. A Hindu's life is guided by an understanding of the universal order of *Dharma* and *Adharma* and the laws of *Karma*. For a Hindu, a person's existence does not begin with birth and terminate with death of the physical body. There is an indweller called *prani* or *jiva* who manifests in a given body in order to experience the results of its previous *karmas*.

When a given physical body has served its purpose, it deteriorates and is unable to sustain life; the *jiva* gives up its current form to assume another more suitable one to continue its experiences based on the results of prior *karmas*.

¹*Samskara is defined in Sanskrit as: Samyak kriyate yena karmana iti samskarah. It is an action by which one is refined and made a qualified recipient for performing a particular activity or for obtaining a specific result. The word antya means final and ishti means ritual. Thus antyeshti is the final ritual in the lifetime of a Hindu.*

The jiva assumes a subtle body after death of the physical body. This subtle form is known as *preta*. The *preta* is a transitory form that exists for a period of time in which the deceased maintains some connection with the world he has known.

The bereaved family also maintains a connection with the deceased during that period. They do this through ceremonies associated with the cremation and the mourning period of thirteen days.

Usually in Hindu culture, the bereaved mourn the death of their family member for 13 days. During these 13 days, the immediate family stays at home and spends time praying and paying homage to the departed soul.

This can be done by having a picture of their loved one displayed in the house, adorned with a garland of flowers. Friends and community members visit the home of the deceased person up to 12 to 13 days after the death, to do prayers for 1-2 hours. This custom is designed to provide a wraparound support to the family who are understandably sad to cope with the loss.

After the 13-day period the immediate family will hold a religious ceremony, inviting extended family, relatives and friends who will collectively offer their last farewell to the soul. Once this has occurred, the immediate family can go back to their normal daily lives and travel.

In summary, these customs and religious practices are very relevant in current times as well as they provide much needed closure to the family and are important for their mental health and well-being. It is also understood that because the immediate family will be very emotional and distraught during the first two weeks, forcing them to stay at home will avoid any accidents or judgement errors.

The ceremonies provide a form to the sentiments that are both known and unknown. In this manner, the ceremonies help the process of separation for both the deceased and the family by reminding them that the earthly time for the departed is over and their connections with the world have come to an end. They need to continue and move on in accordance with their karmas.

1.1 The Basic Steps

In the Antyeshti ceremony, the body's five basic components - known as panch bhutas - *prithvi* (earth), *jal* (water), *tej* (fire), *vAyu* (wind) and *akash* (space) are returned to the universe, thus maintaining the cosmic equilibrium. The son takes the *srauta agni* to the cremation ground. The cremation ground is purified. As the fire is lit, *Mantras* are recited for the various limbs to go back to the corresponding total deities – the eyes will go back to the Surya devata, the ears will go back to the directional deities.

An elaborate rite lasting thirteen days is performed. Some Hindus recite verses from the Garuda Purana with a prayer to devatas to guide the departed jiva to reach the proper destination. As soon as the atman leaves the body, it adopts another intangible, subtle body whose limbs grow day by day. On the tenth day after death, this 'interim' body grows completely. The son of the deceased offers the pindas – (food balls, made from cooked rice and water) – for the development of the limbs that the departed jiva will get in his next life. According to the scriptures, up to the tenth day, the deceased continues his relationship with this world and is termed *preta*, which means one who has departed, but who has not yet reached the other world.

Rites are performed for ten days after cremation, to develop various organs. For example, the first day is for the development of body, head, the second day for sense organs, brain, etc. On the tenth day, the deceased loses its *preta* status.

On the 11th day, prayer for the wellbeing of the jiva in the next janma is performed. Brahma, Vishnu, Rudra and Yama are invoked, with Vishnu as the special witness. In their presence, the deceased is offered pindas. The term pinda symbolizes Shareeram – which is merged with the ancestors. If the person has done punya himself or herself, he/she will attain good janma; if not, the rituals are supposed to enable getting one.

On the 12th day, the jiva joins the pitr loka - sapindikaranam - where they then resides with their forefathers. As soon as they reach the other world, they are released from their preta body. The relatives offer thal (food) to Bhagwan in the local mandir to repay *pitru* (ancestral) debt.

The Figure 1 below shows the basic steps involved in the process. Prior to death, the individual must prepare themselves mentally. The thirteen days following the death are faced by the family with assistance from the priest. After the thirteen-day bereavement period, the family still requires support from the community. Finally, the family is responsible for performing the annual Shraadha ceremony as a mark of remembering and respecting the ancestors.

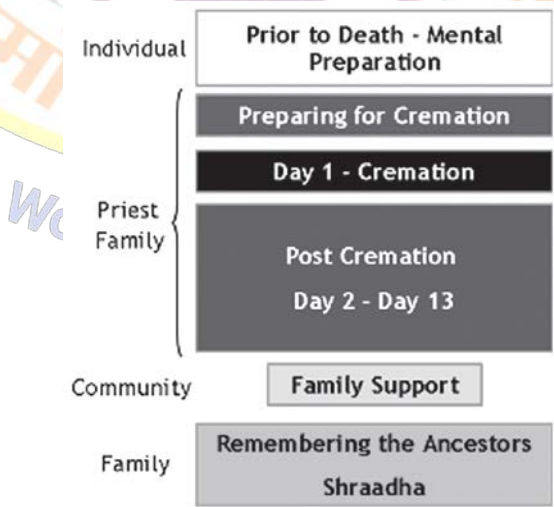


Figure 1 - The Anyeshti Samskara, Pre and Post Steps

1.2 From Death to Cremation

कृत्वा तू पुष्करं कर्म जनता वाप्यजनातम मृत्युः कलावासं
प्रप्य नरम पंचत्वमगतम् धर्मधर्म सम्युक्तम्
लोभमोहसमव्रतं देहं सर्वगोत्रणी दिव्यं लोकन सा गच्चतु

*Om krtva tu puskaram karma janata vapyajanatam
Mrtyuh kalavasam prapya naram pancatvamagatam
Dharmaadharmam samayuktam lobhamohasamavrtam
Deheyam sarvagotrani divyan lokan sa gacchatu*

Having performed known and unknown actions for attaining prosperity; having gained timely death and resolved the physical body into the five elements; having concluded a life of desires and performed Dharma and Adharma, may you proceed to your next abode.

The following table summarises the antyeshti steps involved from the time of death until the cremation is completed.

Table 1 - Steps from Death to Cremation

Preparing the Body	<p>Bathing, sprinkling the body with water. Chandanam, kumkum, vibhuti are placed and the body is covered with new clothes. Fresh flowers, Ganga Jal, Tulsi are offered. The body is placed on a frame made of bamboo sticks and laid to rest with head facing south.</p> <p>In Australia, where bamboo frame may not be available, you can put together a re-usable steel frame, that can be stored at crematorium by your state funeral team.</p>
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<p>Abhisinchanam</p> <p>Speaking the Mantra in the Ear</p>	<p>Mantras are chanted in the right ear of the deceased, symbolically reminding the departed jiva that an individual's life span, the life breath, prana, senses, mind, organs of action, earth, the universe and Ishwara are all interconnected. The idea in this message is that the jiva is not an isolated entity in the creation but has been an integral part of an infinite universe and continues to be so even after death of the physical body.</p>
<p>Karna-mantra</p>	<p>A ritual fire is kindled in which Agni is invoked. The final agnihotra is also performed at this time.</p>
<p>The ritual fire Pretagnisandhanam</p>	<p>This is performed if the death occurred at a time considered inauspicious.</p>
<p>Prayaschitta Karma</p> <p>Journey to the Cremation Ground</p>	<p>The family and friends carry the body in a procession to the cremation site. The one who leads carries in a clay pot the ritual fire that has been kindled by the domestic fire which has been maintained by the departed during his lifetime.</p> <p>It is befitting that a person who maintained the agnihotra fire throughout his married life to perform daily karmas be cremated from the same sacred fire. The people chant Yama sukta or chant Jai Sri Ram, or Ram nam satya hai.</p>

<p>Purifying the Body Ekoddistasraddha</p>	<p>This is a shraddha done to invoke the departed to make the body qualified to be an offering to Agni.</p>
<p>The Five Offerings Panca-pindadanam</p>	<p>Offering are made to various presiding deities and ancestors. These are done five times to seek the blessings of various deities and thereby remove obstacles in the jiva's journey. They are done by offering rice balls (pindas):</p> <ol style="list-style-type: none"> 1) at the site where death occurred to the vastu devata, 2) at the doorway to the gruha devata 3) during the procession at the crossroad or site of rest, to the bhuta-yonis and devataas to remove obstacles to the birth of the next form namely preta, 4) at the site of cremation to sanctify the ground, 5) at the time of collection of ashes.
<p>Purifying the Site Stalashuddhi</p>	<p>The site where the body is to be cremated is sanctified by mantras and water. The body is also sanctified.</p> <p>Agnideva is invoked in the pyre. Ghee is offered and then lighted by the eldest son. The son goes around the pyre three times before lighting it.</p>

<p>Cremation</p> <p>Dahana - Samskarah</p>	<p>The cremation of body is not merely a means of disposal of the corpse. It is returning of the body to the elements from which it was born. It is symbolically offered back to the infinite Ishwara who is non-separate from the manifest universe.</p> <p>After the body of the deceased is placed on the pyre, the final ceremonies associated with cremation are performed. They include purification of the cremation site and the body, and invocation of Ishwara. Ghee is poured on the pyre as an offering to Agni.</p>
<p>The Journey Back Home</p>	<p>After cremation of the body the family and friends leave the cremation ground and take a bath before returning home. At this time the members of the immediate family offer water oblations to the departed by facing towards the south. They also offer prayers to Prajapati. They sit around for a while and talk about the departed and about the transitory nature of life and the world.</p>
<p>Resolve</p>	<p>When they return home before entering the house, it is customary to step on a stone seeking strength from Ishwara with the following prayer:</p> <p style="text-align: center;">Ashmaniva Sthiro Bhuyasam</p> <p>May I remain firm and unshaken as this stone.</p>

1.3 The Thirteen Days of Mourning

The bereaved observe symbolic act of impurity for a period that lasts for thirteen days. During this time they forsake all pleasures and observe behavior that is indicative of grief.

The hearth is kept unlit in the home of the bereaved until the cremation ceremonies are completed. This is because the fire has to be lighted only as a ritual at this time for the purpose of offering unto the body of the deceased. Friends provide food to the family members.

Table 2 - The Thirteen Day Mourning Period

First Day Ceremony	
Cremation	Cremation of the body is performed before sunset.
Second Day Ceremony	
Collecting the Ashes Astisanchayanam	The ashes are collected from the site. In early Vedic times the females performed the collection of the ashes. In the current time, the person who lit the fire does this.
Immersing the Ashes Astivisarjanam	The ashes are then immersed in a sacred body of water, such as a river or ocean.

Third to Ninth Day	
Praying for the wellbeing of the departed	The jiva during its life was closely associated and identified with a particular body. Before it takes another birth, depending on its karmas it continues its experience in another form of pitr and subsequently assumes another body. As a transitory state, after death and before it assumes the form of a pitr, it assumes the body called preta sharirah. Just as it takes nine months for a child to be formed, it takes nine days for the preta sharirah to be fully formed. The rituals that are performed for these nine days are for the well-being of the jiva who is in the form of an intangible, transient body, the preta (vayavya sharirah).
Preparing the Pindas (Rice Balls)	The presence of the preta is invoked on an icon, pinda, and offerings are made of water and black sesame seeds.
Aurdhvadehika-samskarah	These rituals are performed for the next nine days during which offering of rice ball, pinda-danam, is made to the departed.
Tarpanam	This is a ritual in which offerings are made in form of water and black sesame seeds (til). The tarpanam is performed daily up to the tenth day.
Tenth Day	
Prayers to Yama	There are significant ceremonies performed on the tenth day. On the tenth day, the deceased is

	<p>invoked in its preta form and offered food. The family prays to Yama the presiding deity of death and dharma to end the preta state and bless it for the onward journey.</p>
<p>Prabhuta-bali</p>	<p>Like a child at birth is hungry and needs food intake, the preta also experiences hunger and thirst and is offered food. Special food items particularly liked by the departed person are prepared. The food is then immersed in a river or ocean, or it is offered to a crow (kakabali) or a cow (pasubali). Prayers are offered to Yama devata to facilitate the onward journey.</p> <p>Needless to say that the food offered is symbolic and is not expected to be eaten by the deceased. Does the offering really reach the deceased? The Vedas assure us that they do, of course, not literally in their physical form but in their subtle form as a result of the karmas performed by the family. "Whatever is offered to the ancestors during shraddha ceremony goes to them in whatever form they exist. Just as a calf finds its mother among the scattered herd."</p>
<p>Ananda-homam and Santi-homam</p>	<p>Homa is performed for the jiva to gain happiness and peace. The prayers on this day are also meant for the family to gain peace and tranquility in dealing with their loss. The ceremony includes paring of hair, nails and beard of the folks who performed the rituals. Some shave their head as an expression of their bereavement.</p>

Eleventh Day	
Prayers to Vishnu	The ceremonies of the eleventh day include prayers for the release of the jiva from the transient form of the preta. Prayers to Vishnu ask for the jiva's continued well-being.
Offerings to Ancestors	On this day, offerings are made to the pitrs, sraddha, giving gifts to the needy, danam, and offering to Brahmins, brahmana-bhojanam.
Charity Vrsotsargah or Rsabhadanam	A bull is given as danam (charity) to a temple. Brahmanas are offered food and given dakshina. Prayers to Sri Vishnu are offered.
Twelfth Day	
Union with the Ancestors	It is the last day of the immediate mourning period. On the twelfth day, the concluding ceremonies to the preta are performed; Sapindikaranam, which means the union of the jiva with its ancestors, pitrs. After this day the family prays to the deceased as their ancestor and asks for his blessings.
Sapindikaranam	
Offering of food	The jiva gives up its transient preta sharirah and assume the form of pitr. This is symbolized in the ritual in which four pindas, ball of rice, are made; three for ancestors, pitrs, and one in which the jiva is invoked and offerings are made. Following this the pinda representing the jiva are joined with the three representing the pitrs symbolizing their union.

<p>Feeding the Priests Brahmana-bhojanam</p>	<p>Three Brahmanas are invited. In them one invokes the lord, the departed jiva and pitr and they are given food.</p>
<p>Thirteenth Day</p>	
<p>Welcome Auspiciousness</p>	<p>The thirteenth day is a day of welcoming auspiciousness, subhasvikaranam, for the family. The family visits a temple to offer prayers. They resume their prayers at home by lighting a lamp.</p> <p style="text-align: center;"><i>Sivam me astu sada gruhe.</i> <i>May there always be auspiciousness in our home.</i></p>
<p>Peace Prayers</p>	<p>Prayers are performed for peace, shanti, of the family members. Navagraha pooja is performed. The family members wear new clothes, go to temple, light a lamp and resume their daily routine. The jiva continues its onward journey to the abode of Yama devata.</p>

World Hindu Council

Vishva Hindu Parishad of Australia

Shri. Jagannath Temple, Puri



2

ANTYESHTI OBSERVANCE IN AUSTRALIA

“Even though people think time helps one cope up with the grief, it is not true. Time never heals. In time we heal ourselves by resorting to different methods. But all of them don’t work to one’s satisfaction. Hindu tradition over the ages has followed certain prayerful religious practices as well as varieties of psychological means to assimilate the reality of death. Even in life, the reality of death is objectively faced in Hindu Culture.” - Swami Dayanand Saraswati, Arsha Vidya Gurukulam.

The purpose of this book is to provide a procedure to cremate the body of the deceased person in accordance with Hindu tradition in Australia or at other places outside of Bharat. The procedures outlined below have been prepared based on references from authentic sources (see Section 14 on References).

The Hindu Antyeshti sanskar varies according to the practices of people from different regions of India. The methods vary between families from the same region of India, and these have been followed for centuries based on the traditions handed down from generation to generation. However, the core rituals have always been based on procedures outlined in the Vedic sutras² and apply to all, irrespective of geographical origin. While the traditional procedures are exhaustive, this document provides basic but essential steps to be performed.

The rituals outlined in this book have been illustrated in such a way that it is possible for those experienced in performing traditional puja or other rituals to perform these rituals too.

²The final ceremonies are described in taittiriya aranyaka portion of the Krsna Yajur Veda and also Garudapurana. More detailed and systematic descriptions are in the grhyasutras of Bodhayana, Bharadvajah, Asvalayana and Hiranyakesi.

If one has access to the services of purohits/pandits/pujaris, it is recommended that their services be availed. However, if they are not available to perform the cremation at the chosen place and time, then this book will serve as an adequate guide to perform the entire cremation ceremony.

2.1 Preparation (Social and Legal)

One is never prepared for death, much less preparations for it. Following are some helpful points in getting prepared for coping with death both during and after death.

1. If possible, a Hindu should die in their home with their loved ones. If they are hospitalised and death is imminent, ideally, they are brought home.
2. Once it is established that death is certain, then a senior member in the family should inform all relatives and friends. If the nearest relatives are in India, inform them immediately and tell the truth about the individual's health (as recommended by the doctor). If possible, tell the relatives in India to visit Australia as soon as possible, as this would be the last chance to see the individual.
3. If death is imminent, then tell friends and family to call and talk to the patient, if he/she desires to talk. Try to fulfill all desires and wishes of the individual, if possible. Just be with the patient and assure him/her that you will do the best you can to fulfill any wish. It is the family's responsibility to give love, support, and strength to a person who has limited time left in this world.
4. Do your best for your family. Pray together every day, eat together and plan your daily routine in such a way that someone is with the patient at all times.

5. The family pandit/purohit/pujari should also be informed and should come and pray with the patient and family too. The priest and the family assemble around the dying person.
 6. A small amount of water, from the Ganges River, if possible, is placed into the dying person's mouth. If it's not possible to put the water into the deceased person's mouth before death, it should be done immediately after their death.
 7. Family members sing hymns, recite prayers, and chant the dying person's mantra. The person is urged to concentrate on their mantra. This is meant to bring all their energy to the top of their head.
 8. As they die, they should be encouraged to think of Brahma and other happy thoughts, such as their family. These thoughts will aid the soul in leaving the body at the highest state.
 9. Sastras declare unequivocally that the final thoughts of the dying person form the basis of his next birth. Hence it is important for the relatives to create a divine and peaceful atmosphere, chant Bhagavad Gita, Srimad Bhagavatham, stotrams like Vishnu Sahsrnamam and, most importantly, avoid mundane discussions and quarrels.
 10. It is believed that if a yogi or sanyasi comes and gives darshan to the dying person, he attains to the Supreme state, even if he is a great sinner.
1. When death is about to occur, the person is normally placed on the floor with a grass mat. They should be positioned at either the home's entry or in their room, with their head toward the east. There should also be a lamp lighted next to their head.
 2. Where possible, the dying persons son should keep the parents head on his right thigh and chant in his right ear sacred mantras including Panchaksharam, Ashtaksharam, Rama Shadakshram etc.

3. If the person is unconscious at the time of death, their mantra should be softly spoken into their right ear. The body is then placed with the head toward the south and incense is burned.
4. Once the soul or life departs, the son should spread Darbha grass on the floor and lay the body on it with head in south direction. The son and the other relatives can wear Utthariyam now and wear the yagnopaveetha on the right shoulder (Prachinaveeti) and perform Namaskaram to the dead person. Women should leave the hair open and perform Namaskaram.
5. Extreme care should be given by all mourners to avoid touching the body (unless absolutely necessary) which will be an act of disrespect and impurity.
6. You do not have to prepare in detail prior to death, as it is a very difficult time for the family. You may select a friend or a family member to work on behalf of the family to make arrangements.
7. Immediately after death, religious pictures are turned toward the wall and mirrors are sometimes covered. As soon as possible inform family members, pandit/purohit/ pujari and friends. Contact a funeral home informing them that you need their services.

Funeral arrangements in the Australia and other parts of the diaspora are different from those in India. All funeral homes do not have cremation facilities. Two out of ten may have cremation facilities. Funeral homes have tie ups with cremation centres and will organise everything for you.

Though it is preferred to have cremation as soon as possible, it may not be possible to do cremation before 24 to 48 hours (after death) due to legal issues. Where cause of death is unknown or cannot be ascertained, or deceased has not seen a doctor in last 6 months, your state coroner may order an inquiry which can take anything between 2 days to 2 months.

Enquire in your state of residence about how early you can arrange for a funeral as laws vary from state to state. The death certificate is usually arranged by the funeral home and is include in the cost of funeral.

Body can be kept in a refrigerator, if required, but embalming of the body should be avoided, as this practice is not in accordance with the Hindu tradition. This is another reason to cremate the body as soon as possible.

8. The funeral should be planned in a dignified manner. The funeral ceremony should be short (around 45 minutes) and not too long (not more than 3 to 4 hours). The funeral home should be informed prior to cremation regarding arrangements for collecting remains and storage, if they are to be stored for a longer time.
9. The cost of a funeral in Australia may range from \$1,500 to \$4,000 depending upon the State, facilities and service wanted.
10. All state and territories have provision for supporting cost of funeral through ~\$600 grant. For example, in South Australia you can apply for [funeral assistance](#) and the government will pay the cost of funeral directly to the funeral home.
11. In other cases, contact your local Vishva Hindu Parishad of Australia office and our volunteers will organise assistance and support for the funeral.
12. There are different Hindu customs and practices regarding funerals based on regional and family traditions. One can take Asti (ashes) to India for Asti visarjan in a holy river (such as the Ganga). For practical purposes, one can do Asti visarjan in any ocean, sea or river in Australia, on day 2, 3, 5, 7, 9 or 10th day. Immersion should not be performed on Friday.

13. Do not let family members of the deceased drive by themselves on the funeral day. Friends and community members should accompany them. Friends and community members should visit the home of the deceased person up to 12 to 13 days after the death, to do prayers and bhajans for 1-2 hours.
14. The family needs support during this tough time. Time is a big factor in healing. The fact of life is that a person who is born is going to die. The important thing is how we understand death and overcome suffering.
15. Everyone's experience with death is different. However, all go through denial, suffering, and emotional crisis. In this period, the home should have activities for fostering faith in Bhagwaan to overcome the difficulties in this period.

2.2 Preparing the Individual

The depth of insight of our ancestors into the nature of the human mind and its functioning is impressive. The individual faced with death undergoes tremendous mental strain and uses defenses such as denial, fear, anger to cope with it.

Denial is not a conscious, deliberate decision not to talk. It is an unconscious protective mechanism of the mind to cope with a highly anxiety provoking situation at a particular time. A person may preoccupy himself with mundane matters that are unconnected with fact of his death. Denial may at times lead to reckless behavior.

Fear is another common emotion experienced by a dying person. It evokes a fear of the unknown - what would happen after death? Additionally, there is loss of family and friends. The individual experiences sadness. He worries, his sleep gets disturbed, and he may lose his appetite. Individual may also experience guilt in varying degrees, recalling a lifetime of omissions and commissions.

Anger is another emotion experienced by the individual facing imminent death. Even though death is an inevitable fact of life, one does not willingly accept its occurrence.

Some individuals are more accepting than others. For Hindus, their spiritual tradition becomes a source of strength, reassurance and comfort. Hindu tradition emphasizes that the occurrence of birth underscores the certainty of death at some point.

जातयस्य वै मनुष्यस्य ध्रुवं मारनं इति विजनीयतः

Jatayasa vai manusyasya dhruvam maranam iti vijaniyat

Know that for the individual who is born, death is inevitable indeed. Vedic tradition places a certain value on dispassion, vairagya, in regards to the world and the people one encounters in one's life. This attitude is based on the understanding of the ephemeral nature of the whole universe.

The following verse highlights the attitude of vairagya:

**ग्रहेस्वर्थं निवतन्ते स्मसने चैव नन्दहवह
सरिरम्क स्थमदत्ते ओअओअम् पुन्यम् श व्रजेत् ॥**
*grhesvartha nivatante smasane caiva nandahavah
sariram kasthamadatte oaoam punyam sha vrjet*

One's possessions are left behind at home and relatives left behind on the cremation ground. The body is consumed in the funeral pyre; only the deeds accompany the departed one.

“Individual's existence should be like a river - small at first, narrowly contained within its banks, and rushing passionately past boulders and over waterfalls. Gradually, as the river grows wider the banks recede, the water flows more quietly and, in the end, without any visible break, it becomes merged in the sea and painlessly loses its individual form.”

2.3 The Family Members

The final samskara (antyeshti) when performed with understanding and sincerity, undoubtedly helps an individual connected to the deceased go through the bereavement process and emerge from it as a more mature individual. The bereavement process also becomes a spiritually uplifting one.

The family members also deal with a variety of emotions. They get anxious, being engaged in the medical and nursing care of the person. A profound sense of helplessness engulfs them since they are unable to prevent what is happening. They feel they are letting him/her down. Sometimes this evokes anger at others for not doing more. For example, this anger may be directed at doctors, caretakers, nurses or other family members. Anger could also be directed at God for causing pain and not responding to prayers.

Fear of losing someone they loved evokes sadness and fear. At the same time, families may be pressured to maintain an appearance of normalcy. Thus, they avoid showing their feelings. When a person does not know what another thinks, they start guessing. It is advisable to be as communicative as possible.

Sharing one's thoughts, feelings, concerns and fears is comforting even though it may be difficult to do. People discover a tremendous amount of strength from each other during difficult times. It is best to remain one's natural self.

During such a difficult time, one's Dharmic traditions become a source of strength and comfort for both the dying and those closely connected to him/her. A person preparing for death may feel that there are things that he/she wanted to do that are not done or things that he/she wanted to say that are unsaid. One likes to have family around to bid farewell to them. One tries to engage his/her mind in remembering Ishwara by reciting his name and thinking of his glories.

Those around the dying person can facilitate this by reciting verses from the Vedas. Whenever possible, sacred water (tirtham) from rivers such as Ganga is given to the person.

Generally, Hindus recite verses from the Vedas such as Purushasukta, Bhagvat Gita, Ramayana, and Vishnusahasranama. What one's mind is attuned to at the time death, determines one's *gati*, direction of onward journey after death, and the next birth. Therefore, the family and friends of a dying person provide an environment of spirituality and comfort during the final moments of their life.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभाविता ॥

*Yam yath vapi smaran bhavam tyajaty ante kalevaram tam
tam evaiti kaunteya sada tad-bhava-bhavitah*

हे कुन्तीपुत्र अर्जुन ! मनुष्य अन्तकाल में जिस-जिस भी भावका स्मरण करते हुए शरीर छोड़ता है वह उस (अन्तकालके) भावसे सदा भावित होता हुआ उस-उसको ही प्राप्त होता है अर्थात् उस-उस योनिमें ही चला जाता है।

O Arjuna! thinking of whatever object a person gives up the body at the time of death, that very object he attains, being constantly absorbed in that thought.

- Gita 8.6

World Hindu Council

2.4 Solace after Death

The traditions associated with death ceremonies can be understood at different levels. They may be understood as a spiritual mandate based on Sraddha, faith based on reason and trust, and a time-tested means of helping a human being experience an inevitable and undesired fact of life, namely death, in a meaningful manner.

The traditions can also be understood by appreciation of the sacred texts as a means of knowledge for things that are beyond the scope of human intellect to know.

Vedas are looked upon as a means of knowledge in regard to matters that are beyond the scope of knowledge of a human mind to arrive at by itself. A human mind can gain knowledge of various matters directly by sense perception and indirectly by inference based on sense perception.

An average person cannot perceive what happens to an individual after his death. So how do you establish the validity of the Vedas? The Vedas talk about “ends” and about means to accomplish them. In this pursuit of means and ends, there can be known means for achieving known ends, unknown means for achieving known ends.

With respect to self-knowledge, tradition has established the truth of the words of the Vedas as a means of knowing oneself. Self-knowledge has been passed down from one generation to the next in an unbroken line of teaching tradition to the present day and is available for any individual to access.

The Vedic tradition also emphasizes that what is said in the Vedas should be consistent with reason and not contradicted by experience. One thus develops trust in the words of the Vedas as a means of knowledge in regard to unknown ends and the means for achieving them, since what they say is not illogical and is not contradicted by experience.



जातस्त हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

jaatasya hi dhruvo mRutyurdhruvaM janma mRutasya cha |
tasmaadaparihaaryerthe na tvam shochitumarhasi ||

क्योंकि इस मान्यता के अनुसार जन्मे हुए की मृत्यु निश्चित है और मरे हुए का जन्म निश्चित है। इससे भी इस बिना उपाय वाले विषय में तू शोक करने योग्य नहीं है।

For to that which is born, death is certain, and to that which is dead, birth is certain. Therefore, you should not grieve over the unavoidable (inevitable).

Bhagavad Gita 2/27

3

GENERAL GUIDELINES

“Everything perishes with the death of the body. It is only Dharma (righteousness) that is our real friend, which even after death remains with the spirit. Therefore, do not allow the Dharma to perish, for Dhrama (when) perished brings about our (own) destruction.”

- Manusmriti

3.1 Who should perform Cremation?

Following is the order of priority for vested authority and responsibility for cremation of the deceased.

Deceased male person

Eldest son, eldest of the next available son, grandson (son's son), adopted son, grandson (daughter's son), wife, daughter, younger brother, brother's son (eldest to youngest available), father, elder brother, mother, daughter-in-law, sister, sister's son, son-in-law, friend.

Deceased female person

Eldest son, eldest of the next available son, grandson (son's son), adopted son, grandson (daughter's son), husband, daughter, husband's younger brother, husband's brother's son, eldest to youngest available, husband's father, husband's elder brother, husband's mother, daughter-in-law, husband's sister's son, friend.

Transfer of Authority

In both cases above, if the chosen person is a woman or a minor son/daughter, the following ritual is performed, which provides for delegation of authority to a male person who actually performs the rites. The person who actually performs the rites is called *Kartaa*.

At the commencement of the ceremony, the chosen person should hand over 2 or 3 kusha (Darba) to the *Kartaa*. The *Kartaa* should keep the kusha tied to his clothes and keep them tied until the end of the ceremony. This ritual symbolically authorizes the *Kartaa* to perform the rites on behalf of the person who is actually entitled to perform the rites.

3.2 Selection of Location, Time of Cremation and Memorial Service

According to Hindu tradition, the body of the deceased person should be cremated as soon as possible, after death, based on the guidelines indicated below. The body should be cremated any time between sunrise and sunset. No cremation should be performed during the hours between sunset and sunrise.

The tradition is not to delay the cremation process beyond the same day (if the death occurs in the early morning) or the following day, if the death occurs late in the evening or previous night.

A cremation not performed immediately attracts dosha, a shortcoming, caused by decomposing body. However due to the difficult circumstances in arranging for cremation outside of India, (like the time needed for arranging the priest, selecting a cremation center, getting a death certificate and waiting for family members) it may take a day or two to be ready for cremation.

Following are some of the considerations in selecting the time and location:

Cremation

1. Every effort must be made to cremate the body of the person with the minimal loss of time from the time of death. This factor should be kept in mind in deciding the cremation time.

2. It is desirable to all the children/spouse of the deceased or the parent(s) are present at the cremation of deceased child, to participate in the final rites of the deceased. However, if a delay of more than 2 to 3 days is anticipated in their arrival, resulting in further delays, it may be advisable to proceed with cremation of the body with the closest relative, who can perform the rites.
3. Please check with funeral home/cremation centers about the earliest and the latest time of cremation permitted and days they are open for business. Usually, cremation centres are closed on weekends, but some offer cremation on a holiday on payment of a surcharge. Please call several cremation centers, if available and select the center that will provide the earliest slot.

VHP's Hindu Funeral Committee has negotiated a very competitive group discount for the Hindu community so please call your local VHP office for more information.

It is advisable to select a location where it is possible to conduct both the ceremony and cremation under one roof. Some funeral homes offer accommodation only for memorial service/ceremony and require the body to be transported to another location for cremation. This option is not recommended and should be avoided if possible. It is difficult to perform the rituals in an appropriate manner, if they are performed at two different locations.

4. All should be notified once the place and time of cremation are finalised. It is certainly desirable to have all close family and friends present for the cremation ceremony, but this should not be a deciding factor in choosing the time of cremation. The emphasis should be on completing the cremation rites as soon as possible after death. The cremation ceremony is primarily for performing rituals and on this solemn private occasion, ceremonial/public speeches should not be entertained.

5. It may be a consideration to bear in mind that there are certain times during the day which are suitable and unsuitable for cremations. Yama-ghanta is the most appropriate time for any activity related to funerals whereas Gulika must be avoided.
6. These times are based upon the length of the day so the chart below only shows approximate times assuming sunrise and sunset are 6:00 and 18:00. The actual times need to be ascertained from a priest.
7. You can also refer to any credible website for this information such as www.agasthiar.org/panchang/rahu/rahu2.cgi
8. If it is inconvenient to perform the cremation during Yama-ghanta then at least try to avoid Guli-kalam.
9. There are also five days in the month during which cremations are not done — this is known as Panchaka. If it is necessary to perform the cremation on these days then special ceremonies will need to be done.
10. This should be discussed with your appointed funeral priest.
11. This information is also available on most astrological websites www.drikpanchang.com/panchang/panchak-dates-timings.html
12. Suicide is considered very detrimental to one's spiritual life especially when it is done with violence to oneself, and which causes trauma to others who witness the act or discover the body. It is believed that the deceased becomes an earthbound preta.
13. In the case of violent suicide, no formal rituals are performed for the cremation. The family can choreograph the funeral as they desire.

14. A priest can be invited to read from the Gita, chant some hymns and give a discourse.
15. There are no mourning observances or rituals, but a purification ceremony must be done after 10 days. On the 12th day or 12th month after the funeral, a special ceremony is performed to liberate the deceased from the state of being earth-bound known as Narayana Bali — consult with your priest about having this ceremony performed.

Memorial Service

According to the Hindu tradition, a memorial service is typically not performed before or on the cremation day. The emphasis is placed on the family performing the last rites of the deceased, with the support of close relatives and friends. Those who missed attending the cremation ceremony, can show their respects at the memorial service.

A memorial service may take the form of a puja/Bhajan/pravachan on the 4th, 10th or 13th day after the death of the person or in special circumstances, at another time convenient to all. This may be arranged at a mandir, home or community center.

Some cremation centres have a hall that can be used for this purpose. A lunch or dinner may be served at the end of the memorial. Usually, the family serves lunch to 3 or 12 priest(s) followed by all relatives and friends.

During this time, close friends and others may want to say a few words of support and share their grief and offer condolences to the family.

3.3 Role of Priest in Antyeshti/Cremation rites

According to the Hindu tradition, the *Kartaa* (see section 3.1) has the sole responsibility and authority to perform cremation rites. The pandit/purohit/pujari has only an advisory role and guides the *Kartaa*. The pandit/purohit/pujari is not entitled to perform the rites directly.

A qualified priest is the first preference in guiding the *Kartaa* for properly conducting the ceremony. If one is not available, then anyone who is familiar with performing Hindu Vedic rituals and the proper chanting of mantras can assume the role of the priest for guiding the *Kartaa* in performing antyeshti rites.

A person who regularly performs rituals or pujas should be able to follow these instructions for guiding the *Kartaa* to perform the antyeshti rites.

The mantras in this book are given in both Devanaagari script with swaras along with the English transliteration. Familiarity and ability to read Devanaagari script will be beneficial.

The person standing in for the priest (hereafter referred to as the priest) should read the procedure in detail and in advance to become familiar with the words/terms and the instructions illustrated. This will allow orderly conduct of the ceremony.

The priest should guide the family in gathering the required materials used in cremation, ahead of time and also play an advisory role to assist everyone including personnel at the cremation center on the sequence of events to be followed during the ceremony. This will result in better cooperation and support from the cremation center.

Separate mantras are provided (where needed) depending upon whether the Kartaa is performing the ritual for his deceased father or mother. If the Kartaa is performing the rituals for a person other than the father or the mother, the mantras are changed and indicated accordingly, whenever this occurs. The priest should carefully review the mantras prior to the ceremony and should be thoroughly conversant with the chanting of the mantras.

IMPORTANT: The priest is only assisting the *Kartaa* who is performing antyeshti rites. Therefore, after the priest chants a mantra, the *Kartaa* should repeat the mantra. These mantras are outlined in this document. The meaning of the mantras explains whether the *Kartaa* is performing the rites for the father or mother or another deceased person.

3.4 Materials needed for Cremation

Following materials are needed to conduct the cremation ceremony.

1. Plain Rice (1 kg)
2. Sesame seed (200 gms)
3. Sandal paste (1 cup)
4. Garland (1 regular)
5. Garland (1 with Tulsi if available, if not available, use Tulsi to the extent available)
6. Traditional new clothes to decorate the body such as Dhoti, kurta, sari etc. (*Remember the body is not dressed but these clothes can be placed on top and removed before cremation*)
7. Sandal wood stick(s) as many as possible. These can be stacked on top of the body
8. Dry Tulsi plant stems
9. Ghee (1 kg), a copper container for ghee with a metal/wood spoon. The ghee should be made into a liquid form immediately prior to the commencement of the rituals

10. Long Kusha (quantity of about 20) (also called Darba, a type of grass stick used in Havan)
11. Container (quantity 2) and two metal spoons to dispense water (pancha patram)
12. A small kalash (container to hold water)
13. Ganga Jal
14. Match box
15. Cow dung patties if available (quantity of 4)
16. Dry coconut kernel (quantity of six, break these into small pieces, no more than 2 inches long)
17. Camphor (1 packet)
18. Lamp with cotton wicks and ghee/oil (one or two lamps, as per family tradition)
19. Some families keep a picture of their Ishta Devata and decorate with garland
20. Havan Kundam (Havan kundam shall be made with an 8-inch diameter earthen plate wrapped in Aluminum foil, it should be small in size. This needs to be placed on the chest of the body during ceremony and will remain with the body during cremation inside the electric furnace)
21. A few rolls of paper towel for clean up
22. A piece of string to tie the big toes of the feet and thumb fingers of the hands of the body together
23. Coins (Quarters or dollar, about 30)
24. A packet of sand
25. An earthen urn (preferred) for storing the ashes. Otherwise, funeral homes provide their own.
26. A red cloth and jute string to tie the top of the earthen pot.

The materials indicated above may be obtained from Temple/Indian grocery stores/local priests/friends. Every effort must be made to collect these materials as soon as possible, since all these materials may not be available from one source.

4 ACTIVITIES PRIOR TO DEATH (When Death is Imminent)

वायुरनिलममृतमथेदं भस्मांतं शरीरम्।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥

*“Vayuranilamamritamathedam Bhasmantam Shariram
Om Krto Smara Krutam Smara Krto Smara Krutam Smara.”*

The atman which is immortal is not made of the five elements and does not perish. This body will be reduced to ashes. Therefore, O mortal! (At the time of death) remember the almighty Om, remember Ishwara, and remember thy past deeds, as by so doing can one attain moksha.

- Yajurveda 40.15 (also Isa Upanishad).

The following rituals should be performed when death is imminent. These rituals can be performed even if the patient is in the hospital. A request to attending medical personnel shall be made in that case for accommodation to perform these rituals.

4.1 Prokshana

In this procedure water from holy river Ganga should be sprinkled on the body of the person and/or poured into the mouth of the person.

***Sprinkle Ganga water on the body and
pour into the mouth.***

Take a few spoonful of Ganga water and feed through the mouth of the person who is in the last moments of life. Even if only a little amount of holy water can be given, it is sufficient. Chant the name of the family kula devata, Om, Ram, Krishna, Shiva or Narayana as many times as possible while feeding the holy Ganga water. If the holy Ganga water is not available with the family make a request to other Hindu families and they will certainly assist at this time of need.

4.2 Chanting of Names of Bhagwan

Chant the names of God in or near the right ear of the person, if possible. Chant Om, the names of Ram, Krishna or other Ishta Devataas according to the family tradition or the wish of the dying person. The son, daughter, wife or husband or other family members who are near the person should perform this chanting. All can join and chant, if possible, while an immediate family member should chant near the right ear of the person. Chant at least 108 times or more, if possible.

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare

Shiva Shiva Shiva Shiva Shivaya Nama Om
Hara Hara Hara Hara Haraya Nama Om

Om Namō Narayanaya ! Om Namō Narayanaya !

Om Namah Shivay! Om Namah Shivay!

One may also wish to read the 7th, 12th and 15th chapter of Bhagavad Gita. One may wish to read entire Gita or any selected chapter(s) of Ramayana or any other sacred dharma scripture.

1. Chant names of Bhagwaan.
2. If possible, chant appropriate Bhajans, Vishnu Sahasranama

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।

अव्यक्तनिधनान्येव तत्र का परिदेवना।

The Bhagavad Gita 2/28

हे भारत सभी प्राणी जन्मसे पहले अप्रकट थे और मरनेके बाद अप्रकट हो जायँगे केवल बीचमें प्रकट दीखते हैं अतः इसमें शोक करनेकी बात ही क्या है

*All beings are unmanifest in their beginning, O
Arjuna, manifest in their middle state, and
unmanifest again in their end.*

Why, then, lament (grieve) for them?

5

ACTIVITIES PRIOR TO CREMATION

If the death occurs at home or away from home, call phone number 911. The body is normally taken away in an ambulance for medical examination by the local county emergency personnel. If the death occurs at a hospital, an examination is performed. Once the death is pronounced, the body is allowed to be taken to a funeral home. The county laws vary. Normally the body is not allowed to be taken to one's home.

The activities mentioned below are normally performed at the funeral home. The funeral home personnel may assist in performing some of these activities. They normally extend all possible help and accommodate the religious and emotional needs of the families. They usually have facilities to perform these activities. The families can perform these activities by themselves or with the assistance of these personnel.

After death of an individual, the immediate concern of the family is for the proper disposal of the dead body. Hindus do not leave the preparation of the body for disposal to professionals who are unconnected to the deceased.

The family prepares the body for cremation and stays with it until it is cremated. This makes the whole experience of losing a loved one very intimate and intense. It makes one see the reality of death and impermanence of life in a manner that is vivid and unforgettable. In appreciating the reality of death, one learns to clearly value life and not take it for granted.

Several customs such as tying toes of the corpse together, tying a cloth around the jaws are meant to prevent the undesirable effects of rigor mortis on the dead body. The ceremonies performed prior to cremation are meant for the disposal of the dead body with sanctity, reverence and care.

By the ceremonies, the body is sanctified and made fit for cremation, dahan-yogyah. The body is anointed with sacred water while offering prayers to deities. The southern direction represents mortality and death and so the body is placed with its head **towards the south**. The Bhagwat Gita Chapter 8, or Kathopanishad Chapter 1, or Ishavasyopanishad are recited.

Even if the body has to be preserved for a period it should not be subjected to the process of embalming. Embalming is not consistent with the process of ritual purification of the body for cremation. If the body has to be preserved for a while it may be preserved in cold temperature.

5.1 Washing the Body

The body should be carefully washed as appropriate and possible. If a full bath cannot be performed, a symbolic sponge bath may be performed. In both cases, a small amount of holy water from Ganga should be mixed with the regular water.

The reason for washing is that the body is being offered as Ahuti to Agni and the body needs to be physically clean for the offering. Place essential oils on the head of the deceased, comb their hairs, lightly massage oil on the body and sprinkle perfume just as they would do to get ready.

After washing of the body, the body should be wrapped in white muslin cloth. In western culture new clothes are used to dress the body because it is kept for viewing. There no viewing prescribed in Hindu culture but if you have decided to dress the body in new clothes for viewing, make sure they are removed before cremation. The old clothes should be discarded.

The underlying message in removing the old clothes can be gleaned from a Sanskrit verse:

**“Dhanaani bhuumau pashavashcha goshthe, Naari gruhadware
sakhaa smashaane, Dehashchitaayaaam paraloka maarge,
Dharmaanugo gachhati jiva ekaha.”**

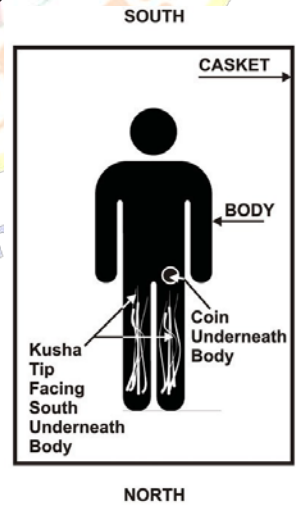
Wealth will remain buried, cattle will remain in the pen, (his) wife will accompany (him) to the doorway, friends will accompany him to the crematorium, the body will come till the funeral pyre, but on the path to the next world, the jiva goes alone (with his karmas).

5.2 Placing the Body inside the Casket

The casket should be placed in the north-south direction. The body should be placed inside the casket, with the head facing south.

The casket should be decorated with flowers as appropriate. Place about 5 or 7 kusha inside the casket, underneath the body, with the tip of the kusha facing south. A coin should be placed beneath the body.

Casket should be very simple and embellishments, if any must be removed before cremation. Some funeral homes may



provide sea grass caskets as well.

5.3 Alankaram of the Dead Body

On the forehead of the body, Tilak should be applied in accordance with the family tradition.

It is customary to apply Chandan/Kumkum/ Bhasma on the forehead. A garland containing Tulsi leaves should be offered, if available. More than one garland could also be offered if available. Any Maalas typically worn by the person or other Maalas may also be offered, if desired.

A piece of white string should be used to gently tie together the big toes of the feet of the dead body. Similarly, a piece of white string should be used to gently tie the thumb fingers of the hands of the dead body together. Tie them gently. These knots need to be removed later on.

The deceased's body is then carried on a stretcher (preferably made of bamboo) to the cremation grounds accompanied by kirtan, chanting mantras such as "Ram Nam Satya Hai" (the name of Rama is truth).

It is customary for all males present to provide a shoulder to the processing and walk at least three steps with the body.



Hindu Antyeshti Samskar



Varanasi



World Hindu Council

6

PRETA AGNI SANDAANAM

Prior to the commencement of the rituals, the casket containing the body shall be moved to the area where the rituals are to be performed. The casket shall be placed in the north-south direction, with the head facing south. Light the lamp(s) and place near the picture of Ishta Devataa in a nearby area, away from the body.

Immediately prior to the commencement of the Preta Agni Sandhaanam, the *Kartaa* should take a shower and wear traditional clothes. If facility for a full shower does not exist at the funeral home/cremation center, the *Kartaa* should sprinkle water, a total of ten times on his body.

It is customary to not wear any tilak on the forehead during the cremation ceremony. Also, it is customary to perform the ceremony with wet clothes (veshti) and without the Angavastram in the South Indian tradition. The traditions vary. Follow the family tradition if known and seek the guidance of elders who can provide that advice.

6.1 Offering of Namaskara

Relatives should offer namaskaara with hair disheveled, prostrating towards the southern direction, towards the body.

Reminder: The priest should chant the mantra and the Kartaa should repeat all mantras. The instructions provided herein are for the Kartaa unless indicated otherwise.

Anugna (permission for *Kartaa* to perform Agnisandhanam)

Put four coins on a plate, sprinkle little water on the coins.

The *Kartaa* should stand up and recite the following mantra.

अशेषे हे परिषत् भवत्पादमूले मया ।
समर्पिताम् इमाम् सोऽवर्णेऽम् दक्षिणाम् ॥

asheShe he pariShat bhavatpaadamUle mayaa samarpitaam
imaam souvarNeem dakShiNaam

यत्किञ्चिदपि दक्षिणाम् यथोक्त ।
दक्षिणामिव ताम्बूलं छ स्वेऽकृत्य ॥

yatkinchidapi dakShiNaam yathokta
dakShiNaamiva taambUlaM cha sweekrutya

Please read below carefully and recite the appropriate mantra **only**. Insert the gotra, name of the deceased person in the blank space and complete the mantra.

Cremation of father, performed by the son:

.....गोत्रस्यःनामः प्रेतस्यः मम पितुः प्रथमेहनि पैत्रुमेधिक
संस्कारार्थम् प्रेताग्निसन्धानम् कर्तुम् योग्यतासिद्धिमनुगृहाण ॥

.....gotrasya..... naamna: pretasya mama pitu: prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanam kartum
yogyataasiddhimanugruhaaNa |

Cremation of a male person, performed by other than the son:

.....गोत्रस्यः नामः प्रेतस्यः यजमानस्य प्रथमेहनि पैत्रुमेधिक
संस्कारार्थम् प्रेताग्निसन्धानम् कर्तुम् योग्यतासिद्धिमनुगृहाण ॥

.....gotrasya..... naamna: pretasya yajamaanasya prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanam kartum
yogyataasiddhimanugruhaaNa |

Cremation of mother, performed by the son:

.....गोत्रायाः नाम्न्याः प्रेतायाः मम मातुः प्रथमेहनि
पैत्रुमेधिक सस्कारार्थम् प्रेताग्निसन्धानम् कर्तुम्
योग्यतासिद्धिमनुग्रहाण ॥

.....gotraayaa:.....naamnyaa:pretaayaa: mama maatu:
prathamehani paitRumedhika samskaaraartham
pretaagnisandhaanam kartum योग्यतासिद्धिमनुग्रहाणNa

Cremation of a female person, performed by other than the son:

..... गोत्रायाः नाम्न्याः प्रेतायाः यजमान्याः प्रथमेहनि पैत्रुमेधिका
सस्कारार्थम् प्रेताग्निसन्धानम् कर्तुम्यो ग्यतासिद्धिमनुग्रहाण ॥

.....gotraayaa: naamnyaa: pretaayaa: yajamaanyaa:
prathamehani paitRumedhika samskaaraartham
pretaagnisandhaanam kartum योग्यतासिद्धिमनुग्रहाणNa |

Offer these coins to the priest.

The priest should say

योग्यतासिद्धिरस्तु
yogyataasiddhirastu |

Sankalpa (stating of purpose of the ritual)

Now the *Kartaa* should sit on the floor and continue with the rituals.
After chanting each mantra below, take a spoon of water in your
palm and drink the water.

आछ्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः ॥

Achyutaaya nama: | anantaaya nama: | govindaaya nama: |

Chant the following mantras:

केशव, नारायण, माधव, गोविन्द, विश्णो, मधुसूदन, त्रिविक्रम, वामन,
श्रीधर, हुशीकेश, पद्मनाभ, दमोदर ।

keshava, naaraayaNa, maadhava, govinda, vishNo, madhusUdana,
trivikrama, vaamana, shrIdhara, hrushIksha, padmanaabha,
damodara |

Chant the following mantras:

(insert appropriate name of year, ayana, ruthu, month, paksh and
tithi and day in the sankalpa)

श्रीगोविन्द गोविन्द गोविन्द अद्य श्रीभगवतः महापुरुषस्य विष्णोः
आज्यया प्रवर्तमानस्य आद्यब्रह्मणः द्वितीयपरार्धे श्वेतवराहकल्पे
वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमेपादे क्रोउच्छद्वीपे
ऐन्द्रखण्डे उत्तर अमेरिकादेशे अस्मिन् वर्तमाने व्यावहारिके
प्रभवादीनाम् षष्ट्याः सम्वत्सराणाम् मध्ये..... नाम सम्वत्सरे.....
अयने..... रूतोउ ...मासे.....पक्षे.....तिथोउ..... वासरयुक्तायाम्
विष्णुयोग विष्णुकरण एवंगुण
विशेषण विशिष्टायाम् अस्याम्पु ण्यतिथोउ

shrIgovinda govinda govinda adya shrIbhagavata:
mahaapuruShasya viShNo: aajyayaa pravartamaanasya
aadyabrahmaNa: dviTyaparaardhe shvetavaraahakalpe vaivasvata
manvantare aShTaavimshatitame kaliyuge prathamepaade
krounchadwIpe aindrakhaNDe utara amerikkaadeshe asmin
vartamaane vyaavahaarike prabhavaadInaam ShaShTyaa:
samvatsaraaNam madhye..... naama samvatsare.....
ayane.....Rutou...maase....pakShe.....tithou.....
vaasarayuktaayaam viShNuyoga viShNukaraNa evaMguNa
viseShaNam vishiShTaayaam asyaam
puNyatithou

Please read below carefully and recite the appropriate mantra **only**.

Cremation of father, performed by the son:

.....गोत्रस्यनाम्नः प्रेतस्य मम पितुः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानम् करिष्ये ।

....gotrasya.....naamna:.....pretasya mama pitu: prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanam kariShye |

Cremation of a male person, performed by other than the son:

.....गोत्रस्यनाम्नः प्रेतस्य यजमानस्य प्रथमेहनि
पैत्रुमेधिका संस्कारार्थम् प्रेताग्निसन्धानम् करिष्ये ॥

.....gotrasya.....naamna:.....pretasya yajamaanasya
prathamehani paitRumedhika saMskaaraartham
pretaagnisandhaanam kariShye |

Cremation of mother, performed by the son:

.....गोत्रायाःनाम्न्याः प्रेतायाः मम मातुः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानम् करिष्ये ॥

.....gotraayaa:.....naamnyaa:.....pretaayaa: mama maatu:
prathamehani paitRumedhika saMskaaraartham
pretaagnisandhaanam kariShye |

Cremation of a female person, performed by other than the son:

.....गोत्रायाःनाम्न्याः प्रेतायाः यजमान्याः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानम् करिष्ये ॥

.....gotraayaa:.....naamnyaa:.....pretaayaa: yajamaanyaa:
prathamehani paitRumedhika saMskaaraartham
pretaagnisandhaanam kariShye |

Hiranyadanam for Agnisandhanam

Put four coins on a plate, sprinkle little water on the coins and chant the following mantra.

प्रेताग्निसन्धानकाले तिथिवार नक्षत्र लग्न योग करणादिभिः यो
दोषः समजनि तद्दोषपरिहारार्थम् यत् किञ्चित् प्राजापत्य
कुच्छत्रय प्रत्याम्नाय हिरण्यदानम् करिष्ये ॥

pretaagnisandhaanakaale tithivaara nakShatra lagna yoga
karaNaadibhi: yo doSha: samajani taddoShaparihaaraartham
yat kimchit praajaapatya KRucchratraya pratyamnaaya
hiraNyadaanam kariSnye |

हिरण्यगर्भ गर्भस्थम् हेमबीजम् विभावसोः अनन्तपुण्य पलदम् अतः
शान्तिम् प्रयच्छ मे ॥

hiraNyagarbha garbhastham hemabIjam vibhaavaso: anantapuNya
Paladam ata: shaantim prayachCha me |

Please read below carefully and recite the appropriate mantra **only**.

Cremation of father, performed by the son:

.....गोत्रस्यनाम्नः प्रेतस्य मम पितुः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानकाले तिथिवार नक्षत्र लग्न योग
करणादिभिः यो दोषः समजनि तद्दोषपरिहारार्थम् प्राजापत्य कुच्छ
प्रत्याम्नाय हिरण्यम् सम्प्रददे ॥

.....gotrasya..... naamna: pretasya mama pitu: prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanakaale
tithivaara nakShatra lagna yoga karaNaadibhi: yo doSha: samajani
taddoShaparihaaraartham praajaapatya
kRucchra pratyamnaaya hiraNyam sampradade |

Cremation of a male person, performed by other than the son:

.....गोत्रस्यनाम्नः प्रेतस्य यजमानस्य प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानकाले तिथिवार नक्षत्र लग्न योग
करणादिभिः यो दोषः समजनि तद्दोषपरिहारार्थम् प्राजापत्य कुच्छ्र
प्रत्याम्नाय हिरण्यम् सम्प्रददे ॥

.....gotrasya..... naamna: pretasya yajamaanasya prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanakaale
tithivaara nakShatra lagna yoga karaNaadibhi: yo doSha: samajani
taddoShaparihaaraartham praajaapatya
kRucchra pratyaaamnaaya hiraNyam sampradade |

Cremation of mother, performed by the son:

.....गोत्रायाःनाम्न्याः प्रेतायाः मम मातुः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानकाले तिथिवार नक्षत्र लग्न योग करणादिभिः
यो दोषः समजनि तद्दोषपरिहारार्थम् प्राजापत्य कुच्छ्र प्रत्याम्नाय
हिरण्यम् सम्प्रददे ॥

.....gotraayaa: naamnyaa: pretaayaa: mama maatu:
prathamehani
paitRumedhika saMskaaraartham pretaagnisandhaanakaale tithivaara
nakShatra lagna yoga karaNaadibhi: yo doSha: samajani
taddoShaparihaaraartham praajaapatya
kRucchra pratyaaamnaaya hiraNyam sampradade |

Cremation of a female person, performed by other than the son:

गोत्रायाः नाम्न्याः प्रेतायाः यजमान्याः प्रथमेहनि पैत्रुमेधिका
संस्कारार्थम् प्रेताग्निसन्धानकाले तिथिवार नक्षत्र लग्न योग
करणादिभिः यो दोषः समजनि तद्दोषपरिहारार्थम् प्राजापत्य कुच्छ्र
प्रत्याम्नाय हिरण्यम् सम्प्रददे ॥

.....gotraayaa:.....naamnyaa:pretaayaa: yajamaanyaa:
prathamehani paitRumedhika saMskaaraartham
pretaagnisandhaanakaale tithivaara nakShatra lagna yoga
karaNaadibhi: yo doSha: samajani taddoShaparihaaraartham
prajaapatya kRucchra pratyamnaaya hiraNyam sampradade |

Offer these coins to the priest.

Agnisandhana Havan

Place the homa kundam on the floor. Place a few pieces of cow dung patties, coconut kernel inside the homa kundam and light with camphor to create fire.

Take some water in a spoon and sprinkle around the homa kundam in the anti-clockwise direction once.

Take some ghee from the container and pour into the homa kundam fire after silently chanting the mantra below. (Perform Ahuti 12 times. Pouring is called Ahuti).

प्रजापतय इदं न मम
prajaapataya idam na mama |

After chanting each mantra below, pour ghee into the fire (Perform Ahuti 12 times for mantra below and the next four mantras).

भुभुवसुवस्वाहा | प्रजापतय इदं

Om bhUrbhuvassuvaswaahaa | prajaapataya idam |

**अयाशचगनेसी आना बिष्ट इस्चा सत्यमित्वामाया असि |
आयासा मनसा ध्रुतोयसा हव्यांउही शे अयानो देही भी
शाजम स्वाहा | अज्ञेय आयासा इदं**

ayaashchaagnesi anaBishashtIscha satyamittvamayaa asi
| ayasaa manasaa DhRutoyasaa havyamUhiShe ayano
dhehi bheShajam swaahaa | agnaye ayasa idam |

**अनाज्यातं यदाज्यातं याज्यस्य क्रियाते मिथु । अग्ने तदस्य
कल्पना तवं ही वेत्था यथा तथाम स्वाहा । आज्ञा इदं**
anaajyaatam yadaajyaatam yajyasya kriyate mithu |
agne tadasya kalpaya tvam hi vettha yathaa tatham swaahaa |
agnaya idam |

**पुरुशसममितो यज्ञः । यज्ञः पुरुषशस्मिताः अग्ने तदस्य
कल्पना तवं ही वेत्था यथा तथाम स्वाहा । आज्ञा इदं**
puruShasammito yajya: | yajya: puruShasammita: agne
tadasya kalpaya tvam hi vettha yathaa tatham swaahaa |
agnaya idam |

**यत्पाकटरा मनसा दीना दक्षिणा । यज्ञस्य मनवते मार्तासाः ।
अग्निशततधौता क्रतुवित विजानन यजीशतो देवन रुतुशो यजाति
स्वाहा । आज्ञा इदं**
yatpaakatraa manasaa dIna dakShaana | yajyasya manyate
martaasa: | agniShTaddhoutaa kratuvit vijaanan yajiShTo
devaan Rutusho yajaati swaahaa | agnaya idam |

Take some ghee and perform one Ahuti into agni.

भुर्भुवसुवस्वाहा । प्रजापतय इदं

bhUrbhuvassuvaswaahaa | prajaapataya idam |

Leave the fire on inside the homakundam and continue with cremation rituals as indicated in Section 7.

KASHI VISHVANATH TEMPLE



World Hindu Council

7

CREMATION

NOTE: The rituals indicated under Section 6 **MUST** be performed prior to performing rituals under Section 7.

The cremation ceremony is incomplete without the performance of rituals under both Sections 6 and Section 7.

Anugna (permission for *Kartaa* to perform cremation)

Put four coins on a plate, sprinkle little water on the coins. The *Kartaa* should stand up and chant the following mantra.

अशे हे परीशत भवत्पादम उले माया समरपिताम इमाम सौवरनीम
दक्षिण शिनाम यत्किंचित दक्षिण शिनाम यथोक्त दक्षिणामिवा
तांबुलम चा स्वीकृत्य

asheShe he pariShat bhavatpaadamUle mayaa samarpitaam imaam
souvarNeem dakShiNaam yatkinchit dakShiNaam yathokta
dakShiNaamiva taambUlaM cha sweekrutya |

Please read below carefully and recite the appropriate mantra **only**.

Cremation of father, performed by the son:

..... गोत्रम नामनाम प्रेतम मामा पिताम
औपासनाग्निना पैतरुमेधिका विधाना संस्कारम
योग्यासिद्धिमनुग्रहना

.....gotram..... naamnam pretam mama pitaram
aupaasanaagninaa paitRumedhika vidhinaa
samskartum योगyataasiddhimanugruhaaNa |

Cremation of a male person, performed by other than the son:

....गोत्रम नामं प्रेतम यजमानं औपासनाग्निना पैतरुमेधिका
विधाना संस्कारतुम योगयतासिद्धिमनुग्रहना

.....gotram..... naamnam pretam yajamaanam aupaasanaagninaa
paitRumedhika vidhinaa samskartum
yogyataasiddhimanugruhaaNa |

Cremation of mother, performed by the son:

....गोत्रम नामनीम प्रेतां मामा मातरम
औपासनाग्निना पैतरुमेधिका विधान संस्कारम
योगयतासिद्धिमनुग्रहना

.....gotraam..... naamneem pretaam mama maataram
aupaasanaagninaa paitRumedhika vidhinaa samskartum
yogyataasiddhimanugruhaaNa |

Cremation of a female person, performed by other than the son:

....गोत्रं नामनीम प्रेतां यजमानीम औपासनाग्निना पैतरुमेधिका
विधान संस्कारम योगयतासिद्धिमनुग्रहना

.....gotraam..... naamneem pretaam yajamaaneem aupaasanaagninaa
paitRumedhika vidhinaa samskartum yogyataasiddhimanugruhaaNa |

Offer these coins to the priest.

The priest should say

योगयतासिद्धिरस्तु

yogyataasiddhirastu |

Sankalpa (stating of purpose of the ritual)

The *Kartaa* should sit on the floor and continue with the rituals.
Chant the following mantra:

श्री गोविंदा गोविंदा गोविंदा आद्य श्रीभगवतः महापुरू शस्य विष्णोः
आजजया प्रवर्तमानस्य आद्यब्रह्मनाः द्वित्य परार्दे श्वेतावराहकल्पे
वैवस्वत मन्वन्तरे

अष्टविंशतित्मे कलियुगे प्रथमेपडे क्रौंचद्विपे ऐंद्राखंदे उत्तरा
अमेरिकाकादेशे अस्मिन् वर्तमाने व्यावहारिके प्रभावद
इनाम शाशत्याः संवत्सरा नाम मध्ये....

नामा संवत्सरे ... आयाने ... रुतौ ... मासे ... पाकशी ... तिथौ

वासरायुक्तायम् विषानुयोग विशनुकरना एवमगुणा विषेशा
विषशतायम् अस्यम पु न्यातिथौ

shrIgovinda govinda govinda adya srIbhagavata: mahaapuruShasya
viShNo: aaj~jayaa pravartamaanasya aadyabrahmaNa:
dvitIyaparaardhe shvetavaraahakalpe vaivasvata manvantare
aShTaavimshatitame kaliyuge prathamepaade krounchadwIpe
aindrakhaNDe uttara amerikkaadeshe asmin vartamaane vyaavahaarike
prabhavaadInaam ShaShTyaa: samvatsaraaNaam madhye....
naama samvatsare ... ayane..... Rutou... maase.... pakShe..... tithou.....
Jvaasarayuktaayaam viShNuyoga viShNukaraNa evaMguNa
visheShaNa vishiShTaayaam asyaam puNyatithou

Please read below carefully and recite the appropriate mantra **only**.

Cremation of father, performed by the son:

.....गोत्रम नामं प्रेतम मामा पिताम औपासनाग्निना
पैतरुमेधिका विधान संस्कार श्यामी

.....gotram..... naamnam pretam mama pitaram
aupaasanaagninaa paitRumedhika vidhinaa saMskariShyaami

Cremation of a male person, performed by other than the son:

....गोत्रम् नामं प्रेतम् यजमानं औपासनाग्निना
पैतरुमेधिका विधान संस्कारश्यामी

.....gotram..... naamnam pretam yajamaanam
aupaasanaagninaa paitRumedhika vidhinaa
saMskariShyaami |

Cremation of mother, performed by the son:

....गोत्रम् नामनीम् प्रेतां मामा मातरम्
औपासनाग्निना पैतरुमेधिका विधाना संस्कार श्यामि

.....gotraam..... naamneem pretaam mama maataram
aupaasanaagninaa paitRumedhika vidhinaa saMskariShyaami |

Cremation of a female person, performed by other than the son:

....गोत्रम् नामनीम् प्रेतां यजमानीम्
औपासनाग्निना पैतरुमेधिका विधाना संस्कारी श्यामी

.....gotraam..... naamneem pretaam yajamaaneem
aupaasanaagninaa paitRumedhika vidhinaa saMskariShyaami |

Hiranyadanam for Cremation

Put four coins on a plate, sprinkle little water on the coins and chant the following mantra.

आद्यपूर्वोक्त एवमगुण विशेन विशिशतायम् असम्... पु न्यातिथौ
पैतरुमेधिक विधाना संस्काराकार नकाले तिथिवारा नक्षत्रः यो

दोशा: समाजनी तद्दोशा परिहारार्थं हिरन्याम संप्रदाय

adyapoorvokta evaMguNa viSeShaNa vishiShTaayaam asyaam....
puNyatithou paitRumedhika vidhinaa saMskaarakaraNakaale
tithivaara nakShatra: yo doSha: samajani taddoSha
parihaaraartham hiraNyam sampradade |

Offer these coins to the priest.

Place two long kushas beneath the body one each on the right and left side of the body while chanting the mantra below.

सर्वस्य प्रतिशीवरि भूमिस्तवोपस्थ आधिता |
स्योनास्माई सुषादा भव याचस्माई शर्मा सप्रथा

sarvasya pratisheevarI bhUmistvopastha aadhita |
syonaasmai suShadaa bhava yacChaasmai sharma saprathaa: ||

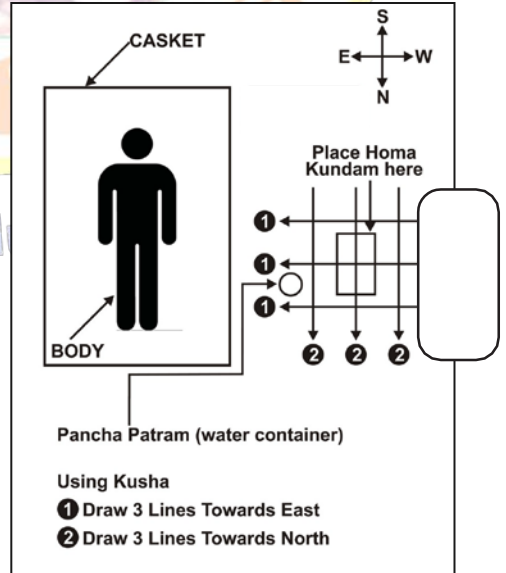
Paristarana (placing of homa kundam and creation of fire)

Select a location close to the body. Using one kusha, draw three parallel lines symbolically on the floor towards east, draw three lines symbolically on the floor towards north. Place the homa kundam with fire on top of these lines.

Kartaa sits here facing east



Place a container (pancha patram) with water on the east side of the homa kundam. Take some water from this container using the spoon. Starting from the middle of the south side of the homa kundam, sprinkle water around the homa kundam in an anti-clockwise direction and complete one round.



Take two kushas in the left hand; touch the dead body with the kushas. Take a spoon of ghee on the right hand and pour it into the homakundam fire after chanting the following mantra.

पारेयुवागमसम^१ प्रवतो महीरानुबाहुभ्यः पंथः मनपसशनम | वैवस्वतगं
संमगमनं जनानाम् यमं राजनागम हविशा दुवश्यता स्वाहा | यमाया इदं ||

pareyuvaagMsam pravato maheeranubahubhya: panthaa:
manaspashaanam | vaivasvatagM saMgamanam janaanaaM
yamam raajaanagM haviShaa duvasyata swaahaa | yamaaya idam ||

Pour ghee once more into the agni after chanting following mantra:

मध्ये सम्भाविता समस्त लोपा प्रयश्चितार्थं प्रजापतये स्वाहा | प्रजापतय इदं

madhye saMbhaavita samasta lopa praayashchittartham
prajapataye swaahaa | prajaapataya idam ||

Carefully remove the knots of the thread tied to the big toes of the feet and the thumb fingers of the hand and dispose of the thread.

Take some water from the same container using spoon as before. Starting from the middle of the south side of the homa kundam, sprinkle water around the homa kundam in an anti-clockwise direction once more.

The *Kartaa* should take some water from a different container and sprinkle on both palms of his hands while chanting the following mantra.

सुवर्णम हस्त दादादाना मृत्युस्य सरियै ब्रह्मने तेजसे बलाया | अत्रैव
तवमिह वयम सुशेवा विश्वास रुधो अभिमातीरजयमा

suvarNam hastaa daadadaanaa mrutasya sriyai brahmaNe
tejase balaaya | atraiva tvamiha vayam sushevaa
vishwaaspRudho abhimaateerjayema ||

Pradakshina and Placing of Rice and Til (Sesame seeds)

The Kartaa should place a coin each near the mouth, right eye, left eye, right ear, left ear, right nostril and left nostril of the body. Instead of coins, a drop each of ghee may be poured at these seven locations.

Pradakshina and placing of Rice and Til is customarily done in the following order:

Friends, relatives, daughters and sons from the youngest to the oldest. If the Kartaa is not the son, Kartaa is the last person to do pradakshina and place the sesame seed and/or rice.

Each participating person, should start at the head of the body and walk slowly around the body in the anti-clockwise direction.

After completing three pradakshina, the person should take a little bit of sesame seed and/or rice and place it in the mouth of the dead body. This is a symbolic act. The mouth of the deceased person remains closed. The rice/til placed in the mouth area spills over. This is acceptable.

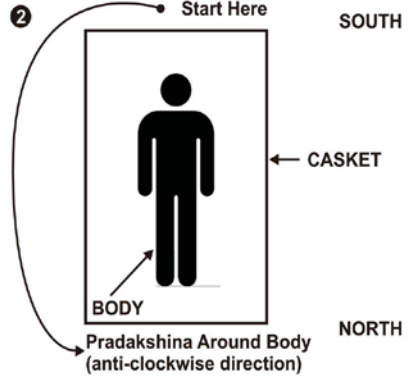
Note: The Kartaa and his brothers alone should gently tap their right thigh with their right hand while walking around the body. Tapping of the right thigh should be done during all the three times of walking around the body

Ahutis (pouring of ghee into Agni)

Stand on the east side of the body, facing west, chant the following

1 Place Coin Or Drop Ghee Near

- ▣ Mouth
- ▣ Right Eye
- ▣ Left Eye
- ▣ Right Ear
- ▣ Left Ear
- ▣ Right Nostrill
- ▣ Left Nostrill



mantra and place the homa kundam (with fire) on the chest of the body.

मग्ने विदाहो माँ बिशोचो मास्यत्वमचा चिकशिपो माँ शारीरम । याद श्रुतम
करावो जातवेदोथेमेनं प्राहि नुतात पितरुब्याः ॥
श्रुतम याद करासी जातवेदोथेमेनं परिदत्तत पितरुब्याः ।
यादागकचत्यसुनीतिमेतमाथा देवनाम् वशनेर बावती

maina - magne vidaho maaBishocho maasyatvaMcha
chikShipo maa shareeram | yadaa shrutam karavo
jaatavedothemenam prahiNutaat pitRuBya: ||
shrutam yadaa karasi jaatavedothemenam paridattaat pitRuBya:
| yadaagacChaatyasuneetimetamathaa devaanaaM
vashaneerBavaati ||

Stand on the north side of the body, facing south and chant the following mantra.

सूर्यम ते चक शुर्गकचतु वातमात्मा दयामचा गच्चचा पृथ्वीवीम च धर्मना ।
अपो वागच्छचा यादी तत्र ते हित-मोशधीशु प्रतिश था शारीरैः

sUryaM te chakShurgacChatu vaatamaatmaa dyaaMcha
gachCha pRuthiveem cha dharmaNaa | apo vaagachCha
yadi tatra te hita-moShadheeShu pratiShThaa shareerai: ||

Stand on the west side of the body facing east. Take a spoonful of ghee from the ghee container and pour it into the fire on the homa kundam (placed on the chest of the body), after chanting each of the nine mantras (pour ghee after chanting *swahaa* part of the mantra indicated below)

या इतस्य पथो गोप्तारस्तेव्यः स्वाहा । गोप्तरुब्योग्निब्या इदं

ya etasya patho goptaarasteBya: swahaa | goptRuByogniBya idam |

या इतस्य पथो रक्षितारस्तेव्यः स्वाहा । रक्षितरुब्योग्निब्या इदं

ya etasya patho rakShitaarasteBya: swahaa |

rakShitRuByogniBya idam |

या इतस्य पथोबिराकशितारस्तेव्यस्वाहा |

अबीरकशितरुव्योग्निव्य इदं

ya etasya pathoBirakShitaarasteByaswaahaa |
aBirakShitRuByogniBya idam |

अख्यात्रे स्वाहा | अख्यात्रेग्रय इदं

Akhyaatre swaahaa | Akhyaatregnaya idam |

अपाख्यात्रे स्वाहा | अपाख्यात्रेज्ञेय इदं

apaakhyaatre swaahaa | apaakhyaatregnaya idam |

बिलालपते स्वाहा | ए बिलालपतेग्रया इदं

aBilaalapate swaahaa | aBilaalapategnaya idam |

अपालापते स्वाहा | अपललापते अज्ञेय इदं

apalaalapate swaahaa | apalaalapate agnaya idam |

अज्ञेय कर्मकृत स्वाहा | कर्मकृतज्ञेय इदं

agnaye karmakrute swaahaa | karmakrutegnaya idam |

यमत्रा नाधीमस्तस्माई स्वाहा | अनाधियमनाया अज्ञेय इदं

yamatra naadheemastasmai swaahaa |
anadheeyamaanaayaa agnaya idam |

Chanting of Nine Mantras

Locate a position to the west of the body and sit facing east. Looking towards the fire, silently chant the following nine mantras.

प्रकेतुना बरुहता बाताग्रिरावीरविश्वनी वृशाबो रोरवीति ।
दिवाश्चिदांतादुपमामुदान दपामुपस्थ माहिशो सवर्धो - ओउम - ओउम -
ओउम - मिदाम ता एकम पर उता एकम तृतीएना ज्योतिशा संविशस्व

praketunaa bRuhataa Baatyagniraavirvishvaani vRuShaBO
roraveeti | divashchidantaadupamaamudaana Dapaamupasthe
mahiSho savardhO - oum - oum - oum - midaM ta ekaM para uta
ekaM tRuteeyEna jyotiShaa saMvishasva ||

संव ईशानस्तानुवै चारुर एधि प्रियो देवनाम परमे सदास्थो - ॐ - ॐ - ॐ -
नानाके सुपरना-मुपयत्पतंतम् हरुदा वेनंतो अब्यचकशता तवा

saMvEshanastanuvai chaarurEdhi priyO devaanaaM parame
sadasthO - oum - oum - oum - nnaake superNa-mupayatpatantaM
hRudaa venantO aByachakShata tvaa ||

हिरण्यपक्षम वरुनास्य दूत यमस्या योनौ शकुनाम् बुरान्याउ - ॐ - ॐ -
ॐ - मतिद्रवसारामेयौ शवानौ चतुरक शाउ शबलाउ साधूना पाठा

hiraNYapakShaM varuNasya doota yamasya yOnau shakunaM
BuraNYau - oum - oum - oum - matidravasaarameyau
shvaanau chaturakShau shabalau saadhunaa pathaa ||

अथा पितृ रन सुविधात्राम् अपिहि यमेना ये
साधमदम्मदंतओ
- ॐ - ॐ - ॐ - यौ ते शवनौ यमरकशितारौ
चतुरकशौ पथिरकशीनरुचक शासा

athaa pitRun suvidatraaM apeehi yamena ye
sadhamaadammadantO
- oum - oum - oum - yau te shvaanau yamarakShitaarau
chaturakShau pathirakSheenRuchakShasaa ||

ताब्याम राजन परिदेहेनम स्वस्तिचा अनामीव चढेहो - ॐ - ॐ - ॐ
मुरु नसावसुत रूपा वुलु मबालौ यमस्या दूतौ चरतो वशाम अनु

taaByaaM raajan paridehyenaM svasticha smaa anameevaM
chadhehO - oum - oum - oum - muruNasaavasutRupaa
vuluMbalau yamasya dootau charatO vashaaM anu ||

तवस्मभ्यम द रुशाये सूर्याय पुनर्दत्त वसु मद्ये भद्रो -
ॐ - ॐ - ॐ - एम सोमा एकेभ्यः पावते घृतमेक उपासत

taavasmabhyaM ddRushaye sooryaaya punardattaa
vasuMmadyeha bhadrO - oum - oum - oum - m soma
ekebhyaH pavatE ghRutameka upaasatE ||

येभ्यो मधुः प्रधावती ताम्स्चिदेवपि गच्चो
ॐ - ॐ - ॐ - मे ये युध्यंते प्रधानेशु शूरासो ये तनुत्याजाः
yebhyo madhuH pradhaavati taaMSchidevaapi gacCh
- oum - oum - oum - m yE yudhyantE pradhanEShu
shUraasO yE tanutyajaH ||

ये वा सहस्रदकशिनस्ता मसचिद वापि गककंटो ॐ - ॐ - ॐ -
म तपसा ये अनाधरुश्यास्तपसा ये सुवर्गताः

ye vaa sahasradakShiNaastaa MSchid Evaapi gacCantO
oum - oum - oum - m tapasaa ye
anaadhRuShyaastapasaa ye suvargataaH ||

तपो ये चक्ररे महतामस्चिदवापि गच कैट ॐ

tapo yE chakrirE mahattaaMSchidEvaapi gachCatOm ||

Placing the Body in the Furnace

Take a few kusha grass and tulsi leaves and dip them in water from the small kalash and do prokshan (sprinkling) of the electric furnace area if possible. This is for spiritual purification of the place where the body is being cremated.

The body should now be carefully moved to the furnace area. Place the sandal stick(s) on the body. The body should be placed with the head on the southern part of the furnace bed if possible. Place the homa kundam in which Ahutis were made, on the chest of the body.

The *Kartaa* should turn the electric furnace on to start the cremation process.

Prayer to Surya Devata

Take a little bit of water and sprinkle on both palms and chant the following mantra, to worship surya devata.

उदवायम तमसस्परि पश्यंतो ज्योतिरुत्तरम् ।

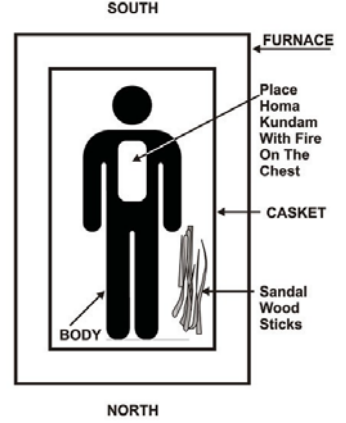
देवम् देवत्र सूर्यमगंमा ज्योतिरुत्तमम् ।

udvayaM tamasaspari pashyanto jyotiruttaraM |
devaM devatraa sooryamaganma jyotiruttamam

||

Prokshana (Sprinkling of water)

The *Kartaa* followed by all the others should quietly leave the



cremation area without looking back at the cremation pyre. Then the *Karta* should sprinkle water on the head of all relatives and himself. Chant the following mantra while sprinkling of water.

धाता पुनातु सविता पुनातु | अग्नेस्तेजसा सूर्यस्य वर्छासाः

dhaataa punaatu savitaa punaatu | agnestejasaa sooryasya
varchasaa||

Dakshina to the Priest (payment in cash and/or kind for services rendered)

Take a small plate and keep the dakshinaa money along with some coins, sprinkle little water symbolically on the coins.

Chant the following mantra:

**अशे हे परीशत भवत्पादम उले माया समरपिताम इमाम सौवरनीम दक्षिण
शिनाम यत्किंचित दक्षिण शिनाम यथोक्त दक्षिणामिवा तांबुलम चा स्वीकृत्य**

asheShe he pariShat bhavatpaadamUle mayaa samarpitaam
imaam souvarNeem dakShiNaam yatkinchit dakShiNaam
yathokta dakShiNaamiva taambUlaM cha sweekrutya

Please read below carefully and recite the appropriate mantra **only**.

Cremation of father, performed by the son:

**नं...गोत्रस्य.....नामनाः प्रेतस्य मामा पितुः मारानाकाले दहनकाले चा
तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा परिहारार्थ
अक्षया पुन्यालोकावापत्यार्थ माया अमुकाग्निनाकूतम पैतरुमधिकास्त्रम यौ
दोशा।**

.....gotrasya..... naamna: pretasya mama pitu: maraNakaale
dahanakaale cha tithivaara nakShatra yogakaraNai: yo doSha: samajani

taddoSha parihaaraartham akShayya puNyalokaavaaptyartham
mayaa amukaagninaakrutam paitRumedhikam karma
yathaashaastrabhuyaati iti bhavaantonugruhNantu ||

Cremation of a male person, performed by other than the son:

नूतन गोत्रस्य नामनाः प्रेतस्य यजमानस्य मारानाकाले
दहनकाले चा तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा
परिहारार्थं अक्षय पु न्यालोकावापत्यार्थम माया अमुकाग्निनाकृतं
त्रुमात्रमत्रुमतारुमतारुमतारुमतिभयत्रम यत्रमृत्य

.....gotrasya..... naamna: pretasya yajamaanasya maraNakaale
dahanakaale cha tithivaara nakShatra yogakaraNai: yo doSha: samajani
taddoSha parihaaraartham akShayya puNyalokaavaaptyartham
mayaa amukaagninaakrutam paitRumedhikam karma
yathaashaastrabhUYaat iti bhavaantonugruhNantu ||

Cremation of mother, performed by the son:

....गोत्रयाः नामन्याः प्रेतायाः मामा मातुः मारानाकाले दहनकाले चा
तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा परिहारार्थं अक्षया
पुन्यालोकावापत्यार्थम
माया अमुकाग्निनाकृतम् पैतरुमेधिकाम् कर्म यथाशास्त्रभुयत इति
भवनतोनुग्रुः नंतु

.....gotraayaa:..... naamnyaa: pretaayaa: mama maatu: maraNakaale
dahanakaale cha tithivaara nakShatra yogakaraNai: yo doSha: samajani
taddoSha parihaaraartham akShayya puNyalokaavaaptyartham
mayaa amukaagninaakrutam paitRumedhikaM karma
yathaashaastrabhUYaat iti bhavaantonugruhNantu ||

Cremation of a female person, performed by other than the son:

रत्तोना गोत्रया: नामन्या: प्रेताया: यजमान्या: मारानाकाले दहनकाले
चा तिथिवारा नक्षत्र योगकारनाई: यो दोशा: समाजी तद्दोशा परिहारार्थ
अक्षय पु न्यालोकावापत्यार्थम् माया अमुकारमाध्यायत्रमया
अमुकागनाध्याय

.....gotraayaa:..... naamnyaa: pretaayaa: yajamaanyaa:
maraNakaale dahanakaale cha tithivaara nakShatra yogakaraNai:
yo doSha: samajani taddoSha parihaaraartham akShayya
puNyalokaavaaptyartham mayaa amukaagninaakrutam
paitRumedhikaM karma yathaashaastrabhuyaat iti
bhavaantonugruhNantu ||

Offer Dakshina (offering for performing cremation ceremony) to the priest.
The Priest should say

तथास्तु
tathaastu |

Shaving and Snana

It is customary for the sons to do partial (face and/or head) or complete shave (shaving of all hair of the body) outside of home. If the *Kartaa* is not the son of the deceased, a partial shave of the face area is considered appropriate.

After going home, a full shower (head, body) should be taken by all the members of the family.

After shower, it is customary to step on a stone seeking strength from Ishwara by reciting the following prayer:

अश्मनिवा स्थिरो भुयासामी

*Ashmaniva Sthiro Bhuyasam /
May I remain firm and unshaken as this stone.*

Most families light a lamp and keep this lit (uninterrupted) throughout

the 13 days. The families perform purification ceremony (called punyahavachanam) on the 13th day prior to puja or Havan. The traditions vary widely; seek guidance from elders who can provide that advice.



8

DAY 2 - SANCHAYANA (Collection of Ashes)

The crematoriums offer the ashes generally the day following cremation. Please ensure that you instruct the crematorium not to crush the bones.

If cremation takes place on the day of death, Sanchayanam (collection of Asthi - bones) can be done next day. If cremation is not done the same day, Sanchayanam can be done on the day after cremation. If there is difficulty, Sanchayanam can be done later, on odd days. It is preferable to do Sanchayanam in the morning in Sangava kalam before 10 a.m. Sanchayanam during noon time is considered to be of average merit; in afternoon time, it is still worse. If it is not done the next day, then it should be avoided on Sunday, Tuesday, Friday and Saturday.

The ashes are provided in a container. The container should be carefully carried and safely stored at a location outside of home (such as a garage). **The container should not be taken inside home, including puja room. The container should not be taken to any temple.** Since the ashes are remains of the deceased body and are considered to have inherent impurities, the container of ashes is not kept in the vicinity of sacred murthys or images of Bhagwan either at home or temples.

Some families prefer to take the ashes to India, to immerse in the Holy Ganga at pilgrimage centers such as Haridwar. Such families shall take the ashes to India and seek the guidance of priests in India for proper immersion procedures. A Health Department approved document issued by the cremation center or funeral home may be required to take the Asti to India. Please refer to information at the end of this section, for documents needed from Indian Embassy / Consulate for immersion of ashes India.

It is recommended that the immersion of ashes should be performed before the 10th day after death. Immersion should be performed preferably by the Kartaa (the person, who performed cremation). If this is not possible, a close relative or friend should perform this ritual.

Immersion of ashes in Australia

If immersion of ashes in the holy rivers of India is not possible, it is perfectly alright to perform the immersion at any ocean or river closest to the place one lives. According to our scriptures, water from all the sources is considered sacred, no matter where we live. It is preferred to immerse the ashes in a flowing river or ocean and not in a lake.

There is no need to for a permit or permission to scatter ashes either at sea or in rivers in Australia.

There is also no restriction on scattering ashes from a public beach or jetty, however community members are asked to be mindful of other members of public who may be enjoying such locations.

There are also a number of boat charters which offer services for those wishing to scatter ashes at sea - an example is the SA Sea Rescue Squadron which asks for a \$250 donation for the service and provides a certificate with the GPS location of the scattering:

<https://sasearescue.org.au/services/ashes-at-sea>

Immersion Procedure

Transfer the ashes to an earthenware or copper vessel (*Kalash*). Pour milk and Ganga Jal into the vessel (*Kalash*). The entire container along with the contents should be immersed in the river or sea. The immersion should be performed prior to noon time if possible. Immersion should be performed on day 2, 3, 5, 7 or 9 following the death. Immersion should not be performed on Friday.

While immersing, chant the name “Naarayana.... Naarayana.... Naarayana” or as per the tradition of the family.

After immersion of Asti, a shower should be taken by the person(s) who performed immersion.

8.1 Sanchayana Samskar

Most families observe the following rituals and Havan prior to the immersion of ashes.

Materials Needed

- Copper or preferably earthenware *Kalash* (The *Kalash* will be immersed in water and will not be retrieved)
- Ganga Jal
- Milk
- An aluminum tray a minimum of 10" long x 6" wide filled with sand.
- A Havan kundam or one made of aluminum tray and foil
- A cup of Ghee
- Sandalwood paste (little)
- A metal cup and spoons
- A kalash to hold water
- Small white cloth to cover the Asti *Kalash*
- Kusha (darba grass) about 5
- Fruits and other naivedya for offering as per family tradition

Sankalpa (stating of purpose of the ritual)

After wearing traditional attire and sitting on the floor facing east, carefully transfer the ashes completely from the box provided by the crematorium into the *Kalash*. Fill sand in an aluminum tray and place the tray on the floor, with the longer side of the tray in the North-South direction. Place the *Kalash* on the sand.

Chant the following mantra (insert appropriate name of year, ayana, ruthu, month, paksh and tithi and day in the sankalpa)

श्री इगोविंदा गोविंदा गोविंदा आद्य श्रीभगवतः महापुरू शस्य विष्णोः
आजजया प्रवर्तमानस्य आद्यब्रह्मनाः द्वित्य परार्दे श्वेतावराहकल्पे वैवस्वत
मन्वन्तरे अशतविमशतितामे कलियुगे प्रथमापादे क्रौंचद्विइपे ऐंद्राखंदे
उत्तरा अमरिकादेशे अस्मिन् वर्तमाने व्यावहारिके प्रभावद इनाम
शाशत्याः संवत्सरानाम मध्ये नाम संवत्सरे ... आयाने

रुतौ...मासे...पाकशे...तीथौ.....वासराययुक्तायम विषनुयोग विशनुकरना
एवमगुण विशेषशना विशिशतायम् अस्यम् पुन्यतिथौ

shrIgovinda govinda govinda adya srIbhagavata:
mahaapuruShasya viShNo: aaj~jayaa pravartamaanasya
aadyabrahmaNa: dvitIyaparaardhe shvetavaraahakalpe vaivasvata
manvantare aShTaavimshatitame kaliyuge prathamepaade
krounchadwIpe aindrakhaNDe uttara amerikkaadeshe asmin
vartamaane vyaavahaarike prabhavaadInaam ShaShTyaa:
samvatsaraaNaam madhye naama samvatsare ayane.....
Rutou...maase.... pakShe..... tithou..... vaasarayuktaayaam
viShNuyoga viShNukaraNa
evaMguNa visheShaNa vishiShTaayaam asyaam PuNyatithau

Please read below carefully and recite the appropriate mantra **only**.

For deceased father, rituals performed by the son:

.....गोत्रस्य ...नामनाः मामा पीतुः प्रेतस्य आद्य
द्वितइहनी अस्ति सम्चयनम करिश्य

.....gotrasya.....naamna: mama pitu: pretasya
adya dvitIyehani asthi saMchayanaM kariShye |

For deceased male person, rituals performed by other than the son:

.....गोत्रस्य.....नामनाः यजमानस्य प्रेतस्य आद्य द्वित
इयेहानी अस्ति सम्चयनम करिश्य

.....gotrasya.....naamna: yajamaanasya pretasya
adya dvitIyehani asthi saMchayanaM kariShye |

For deceased mother, rituals performed by the son:

.....गोत्रयाः ...नामन्याः मामा मातुः प्रेतायाः अद्या द्वितइहनी
अस्ति संयमम करिश्य

.....gotraayaa:.....naamnyaa: mama maatu: pretaayaa:
adya dvitIyehani asthi saMchayanaM kariShye |

For deceased female person, rituals performed by other than the son:

.....गोत्रयाः..नामन्याः यजमान्याः प्रेतायाः आद्या द्वित इयेहानी
अस्ति सम्चयनम करिश्य

.....gotraayaa:.....naamnyaa: yajamaanyaa: pretaayaa:
adya dvitIyehani asthi saMchayanaM kariShye |

Hiranyadanam for Astisanchayanam

Take a few coins and place them on a plate and sprinkle some water. Chant the following mantra.

अस्ति संचयनाकाले तिथिवारा नक्षत्र लग्न योग करनादिभिः यो दोशाः
समाजी तद्धो शापरिहारार्थं प्रजापत्य कृचरा प्रत्यामनाय हिरन्याम संप्रदाय

Asti saMchayanakaale tithivaara nakShatra lagna yoga karaNaadibhi:
yo doSha: samajani taddoShaparihaaraartham praaajaapatya
kRucchra pratyaamnaaya hiraNyam sampradade ||

Offer these coins to the Priest.

Prokshana (sprinkling) of milk and Ganga jal

Take a cup. Pour milk and Ganga jal into the cup. Facing southern direction, take a spoon and sprinkle this mixture of Gangal jal and Milk on the ashes contained inside the *Kalash*. Sprinkling should be done five times, each at the end of chanting of the mantras provided below.

यत्ते अग्नि - ममंथा - मवृशथा येवपक्तवे ।

इमाम टैगम श्यामयामासी के शीरेना चोदकेना च

yatte agni - mamanthaa - mavRUShathaa yevapaktave
imam tagM shamayaamasi kSheereNa chodakena cha ||

यम त्वमग्ने समदाहस्तवर्मुनिरवापया पुनः ।

क्या मूरात्रा जयतां पाकदूर्वा व्यालकाशा

yaM tvamagne samadahaastvarmunirvaapayaa puna: |
kyaaMbUratra jaayataaM paakadoorvaa vyalkashaa ||

शीटिके शातिकावती हलादुके हलादुकावती ।

मणदुक्यसु सामगमयेमगम स्वगनिगमशामय sheetike

shaatikaavati hlaaduke hlaadukaavati | maNDUkyaasu
saMgamayemagM svagnigMshamaya ||

शंते धन्वन्या आपशमुते संतवन उक्याः ।

शामते समुद्रिया आपशमुते संतुवरश्याः

shaMte dhanyanyaa aapashshamute santvanUkyaa: |
shaMte samudriyaa aapashshamute santuvarShyaa: ||

शामते श्रवणि स्तनुवे शामु ते संतु कुप्याः ।

शामते नीहारो वरशतु शामु रश्ववशीयताम्

shaMte sravanti stanuve shamu te santu kUpyaa: |
shaMte neehaaro varShatu shamu pRUShvaavasheeyataam ||

Sanchayana Havan

Place a few pieces of cow dung patties, coconut kernel inside the homa kund and light with camphor to create fire to perform Havan. Take spoonful of ghee from the cup and pour into the fire at end of each of the four mantras provided below.

अवसरुजा पुनर्गने पितरुब्यो यस्ता आहुतशचरती स्वाधाबीः ।
आयुर्वासन उपयातु शोगम् सहगचछताम तनुवा जातवेदः
स्वाहा । अज्ञेय जातवेदसा इदम्

avasRUja punaragne pitRUByo yasta aahutashcharati svadhaaBi: |
aayurvasaana upayaatu sheShagM saMgacChataaM tanuvaa
jaataveda: svaahaa | agnaye jaatavedasa idam ||

सहगचछा पितरुबीः सगम स्वधाबीः सामी शतापूर्णेण
परमे व्योमन यात्रा भूमयै वृणसे तत्र गच्चा तत्र तवा
देवासविता दधातु स्वाहा । देवया सावित्रा इदम्

saMgacChasva pitRUBi: sagM svadhaaBi:
samiShTaapoortena parame vyoman |
yatra Boomyai vRUNase tatra gacCha tatra tvaa
devassavitaa dadhaatu svaahaa | devaaya savitra idam ||

यत्ते कृष्णनशकुन आतुतोदा पिपीलाः सर्प उतावा शब्दः । अग्निशतद्विश्व -
दानरुणं कृनोतु सोमाश यो ब्रह्मनामविवेश स्वाहा ॥ अग्नि शोमा ब्यामिदं

yatte kRUShNashshakuna aatutoda pipeela: sarpa utavaa shvaapada: |
agniShTadvishvaa - danRUNaM kRUNotu somashcha yo
braahmaNamaavivesha svaahaa ||
agneeShomaaByaamidam |

मध्ये समबाविता समस्तदोश प्रयश्चितार्थ ओम भुर्भुवसुवः स्वाहा ।
प्रजापताय इदम्

madhye saMBAavita samastadoSha praayaschittaartham
Om bhurbhuvassuva: svaahaa | prajaapataya idam ||

Naivedya (Offering)

Temporarily remove the *Kalash* containing ashes from the aluminum tray and place it on the floor. On the sand, using fingers of the right hand, create a symbolic picture of a human being, with the head facing the south and the feet facing north. Place the *Kalash* containing the ashes on the head side. Place the fruits and other naivedya (offerings) near the tray.

Please read below carefully and recite the appropriate mantra **only**.

For deceased father, rituals performed by the son:

प्रेताया मामा पित्रे शमशानवासी ब्यो देवे ब्याशचा इमानी
पामचविधानी न्यानी दादामी, लाजान दादामी, मुदगान दादामी,
अपूपन दादामी, शशकुली: दादामी, नालिकेरोदकम् दादामी
सर्वनि बक्श्यानी दादामी ।
हे प्रेत मामा पिता: हे श्मशान-वासिनो देवाश्च इमानी पाण्यि
उपतिशथध्वं

pretaaya mama pitre shmashaanavaasiByo deveByashcha imaani
paMchavidhaani paNyaani dadaami, laajaan dadaami,
mudgaan dadaami, apoopaan dadaami, shaShkulee:
dadaami, naalikerodakaM dadaami sarvaaNi BakShyaaNi dadaami |
he preta mama pita: he shmashaana-vaasino
devaashcha imaani paNyaani upatiShThdhvam ||

For deceased male person, rituals performed by other than the son:

प्रेताया यजमानाया शमशानवासी ब्यो देवे व्याशचा इमानी पामचविधानी
न्यानी दादामी, लाजान दादामी, मुदगान दादामी, अपून दादामी, शाशकुली:
दादामी नालिकेरोदकम् दादामी सर्वनि बक्श्यानी दादामी ।
वह प्रेत यजमाना वह श्मशान-वासिनो देवाश्च इमानी पाणि यजमान हे
शमशान-वासिनो देवाश्च इमानी पन्यानी उपतिशथध्वं

pretaaya yajamaanaaya shmashaanavaasiByo deveByashcha
imaani paMchavidhaani paNyaani dadaami, laajaan dadaami,
mudgaan dadaami, apoopaan dadaami, shaShkulee: dadaami,
naalikerodakaM dadaami sarvaaNi BakShyaaNi dadaami |
he preta yajamaana he shmashaana-vaasino
devaashcha imaani paNyaani upatiShThdhvam ||

For deceased mother, rituals performed by the son:

प्रेताया मामा मातृ श्मशानवासी ब्यो देवे व्याशचा इमानी
पञ्चाविधानी पन्यानी दादामी, लाजान दादामी, मुदगान दादामी,
अपूपन दादामी, शाशकुली: दादामी, नालिकेरोदकम् दादामी
सर्वनि बक्श्यानी दादामी | हे प्रेत मामा माता: वे श्मशान-वासिन्यः
देवाश्च इमानी पाण्यनि उपतिशठध्वं

pretaaya mama maatre shmashaanavaasiByo
deveByashcha imaani paMchavidhaani paNyaani dadaami,
laajaan dadaami, mudgaan dadaami, apoopaan dadaami, shaShkulee:
dadaami, naalikerodakaM dadaami sarvaaNi BakShyaaNi dadaami |
he preta mama maata: he shmashaana-vaasinyaa:
devaashcha imaani paNyaani upatiShThdhvam ||

For deceased female person, rituals performed by other than the son:

प्रेताया यजमान्याई श्मशानवासी ब्यो देवे व्याश्चा इमानी पञ्चविधानी न्यानी
दादामी, लाजान दादामी, मुदगान दादामी, अपूपन दादामी, शाशकुली:
दादामी, नालिकेरोदकम् दादामी सर्वनि बक्श्यानी दादामी | वह प्रेत यजमानी
वह श्मशान-वासिन्यः देवाश्च इमानी पाण्यनि उपतिशठध्वं

pretaaya yajamaanyai shmashaanavaasiByo deveByashcha imaani
panchavidhaani paNyaani dadaami, laajaan dadaami, mudgaan dadaami,
apoopaan dadaami, shaShkulee:
dadaami, naalikerodakaM dadaami sarvaaNi BakShyaaNi dadaami |
he preta yajamaani he shmashaana-vaasinyaa:
devaashcha imaani paNyaani upatiShThdhvam ||

Sankalpa (for immersion into River or Ocean)

Close the Asti *Kalash* tightly with a small white cloth and chant the mantra below.

Please read below carefully and recite the appropriate mantra **only**.

For deceased father, rituals performed by the son:

आद्य पूर्वोक्त एवमगुण विशे शाना विशिशतायम् पु न्यातिथौ ... गोत्रस्य ...
नामना: मामा पितुः आद्य द्वित इयेहानी महानद्यम् (समुद्रे) अस्थापनम् करिश्य
adya pUrvokta evaMguNa visheShaNa vishiShTaayaam
puNyatithou..... gotrasya.....naamna: mama pitu: adya
dvitIyehani mahaanadyaam (samudre) asthistaapanaM kariShye

For other deceased male person, rituals performed by other than the son:

आद्य पूर्वोक्त एवमगुण विशे शाना विशिशटायम् पु न्यातिथौ ... गोत्रस्य ...
नामना: यजमानस्य आद्य द्वित इयेहानी महानद्यम् (समुद्रे) अस्थापनम्
करिश्य
adya pUrvokta evaMguNa visheShaNa vishiShTaayaam
puNyatithou..... gotrasya.....naamna: yajamaanasya adya dvitIyehani
mahaanadyaam (samudre) asthistaapanaM kariShye |

For deceased mother, rituals performed by the son:

आद्य पूर्वोक्त एवमगुण विशे शाना विशिशतायम् पु न्यातिथौ.....
गोत्रया: ...नामन्या: मामा मातुः आद्या द्वित इयेहानी महानद्यम्
(समुद्रे) अस्तिस्थपनम् करिश्य
adya pUrvokta evaMguNa visheShaNa vishiShTaayaam
puNyatithou..... gotraayaa:naamnyaa: mama maatu:
adya dvitIyehani mahaanadyaam (samudre) asthistaapanam
kariShye |

For other deceased female person, rituals performed by other than the son:

आद्य पूर्वोक्त एवमगुण विशेष शाना विशिशतायम पु न्यातिथौ ... गोत्रया: ... नामन्या: यजमान्या: आद्य द्वित इयेहानी महानद्यम (समुद्रे) अस्थिस्थापनम करिश्य

adya pUrvokta evaMguNa visheShaNa vishiShTaayaam
puNyatithou..... gotraayaa:naamnyaa: yajamaanyaa: adya
dvitIyehani mahaanadyaam (samudre) asthistaapanam kariShye |

Place kusha facing south on the floor. Place the Asti *Kalash* on the kusha. Take a spoonful of Ganga Jal and sprinkle on the kalash. Take a spoonful of ghee and sprinkle on the kalash. Take a little bit of sandal wood paste and sprinkle on the *Kalash*.

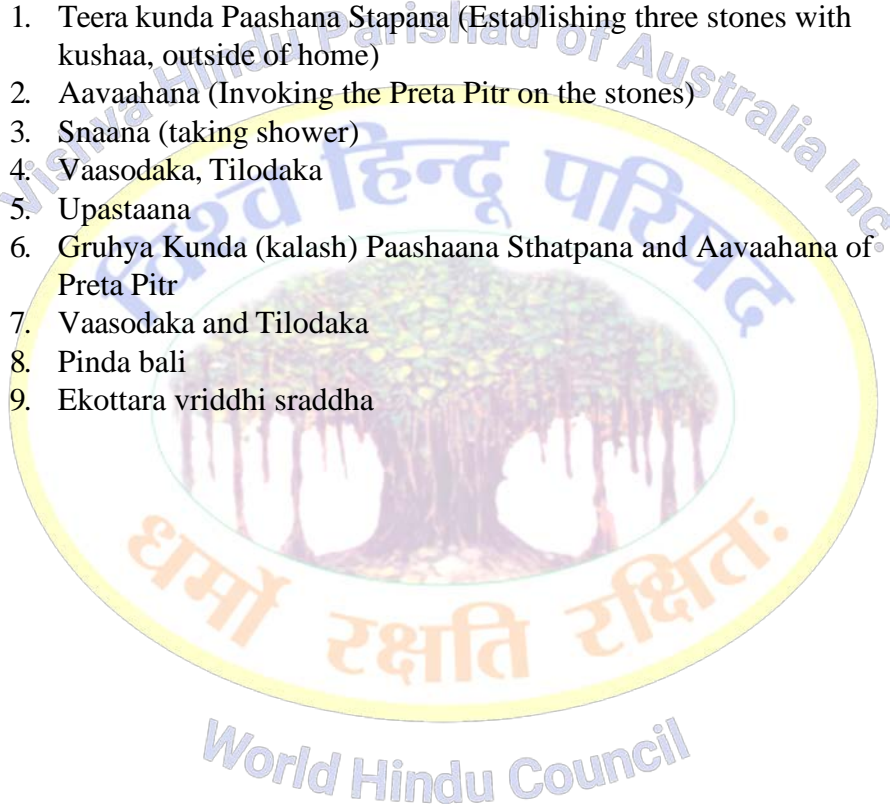
The Kalash is now ready for Asti immersion in a river or ocean. Immerse the *Kalash* with all the contents in flowing water, away from the bank of the river or away from the shore of the sea. While immersing, chant the name “Naarayana....Naarayana....Naarayana” or as per the family tradition.

After immersion of Asti, a shower should be taken by the person(s) who performed immersion.

Udaka Daana (Offering of water and water containing Til)

Following rituals are performed by some families after Sanchayanam (collection of ashes) on day 2. These rituals require the assistance of a qualified priest and are not outlined in this book. These rituals are typically performed away from home (such as a community center).

1. Teera kunda Paashana Stapanam (Establishing three stones with kushaa, outside of home)
2. Aavaahana (Invoking the Preta Pitr on the stones)
3. Snaana (taking shower)
4. Vaasodaka, Tilodaka
5. Upastaana
6. Gruhya Kunda (kalash) Paashaana Sthatpanam and Aavaahana of Preta Pitr
7. Vaasodaka and Tilodaka
8. Pinda bali
9. Ekottara vridhhi sraddha



8.2 Immersion of Ashes in India

For the families who choose to carry the ashes for immersion in India, following guidelines are provided.

The Indian High Commission/Consulates in Australia require the applicant to fill in "the Miscellaneous Service Form" to obtain a No Objection Certificate to carry dead body/ashes to India.

In the event of death of a relative/ friend, if the applicant wishes to carry either body or ashes back home to India, the following documents are required to be submitted along with the "Miscellaneous Service Form"

- a. Death Certificate in original with one photocopy
- b. Burial / Cremation or embalming certificate in original with one copy
- c. A Certificate from a Medical Officer stating that" the deceased was not suffering from any contagious diseases"
- d. Passport of the deceased [In case of Australian/Foreign national of Indian origin, only copy of Australian/Foreign Passport is required.]; and
- e. Miscellaneous Service Form to be filled in requesting for the issue of a No Objection Certificate. The first three Certificates (a, b and c) will be attested, the Passport (d) cancelled and returned by the Embassy along with a No Objection Certificate. All these documents are to be carried by the person accompanying / carrying the body/ashes. Fee will depend upon the number of documents attested. The Miscellaneous Service Form should have the details of the deceased and signed by the person submitting the application along with copy of his passport.

For further information/questions, please contact the nearest Consulate or the [Indian High Commission in Australia](#).

Darbha Samskaram

If it is not possible to collect Asthis, darbhas are tied together to conform to the body shape, cremation is done for it and then Sanchayanam is done. Sanchayanam is done immediately after cremation in case of Darbha samskaram and Punar dahanam.

If Gauna karta had completed cremation and sanchayanam, with proper Mantras and procedure, the Mukhya Karta who comes later need not perform cremation and Sanchayanam again.

In case these rituals had not been performed properly by Gauna Karta, it is necessary for Mukhya Karta to perform Darbha Samskaram before proceeding ahead.

In case the body of the dead person is not fully available, and if certain limbs are missing, then also Darbha Samskaram is required.

It may be noted that in Darbha Samskaram the following are not done:

- Preparation of Pindam,
- Offering of Pindam at three places on the way to cremation yard, tying the thumbs together,
- application of ghee in nine openings in the body,
- covering with dhoti.

If cremation had been done and Sanchayanam not done and Adya Sraaddham on eleventh day not done, Mukhya karta should necessarily perform Darbha Samskaram before proceeding ahead.

Asthi should be preserved such that dog, animals etc., do not come and smell them. Sanchayanam for persons other than father and mother should not be done on Friday.

In case death happens in an outside place, Sanchayanam as well as starting of Karmas should not be done on Sunday, Tuesday, Friday, Saturday, Chaturdashi, the three janmaanujanma stars of Karta, Pushyam, Ashlelsha(Ayilyam), Muppooram (Poovaphalguni, Poovashada, Poorvaproshatapada), three Utharam stars (Uthraphalguni, Uthrashadha and Uthraproshatapadha), Chitra, Panchami, Dashami and Pournami.

In case death occurs on Chaturdashi day or Amavasya with Chaturdashi present, then, for persons other than father and mother, all Kritiyas- Cremation, Sanchayanam, Udakadanam, Ekottaravruddhi Sraaddham, Pindabalipradanam- all these to be done over a ten-day period should be done on Amavasya day.

Up to the tenth day, Karta should take bath and perform Udakadanam in Kundas without Mantra. Prabhutabali and Pashana Uthapanam (removal of stones) are to be done on tenth day.

In case, Amavasya or Masa sankramana occurs in between, then all Kritiyas can be completed on that day. Or all Kritiyas can be started after that day. Nava Sraaddhams can be performed on eleventh day together. These rules are not to be followed for father and mother; for them, closing in between and starting again are not permissible.

After Sanchayanam Is over, Karta should bathe and perform Udakadanam in the Kundas like on the previous day and dispose of Pindam in the same place as on the previous day, take bath and return home.

9

DAY 3 TO DAY 9 UDAKA DAANA

The items 4, 8 and 9 identified under Udaka Daana of Section 8 are performed every morning, with increasing number of oblations every day from Day 3 to Day 9.

1. Vaasodaka and Tilodaka
2. Pinda bali
3. Ekottara vridhhi sraddha

Two pots, one containing water and second with milk are kept near the Paashanaa kunda (kalash). Some families also keep an open tender coconut. A lamp is also lit in the morning and evening near the kalash.

Some families combine all the Udaka Daana rituals (Section 8, Udaka Daana items 1 through 9) and perform them together starting on 5th or 9th day. These should be performed with the assistance of qualified priests in the community.

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Haridwar



॥ रक्षति रक्ष ॥
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10

DAY 10 TO DAY 13 CEREMONIES

The observance of rituals from Day 10 to Day 13 varies according to the family traditions.

Following paragraphs provide highlights of these rituals and provide a general guideline. The methods of observance of these rituals also vary widely. Please seek the guidance of priests to perform these rituals as desired.

Since there is sufficient time to arrange for the observance of these rituals (unlike in the case of cremation), it is recommended that the priest be contacted as soon as possible to make necessary arrangements.

Day 10

1. Shaving, Snaana by close relatives (End of mourning)
2. Vaasodaka and Tilodaka
3. Ekottara Vriddhi Sraddha
4. Prabhuta Bali
5. Shanti Havan
6. Aaananda Havan

Day 11

1. Vrshot Sarjan
2. Maha Ekoddishta Sraddha
3. Avrttadya Masika
4. Donation to Cow sanctuary (Please see list of cow sanctuaries in this document) and Donation of other items to Temple and other charities

Hindu Antyeshti Samskar

Day 12

1. Sapindi Karana

This involves the following:

- Aavahana (invoking) of three generations of Pitrs starting from the deceased's father/mother, mother and Preta Pitr.
- Samyojana ritual, where the Pitr panda is merged with the three or six pitr pandas.
- With this ritual, the deceased has now obtained Pitr status from Preta status.

Day 13

1. Havans performed to pray to God signifying resumption of normal activities again. Wearing of traditional dress and resumption of wearing auspicious symbols, marks such as kumkum, Tilak, sandal paste, Bhasma etc.
2. Recalling the memory of the deceased by relatives and community after the Havan/Bhajan.

How is the 13 days after death calculated in the Hindu religion?

The 13 days or mourning are calculated from the time of death, not the time of cremation. Hence the need to cremate as soon as possible after death.

The family are in confinement for mourning until the final ceremonies on day 13.

11 GODAAN OR DONATION TO COW SANCTUARY

Godaan refers to donation of a cow to a cow sanctuary or temple. It is customary to perform Godaan after the death of the person, on the twelfth day. According to our scriptures, offering of a cow facilitates easier passage of the deceased person into Pitr loka, crossing *VaitaraNi* River.

While most temples do not have facilities within their premises to protect cows in Australia, there are several cow sanctuaries throughout the United States offering protection to cows. In lieu of Godaan, money may be donated in memory of the person for the protection of the cows in the cow sanctuary. A list of a few of the cow sanctuaries in Australia is provided below.

It is also customary for families to donate money to cow sanctuaries every year on the death anniversary day. Protection of cow is considered a supreme yagya in our Hindu tradition.

Care for Cows

www.harekrishnamelbourne.com.au/care-for-cows

New Govardhana Australia

www.krishnafarm.net/cow-protection

Gaushala in India

https://vay.am/gau_seva



Hindu Antyeshti Samskar



Rameshwaram Temple



World Hindu Council

12 BURIAL/CREMATION OF BODY OF DECEASED CHILD

12.1 Death of Child, aged 24 months or below

If the age of the boy or girl child at the time of death is less than 2 years (24 months), then the body of the child should be buried in a nearby burial ground, during the daytime. The body should not be cremated. The burial does not involve any rituals. The burial should be performed by the family in a simple manner as appropriate.

However, in Australia and countries outside India, you will have to purchase a license for the grave of the child and the lease is for 10 or 20 years. This not only includes additional expense up to \$10,000 or sometimes more, but the lease also has to be renewed after the term. Failing to do so, the cemetery will exhume the remains and cremate them.

Therefore, to prevent this from occurring, it is recommended that the child is cremated, and the ashes can be buried or immersed in the ocean.

While the scriptures do not prescribe any rituals in the above case, the families may conduct puja/bhajan at home or temple at a suitable time, to pray to Ishvara to get mental and spiritual strength to bear the loss of the child.

12.2 Death of Child, aged above 24 months

If a child dies after attaining 2 years of age, they have to be cremated.

All grownups have acquired enough karma and the soul lingers with the dead body without going for a rebirth to get rid of the sins of the past life. The burning of the dead body sends the soul for rebirth immediately and that is a help the relatives are doing for the departed soul.

If a soul arrives in this world and stays for a short time it does not always mean that it happened because of its past sins. Virtuous and meritorious souls may come and live upon earth for a short time to learn new lessons, master some weakness or exhaust some obligation.

There are many instances in the Hindu Puranas when seers and sages, and even deities, take human birth for a short time to fulfill certain obligations or ensure the order and regularity of the worlds.

For example, eight babies preceded the birth of Lord Krishna. They were all born to his mother Devaki and sacrificed by his maternal uncle and demon king Kamsa. Their birth and death were part of God's plan to incarnate upon earth.

Goddess Ganga sacrificed her seven newly born babies before she gave birth to the legendary Bhisma who was blessed with the boon to live as long as he wished and choose his death according to his will. These are instances where the birth and death of a child or a person were determined by the acts of God.

12.2.1 Preparation for Cremation

Materials needed:

1. Garland
2. Traditional new clothes to decorate the body
3. Sandal wood stick(s)
4. Ghee (500 gms), a copper container for ghee with a metal/wood spoon. The ghee should be made into a liquid form immediately prior to the commencement of the rituals.
5. Long Kusha (quantity of about 10) (also called Darba, a type of grass stick used in Havan)
6. Container and spoon to dispense water (pancha pAtram)
7. A small kalash (container to hold water)
8. Ganga Jal
9. Match box
10. Cow dung patties if available (quantity of 4)
11. A small quantity of **rice husk** (250 gms)
12. Dry coconut kernel (quantity of six, break these into small pieces, no more than 2 inches long)
13. Camphor (1 packet)
14. Lamp with cotton wicks and ghee (oil) (one or two Lamps, as per family tradition)
15. Families can keep a picture of their Ishta Devataa and decorate with garland
16. Havan Kundam (Havan kundam should be made with a 6-inch diameter earthen plate wrapped in Aluminum foil, it should be small in size. This needs to be placed on the chest of the body during ceremony and will be with the body during cremation in the electric furnace).
17. A few rolls of paper towel for clean-up.

Refer to sections 5.1, 5.2 and 5.3 for Washing the Body, Placing the Body in the Casket and Alankaram (Decoration) of the Body.

12.2.2 Cremation

Light the lamps and place near the picture of Ishta Devataa in a nearby area, away from the body. The *Kartaa* should stand up and recite the mantras below. Insert the Gotra and name in the dotted space below.

Please read below carefully and recite the appropriate mantra **only**.

Cremation performed by the father, for his son:

...गोत्रम्नामं प्रेतम् मामा कुमाराम् तुशाग्निना एकचारविधिना
संस्कारं योगयतासिद्धिं अनुग्रहना

.....gotram..... naamnam pretaM mama kumaaraM
tuShaagninaa ekarchavidhinaa saMskartuM
yogyataasiddhim anugruhaaNa ||

Cremation performed by other than the father, for a boy:

.....गोत्रम्नामं प्रेताम् इमाम कुमारम् तुशाग्निना एकर्चविधिना संस्कारं
योगयतासिद्धिम् अनुग्रहना

.....gotram naamnam pretaM imam kumaaraM tuShaagninaa
ekarchavidhinaa saMskartuM yogyataasiddhim anugruhaaNa ||

Cremation performed by the father, for his daughter:

.....गोत्रम् ... नामनीम् मामा कन्यां तुशाग्निना एकरचाविधिना संस्कारं
योगयतासिद्धिम् अनुग्रहना

.....gotraam naamneem mama kanyaam tuShaagninaa
ekarchavidhinaa saMskartuM yogyataasiddhim anugruhaaNa ||

Cremation performed by other than the father for a girl:

.....गोत्रं ... नामनीम इमाम कन्यां तुशग्निना एकर्चविधिना संस्कारं
योगयतासिद्धिम अनुग्रहना

.....gotraam naamneem imaam kanyaam tuShaagninaa
ekarchavidhinaa saMskartuM yogyataasiddhim anugruhaaNa ||

The priest should say

योग्यासिद्धसिद्धिरस्तु
yogyataasiddhirastu |

Cremation Havan

Place an aluminum tray filled with sand on the floor. Place the homa kundam on the sand. Place a few pieces of cow dung patties, **rice husk** and coconut kernel inside the homa kundam and light with camphor.

Take some water in a spoon and sprinkle around the homa kundam in anti- clockwise direction once.

Take some ghee from the container and pour into the homa kundam fire (called Ahuti) after silently chanting the mantra below.

प्रजापताय इदं न ममः

prajaapataya idam na mama |

Perform the above Ahuti a total of 12 times, each time chanting the mantra above.

Take some ghee from the container and pour into the homa kundam fire after chanting the mantra below. The Ahuti below should be performed a total of 12 times.

भुर्भुवसुवस्वाहा | प्रजापताय इदं

bhUrbhuvassuvaswaahaa | prajaapataya idam |

Please read below carefully and recite the appropriate mantra **only**.

Cremation performed by the father, for his son:

ओम् बु: गोत्रम् नामनाम् प्रेतम् मामा
कुमारां तुशाग्रिना एकचारविधिना संस्कारी श्यामी

oM BU: gotram naamnam pretam
mama kumaaraM tuShaagninaa ekarchavidhinaa saMskariShyaami ||

Cremation performed by other than the father, for a boy:

ओम् बु: गोत्रम्। नामनाम्- प्रेतम् इमाम् कुमारम् तुशाग्रिना
एकचर्चविधिना संस्कारी श्यामी

oM BU: gotram naamnam- pretam imam kumaaraM
tuShaagninaa ekarchavidhinaa saMskariShyaami ||

Cremation performed by the father, for his daughter:

ओम् बु:.....गोत्रम् नामनीम् मामा कन्यां प्रेतम् तु
शगनिना एकचारविधिना संस्कारी श्यामी

oM BU:.....gotraam naamneem mama kanyaam
pretam tuShaagninaa ekarchavidhinaa saMskariShyaami ||

Cremation performed by other than the father, for a girl:

ओम् बु: गोत्रम् नामनीम् इमाम् कन्यां प्रेतम्
तुशाग्रिना एकरछाविधिना संस्कारी श्यामी

oM BU:.....gotraamnaamneem imaam kanyaam
pretam tuShaagninaa ekarchavidhinaa saMskariShyaami ||

Take some ghee and offer to the homakundam fire after chanting the following mantra once.

अस्मात् त्वमतिजातो अस्ययमतवाद बिजायतां अज्ञेय वैश्वानराय
सुवर्गाया लोकाया स्वाहा

asmaat tvamatijaato asyayaMtvadaBijaayataam
agnaye vaishvaanaraaya suvargaaya lokaaya svaahaa |

Take some water in a spoon and sprinkle around the homa kundam in anti-clockwise direction once.

The body should now be carefully moved to the furnace area. Place sandal wood stick(s) on the body. The body should be placed with the head on the southern part of the furnace surface if possible. Place the homa kundam in which Ahutis were made on the chest of the body.

The *Kartaa* should turn the furnace on to start the cremation process.

Please read below carefully and recite the appropriate mantra **only** and offer Dakshina to the priest.

Cremation performed by the father, for his son:

.....गोत्रस्य नामनाः प्रेतस्य मम कुमअरस्य मारानाकाले दहनकाले चा
तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा परिहारार्थ
अक्षय पु न्यालोकावापत्यार्थम माया एकरविधिधिनाकृतम कर्म
यथाशास्त्रभुयत इति भवनतोनुग्रहंनुतु

.....gotrasya..... naamna: pretasya mama kumArasya
maraNakaale dahanakaale cha tithivaara nakShatra yogakaraNai:
yo doSha: samajani taddoSha parihaaraartham akShayya
puNyalokaavaaptyartham mayaa ekarchavidhinaakrutam karma
yathaashastrabhUyaat iti bhavaantonugruhNantu ||

Cremation performed by other than the father, for a boy:

.....गोत्रस्य.....नामनाः प्रेतस्य अस्य कुमअरस्य मारानाकाले दहनकाले चा तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा परिहारार्थं अक्षय पुन्यालोकावापत्यार्थम् माया एकरविधिधिनाकृतम कर्म यथाशास्त्रभुयत इति भवनतोनुग्रुःनंतु

.....gotrasya..... naamna: pretasya asya kumArasya maraNakaale dahanakaale cha tithivaara nakShatra yogakaraNai: yo doSha: samajani taddoSha parihaaraartham akShayya puNyalokaavaaptyartham mayaa ekarchavidhinaakrutam karma yathaashastrabhUyaat iti bhavaantonugruhNantu ||

Cremation performed by the father, for his daughter:

.....गोत्रयाः नामन्याः प्रेतायाः कुमार्याः मारानाकाले दहनकाले चा तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजी तद्दोशा परिहारार्थं अक्षय पुन्यालोकावापत्यार्थम् माया एकरविधिधिनाकृतम कर्म यथाशास्त्रभुयत इति भवनतोनुग्रुःनंतु

.....gotraayaa: naamnyaa: pretaayaa: kumAryaa: maraNakaale dahanakaale cha tithivaara nakShatra yogakaraNai: yo doSha: samajani taddoSha parihaaraartham akShayya puNyalokaavaaptyartham mayaa ekarchavidhinaakrutam karma yathaashastrabhUyaat iti bhavaantonugruhNantu ||

Cremation performed by other than the father, for a girl:

.....गोत्रयाः... नामन्याः प्रेतायाः अस्याः कुमार्याः मारानाकाले दहनकाले चा तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी तद्दोशा परिहारार्थम् अक्षय पु न्यालोकावापत्यार्थम् माया

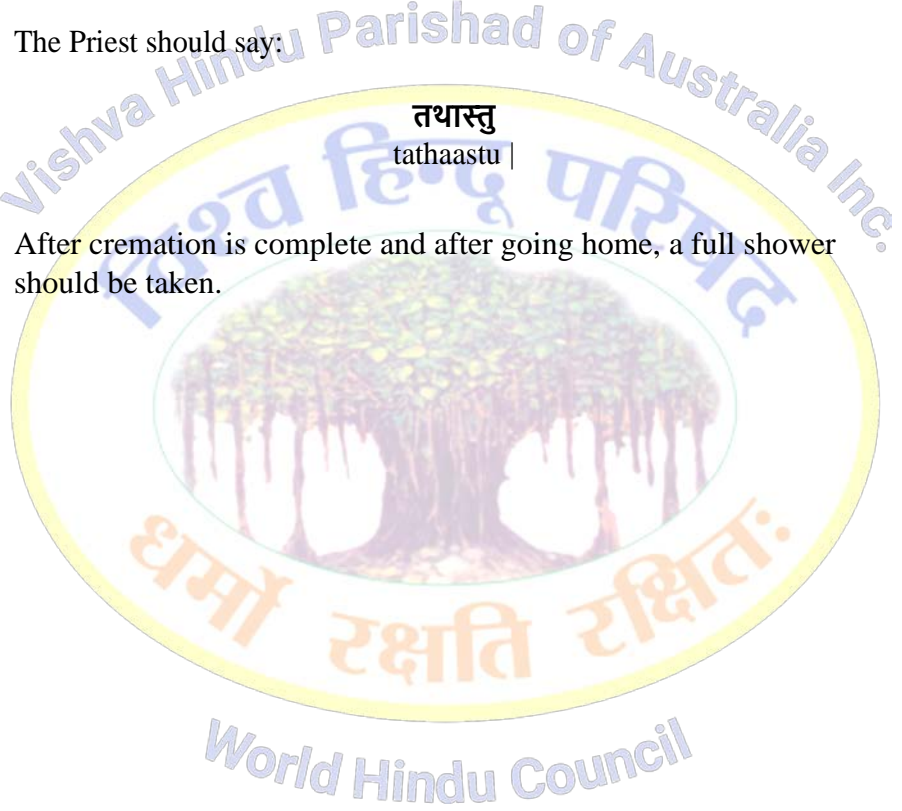
एकर्वविधिनाकृतमः कर्म यथाशास्त्रभुयत इति भवनतोनुग्रहनन्तु

.....gotraayaa:..... naamnyaa: pretaayaa: asyaa: kumAryaa:
maraNakaale dahanakaale cha tithivaara nakShatra
yogakaraNai: yo doSha: samajani taddoSha parihaaraartham
akShayya puNyalokaavaaptyartham mayaa ekarchavidhinaakrutam
karma yathaashastrabhUyaat iti bhavaantonugruhNantu ||

The Priest should say:

तथास्तु
tathaastu |

After cremation is complete and after going home, a full shower should be taken.





न जायते म्रियते वा कदाचि
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥

na jaayate mriyate vaa kadachin naayaM
bhUtva bhavitaa vaa na bhUya:|
ajo nitya: shaashvatoyaM puraaNo
na hanyate hanyamaane sharIre ॥

It (the Self) is never born, nor does it ever die, nor, having once been, does it again cease to be. Unborn, eternal, permanent and primeval, it is not slain when the body is slain.

Bhagavad Gita 2/20



13

CREMATION OF BODY OF A PREGNANT WOMAN

If the pregnancy was past six months, and if the child is not alive, then the deceased child (removed from the mothers' womb, at a hospital) should be buried (not cremated) without any rites. The place of burial of the child should be close to the place of cremation of the mother, if possible.

Please refer to sections 3.4 for the materials needed for cremation and section 5 for the activities prior to cremation.

13.1 Cremation

Light the lamp(s) and place near the picture of Ishta Devvtaa in a nearby area, away from the body.

Sankalpa (stating of purpose of the ritual)

The Kartaa shall recite the following. After reciting each mantra below, take a spoon of water in your palm and drink the water.

अच्युताय नमः, अनन्ताय नमः, गोविन्दाय नमः

achyutaaya nama: | anantaaya nama: | govindaaya nama:|

Chant the following mantras:

**केशव, नारायण, माधव, गोविंदा, विष्णु, मधुसूदन, त्रिविक्रम,
वामन, श्रीधर, हिरुशिकेश, पद्मनाभ, दामोदर**

keshava, naaraayaNa, maadhava, govinda, viShNo, madhusUdana,
trivikrama, vaamana, srIdhara, hRuShIksha,
padmanaabha,daamodara |

Chant the following mantras: (insert appropriate name of year, ayana, ruthu, month, paksh and tithi and day in the sankalpa)



Hindu Antyeshti Samskar



श्री इगोविंदा गोविंदा गोविंदा आद्य श्री भगवतः महापुरू शस्य
विष्णोः आजजया प्रवर्तमानस्य आद्यब्रह्मनाः द्वितइयापरधे
श्वेतवराहकल्पे वैवस्वत मन्वन्तरे अष्टविंशतीते कलियुगे
प्रथमेपाडे क्रौचद्विपे ऐंद्राखांदे उत्तरा अमरिकादेशे अस्मिन्
वर्तमाने व्यावहारिके प्रभावद इनम शाश्याः संवत्सरा नाम
मधेय... नाम संवत्सरे ... आयाने रुतौ... मासे... पकशे...
तीथौ..... वासराययुक्तायम विषनुयोग विशनुकरना एवमगुणा
विशेषशना विषशतायां अस्यम् पुन्यातिथौ

shrIgovinda govinda govinda adya srIbhagavata:
mahaapuruShasya viShNo: aajjayaa pravartamaanasya
aadyabrahmaNa: dvitIyaparaardhe shvetavaraahakalpe vaivasvata
manvantare aShTaavimshatitame kaliyuge prathamepaade
krounchadwIpe aindrakhaNDe uttara amerikkaadeshe asmin
vartamaane vyaavahaarike prabhavaadInaam ShaShTyaa:
samvatsaraaNam madhye naama samvatsare ayane.....
Rutou...maase.... pakShe.....tithou.....vaasarayuktaayaam
viShNuyoga viShNukaraNa evaMguNa
visheShaNa vishiShTaayaam asyaam puNyatithou

....गोत्रम नामनीम गर्भनिम प्रेताम इमाम गरबीनी
संस्कार पूर्व पैतरुमेधिका विधान संस्कारश्यामि

.....gotraam..... naamneem garbhiNim pretaam imaam garBiNee
samskaara poorvakam paitRumedhika vidhinaa samskariShyaami |

Place an aluminum tray filled with sand on the floor. Place the homa kundam on the sand. Place a few pieces of cow dung patties, coconut kernel inside the homa kundam and light with camphor.

Take some ghee from the container and pour into the homa kundam fire after chanting the mantra below. Pouring of the ghee should be after chanting of swahaa part of the mantra.



Hindu Antyeshti Samskar



शतायुधय शतवीर्य शतोताये बिमातिशाहे

shataayudhaaya shataveeryaaya shatotayeBimaatiShaahe |

शताम्योनाशशराडो अजितानिद्रो नेशादती दुरितानी विश्वस्वाहा ॥
इंद्रायदम

shataMyonashsharado ajeetaanindro neShadati duritaani
vishvaasvaahaa || indraayedam ||

ये चटवाराः पथयो देवयान अंतरा दयावा पृथ्वीवे वायंती। तेशाम
यो अज्याति मजीति-मावाहहत्समई नो देवाः परिदत्तेः सर्वे स्वाहा ।
देवेब्या इदम

ye chatvaara: pathayo devayaanaa antaraa dyaavaa pRuthivee
viyanti| teShaaM yo ajyaati majeeti-maavahaattasmai no devaa:
paridatteha sarve svaahaa | deveBya idam ||

ग्रीशमो हेमंत उटानो वसंतः शारद्वा शासुवितन्नो अस्तु ।
तेशारुतोनागम शताशारदानननिवात एशामाबे स्यामा स्वाहा ॥
ग्रीशमादिव्य रुतुब्य इदं न मम

greeShmo hemanta utano vasanta: sharadvaShaassuvitanno astu|
teShaamRutoonaagM shaatashaaradaanaannivaata eShaamaBaye
syaama svaahaa|| greeShmaadiBya RUtuBya idam na mama ||

इदुवत्सराय परिवत्सराय संवत्सराय कुनुता बरुहन्नामः। तेशाम वायगम
सुमतौ यज्जियानां योगजीता आहतः श्यामस्वाहा । इदुवत्सरादि ब्या
इदम ॥

iduvatsaraaya parivatsaraaya saMvatsaraaya kRUNutaa
bRUhannama:| teShaaM vayagM sumatau yajjiyaanaam jyogajeetaa
ahataa: syaamasvaahaa | iduvatsaraadiBya idam ||

बदराण्णाः श्रेयास्मानै शतदेवा स्तवाया वसेना समशीमहित्वा ॥

Badraanna: shreyassamanaiShTadevaa stvayaa vasena
samasheemahitvaa ||



Hindu Antyeshti Samskar



सनो मेयो भुः पितो आविश्वा शमटोकाया तनुवे स्योनाः स्वाहा ॥
देवभ्याः सोमायादम ॥

sano mayo Bhu: pito aavishasva shaMtokaaya tanuve syona:
svaahaa ॥
devebhya: somaayedam ॥

प्रयासाया स्वाहा | प्रयासायदमत्यादि ॥ आयासयास्वाहा |
व्यासायस्वाहा |

prayaasaaya svaahaa | prayaasaayedamityaadi ॥
aayaasaayasvaahaa | viyaasaayasvaahaa |

साम्यसया स्वाहा | उदयसया स्वाहा | अवायसया स्वाहा |
शुचे स्वाहा | शोकाया स्वाहा | तप्यत्तवई स्वाहा | तपते
स्वाहा | ब्रह्मसत्यायै स्वाहा | सर्वसमई स्वाहा |

saMyaasaaya svaahaa | udyasaaya svaahaa | avayaasaaya
svaahaa | shuche svaahaa | shokaaya svaahaa | tapyattvai
svaahaa | tapate svahaa | brahmasatyayai svaahaa | sarvasmai
svaahaa |

प्राणाय स्वाहा | व्यानया स्वाहा | अपानया स्वाहा | चकशुशे
स्वाहा | श्रोत्रया स्वाहा ॥

मनसे स्वाहा | वाचे सरस्वतीः स्वाहा ॥

praaNaaya svaahaa | vyaanaaya svaahaa | apaanaaya svaahaa |
chakShuShe svaahaa | shrotraaya svaahaa ॥
manase svaahaa | vaache sarasvatyai svaahaa ॥

पूश्रे स्वाहा | पूशने शरसे स्वाहा |

पूशने प्रपत्यया स्वाहा ॥

pooShNe svaahaa | pooShNe sharase svaahaa |
pooShNe prapathyaaya svaahaa ॥



Hindu Antyeshti Samskar



पूश्रे नरामधिशायया स्वाहा ।
पू श्रे आमग्रुनये स्वाहा । पूश्रे नरुनाया स्वाहा ॥

pooShNe naraMdhiShaaya svaahaa ।
pooShNe aMGRUNaye svaahaa । pooShNe naruNaaya svaahaa ॥

पूश्रे साकेतया स्वाहा ॥

pooShNe saaketaaya svaahaa ॥

Place the homa kundam with fire on the chest of the body. The body should now be carefully moved to the furnace area. Place sandal wood stick(s) on the body. The body should be placed with the head on the southern part of the furnace surface if possible. The *Kartaa* should turn the furnace on to start the cremation process:

The *Kartaa* followed by all others should quietly leave the cremation area.

The *Kartaa* should chant the following mantra and offer Dakshina to the priest.

.....गोत्रयाःनामन्याः प्रेतायाः अस्याः गर्भनाः मारानाकाले
दहनकाले चा तिथिवारा नक्षत्र योगकारनाईः यो दोशाः समाजनी
तद्दोशा परिहारार्थं अक्षय पु न्यालोकावापत्यार्थम् माया
पैतरुमेधिकविधिनाकृतम कर्म यथाशास्त्रभुयत इति
भवनतोनुग्रःनंतु ॥

.....gotraayaa:..... naamnyaa: pretaayaa: asyaa: garbhiNyaa:
maraNakaale dahanakaale cha tithivaara nakShatra yogakaraNai:
yo doSha: samajani taddoSha parihaaraartham akShayya
puNyalokaavaaptyartham mayaa paitRumedhikavidhinaakrutam
karma yathaashastrabhUyaat iti bhavaantonugruhNantu ॥

The Priest should say:

तथास्तु
tathaastu ।

After cremation is complete and after going home, a full shower should be taken.



14

OTHER USEFUL INFORMATION

Prayaschitta for Doshas (defects) in death

Dharma Sastra lists many Doshas (defects) at the time of death for which Prayaschitta has to be performed. Dying on Ekadashi day at noon time, either in Sukla or Krishna Paksha, is very meritorious. It is also noble to die during Uttarayanam and Sukla paksham and daytime.

For all the negative aspects differing from the above, Prayaschitta is to be performed. Dying on a cot is dosha. Similarly, dying on Tuesday, Thursday, Friday and Saturday, stars of Punarvasu, Visaka, Shravishta (Avittam), Satabhishak (Sathayam), Poorva proshtapada(Poorattadhi), Uttara proshtapada (Uthrattadhi) and Revati is also fraught with dosha, for which Prayaschitta is required. Similarly, many other doshas, for which prayaschitta is required, are listed in Dharma Sastra- vomiting, oozing of blood, passing of urine and stools while dying or afterwards, wearing dirty dress, failure to perform Nitya karmas in state of unconsciousness etc., dying in night, in case of women- impurity of delivery or menses, dying of thunder, rain, flood, fire, poison etc., and failure to cremate within twenty five nazhigais (10 hours).

Prayaschitta is generally considered as Praajapatya Kruchram in Dharma Sastra. This is equivalent to performing Gayatri japa 10000 times and Pranayama with mantra a hundred times. This Prayaschitta has to be performed separately for each item of doshas mentioned above. As time and resources for these Prayaschittas are not available nowadays, it is the practice to give Danam and Dakshina.



Vapanam

The Karta should do Vapanam (shave) after cremation is over. He chants this mantra at that time:

मेरुमंदरा तुलयानी पपानी विविधानी च ॥
केशानाश्रुत्य तिष्ठति तस्मात् केशान वापम्यहं ॥

“Various types of sins, massive as the Meru and Mandara mountains, abide in my hairs. Hence I shave off the hairs.”

For Gnatis, Vapanam is on the tenth day. In the case of death of father or mother, even if it is Friday, and even if cremation occurs in the night, Vapanam and Pindodaka danam by Karta should be done immediately. In the case of death of others, the Vapanam should be done the next day. Even if the Karta’s wife is pregnant, he should still do Vapanam in case of death of father or mother. Further, for Karta Vapanam should be done on tenth day even if it is Friday. For Gnatis, if tenth day happens to be Friday, Vapanam should be done on ninth day.

On tenth day, Vapanam is required for all those who are younger than the person who is dead. In case, father dies before Dasaaham of mother, Vapanam is to be done only on Dasaaham of father. In case, mother dies before Dasaaham of father, vapanam should be done on father’s Dasaaham only.

In case the person who died is younger but happens to be father’s brother, father-in-law, mother-in-law, elder brother’s wife, father’s sister, stepmother, mother’s brother or his wife, then Vapanam is required. For Samanodaka (of three days Aasoucham) there is no Vapanam on tenth day. If he happens to do the Aparasamskaram, then Vapanam is required.



Tilodaka danam, Vasodaka danam, and Pinda danam

Though the body has been burnt, the Preta undergoes burning sensation in its subtle body, severe hunger, thirst and dryness of mouth.

For offering relief from this suffering, Tarpanam with tilodaka (offering of til and water) and vasodaka (offering of water from squeezed cloth with three folds) and offering of coconut water etc., is done in two specially erected Kundams, one in the home and the other on the bank of the river.

The two Kundas are known as Nadi teera Kundam and Griha dwara Kundam. In these two places, Pashana sthapanam is done; here Preta is invoked in a piece of stone over which a thread is tied. The house in which the Pashana stapanam has been done retains Aasoucham (impurity) till the Pashana, stone is taken away and disposed of.

Tilodakam is offered three times on the first day, four times on the second day and so on, increasing by one every day, to 12 times on tenth day. Vasodakam is three times every day. The youngest Karta will do the Tarpanam first and eldest at the last. Til (gingelly seed), kusa (darbha) and Tulasi are held to be very sacred and dear to Vishnu. Til originated from the sweat and kusa from the hair of Vishnu.

**दरभामुले स्थितो ब्रह्म मध्य देवो जनार्दन ।
दरभगरे शंकरं विद्यत त्रयो देवा स्मृतिः कुशे स्मृताः ॥**

At the base of Darbha grass is Brahma, Vishnu in the middle and Siva in the top; all the three Devas are present in Darbha.

Hence the use of these three articles in the various Sraaddhas is prescribed. Along with Tilodakam and Vasodakam, Pinda pradanam is done every day at the Griha dwara kundam.



Hindu Antyeshti Samskar



The rice for the Pindam is generally cooked by the daughter of the dead person wearing wet clothes after bath. Cooking should be done in a mud pot or brass vessel. Pindam should not break till Pinda danam is completed. If it breaks, fresh rice should be cooked and Pindam should be prepared.

The stove, the vessel etc., should not be changed during the ten days. Similarly, the vessel for Udaka danam and the cloth for Vasodakam should be protected carefully during the ten days and should not be changed. The Pindam should be dissolved in river and Karta should return home after bath again.

Sastra says in this context that the relatives of Karta should console him by mentioning the unsteady and death-driven nature of human life with citations from Itihasas like Ramayanam, Puranas etc.

Death is certain for one who is born; hence one should not grieve on occurrence of the unavoidable death. Shedding tears by Karta is prohibited in Sastra; tears will be consumed by the Preta if shed.

It is necessary for the Karta to perform Sandhyavandanam during all the impure (Asoucha) days of Aparakriya. Sandhyavandanam is Nitya karma, not to be missed. When the karta sits for Sandhyavandanam and performs achamanam, the asoucha (impurity) leaves him temporarily and returns at the close of the ritual. This happens three times in a day and in all the ten days.



Evolution of Preta body

The jiva, on departing from the human body, assumes the body of air (vayaviya sarira - वायव्य शरीर). The pinda (rice ball) offered and the food fed to brahmanas during Sraaddhams help in the formation of Pindaja (more solid) sarira. Vayaviya sarira's suffering is mitigated by the formation of Pindaja sarira.

If Pindadan is delayed, Vayavya sarira would continue and the jiva's hardship would become unbearable.

This development is the reason for making earnest offerings of Pinda and water in time every day without postponing to ninth day.

The offered Pinda gets divided into four parts. Two parts go into the formation of the Pindasarira, one part goes to Yamadutas and the fourth part satisfies the hunger of the Preta. Gnatis (blood relatives of seven generations) also join in the offering of Tilodaka and Vasodaka every day in the Naditira (riverbank) kunda.

Preta body develops owing to Pindadanam performed during the ten days in the following manner.

प्रथमेऽहनी या पिंडः तेन मुर्धना प्रजायते ।
चक्षु श्रोत्रे नासिका च द्वितियेहनि जायते ॥
भुजौ वक्षस्तथा ग्रीव तृतियेहनि जायते ।
नभिस्थानम गुदं लिंगम चतुर्थेहनि जायते ॥
उरु तु पञ्चमे ज्ञेयौ षष्ठे चर्म प्रजायते ।
सप्तमे तु सिरा सर्व जयते नात्र संशयः ॥
अष्टमे तु कृते पिंडे सर्वरोमाण्यंतरम ।
नवमे वीर्यसम्पत्तिर- दशमे क्षुत् -परीक्षयः ॥
दशमेना तू पिंडेन तृप्ति प्रेतस्य जायते ।



Hindu Antyeshthi Samskar



Pindam offered on the first day enables the Preta to develop head; second day- eyes, ears and nose; third day- hands, chest and neck; fourth day- navel, Gudam and lingam; fifth day –thighs; sixth day- skin; seventh day- nerves; eighth day- hair; ninth day- virya; Tenth day- with full body the hunger is very severe; with the Pindam offered on tenth day, Preta becomes satisfied.

Pindadanam gets completed on tenth day. Sraaddha follows later.

With Ekoddhista Sraaddha on eleventh day, Preta attains the next state of Pisaachatwa (state of ghost). Sapindikaranam bestows Pitrutwa on the Jiva (State of Pitru).

Pashana Sthapanam and offer of Tilodakam, Vasodakam and Pindam should be done immediately after cremation and continued for ten days. Sastra is very clear on this requirement.

The current practice of postponing this activity to fifth day or ninth day has no sanction in Sastras. It is cruel to the dead person as he is suffering from severe hunger and thirst in the form of Preta. Hence, this activity should be started immediately after cremation without fail.



Aasoucha Sangraham

After the death of a loved one, the family enters into a period of mourning. The first sign of respect for the grief is that no cooking will be performed in the family house until the cremation takes place.

Aasoucham is the impurity caused in an individual owing to birth (Janana Aasoucham) or death (Marana Aasoucham) among close relatives. Aasoucham goes away on expiry of the prescribed period of time and taking bath.

Gnati – Sapinda; Samanodaka

The seventh-generation ancestor of a person on his father's side is called 'Kutastha'. He is Prapitamaha's Prapitamaha. The male successors of this Kutastha in 7 succeeding generations are called 'Dasaratra Gnatis' or 'Sapindas'. Imagine a pyramid with Kutastha at the zenith and the 7 downward male generations. They observe Aasoucham for 10 days and hence are called 'Dasaratra Gnatis'.

Forefathers in fathers' side, above the 7th generation, are called Samanodakas. Similarly, consider a downward pyramid with the person concerned as Kutastha and 7 downward male generations. Members in this pyramid are also Samanodakas. They observe 3 days Aasoucham and hence are called 'Triratna Gnatis'.

Aasoucham for 10 days

1. In the case of death of Dasaratra Gnati, 10 days Aasoucham (impurity) should be observed.
2. In cases where male child dies after 10 days, or female child dies before marriage, 10 days' Aasoucham should be observed by mother, father, brother and step-brother.



Hindu Antyeshti Samskar



3. In case of male child of less than 7 years of age with upanayanam not performed, or male child above 7 years of age, even if upanayanam not done, 10 days" Aasoucham for Gnatis is prescribed.

Note: If a male child is born, the Dasaratra Gnatis shall observe 10 days" Jananaasoucham. If a female child is born, then the child"s parents, parents of father, brothers of father and grandfather and their sons shall have 10 days" Aasoucham; for other Gnatis no Aasoucham.

Aasoucham for 3 days for Men

1. Mother"s father
2. Mother"s mother
3. Mother"s brother
4. Wife of mother"s brother
5. Father-in-law
6. Mother-in-law
7. Mother"s sister
8. Father"s sister
9. Sister"s son, upanayanam completed
10. Daughter"s son, upanayanam completed
11. Samanodaka, upanayanam completed
12. Married daughter
13. Married sister
14. Biological father (you have been given in Dattam - Sweekaram)
15. Biological mother (you have been given in Dattam - Sweekaram)
16. Son, given in Dattam (Sweekaram)
17. Gnati"s son, age over 24 months and less than 7 years, upanayanam not completed
18. Gnati"s daughter, above 7 years of age, not married (Gnati within 3 generations, not 7 like Sapinda)
19. Gnati"s son, less than 25 months of age, Chowlam completed.



Hindu Antyeshti Samskar



Notes: 1. For a Samanodaka, in case of death of a Samanodaka boy, less than 7 years of age, with upanayanam completed and Samanodaka boy, above 7 years of age, even without upanayanam, 3 days" Aasoucham is prescribed. In the case of Samanodaka birth also, 3 days" Aasoucham should be observed. 2. If a woman gives birth in the home of her mother"s father or mother"s brother, then they will have Jananaasoucham for 3 days.

Aasoucham for Pakshini for Men

Pakshini means a period of 90 Nazhigas, i.e., 36 hours. This includes one night and the preceding and succeeding days.

1. Daughter of father's sister
2. Son/ daughter of mother's brother
3. Son/ daughter of mother's sister
4. Sister's daughter
5. Daughter of father's brother
6. Son's daughter
7. Daughter's daughter
8. Daughter's son
9. Sister's son, less than 7 years, upanayanam not completed.

Aasoucham for 1 day for Men

1. Stepmother's brother, sister, daughter
2. Son/ daughter of the above three (Sl.No.1)
3. Wife's brother
4. Daughter of father's stepbrother
5. Daughter of stepbrother
6. Father's stepsister
7. Son/ daughter of the above (Sl.No.6)
8. Father/ mother of stepmother
9. Gnati"s daughter, above 25 months, less than 6 years of age, not married (Gnati within 3 generations, not 7 like Sapinda)
10. Biological brother (self-having been given in Dattam - Sweekaram)



Hindu Antyeshthi Samskar



11. Biological Sapinda (self-having been given in Dattam - Sweekaram)
12. Father-in-law/ mother-in-law, if wife and progeny are not there
13. Gnati's son, more than 6 months and less than 25 months of age, Chowlam not completed.

Note: If a woman gives birth in her parents' home, then her parents and her siblings will have Jananaasoucham for 1 day.

Aasoucham for 3 days for Women

1. Brother, upanayanam completed
2. Brother's son, upanayanam completed
3. Sister's son, upanayanam completed
4. Stepmother

Aasoucham for Pakshini for Women

1. Father's brother
2. Mother's sister
3. Mother's brother
4. Father's sister
5. Son/ daughter of the above four
6. Father's father
7. Father's mother
8. Mother's mother/ father
9. Sister
10. Sister's daughter
11. Sister's son

Aasoucham for 1 day for Women

1. Stepmother's son/ daughter/ brother/ sister
2. Son/ daughter of the above four
3. Father's stepbrother
4. Father's stepsister



Hindu Antyeshti Samskar



5. Son/ daughter of the above two
6. Stepmother's father/ mother

Notes:

1. Wife shall observe Aasoucham of husband along with him always.
2. Aasoucham specified only for woman shall not be observed by husband.
3. Even during the period of Aasoucham, Sandhyavandanam should be performed. Mantras should be chanted mentally. Pranayamam should be done without mantra. If the person is Agnihotri, Agnihotram should be performed. If the person performs Oupasanam regularly, homam should not be stopped; Oupasanam should be got done by someone else.
4. Deva Puja, Homam, Danam, acceptance of danam, Pitrukaryas and Veda chanting should not be done.
5. As soon as one hears the news causing Aasoucham, he should take bath with the clothes he is wearing.
6. Those, who do not have Aasoucham, should not touch or eat in the home of one who has Aasoucham. Aasoucham applies to food cooked in his house, clothes etc. Aasoucham does not apply to curd, milk, ghee, vegetables, salt, flower, til, medicine, firewood, fruits, honey and well water.
7. In case eclipse occurs during the period of Aasoucham, Aasoucham is not there during the period of eclipse. After eclipse is over, Aasoucham would continue.



Funeral Etiquette

When hearing of the death, it is appropriate to call or visit the bereaved. Sympathy cards or notes can be sent and can provide a meaningful, lasting expression of compassion. Viewings at a funeral home are not a part of the Hindu tradition. The body will be kept at the family home until cremation or burial, which normally occurs within twenty-four hours.

What to Wear to a Hindu Funeral?

It's important to note that the proper attire is quite different than at most funerals.

Wearing the color black to a Hindu funeral is not appropriate. The color white is vital in the Hindu culture, so that would be the best color to wear.

The attire is casual and respectable. Simple white cotton is preferred as clothes need to be washed upon return to the house. White kurta and pyjama would be appropriate for men or simple white casual shirts or T-shirts and cotton slacks and simple white dresses or saris for females.

Women should keep hemlines and necklines modest. Arms should be covered, and open toe shoes are appropriate. You do not need to wear a head covering. Men should dress in a white shirt.

Funeral Flowers

It is appropriate to bring a gift of flowers to the home when visiting during the mourning period. If the body is still in the home before cremation, the flowers may be placed at the feet of the deceased. If they are given during the thirteen-day mourning period, they should be presented to the karta if possible.



Hindu Antyeshthi Samskar



Do not bring flowers to a Hindu funeral. Flowers play an important role in the ceremony, but not in the usual sense. Flowers being delivered or brought to the funeral would be considered a distraction and could distress the soul of the deceased.

Most attendees at a funeral in Australia will bring flowers or will have them sent unless they are instructed otherwise.

If you would rather your family and friends donate money to a charity in lieu of flowers, you can make that request in the obituary and by email.

Be sure to include instructions on where to send donations for example, the organisation the deceased was member of, a Hindu Temple, a Gau Shala or Gurukul in India.

Funeral service

Traditional Hindu funerals follow a set format without eulogies, slides or music. Eulogies and slide shows are more appropriately kept at the memorial service held at the end of mourning.

Traditionally Hindu funerals are held at the home. The funeral directors will bring the coffin home and set it down upon the floor with feet to the south and the coffin open. It is brought in head first and removed feet first.

Please note: Nothing whatsoever is to be served to the attendees! No tea, coffee, water, biscuits etc.

Nothing is eaten or drunk until the cremation is over and the mourners have bathed. It is recommended that the family go to the beach or river-bank and sit there in silence until sunset and then return home to bathe and eat.



Hindu Antyeshti Samskar



APPLICATION FOR CREMATION PERMIT

Form 1 - *Burial and Cremation Act 2013 (section10)*

This form must be lodged with the Registrar of Births, Deaths and Marriages together with the application fee.

I, (the Applicant)

apply for a cremation permit to cremate the remains of -

(insert deceased's name) (the deceased).

Details of deceased

Full name:	
Last residential address:	
Occupation:	
Date of birth:	
Sex or gender identity: (tick appropriate box)	<input type="checkbox"/> Female <input type="checkbox"/> Male <input type="checkbox"/> Non-binary <input type="checkbox"/> Indeterminate/intersex/unspecified

Details of applicant

Full name:	
Address:	
Occupation:	
Signed:	
Dated:	

The Applicant must also complete the details requested in the box overleaf in support of the application.



Hindu Antyeshthi Samskar



You must provide the following details: (where a "yes" or "no" answer is required, tick the appropriate box)	
1 Date and time of death:	
2 Place of death: (if this was not the deceased's place of residence, state whether it was a hospital, nursing home, lodgings etc)	
3 I am -	<ul style="list-style-type: none">* the executor or administrator of the deceased's estate.* a parent of the deceased.* the spouse or domestic partner of the deceased.* a child of the deceased and I am at least 18 years of age.* a brother / sister of the deceased and I am at least 18 years of age.* not any of the above but make this application because (insert reasons for making the application) - <p>.....</p> <p>.....</p>
4 Did the deceased leave any written directions as to the mode of disposal of his or her remains? <input type="checkbox"/> Yes <input type="checkbox"/> No If yes, give details:	
5 Has the spouse, domestic partner, a parent or child, or an executor or administrator, of the deceased objected to the proposed cremation? <input type="checkbox"/> Yes <input type="checkbox"/> No	
6 Do you know, or have any reason to believe, that the death of the deceased was not due to natural causes? If yes, give details:	<input type="checkbox"/> Yes <input type="checkbox"/> No
7 Provide the following details about the doctor who ordinarily attended the deceased: Name: Address:	
8 Will there be a <i>post mortem</i> examination of the body of the deceased? <input type="checkbox"/> Yes <input type="checkbox"/> No	
9 Will there be an inquest or inquiry into the death of the deceased? <input type="checkbox"/> Yes <input type="checkbox"/> No	
10 What is the name of the crematorium at which it is intended that the cremation of the body of the deceased will occur?	
11 In whose name is the cremation permit to be issued? (insert name)	

* Strike out whichever does not apply.



Hindu Antyeshsti Samskar



Version 1 - May 2022

Form 1A - HOTA

ADELAIDE — CEMETERIES

Extension of Form 1
Burial and Cremation Regulations 2014

Accounts Use Only

Account Code
Receipt
Date

Memorial Use Only

Memorial #
IR #
CCASA #
Permit #

Cremation Use Only

Cremation #
Cremation Date
F/D
Bay

--

Authority for Cremation of Cremated Remains

This authority must be signed by the person who signed the Application for Cremation Permit under the Cremation Regulations and must be presented before cremation takes place.

Deceased person's given name/s _____ Surname _____

Last address of deceased person _____

Date of birth _____ Date of death _____ Age _____ Gender _____

Deceased Representative's given name/s _____ Surname _____

Deceased Representative's address _____

Phone _____ Mobile _____

Relationship to deceased _____ Email address _____

I authorise Adelaide Cemeteries to cremate the above-named deceased person. I agree to be bound by the general instructions and policies of the crematorium. The information provided is in accordance with particulars included in the Application for Cremation Permit (Form 1).

Service Instructions

Option 1

- Direct Cremation
Cremation only with no viewing/service.

Option 2

- Cremation
- Witness the Charge
Cremation with witness the charge in viewing room.

Option 3

- Cremation
- Reflection Room
- Witness the Charge
Cremation with witness the charge in viewing room with Reflection Room. Service can be done before or after cremation.

Option 4

- Cremation
- Reflection Room
- Lounge
- Witness the Charge
Cremation with witness the charge in viewing room with Reflection Room & Lounge.

Time of Service/Reflection Room

- Prior to Cremation
- The Day After Date _____
- Directly After Cremation
- 13 Days After Date _____

Collection of Cremated Remains

- Release to: APPLICANT/FUNERAL DIRECTOR/NOMINATED PERSON (please circle)
- Cremation Certificate

Full name FUNERAL DIRECTOR/NOMINATED PERSON: _____

Signature FUNERAL DIRECTOR/NOMINATED PERSON _____ Date _____

ID Number _____ Type _____ Cemetery Staff Member _____

Applicant's Signature _____ Date _____

aca.sa.gov.au



Hindu Antyeshthi Samskar



Form 1A

Extension of Form 1
Burial and Cremation regulations 2014

**ADELAIDE —
CEMETERIES**

Certificate by Funeral Director

I _____ (Full name)

of _____ (Funeral Company)

And being authorised to give this certificate for and on behalf of the Funeral Company do hereby certify that due and proper enquiry has been made by me of all relevant persons who might reasonably be expected to know, including the relatives or next of kin of:

_____ (Full name of deceased)

Does the body of the deceased contain (please tick applicable option):

- | | | | |
|--|---|--|---|
| A cardiac pacemaker? | <input checked="" type="checkbox"/> Yes | <input checked="" type="checkbox"/> No | <input checked="" type="checkbox"/> Removed |
| A cardiovascular defibrillator? | <input checked="" type="checkbox"/> Yes | <input checked="" type="checkbox"/> No | <input checked="" type="checkbox"/> Removed |
| A pain control pump? | <input checked="" type="checkbox"/> Yes | <input checked="" type="checkbox"/> No | <input checked="" type="checkbox"/> Removed |
| Other battery operated devices? | <input checked="" type="checkbox"/> Yes | <input checked="" type="checkbox"/> No | <input checked="" type="checkbox"/> Removed |
| Recently administered radioactive particles? (e.g Strontium) | <input checked="" type="checkbox"/> Yes | <input checked="" type="checkbox"/> No | <input checked="" type="checkbox"/> Removed |

If yes, when was the treatment last given? _____

Metals, i.e hip/knee etc. Yes No Removed

If yes, please list all metals in the space provided below:

Signed by the Abovenamed

Print Name _____

Signature _____ Date _____

Metals

The cremation process may leave some residual cremation metals consisting of coffin material, artificial joints or implants from the deceased. Following a cremation these residual metals are removed prior to the cremated remains (ashes) of the deceased person being returned to you. Unless otherwise directed prior to cremation, Adelaide Cemeteries will direct all residual metals to an authorised cremation metal recycling facility. Any funds received by Adelaide Cemeteries from the recycled metals are used to restore heritage monuments.

Applicant's Signature _____ Date _____



Browning Street,
Clearview SA 5085

PO Box 294
Enfield Plaza SA 5085

P (08) 8139 7400
E enquiries@aca.sa.gov.au ABN 53 055 973 676

aca.sa.gov.au

15

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*May we get in future births again and again the mind
for doing virtuous deeds, for acquiring strength,
for longevity, and contemplation of God for long.*

Yajurveda 2/54

World Hindu Council



In Vedic tradition, important life events are marked by religious ceremonies called samskaras. The final samskara after death is antyeshti - final yagya (sacrifice), when the body itself is offered to the Agni (fire). This is the final purificatory rite for the gross body that reduces it to the five basic elements from which it was formed. It reduces the bonds between the subtle body and the gross body.

The antyeshti ceremonies address both the deceased and the bereaved family. The ceremonies are based on the Vedic vision of the individual and his relationship with Ishwara. The life of a Hindu is a spiritual one and his culture religious. For a person who lived a spiritual life dealing with death becomes an uplifting one. It makes it possible for one to cope with the difficult experience and come out of it as a more sensitive and mature individual.

The purpose of this book is to provide a procedure to cremate the body of the deceased person in accordance with Hindu tradition in the United States or at other places outside of Bharat. The procedures outlined below have been prepared based on references from authentic sources. The Hindu Antyeshti sanskar varies according to the practices of people from different regions of India. The methods vary between families from the same region of India, and these have been followed for centuries based on the traditions handed down from generation to generation. However, the core rituals have always been based on procedures outlined in the Vedic sutras and apply to all, irrespective of geographical origin. While the traditional procedures are exhaustive, this document provides basic but essential steps to be performed.



"Samskar is a process which provides both happiness and liberation. I am sure that the generations of Hindus will be benefited by this book. My best wishes to the publication team."

- *Pandit Suresh Chandra Joshi, Priest Hindu Jain Temple, Monroeville, PA*

"This is a very informative and an excellent book for the young generation to follow Hindu culture as well as human values in this world. Every soul is a part of God and should be respected with proper rituals once the soul leaves the body. I strongly endorse this book."

- *Dr. Sujatha Reddy MD, Hindu Temple of Atlanta*

"I commend the publishers of this book for taking the pains in putting together this material in an organized, understandable and yet succinct way. Their service to present day Hindus in this regard is invaluable."

- *Professor Balaji N. Hebbar Ph.D, D.D. Professor of Religion, George, Washington University*

"This book beautifully fills a much-needed gap in the lives of the Indian diaspora. A great care has been taken to consider many circumstances in which individuals in need can easily refer to this book to understand and perform the rituals in the most authentic way possible."

- *Dr. Bal Ram Singh, Ph.D. Director, Center for Indic Studies, University of Massachusetts*

"In simple language and with a practical focus, this book details all the cremation rites, with a transliteration in English of the most important mantras. With suggestions for how to prepare a dying person for the final hour, step by step instructions for a do-it-yourself cremation (if a priest is not available), and this book is a blessing and boon for all Sanatana Dharmis.

The HMEC organization and the authors of this book deserve kudos and appreciation from all American Hindus for distilling the essence of the final samkara for better appreciation and actual practice in this country."

- *Dr. Kumar S. Nochur, President, Sri Lakshmi Temple, Ashland, MA*

Our Santana Dharma teaches how to respect the body while conducting last rites. This book will serve as a reference and as a guide for us to perform our duties in accordance with Hindu tradition. We commend the authors for serving our community in presenting the entire process in a simple and yet thorough manner.

- *Sant D. Gupta, President, Durga Temple of VA, Fairfax Station, VA*

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