

men should prepare the body for the last rite. If the dead is a female, the women should prepare it. Washing and anointing should be done carefully and with reverence.

Materials to cover the body—Fresh clothes, four metres of white cloth for the shroud, sindoor (if the dead is a woman whose husband is alive), one upper cover, i.e., a shawl which could be of cotton, silk or wool.

Materials for cremation—four quintals of dry wood, at least two kg. of ghee, ten kg. of Samagri, sandal sandikas at least one kg., 500 grams of agar, 250 grams of tagar, 100 grams of camphor, one lamp of ghee, one box of matches to light the fire, and a disposable stretcher for the body.

Preparation for the cremation—Remove the upper shawl and give it to the attendant of the cremation ground. Put the dead body on the pyre, feet in the south-east or south west direction and head in the north-west or north-east direction.

Starting the fire—The eldest son, the husband (in the case of a woman, a close friend or relative, a disciple (in the case of a sanyasi) should light the ghee-lamp, then light the camphor with the lamp, then light the pyre from the head to the feet going round it in circumambulation, keeping the pyre on the right. The pyre should be lighted at various places so that the fire spreads quickly and effectively, then offer five ahutis with ghee with the following mantras :

ओम् अतनये स्वाहा ॥
ओम् सोमाय स्वाहा ॥

ओम् सोमाय स्वाहा ॥
ओम् अनुमतये स्वाहा ॥

ओम् स्वर्गाय लोकाय स्वाहा ॥

Om Agnaye svāhā ॥

Om Somāya svāhā ॥

Om Lokāya svāhā ॥

Om anumatalaye svāhā ॥

Om svargāya lokāya svāhā ॥

Ash. 4, 3, 25-6.

Meaning : In these mantras, ahutis are offered to Agni (fire), Soma (water), Loka (this world), anumati (the earth), and Svarga Loka (the other world). Svaha is for sincerity, commitment and thanks-giving. Agni and Soma are closely connected principles of life and the entire creation. We may call them two complementary aspects of world/creative energy—the positive

and five negative as in electrical energy, hot and cold, fire and water, ambition and peace of mind, the physical as well as the mental world is an integrated balance of these two. We live in this world in the same state of balanced activity. Hence lokaya svaha, and anumatalaye svaha in relation to this world and this earth. We live in harmony with the world and the earth. Hence also the happiness of this world and, depending upon this world, happiness of the next—for life, after all, is a continuity—in the cycle of existence.

Ahutis with ghee and Samagri

Now four persons have to offer ahutis of ghee with the following seventeen vaidic hymns Say 'Om' in the beginning and 'Svaha' at the end of the mantra. With svaha, offer the ahuti into the pyre.

1. सूर्य चक्षुर्गच्छतु वातमान्सा द्वां चाच्छ पृथिवी च धर्मणा ॥

अपो वा गाच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः स्वाहा ॥
Sūryam caksur-gacchatu vātamanśa dṡā cāccha pṛthivīm
ca dharmanaḥ | apo vā gaच्cha yadi tatra te hitamoṣadhīṣu
prati tiṣṭhā śarīraih svāhā ॥

Meaning : O departed soul, may your eye (sense of sight) go back to the sun, i.e., light from where it came, may the soul go to vayu, or the middle region or the earth or the waters, if that be your lot, according to your karma and the law of nature, and may you stay with all parts of your body among the green vegetation.

The body is made of different elements of matter. After a person is dead, the elements of the body go back to a the original elements, this is the law of nature. The soul takes birth according to its karmic performance, this is the law of Dharma. Wherever it goes, it takes a new body from the elements of nature.

2. अजो भगस्तपसा तं तपस्य तं ते शोचिस्तपतु तं ते अर्चिः ॥

यस्ते शिवास्तन्वा जातवेदस्ताभिवर्हेनं सुकृतायु लोकम् स्वाहा ॥
Ajo bhagastapasā tam tapasva tam te śocistapatu tam te
arcih | yāste sivāstanvo jāavedastābhir-vahainam sukrātāmu
lokam svāhā ॥

Meaning : O man, the soul part of you is unborn and eternal, temper it in the crucibles of austerity and discipline. May the knowledge of god purify it. May the light of God brighten Lord of fire, invest this soul with the most blessed body materials under your command and, with that body, take him to the world of the blessed men of good deeds!

✱ The prayer is for a good future for the soul, and, at the same time, it is an exhortation to the departed soul to shine with good acts and thereby win the blessings of God.

3. अवसुज पुनरने पितृभ्यो यस्त आहुतश्चरित स्वधामिः।

आहुर्वासान उपवेतु शेषः संगच्छतां तन्वा जालवेदः स्वाहा॥।

avasija punaragne pitrbhyo yasta ahutascarati svadhāhīh |
āturvasa na upaveṭu śeṣaḥ saṅgacchataṁ tanvā jātavadaḥ
svāhā ||

Meaning : Lord Jātavada, this man who has been consigned to the flames with ahuris, moves around in search of the next life. Save and protect him and let him be reborn for his parents-to-be. May he, the survivor, with your grace, with a new body, endowed with a long life, reject our humanity.

4. अनेर्वम परि गोभिर्यवस्व सम्प्रोर्ण्य पीवसा मेदरा च।

नेत्सा धृष्णुर्हरसा जर्हणो दधृषिष्यन्पर्यङ्खयाने स्वाहा॥।

agner-verna pari, gobhir-vyayasya samproṇṇya pivasā
medasā ca | net-tvā dhṛṣṇur-harasa jarhṣaṅo dadhṛg-
vidhaksyan-paryanakha yāte svāhā ||

Meaning : Envelope of fire, reduce the body to ashes with your flames fed by ghee and samagri. The same power, Low Agni, may invest the soul with a body, with flesh and bone and marrow. The fire bright and burning with heat, feeding happily on ghee and other fuel, which consumes all body, does not encircle you, the soul.

5. यं त्वमने समदहस्तमु निर्वापया पुनः।

क्रियाञ्चत्र रोहेतु पाकदर्पा ब्यल्कशा स्वाहा॥। ऋ० 10, 16, 3-5, 7, 13.

Yam tvamagne samadahastamu nirvapayā punah |

kiyambvatra rohatu pākadarpā vyalkśā svāhā ||

Rk. 10, 16, 3, 4, 5, 7, 13.

Meaning : Fire, you have reduced the body to ashes, let it cool. May some water be sprinkled on the pyre to extinguish the fire. And may bush grass cover the spot.

6. परेखिवासं प्रवतो महीरनु बहुभ्यः पश्यामनु परशानम्।

वैश्वत्तं सङ्गमनं जनानां हविषा दुवस्य स्वाहा॥।

pareyivānsam pravato mahīranu bahubhyah panthāmanu
paspasānam | vaivasvatam saṅgamanam janānam havīṣā
duvasya svāhā ||

Meaning : O man of virtue, worship the Lord ruler of the world, yama who blesses the doers of good with regions of bliss, who shows the right path to all the human beings. Lord of the Sun, who leads human beings to their destination according to their karma. Serve and worship Him with faith and havi.

7. यमो नो गातु प्रथमो विवेद नैषा गयूतिरपमर्त्तया च।

यत्रा चः पूर्वं पितरः परेयुरेना जज्ञानाः पश्या अनु स्याः स्वाहा॥।

yamo no gātum prathamō viveda naiṣā gayūtir-apamarttaya
chāvā u | yatrā naḥ pūrve pitaraḥ pareyurīnā jājñānāḥ pa-
thiyāṅ annu svāḥ svāhā ||

Meaning : Lord yama, prime ruler of the universe, knows the paths we tread, or ought to tread, nor can this path be ever hidden or violated. That is the path which, in earlier times, our forefathers followed. We too, who are born and know, should follow the same path as our own.

8. मत्तली कर्ब्यमो अङ्गिरसोभिवृहरपतिर्कवभिवगृथानः।

यांश्च देवा वावुषुर्यं च देवास्त्वाहान्ये स्वधयान्ये मदन्ति स्वाहा॥।

mātali kavayair-yamo angirōbhir-vṛhaspatīr-ṛkvaḥbhir-
vāyṛdhanah | yānśca devā navṛdhur-ye ca devān-t-svahānye
svadhayanye madanti svaha ||

Meaning : The man who knows the secret of speech is pleased with poetry, the man dedicated to law is pleased with the observance of discipline, the man of knowledge is pleased with meaningful utterances such as hymns of the veda, whom the men of virtue please and advance, and who please and advance the men of virtue, they feel pleased, some of them, with words of appreciation, while others are pleased with gifts.

9. इमं यम प्रस्तरमा हि सीदाङ्गिरसोभिः पितृभिः सविदानः।

आ त्वा मंत्राः कविशस्ता वहस्तेना राजकन्तिषिषा मादयस्य स्वाहा॥।

Imam yama prasdtaramā hi sidāṅgīrōbhīḥ pītrbhīḥ
samvidanah | ā tvā mantrāḥ kavīśāśā vāhantvenā rajan
haviśā mādayasya svāhā ||

Meaning : O man of discipline and self-control, shining unto all once again come and occupy this noble seat or the yajña of existence and enjoy in unison the company of the men of virtue and parents and other seniors. May the hymns of knowledge chanted by the scholars and saints reach you, and may you please the gods of yajña with havi offering.

Life is a great gift, a field of action and enjoyment. It is worth having in the company of the wise and the leaded.

10. अङ्गिरोग्निरा गहि यज्ञिग्निरम कैरुधैरिह मादधव ।

विवरन्तं द्रुवे यः पितृ तेऽस्मिन्वज्जे वहिष्या निषह्य ।।

angirōbhiraṅ gahi yajñigñirama kairudhāirih mādadhava ।
vivasvantam huva yah pītā te' asmin yajñe varhiṣya
niṣadya ।।

Meaning : O man, enjoying your place in the cycle of universal law, come back with all the various kinds of powers and potentialities of a creative and constructive life, and occupy your place. Invoke your father, the Lord, to inspire your heart in this noble work, come and spread joy all round.

11. ग्रेहि गग्निः पूर्वग्निर्वा नः पूर्वं पितरः परेभ्युः ।

उभा राजाना स्वधया मदन्ता यमं पश्यसि वरुणं च देवं स्वाहा ।।

prehi grehi pathibhiḥ purvyebhir-yatra nah purve pitāśah
pareyuh । ubha rajana svadhaya madanta yamam pasyasi
varunam ca devam svaha ।।

Meaning : Soul of man, follow follow the eternal path which our forefathers have followed since time immemorial. Both you and your parents, shining and enjoying life with plenty, spread the joy around. Realise the vision and feel the ecstasy of the vision of Lord yama and Varuna, Lord Ruler of the universe and giver of bliss.

12. सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।।

हित्यायावद्यं पुनरस्तमोहि सं गच्छस्व तन्वा युववाः स्वाहा ।।

Sam gacchasya pitr̥bhiḥ sam yameneṣṭāpūrtena parama
vyoman । hitvāyāvyadyam punarastamehi sam gacchasya tanvā
suvarcaḥ svāhā ।।

Meaning : Soul of man, go and move with your parents and forefathers, go and be with the Lord Ruler of the universe, go and be with the Lord Supreme—doing all that is desirable for yourself and others. Having given up or exhausted the undesirable, get back to the body. Go and live, doing noble work with your new lustrous body.

13. अयेत वीत वि च सर्वताऽस्मा एतं पितरो लोकमकन् ।

अहोभिरिदिरक्तुभिर्व्यक्तं यमो दत्तात्यवसानमसौ स्वाहा ।।

apeta vita vi ca sarpatato'asma etam pitaro lokamakram ।
ahobhir-adbhiraḥkṛatubhir-vyaktam yamo dadātyavasānam-
asmai svaha ।।

Meaning : Soul of man, depart from here. Go to your destination. Move around there. The forefathers of the created world made it for the creatures of the Lord. For them does the Lord Ruler of the universe, yama, make the day and the night, the waters and the various means and abodes for the living beings to work, enjoy and rest under His care.

14. यमाय सोमं सुनुत यमाय जुहुता हविः ।

यमं ह यज्ञो गच्छत्यग्निर्दत्तो अरंकृतः स्वाहा ।।

yamāya soman sunuta yamāya juhutā haviḥ ।
yamam ha yajño gacchatyagnidūto arankṛtaḥ svāhā ।।

Meaning : Distill the best of materials from nature for yama, the Lord Ruler of creation, and offer them to yama, the Lord of law, through yajña. For the yajña, well performed, sends up everything to yama through the Lord's celestial agent, Agni the fire.

The point to courier here is, what is the Soma, the havi, the materials being offered to yama through fire? Apart from ghee, fragrant Samagri, and the fire wood—sandal included—we are offering the last remains of the departed man. For this reason, aniveshi is called 'Narmedha yajña' as Svami Dayanand has emphatically asserted. The mantra is a prayer to yama to accept this offering through the fire.

15. यमाम घृतवद्धविर्जुहोत प्र च तिष्ठत ।

स नो देवेषा यमद् दीर्घमायुः प्र जीवसे स्वाहा ।।

Yamāya ghr̥tavaddhaviṛjuhota pra ca tiṣṭhata ।
sa no deveṣvā yamad dirghamāyuh pra jivase svāhā ।।

Meaning : Offer abutis of materials like ghee for the atmosphere and the Lord Ruler of nature, yama, and there in the life of service of the Lord. May the Lord of all the powers grant us long life in order to live fully and intelligently!

Life, living, nature, yajña all these are parts of a total system of which Lord Yama, God Almighty is the creator and sustainer, To abide by His discipline and contribute to its purification is our duty. We should remain steady in this duty. the yajna at the time of creation is a continuation of that very duty.

16. यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वभ्यः पथिकृद्भ्यः स्वाहा ।।

Yamāya madhumattamam rājñe habhyam juhotaṇa |

idam nama ṛṣibhyah purvaḥebhyah purebhyah pa-
thikṛdbhyah svāhā || Rk. 10. 14. 1-5. 7-9. 13-15.

Meaning : Offer the best and the sweetest materials in yajna to the Lord yama, the almighty Ruler of nature and of life and death. Salutations to the earliest seers, our forefathers who showed the path of right and light for us with their thought and example.

17. कृष्णः स्वतोऽस्वो यामो अस्य ब्रह्म ऋज उत शोणो यशस्वान् ।
ह्रियस्वरूपं जनिता जजान स्वाहा ॥ ऋ० 10. 20. 9.

Kṛṣṇaḥ śveto' aruṣo yāmo asya brahṇa jro uta śono yaśasvān |
hiraṅyaruḥpaṇ janitā jajāna svāhā || Rk. 10. 20. 9.

Meaning : The Lord God, creator of all, has created this vehicle (the body or the world) in which the human beings live and move. It is black, white and bright in actually—it is static and stable because of Tamās, active and dynamic because of Rajās, the red, and pure and intelligent because of white, purity and intellect. It is immense, moving on the path of Dharmā, though slowly yet steadily, worthy of honour and beautiful, grand and glorious. glory to the Lord creator.

Having offered these seventeen ahutis with ghee and samagri or some sweet preparation, all the four should offer ahutis with ghee and samagri and some other preparation with the following 63 mantras :—

1. प्राणेश्यः साधियतिकेश्यः स्वाहा ॥ १

Prāṇebhyah sādhipatikeshyah svāhā ||
(This is for the breath of energy and the soul.)

2. पृथिव्यै स्वाहा ॥ २

prthiviyai svāhā ||
(This is for the earth.)

3. अग्नये स्वाहा ॥ ३

agnaye svāhā ||
(This is for the fire.)

4. अन्तरिक्षाय स्वाहा ॥ ४

antarikṣāya svāhā ||
(This is for antarikṣa, the middle region.)

5. वायवे स्वाहा ॥ ५

vayave svāhā ||
(This is for vāyu, the air that sustains.)

6. दिवे स्वाहा ॥ ६

Dive svāhā ||
(This is for the sky and the electric energy.)

7. सूर्याय स्वाहा ॥ ७

Sūryāya svāhā ||
(This is for the Sun, the Lord of light.)

8. दिश्यः स्वाहा ॥ ८

Diḥbhyah svāhā ||
(This is for the directions in space.)

9. चन्द्राय स्वाहा ॥ ९

Candrāya svāhā ||
(This is for the Moon.)

10. नक्षत्रेश्यः स्वाहा ॥ १०

Nakṣatrebhyah svāhā ||
(This is for the nakṣatras, two stars.)

11. अद्भ्यः स्वाहा ॥ ११

adbhyah svāhā ||
(This is for the waters.)

12. वरुणाय स्वाहा ॥ १२

Varuṇāya svāhā ||
(this is for varuṇa, the presiding deity of waters.)

13. नाभ्यै स्वाहा ॥ १३

nābhyaḥ svāhā ||
(This is for the navel, the sustenance of living beings.)

14. पूताय स्वाहा ॥ १४

pūtāya svāhā ||
(This is for the power that purifies.)

15. वाचे स्वाहा ॥ १५

vāce svāhā ||
(This is for speech and the organs of speech.)

16. प्राणाय स्वाहा ॥ १६

prāṇāya svāhā ||
(This is for universal pranic energy.)

17. प्राणाय स्वाहा ॥

Prāṇāya svāhā ॥

(This is for Dhananjaya prana, the vital air which nourishes the body.)

18. चक्षुषे स्वाहा ॥

caṅsuṣe svāhā ॥

(This is for the eye of the world, the sun.)

19. चक्षुषे स्वाहा ॥

caṅsuṣe svāhā ॥

(This is for the eye, the sense of sight.)

20. श्रोत्राय स्वाहा ॥

Śrotṛāya svāhā ॥

(This is for akasha, space, the original and sustenance of the sense of hearing and sound.)

21. श्रोत्राय स्वाहा ॥

Śrotṛāya svāhā ॥

(This is for the sense of hearing.)

22. लोमस्यः स्वाहा ॥

lomabhyaḥ svāhā ॥

(This is for the Law of the body.)

24. त्वचे स्वाहा ॥

tvace svāhā ॥

(This is for the original material of the skin.)

25. त्वचे स्वाहा ॥

tvace svāhā ॥

(This is for the skin.)

26. लोहिताय स्वाहा ॥

lohīṭāya svāhā ॥

27. लोहिताय स्वाहा ॥

lohīṭāya svāhā ॥

(This is for the blood in the body.)

28. मेदोभ्यः स्वाहा ॥

medobhyaḥ svāhā ॥

(This is for the original fats.)

29. मेदोभ्यः स्वाहा ॥

medobhyaḥ svāhā ॥

(This is for the fats in the body.)

30. मांसेभ्यः स्वाहा ॥

māṅsebhyaḥ svāhā ॥

(This is for the originals of flesh.)

31. मांसेभ्यः स्वाहा ॥

māṅsebhyaḥ svāhā ॥

(This is for the flesh of the body.)

32. स्नायवस्यः स्वाहा ॥

snāyavasya svāhā ॥

(This is for the original materials of the sinews.)

33. स्नायवस्यः स्वाहा ॥

snāyavasya svāhā ॥

(This is for the sinews of the body.)

34. अस्थस्यः स्वाहा ॥

asthasya svāhā ॥

(This is for the original materials of the bones.)

35. अस्थस्यः स्वाहा ॥

asthasya svāhā ॥

(This is for the bones.)

36. मज्जाभ्यः स्वाहा ॥

majjabhyaḥ svāhā ॥

(This is for the original materials of the marrows.)

37. मज्जाभ्यः स्वाहा ॥

majjabhyaḥ svāhā ॥

(This is for the marrow in the body.)

38. रेतसे स्वाहा ॥

retase svāhā ॥

(This is for the semen/vital fluid of the body.)

39. पायवे स्वाहा ॥
pāyave svāhā ॥
(This is for the excretary organs.)
40. आसाय स्वाहा ॥
āsāya svāhā ॥
(This is for all effort.)
41. प्रायासाय स्वाहा ॥
prāyāsāya svāhā ॥
(This is for effort foreseen and planned.)
42. संयासाय स्वाहा ॥
Samyāsāya svāhā ॥
(This is for steady effort.)
43. वियासाय स्वाहा ॥
viyāsāya svāhā ॥
(This is for various kinds of effort.)
44. उद्यासाय स्वाहा ॥
udyāsāya svāhā ॥
(This is for progressive and higher and higher effort.)
45. शुचे स्वाहा ॥
Suce svāhā ॥
(This is for the pure at heart.)
46. शोचते स्वाहा ॥
śocate svāhā ॥
(This is for the purifying/grieving.)
47. शोचमानाय स्वाहा ॥
Śocamānāya svāhā ॥
(This is for those in thought and grief.)
48. शोकय स्वाहा ॥
śokāya svāhā ॥
(This is for grief.)
49. तपसे स्वाहा ॥
Tapase svāhā ॥
(This is for austerity.)
50. तप्यते स्वाहा ॥
tapyate svāhā ॥
(This is for the man in sufferance.)
51. तप्यमानाय स्वाहा ॥
tapyamānāya svāhā ॥
(This is for various agencies of austerity.)
52. तप्याय स्वाहा ॥
taptāya svāhā ॥
(This is for those who are seasoned in austerity.)
53. धर्माय स्वाहा ॥
Dharmāya svāhā ॥
(This is for Dharma/righteousness.)
54. निष्कृत्यै स्वाहा ॥
niskṛtyai svāhā ॥
(This is for warding off evil.)
55. प्रायश्चित्त्यै स्वाहा ॥
prāyaścītyai svāhā ॥
(This is for repentance.)
56. भेषजाय स्वाहा ॥
bheṣajāya svāhā ॥
(This is for medicinal cures.)
57. यमाय स्वाहा ॥
yamāya svāhā ॥
(This is for yama, the Lord of justice.)
58. अन्ताकाय स्वाहा ॥
antakāya svāhā ॥
(this is for time who ends all.)
59. मृत्यवे स्वाहा ॥
mṛtyave svāhā ॥
(This is for the Death.)
60. ब्रह्मणे स्वाहा ॥
Brahmane svāhā ॥
(This is for the Lord Eternal.)

61. ब्रह्महत्यायै स्वाहा ॥

brahmahatyāyāi svāhā ॥

(This is for warding off evil to the Lord's servants.)

62. विश्वेभ्यो देवेभ्यः स्वाहा ॥

Viśvebhyo devēbhyah svāhā ॥

(This is for the wise and the virtuous/for divine powers.)

63. द्यावापृथिवीभ्यः स्वाहा ॥

dīvāpṛthivībhyaṁ svāhā ॥

(This is for the heaven and the earth.)

शृङ्गो 39, 1, 3; 10, 14.

Yaj. 1, 3; 10, 10, 14.

Continue the ahuties with this mantra until the body is totally reduced to ashes. With these sixty-three mantras ahutis have to be offered by all the four persons separately. All these mantras are mantras of the last Farewell—as if the departing soul is expressing its gratitude to all the powers, forces and the various shades of life and death, looking past and into the future.

Ten ahutis by four persons

1. सूर्यं चक्षुरा गच्छ वातमत्सना दिवं च गच्छ पृथिवीं च धर्मिणिः ।

अणो वा गच्छ यदि तत्र ते हितमोषधीषु प्रतिदिष्टा शरीरैः स्वाहा ॥

Sūryam cakṣurā gaccha vātamatsanaṁ divam ca gaccha pṛthivīm ca dharmabhiḥ । apo vā gaccha yadi tatra te hitam-
osadhiṣu prati-diṣṭhā śārivaiḥ svāhā ॥

Meaning : Departing soul, if you want to go to the sun, go there with your eye, power of vision; if you want to go to the atmosphere in the middle region, go there with your pranas, vital air and energy; if according to your karmas, you have to go to the regions of the light or the region of the earth, go there. If according to the law of the Lord, you have to go to the region of vegetation, then go to the waters, and, through the waters, go to vegetation and then come back to the human form.

2. सोम एकेभ्यः पवते घृतमेक उपसते ।

येभ्यो मधु प्रभावति तारिचिदेवाणि गच्छतात् स्वाहा ॥

Soma ekebhyaḥ pavate madhumeka upāsate ।

yebhyo madhu pradhāvati tarsiçidevāṇi gacchataṭ svāhā ॥

Meaning : Departing soul, certain people love the Soma, the purifying, some love things like ghee, others love sweets like honey. All these materials are offered here in yajna, they are all atomized by fire and rise up. May they help you to go to the region of your choice (i.e., according to your performance and the first there of). May your next life be replete with sweetness and joy.

3. ये चित्पूर्व ऋतसाता ऋतजाता ऋतावृधः ।

ऋषीस्तपस्वतो यम तपोजा अपि गच्छतात् स्वाहा ॥

ye citpūrva ṛtasātā ṛtajātā ṛtāvṛdhah ।

ṛṣīnstapasvato yama tapojam api gacchataṭ svāhā ॥

Meaning : Departing soul, many there have been who proclaimed the truth, and who enlightened their intelligence with a vision of the truth. May you also in the future take to the path taken by such men of vision and truth.

4. तपसा ये अनाद्युष्यारत्तपसा ये स्वर्ग्युः ।

तपो ये चक्रिरे महस्तीरिचिदेवापि गच्छतात् स्वाहा ॥

tapasā ye anadyuṣyastapasā ye svargyuh ।

tapo ye cakrire mahastāriçidevāpi gacchataṭ svāhā ॥

Meaning : Departed soul, may you take the path of those who lived by virtue of their virtue and discipline, never to be subdued by fear or sin, who enjoyed mearthly happiness and went to the regions of happiness after death by virtue of their tapas, and who set standards of a good life by virtue of their obedience to the Lord. May you be blessed as they!

5. ये युद्धयन्ते प्रथेनु शूरासो ये तन्तुयजः ।

ये वा सहस्रदक्षिणारत्तारिचिदेवापि गच्छतात् स्वाहा ॥

ye vā sahasra-dakṣiṇas-tānūyajāḥ ।

ye vā sahasra-dakṣiṇas-tānūyajāḥ ।

Meaning : Departed soul, May you be blessed as they who fought in the battles of life to the last drop of their blood and won glory on as those who gave away their all in a hundred forms in yajna and in the service of God and his children. May you go their way.

6. स्योनारसै भव पृथिव्यनृक्षरा निवेशनी ।

यच्छासै शर्म सप्रथः स्वाहा ॥

syonasmāi bhava pṛthivyānṛkṣara niveśanī ।

yacchāsmāi śarma saprathāḥ svāhā ॥

Meaning : Mother Earth, be to this departed soul a place of rest without thorns, be good and kind to give him peace in abundance, bless him with happiness (if he happens to take rebirth).

7. अपेमं जीवा अरुधन् गृहेभ्यस्तन्निर्वहत् परि भ्रामादितः ।

मृत्युर्मर्यासीद् दूतः प्रचेता असून् पितृभ्यो गमयाञ्चकार स्वाहा ॥

apemam jīvarudhan grhebhvastannirvahata parigrāmādi-

taḥ । mṛtyur-yamasyāsīd-dūtāḥ pracetaṭ asūn pitṛbhyo gau-

mayān-cakāra svāhā ॥