

# Free the funeral burial rituals of the hinduism tradition essay example

[Environment](#), [Water](#)



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## **Declaration**

I certify that the contents of this assignment are written in my own words and are the result of my own research and study. This assignment does not contain material copied from any source unless properly footnoted and included in the bibliography.

## **Sign-----Date-----**

Religion is diverse throughout the world and entails a collection of systems of culture and beliefs which tend to relate mankind to a particular existence order. Hinduism religion mainly dominant in the Nepal and Indian region includes Smartism, Shaivism and a variety of other traditions in place. It is the third most popular religion in the world having followers estimated at around a billion. Their practices manifest in worship, symbolism, rituals and festivals. It is observed that within Hinduism a diverse range of sects and also sub-sects do exist, and also some dissimilarity with contrary beliefs. Usually, Hindus tend to believe deeply that death and life are inseparable in the samsara concept, or also called rebirth. The decisive goal and objective for the numerous Hindu believers is to be desire free, thus dodging samsara

and eventually achieving moksha, which is the magnificent salvation state. After attaining moksha, the soul is believed to get engrossed into Brahman, which is the celestial force and final reality. Upon death, cremation is usually considered compulsory for every Hindu except children under the age of five and also the Hijra and Sanyasis. According to Sri Krishna in the Bhagwat Gita, chapt 2: 17 " Just as the stage of boyhood, youth or even old age all is well ascribed to the soul and also the personified soul endlessly authorizes through these apparent cycles, correspondingly the personified soul badges into another form at time of death; such a change does not delude a wise man."

In Hinduism, death is perceived as a life aspect that is very natural and its major goal is to ensure the reincarnation process where it is believed that all will be born in a future based generally on their past actions and thoughts. The concept of death is only on the body but not on the soul. Cremation is normally done within one day after the death occurs. Hindus usually do not suppose that there is any form of bodily resurrection. However, it is believed that after death occurs, the soul departs or is detached. The significance of the body has no value therefore it is never preserved. Although some Hindus perform burial to their dead, cremation is the most practiced method of disposing the body. The ashes are then collected and later on, the fourth day it is dispersed in a place significant to the deceased or in a water body that is regarded as sacred such as the ' Ganges River'.

According to Hinduism cosmology, Bhagavad gita well describes two particular paths through which soul's passes by upon death. The main path is the sun path which is also called the bright path while the other path is

known as the dark path or the moon path. It is believed that when a particular soul does successfully pass along the sun path, the soul will never return again. However, if a soul passed through the moon path it is likely to return again. This particularly is caused by factors such as the apparent state of mind of the person before his death, his deeds in his previous life, time of his death, his children's activities such as performing the funeral rites appropriately. Hinduism does believe in a kind of heaven and hell this is by the sun filled world existence and likewise the existence of demonic worlds. Indralok is believed to be the heaven that souls go that have pleased the gods. While Yamalok, is believed to be the hell. The main purpose of these spheres or worlds is not to reward nor is to badly punish the souls but the main purpose is to constantly remind on the existence purpose.

Hinduism calls for the followers to make an effective conscience transition because a death that is conscious is the best and regarded. The Hindu normally avoids the use of excessive drugs and also medical mind-numbing measures. The dying person does cultivate impassiveness as death nears, recognizing that any loss is not by any means encountered when anything is offered voluntarily, but only when something tends to be taken forcefully from us. The dying person is usually thankful for life, however, never annoyed with or scared of dying. Dying is never unlike falling to sleep. It is believed that many people tend to have experienced in the past lives death. The cosmological body does separate efficiently from the outside physical body as like on sleep. The dissimilarity is normally that the connecting silver cord of the apparent two breaks in transition moment and signaling the other point of not coming back. According to chapt 2: 21 Bhagwat Gita " the soul is

usually not killed nor born at any particular time. The soul has not at any time come into existence or being, it does not at any time come into being, and also will never come at all into being. The Soul is not born, it is eternal, ever-present and primeval. Soul is never slain when the physical body seem slain.”

Traditionally as death could approach, it was preferred to die at home. The person dying is well positioned in his house, having his head facing the east. Later on a lamp gets lit by his head, and then asked to give attention to his mantra. Those with him or her pray, sing hymns, and continuously read scriptures. Upon a Hindu's death, a priest is brought and the apparent family assembles with the person dying. They then chant mantras to the dying person. When death looms, the body is relocated to the floor on a grass mat. Some water often from the river Ganges is put in the mouth of the dying person. If it failed to happen before his or her death, this ritual should happen after his death.

At the apparent death moment especially if abrupt for example in cases of accidents or war, sandal paste or holy ash is put on the temple of the person. Then chanting of Vedic verses, and also some holy water or milk is seeped into the person's mouth. The body facing south is put in the entry way of the person's home. A cloth later on is well tied beneath the chin also on the head. Thumbs and big toes are also tied together. In such cases in hospitals, signing of a death certificate is hastened and the body is taken home.

Relatives are summoned to give send-off and sing songs. A fire ritual is conducted which is also known as Homa by a funeral priest. This is done in a family shelter to bless nine water pots of brass and one pot of clay. Eldest

son becomes the chief mourner where it is the father's death, while if it is the mother's death the son who is youngest becomes the chief mourner. The body is then prepared by performing arati, this is the oil lamp passing over the body, flowers are then offered. Traditionally, close friends and family members wash the body in a mixture of honey, milk, ghee, yogurt, ghee while reciting mantras. Once it is well cleaned, big toes are tied together, and also hands placed in a palm clasped position resembling prayer position, and shrouding of the body in a white sheet.

Cremation is conducted by men entailing the chief mourner who are the only ones allowed in cremation site. A clay pot and another having flaming embers are carried. The body then is counterclockwise carried around and along the pyre. When in use of a coffin, the lid is removed. The men at this time present puffed rice and use wood to wrap the body offering ghee and incense. The apparent chief mourner carries a pot made of clay and rotates the pyre holding behind his back a fire brand. On every turn around that particular pyre, significantly a relative punctures the pot using a knife, water is let out, and this shows life parting its container. After three turns, the pot is dropped by the lead mourner. He then blazes the pyre without watching the corpse and immediately leaves. The idea of cremation is that the personality of humankind is encompassed with some five elements which includes air, fire, water, earth, and fine matter which is also known as the ether and belongs to the subtle domain body which emanates from the incomprehensive higher worlds. Therefore by conducting a crematory ceremony, the elements tend to be allowed to return to their rightful spheres where the soul goes back to ensure the continuation of afterlife.

Upon returning home, everyone bathe and divide in washing the abode, also a water pot and lamp are kept considering the changing of that water daily and the pictures do continue turned on the wall. The set room which is a shrine is closed, having draping of white cloth. In such days of custom and ritual uncleanness, close relatives and family tend to be prohibited to visit each other although the neighbors bring meals to lessen the burden in terms of bereavement. They desist from attending all festivals, marriages, temples. Some adhere to this interlude for even a year.

After about 12 hours upon cremation, the family men revisit to amass the remains. Some water is then put or dripped on the collected ash usually gathered on a big tray. The families at crematoriums do plan to personally gather the remains which include tiny pieces of bones known as flowers and ashes. That ash is transported or effectively sent or taken to India for throwing in the river Ganges or a sacred or auspicious ocean and river.

The very first memorial of the deceased is on the subsequent 3rd or 5th or 7th or even the 9th day, where the relatives gather and come together to share a meal which apparently was the favorite food of the deceased. Some portion of the food is presented before his picture and then ceremonially and significantly left at a secluded place, with some camphor that is lit. The customs involved in this stage are varied in nature. Whereby, some offer rice balls consistently for nine consecutive days. Some do merge all these contributions with sapindikarana rituals. Many bereaved families do celebrate the deceased life usually on the 12-13 day soon after the cremation. The feast marks and signifies life's appreciation for the deceased person and also when his or her soul finishes its long travel through the

ghost world to the ancestors land.

A memorial service is also held on the 31st day it seems to be a replication of the rites of the funeral. A priest then performs purification ceremony to the home. Then there is an annual memorial or death anniversary where shraddha rites are performed in the homes of the bereaved and panda is offered to the ancestors. Hindu rites of a funeral can be just simple and straight forward or extraordinarily complex in nature. These steps after they are fervently accomplished as per the traditions, ability and means of the apparent family, will suitably finish one earthly rest of a Hindu soul.

Since death is certain to every living creature in the world, Hinduism perception of death is very open minded viewing it as a natural process and life aspect. The required death rituals usually do not stop with the exclusion of the physical body. There tends to still have the soul's safety to watch for. To guarantee the effective passing during its cruise to the mysterious Otherworld, shraddha ritual is performed. Reincarnation can cause an evil man to be reborn as an unlikely animal, such as a moth, insects, beasts, worms, mosquitoes, among others. There he or she is either born in trees, elephants, and in horses and cows. Also, can be born in other wombs that are likely to be painful and evil. However, when they finally become humans, they become disgraceful dwarfs or hunchbacks. When finally there is no other evil remaining, he is then filled with worth, and climbs up to advanced castes. Those who previously lead a consistent life of filled asceticism, consideration and grace shall look to the leeway of effectively reaching Brahmaloaka.



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