

Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise.

तत्र सा भर्तृपरमा स्तूयमानाप्सरोगणैः॥
क्रीडते पतिना सार्द्धं यावदिन्द्राश्चतुर्दश॥१३॥

She who ascends the pyre goes to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively.

ब्रह्मघ्नो वा कृतघ्नो वा मित्रघ्नो वा भवेत्यतिः॥
पुनात्यविधवा नारी तमादाय मृता तु या॥१४॥

Even if the man has killed a Brāhmaṇa or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre.

मृते भर्त्तरि या नारी समारोहेद्भुताशनम्॥
सारुन्धतीसमाचारा स्वर्गलोके महीयते॥१५॥

A woman who enters fire after the death of her husband prospers in the heaven like Arundhati.

यावच्चाग्नौ मृते पत्यौ स्त्री नात्मानं प्रदाहयेत्॥
तावन मुच्यते सा हि स्त्रीशरीरात्कथञ्चन॥१६॥

Until and unless the woman burns herself after her husband's death she is never released from the bond other sex.

मातृकं पैतृकं चैव यत्र चैव प्रदीयते॥
कुलत्रयं पुनात्येषा भर्त्तरिं यानुगच्छति॥१७॥

A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side.

आर्त्ताते मुदिते हृष्टा प्रोषिते मलिना कृशा॥
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता॥ १८॥

पृथक् चितां समारुह्य न प्रिया गन्तुमर्हति॥
क्षत्रियाद्याः सवर्णाश्च आरोहेयुरपीह ताः॥१९॥

चाण्डालीमवधिं कृत्वा ब्राह्मणीतः समो विधिः॥
अगर्भिणानां सर्वासामबालताक्मे (का)नामपि॥१००॥

That woman is chaste who is sad when her husband is sad, who is glad when her husband is glad and who pines when he is out of station and dies when he is dead. Common rites are

enjoined for all women right from Brahman! to Caṇḍālī except for those who are pregnant or who have young children.

दहनस्य विधिः प्रोक्तः सामान्येन मया खगा॥
विशेषमपि तस्यास्य कञ्चित्कं श्रोतुमिच्छति॥१०१॥

O bird, I have told you in general about the method of cremating the corpse. Do you want to hear something more with reference to it.

गरुड उवाच

प्रोषिते तु मृते स्वामिन्यश्चनाशमुपेयुषि॥
कथं दाहः प्रकर्त्तव्यस्तन्मे वद जगत्पते॥१०२॥

Garuḍa said :—If a man dies out of station and his bones too are destroyed, then how should the rite of cremation be performed. Tell me, O lord of the world!

श्रीकृष्ण उवाच

अस्थीनि चेन लभ्यन्ते प्रोषितस्य नरस्य च॥
तेषाञ्च हि गतिस्थानं विधानं कथयाम्यहम्॥१०३॥

Śrī Kṛṣṇa said :—If the bones of a person who died abroad are not available, I shall tell you about the procedure of rites of his death.

शृणु ताक्षर्यं परं गोप्यं पत्युर्दुर्मरणेषु यत्॥
लंघनैर्य्यै मृता जीवा दंष्ट्रिभिश्चाभिघातिताः॥१०४॥

कण्ठग्रहे विलग्नानां क्षीणानां तुण्डघातिनाम्॥
विषाग्निवृषविप्रेभ्यो विषुच्या चात्मघातकाः॥१०५॥

पतनोद्धन्धनजैर्मृतानां शृणु संस्थितिम्॥
सर्पव्याघ्रैः शृङ्गिभिश्च उपसर्गोपलोदकैः॥१०६॥

ब्राह्मणैः श्वापदैश्चैव पतनैर्वृक्षवैद्युतैः॥
नखैर्लोहैर्गिरिः पातैर्भित्तिपातैर्भृगोस्तथा॥१०७॥

खट्वायामन्तरिक्षे च चौरचाण्डालतस्तथा॥
उदक्याशुनकीशूद्ररजकादिविभूषितः॥१०८॥

ऊर्ध्वोच्छिष्टाधरोचिष्टोभयोच्छिष्टास्तु ये मृताः॥
शस्त्रघातैर्मृता ये चास्यश्वस्मृष्टास्तथैव च॥१०९॥

O Garuḍa hear. I shall now tell you the great secret about the rite of death of those who die through serpent, tiger, toothed, headbreaking horned animals, disease, stone, water, Brāhmaṇa, dog, nails, iron; those who die of hunger, poison, fire and cholera; those who are killed by a bull, a thief, a caṇḍāla, a woman in

her menses, Śunakī, Śūdra, washerman; those who commit suicide or die by fall from a tree, hill, wall or precipice; those who die in water, on cot, in firmament, in bondage.

तत्तु दुर्मरणं ज्ञेयं यच्च जातं विधिं विना॥
तेन पापेन नरकान् भुक्त्वा प्रेतत्वभागिनः॥११०॥
न तेषां कारयेद्दाहं सूतकं नोदकक्रियाम्॥
न विधानं मृताद्यञ्च न कुर्यादौर्द्धदैहिकम्॥१११॥
न पिण्डदानं कर्तव्यं प्रमादाच्चत्करोति हि॥
नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥११२॥

All these deaths are known as bad deaths where norite of Aurdhvadehika or piṇḍa is performed. If the same is done by mistake it is all destroyed in the air.

अतस्तस्य सुतैः पौत्रैः सपिण्डैः शुभमिच्छुभिः॥
नारायणबलिः कार्य्यो लोकगर्हाभ्यां खग॥ ११३॥

But desiring welfare of the deceased and out of fear of the people's reproach his sons or grandsons or sapiṇḍas should perform *Nārāyaṇa Bali*, O bird.

तया तेषां भवेच्छौचं नान्यथेतयत्रवीद्यम्॥
कृते नारायणबलावोर्छर्वदैहिकयोग्यता॥ ११४॥

By that the relatives of the deceased are purified. This is stated by Yama. There are no other means. When *Nārāyaṇa Bali* is performed they become fit for aurdhvadehika.

तस्य शुद्धिकरं कर्म तद्भवेवन तदन्यथा॥
नारायणबलि सम्यक् तीर्थे सर्व्वं प्रकल्पयेत्॥ ११५॥
कृष्णाग्रे कारयोद्विप्रैर्येन पूतो भवेन्नरः॥
नारायणबलिः कार्य्यो कार्य्यं विप्रैः पौराणवैदिकैः॥११६॥

Except *Nārāyaṇa Bali*, there is no rite for their purification. The *Nārāyaṇa Bali* should be performed in some holy place, through the *Brāhmaṇas*, preferably in the temple of lord *Kṛṣṇa* for the sake of purification. At first, water-offering should be made by the *Brāhmaṇas* well versed in the *Veda* and the *Parāṇa*.

सर्व्वौषध्यक्षतैर्मिश्रैर्विष्णुमुद्दिश्य तर्पयेत्॥
कार्य्यं पुरुषसूक्तेन मंत्रैर्वा वैष्णवैरपि॥११७॥

This should be done for lord *Viṣṇu* with herbs and aksatas mingled with water by

reciting the *Puruṣa-sūkta* or the mantras of *Viṣṇu*, facing south and remembering *Viṣṇu* as well as the deceased.

दक्षिणाभिमुखो भूत्वा प्रेतं विष्णुमिति स्मरन्॥
अनादिनिधनो देवः शङ्खचक्रगदाधरः॥११८॥

Viṣṇu should be thought of as beginningless fearing conch, discus and mace, who is immortal, who has eyes as lovely as a lotus and who renders moksa to the preta.

अक्षयः पुण्डरीकाक्षः प्रेतमोक्षप्रदो भव॥
तर्पणस्यावसाने स्याद्वीतरागो विमत्सरः॥११९॥

At the end of water-offering he should remain calm, desireless and free from envy.

जितेन्द्रियमना भूत्वा शुचिष्मान्धर्मतत्परः॥
भक्त्या तत्र प्रकुर्व्वीत श्राद्धान्येकादशैव तु॥१२०॥

Having controlled his sense-organs and mind and being full of devotion he should devoutly perform the eleven sradhdhas.

सर्व्वकर्मविधानेन एकैकाग्रे समाहितः॥
तोयन्नीहियवान्दद्यागदोधूमांश्च प्रियङ्गवः॥१२१॥

Performing all rites with concentrated mind he should give water, rice, barley, wheat and long pepper.

हविष्यानं शुभं मुद्रां छत्रोष्णीषे च दापयेत्॥
दापयेत्सर्व्वसंस्यानि क्षीरं क्षौद्रसमन्वितम्॥१२२॥

He should give ablation, coins, umbrella, turban, milk with honey.

वस्त्रोपानहसंयुक्तं दद्यादष्टविधं पदम्॥
दापयेत्सर्व्वपापेभ्यो न कुर्यात्पङ्क्तिवञ्चनम्॥१२३॥

Eight types of *pada* should also be given along with clothes and shoes. The should be given essentially for all sins without break.

भूमौ स्थितेषु पिण्डेषु गन्धपुष्पाक्षतान्वितम्॥
दातव्यं सर्व्वविप्रेभ्यो वेदशास्त्रविधानतः॥१२४॥

The piṇḍas should be placed on the earth together with incense, flowers and aksata and be gifted to *Brāhmaṇas* as prescribed for the ritual,

शङ्खे खड्गेऽथ वा ताम्रे तर्पणञ्च पृथक्पृथक्॥
ध्यानधारणसंयुक्तो जानुभ्यामवनीं गतः॥१२५॥

Water-offering should, be made by conch, sword, or copper, by each separately.

ऋचा वै दापयेदर्घमर्घोद्दिष्टं पृथक्पृथक्॥

ब्रह्मा विष्णुश्च रुद्रश्च यमः प्रेतश्च पञ्चमः॥ १२६॥

He should meditate while kneeling on the earth on Brahmā, Viṣṇu, Rudra, Yama and the deceased who is the-fifth.

पृथक्कुम्भे ततः स्थाप्याः पञ्चरत्नसमन्विताः॥

वस्त्रयज्ञोपवीतानि पृथङ्मुदगाः पदानि च॥ १२७॥

Then in separate pitchers he should keep five jewels, cloth, sacred thread smf *Mudga*.

पञ्च श्राद्धानि कुर्वीत देवतानां यथाविधि॥

जलधारां ततः कुर्यात्पिण्डेपिण्डे पृथक्पृथक्॥ १२८॥

Five śrāddhas should be done for deities as prescribed in the ritual. Then on each piṇḍa, separately, water should be poured,

शंखे वा ताम्रपात्रे वा अलाभे मृन्मयेपि वा॥

तिलोदकं समादाय सर्वौषधिमसन्वितम्॥ १२९॥

In conch or in a vessel of copper and if that is not available, in an earthen pitcher he should keep water full of gingelly seeds and containing specified herbs.

ताम्रपात्रं तिलैः पूर्णं सहिरण्यं सदक्षिणम्॥

दद्याद्ब्रह्मणमुख्याय पददानं तथैच॥ १३०॥

यमोद्देशे तिल्लाल्लौहं ततो दद्याच्च दक्षिणाम्॥

The copper-vessel with gold and *dakṣiṇā* should be given to a learned brāhmaṇa. For Yama iron with gingelly seeds should be given together with *dakṣiṇā*.

एवं विष्णुबलिं दत्त्वा यथाशक्त्या विधानतः॥ १३१॥

समुद्धरति तत्क्षिप्रं नात्र कार्या विचारणा॥

नागदंशान्मृतो यस्तु विशेषस्तन्तु मे शृणु॥ १३२॥

Thus by giving Viṣṇu-bali according to the procedure and his means he can secure the release of the deceased very quickly. There is no doubt in this. If a person dies of snake-bite, there is a specific rite to be performed for him.

सुवर्णभारनिष्पन्नं नागं कृत्वा तथैव गाम्॥

विप्राय दत्त्वा विधिवित्पुरानृण्यमाजुयात्॥ १३३॥

A serpent made of gold and a milch cow should be given to a Brāhmaṇa in the prescribed way. Thereby he becomes free from the debt which he owes to the manes.

एवं सर्पबलिं दत्त्वा दर्पदोषाद्भिमुच्यते॥

पश्चात्पुत्तलकं कार्यं सर्वौषधिसमन्वितम्॥ १३४॥

By giving snake-ablation thus, he becomes free from *Sarpadoṣa*.

पलाशय च वृतानां विभागं शृणु काश्यप॥

कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम्॥ १३५॥

Then he should make an effigy of the deceased out of Oṣadhis and the stalks of palāśa. O bird, I shall now tell you about the details. Black-deer-skin should be spread and the effigy should be made of grass.

शतत्रयेण षष्ट्या च वृत्तैः प्रोक्तोऽस्थिसञ्चयः॥

विन्यस्य तानि वृत्तानि अङ्गेषु पृथक्पृथक्॥ १३६॥

Three hundred and sixty stalks should be spread over his limbs separately.

चत्वारिंशाच्छिरोभागे ग्रीवायां ददश विन्यसेत्॥

विंशत्युरःस्थले दद्याद्विंशतिजठरे तथा॥ १३७॥

Forty represent the bones on the head, ten on neck, twenty on chest, twenty on stomach.

बाहुद्वये शतं दद्यात्कटिदेशे च विंशतिम्॥

ऊरुद्वये शतञ्चापि त्रिंशज्जघाद्वये न्यसेत्॥ १३८॥

A hundred on both the hands, twenty on waist, a hundred on both thighs, three hundred on both shanks.

दद्याच्चतुष्टयं शिश्ने षड् दद्याद्दृषणद्वये॥

दश पादांगुलीभागे एवमस्थीनि विन्यसेत्॥ १३९॥

Four on the generating organ, six on both scro-turns, ten on the toes.

नारिकेलं शिरःस्थानं तुम्बं दद्याच्च तालुके॥

पञ्चरत्नं मुखे दद्याज्जिह्वायां कदलीफलम्॥ १४०॥

Coconut on the head, *tumba* for palate, five jewels for mouth and plantain for tongue.

अन्त्रेषु नालिकं दद्याद्तालुकां घोणएव च॥

वसायां मृत्तिकां दद्याद्भरितालमनःशिलाः॥ १४१॥

Nālikā for intestine, vālukā for nose, earth for marrow, so for all haritāla and manah-silā.

पारदं रेतस स्थाने पुरुषे पित्तलं तथा॥

मनःशिला तथा गात्रे तिलपक्वन्तु सन्धिषु॥ १४२॥

Mercury for semen, brass for the waist, Manah-silā for all limbs, tilapakva for the joints.

यवपिष्टं तथा मांसे मधु शोणितमेव च॥
केशेषु च जटाजूटं त्वचायाञ्च मृगतत्वचम्॥१४३॥

Yava-piṣṭa for meat, honey for blood, jaṭā jūṣa for hair and deer-skin for skin.

कर्णयोस्तालपत्रञ्च स्तनयोश्चैव गुञ्जिकाः॥
नासायां शतपत्रञ्च कमलं नाभिमण्डले॥१४४॥
वृन्ताकं वृषणद्वंद्वे लिंगे स्यादगुञ्जनं शुभम्॥
घृतं नाभ्यां प्रदेयं स्यात्कौपीने च त्रपुस्मृतम्॥१४५॥
मौक्तिकं स्तनयोर्मूर्ध्नि कुंकुमेन विलेपनम्॥
कर्पूरागुरुधूपैश्च शुभैर्माल्यैः सुगन्धिभिः॥१४६॥

Talapatra for ears, Guñjās for breasts, śatapatra for nose, lotus for navel, Brñjala for scrotums, Grñjana for penis, clarified butter for the navel and trapu for kaupina, pearls (mauktika) for the breasts, saffron, camphor, aguru, incense for the forehead and scented garlands for the neck.

परिधानं पट्टसूत्रं हृदये चैव विन्यसेत्॥
ऋद्धिवृद्धी भुजौ द्वौ च चक्षुर्भ्याञ्च कपर्दकम्॥१४७॥
दन्तेषु दाडिमीबजान्यंगुलीषु च चम्पकम्॥
सिन्दूरं नेत्रकोणे च ताम्बूलाद्युपहारकम्॥१४८॥

Thus the garment and the silk-thread on the chest, ṛddhi-vṛddhi for the arms, Kapardikas for eyes, seeds of pomegranate for teeth, campaka for fingers, sindhūra for eye-corners and Tāmbūla for the gift.

सर्वौषधियुतं प्रेतं कृत्वा पूजां यथोदिताम्॥
साग्निके चापि विधिना यज्ञपात्रं न्यस्येत्क्रमात्॥१४९॥

Thus the effigy of the deceased should be made of Oṣadhis. Worship should be performed as prescribed, before the sacrificial fire with the sacrificial vessels if the deceased person kept fire in the house.

स्त्रियः पुनन्तु मे शिर इमं मे वरुणेन च॥
प्रेतस्य पावनं कृत्वा शालग्रामशिलोदकैः॥१५०॥

Reciting the mantra *Śriyaḥ punantu me śiraḥ* or *imam me Varuṇa* he should sprinkle water made pure by contact with the Śalagrāma gild. He should gift a gentle milch cow to a Brāhmaṇa for the propitiation of god Viṣṇu.

विष्णुमुद्दिश्य दातव्या सुशीला गौः पयस्विनी॥
तिला लौहं हिरण्यञ्च कर्पासं लवणं तथा॥१५१॥

सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥
तिलपात्रं ततो दद्यात्पदानं तथैव च॥१५२॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, earth,—all these are called purificatory. Then a vessel full of gingelly seeds should be given as also the gift of pada.

कर्त्तव्यं वैष्णवं श्राद्धं प्रेतमुक्त्यर्थमात्मनः॥
प्रेतमोक्षं ततः कुर्याद्भदि विष्णुं प्रकल्प्य च॥१५३॥

A Vaiṣṇava Śrāddha should be performed for the release of the deceased from pretahood. Thus thinking about Viṣṇu in the heart one can get the deceased released immediately from Pretahood.

एवं पुत्तलक कृत्वा दाहयेद्विधिपूर्वकम्॥
तच्छुद्धये तु संस्कर्त्ता पुत्रादिर्निष्कृतिं चरेत्॥१५४॥

Having made the effigy of the deceased in this way, he should burn the same in the prescribed way. As for the purification of the deceased he should observe atonement.

त्रीन्कृच्छ्रान्बद्धद्वादश च तथा पञ्चदशापि च॥
प्रायश्चित्तनिमित्तानुसारेण विप्रवत्स्मृतः॥१५५॥

Three krcchras should be performed, or six, or twelve, or fifteen, for the sake of atonement as prescribed for a Brāhmaṇa.

अशक्तौ गोहिरण्यादि प्रत्याम्नायं चरेदपि॥
आत्मनोऽनधिकारित्वे शुद्धिमेवं चरेद्बुधः॥१५६॥

If one cannot do so, one should donate a milch cow or gold. If he cannot do that, he should perform a sort of purification.

अशुद्धेन तु यद्दत्तमुद्दिश्याशुद्धिमेव च॥
नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥१५७॥

That which is performed without purification, does not stay. It is all destroyed in the air.

शुद्धिं सम्पाद्य कर्त्तव्यं दहनाद्यौर्ध्वदेहिकम्॥
अकृत्वा निष्कृतिं यस्तु कुरुत दहनादिकम्॥१५८॥

मतिपूर्व्वममत्या च क्रमात्तन्निष्कृतिं शृणु॥
कृत्वाग्निमुदकं स्नानं स्पर्शनं वहनं कथाम्॥१५९॥

रज्जुच्छेदाश्रुपातंच तप्तकृच्छ्रेण शुध्यति॥
एषामन्यतमं प्रेतं यो वहेत्तु दहेत वा॥१६०॥

कटोदकक्रियां कृत्वा कृच्छ्रं सान्तपनं चरेत्॥
निमित्ते लघुनि स्वल्पं महन्महति कल्पयेत्॥१६१॥

After purification the rite of aurdhvadehika should be performed for the deceased.

If a person performs obsequies without doing atonement consciously or unconsciously in favour of the deceased, he incurs sin. I shall now tell you how he can eliminate the sins of omission and commission. If one has set fire to the corpse or taken bath in water, touched Or carried the corpse, cut the ropes binding the corpse, or shed tears after cremation or delivered funeral ovation, he is purified by taptakṛcchra. Anyone of those who carry the corpse or cremate the dead may do kaṭodaka-Kriyā and perform kṛcchra santapana. A little should be done if the cause be small and much should be done if the cause be big.

गरुड उवाच

कृच्छ्रस्य तप्तकृच्छ्रस्य तथा सान्तपनस्य च॥
लक्षणं ब्रूहि मे स्वामिंस्त्रयाणामपि सुव्रत॥१६२॥

Garuda said :—O lord observing good vows, please explain to me the details of kṛcchra, Tapta-kṛcchra and Santapana.

श्रीकृष्ण उवाच

त्र्यहं प्रातस्त्र्यहं सायंत्र्यहमद्यादयाचितम्॥
उपवासस्यहञ्जैव एष कृच्छ्र उदाहृतः॥१६३॥
तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्॥
एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः॥१६४॥

Śrī Kṛṣṇa said :—O bird, hear. If he eats for three days in the morning and for three days in the evening and observes fast for three days, the Vrata is called Kṛcchra. If he drinks hot milk, clarified butter and once water in a day and observes fast for one night, the Vrata is called Taptakṛcchra.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्॥
जग्ध्वा परेऽह्न्युपवसेत्कृच्छ्रं सान्तपनं चरन्॥१६५॥

For one day, each one should take cow's urine, cow-dung, milk, curd, clarified butter and water purified by the holy grass and observe fast the next day, the Vrata is called' Kṛcchra sāntapana.

मया तेऽयं समाख्यातो दुर्मृतस्य विधिः खगा॥
तदा मृतं विजानीयाद्दीपनिर्व्वाणमागतः॥१६६॥

O bird, thus I have told you the rites to be performed for durmṛta. He is known mṛta if they perform for him the rite of dīpa-

अग्निदाहं ततः कुर्यात्सूतकञ्च दिनत्रयम्॥
दशाहं गर्त्तपिण्डञ्च कर्त्तव्यं प्रेतपूर्वकम्॥१६७॥

Then they should perform cremation and observe impurity for three days. Then for ten days the rite of garta-piṇḍa should be performed for the deceased.

एवं विधि ततः कुर्यात्तत् प्रेतश्च मुक्तिभाक्॥
मत भ्रान्त्याः प्रतिकृतेः कृते दाहे स वै यदि॥११८॥

All these rites should be performed for the person who died abroad. However, if the person concerned returns home, after his effigy has been burnt thinking him to be dead.

आयाति तेन कर्त्तव्यं मज्जनं घृतकुण्डके॥
जातकर्म्मदिसंस्काराः कर्त्तव्याः पुनरेव तु॥१६९॥

Then the person thought to be dead should take bath in the ghṛtakuṇḍa and go through all the rites from Jātakaraman onward.

ऊढामेव स्वकां भार्यामुद्गहेद्विधिवत्पुमान्॥
वर्षे पञ्चदशे पक्षिन् द्वादशे वा गते सति॥१७०॥
अज्ञातस्य प्रोषितस्य कृत्वा प्रतिकृतिं दहेत्॥
रजस्वलासूतिकयोर्विशेषं मरणे शृणु॥१७१॥

He should marry his wife again, O bird. If one remains out of station for fifteen or twelve years and his whereabouts remain unknown, his effigy should be burnt. Now hear specially about the death of rajasvalā and sūtikā.

सूतिकायां मृतायान्तु एवं कुर्वन्ति याज्ञिकाः॥
कुम्भे सलिलमादाय पञ्चगव्यं तथैव च॥१७२॥

When a sūtikā is dead, the performers of obsequy do thus : Water is taken in the pitcher. So also pañcagavya.

पुण्याभिरभिमन्त्र्यापो वाचा शुद्धिं लभेतततः॥
शतशूपौदकेनादौ स्नापयित्वा यथाविधि॥१७३॥

Then water is purified by reciting puṇyāha mantras. Then the bathing is done by the water cooled by hundred winnowing fans.

तेनैव स्नापयित्वा तु दाहं कुर्यात्खगोश्वर॥
पञ्चभिः स्नानपयित्वा तु गव्यैः प्रेतां रजस्वलाम्॥१७४॥