

# Prayer & Bhajan Booklet

Sacred words for peace, comfort and remembrance

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*A collection of sacred verses, mantras, bhajans, and universal reflections to bring peace, comfort, and remembrance during times of grief.*

### BHAGAVAD GITA — On the Soul & Continuity

The Bhagavad Gita offers the most direct and comforting teachings on the immortality of the soul. Sri Krishna's words to Arjuna have consoled countless souls across millennia.

*“The soul is never born and never dies at any time. It has not come into being, does not come into being, and will not come into being. It is unborn, eternal, ever-existing, and primeval. It is not slain when the body is slain.”*

— Bhagavad Gita, Chapter 2, Verse 20

*“As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.”*

— Bhagavad Gita, Chapter 2, Verse 22

*“For one who has taken birth, death is certain; and for one who has died, rebirth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.”*

— Bhagavad Gita, Chapter 2, Verse 27

*“Whatever state of being one remembers when he quits his body, that state he will attain without fail. Therefore, always remember Me and fight.”*

— Bhagavad Gita, Chapter 8, Verse 6

*“He who sees the Supreme Lord dwelling equally in all beings, the Imperishable within the perishable — he truly sees.”*

— Bhagavad Gita, Chapter 13, Verse 27

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## UPANISHADS — Wisdom of the Ancient Rishis

The Upanishads are the philosophical heart of the Vedic tradition. They speak with serene clarity about the nature of consciousness, death, and liberation.

*“Lead me from untruth to truth. Lead me from darkness to light. Lead me from death to immortality.”*

— Brihadaranyaka Upanishad 1.3.28 — The Great Prayer (Asato Ma Sadgamaya)

*“The wise one who knows the Self as bodiless within the bodies, as unchanging among changing things — this great, omnipresent Self, he grieves not.”*

— Katha Upanishad 1.2.22

*“It is not born, nor does it die. It did not spring from anything; nothing sprang from it. It is unborn, eternal, everlasting, and ancient. It is not slain even when the body is slain.”*

— Katha Upanishad 1.2.18 — Dialogue of Nachiketa and Yama

*“The Self is smaller than the smallest, greater than the greatest. It is seated in the heart of every living being.”*

— Katha Upanishad 1.2.20

*“Aum. That is perfect. This is perfect. From the perfect springs the perfect. If the perfect is taken from the perfect, the perfect remains.”*

— Isha Upanishad — Purnamadah Invocation

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## MAHAMRITYUNJAYA MANTRA — The Great Death-Conquering Mantra

Considered the most powerful mantra for the peace of a departing soul, this mantra from the Rigveda (7.59.12) is traditionally chanted 108 times. Family members may chant together or individually during the mourning period.

<b>Om Tryambakam Yajamahe</b>	<i>We worship the three-eyed Lord Shiva</i>
<b>Sugandhim Pushti-Vardhanam</b>	<i>Who is fragrant and who nourishes all beings</i>
<b>Urvarukamiva Bandhanan</b>	<i>Like a ripened cucumber freed from the vine</i>
<b>Mrityor Mukshiya Maamritat</b>	<i>May we be liberated from death and attain immortality</i>

This mantra is chanted to seek Shiva's grace for the liberation of the soul from the cycle of rebirth. The metaphor of the cucumber separating naturally from the vine speaks to a death that is peaceful, timely, and free — not a tearing, but a gentle release.

## RAM NAAM SATYA HAI — The Name of Ram is Truth

The traditional chant carried by those accompanying a body to the cremation ground. It affirms that in death, as in life, the name of the Divine alone is eternal truth.

**Ram Naam Satya Hai  
Satya Bolo Satya Hai  
Ram Naam Satya Hai**

Translation: The name of Ram is truth. Speak the truth, the name of Ram is truth.

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## GURU GRANTH SAHIB — On Hukam, Acceptance & the Divine Will

The Guru Granth Sahib Ji is the eternal living Guru of the Sikhs. Its teachings on impermanence, acceptance, and the grace of Waheguru offer profound solace in grief.

*“Everything is in Thy Will, O Lord; outside of Thy Will, there is nothing at all. He who understands the Will of God does not speak in ego.”*

— Sri Guru Granth Sahib Ji — Japji Sahib

*“Sweet is Thy Will, O Lord God; this alone is acceptable to me. Grant me the gift of Your Name.”*

— Sri Guru Granth Sahib Ji — Tera Kiya Meetha Lage

*“O soul, this world is a garden; the Lord and Master is the Gardener. He preserves and destroys everything in an instant.”*

— Sri Guru Granth Sahib Ji

*“Why do you weep, O mother, for your son who has departed? He was not yours — he belonged to the Lord. All that came with him, he has taken back.”*

— Sri Guru Granth Sahib Ji — Shabad on Grief

*“The soul who has realised the Lord is not touched by sorrow or joy. Such a soul is liberated while still alive.”*

— Sri Guru Granth Sahib Ji — Anand Sahib

*“One who has cast out fear, and in whom the fear of God has been instilled — that person alone has conquered death.”*

— Sri Guru Granth Sahib Ji

## RECOMMENDED SHABADS FOR RECITATION

### ■ Jo Mangeh Thakur Apne Te

*Whatever I ask of Thee, O Lord*

### ■ Tera Kiya Meetha Lage

*Sweet is Thy Will — acceptance of God's plan*

### ■ Mitar Pyare Nu

*To my Beloved Friend — a longing for the Divine*

### ■ Anand Sahib

*Hymn of Bliss — read at all Sikh ceremonies*

### ■ Ik Onkar Satnam

*One God, True is His Name*

### ■ Tu Thakur Tum Pe Ardas

*O Lord, I place my prayer before Thee*

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<p>■ <b>Satnam Waheguru Simran</b> <i>Continuous meditation on the True Name</i></p>	<p>■ <b>Nanak Dukhiya Sab Sansar</b> <i>Nanak says: The whole world is in sorrow — only Nam brings peace</i></p>
<p>■ <b>Sochai Soch Na Hovai</b> <i>By thinking alone, nothing is achieved — surrender to His Will</i></p>	<p>■ <b>Koi Bole Ram Ram</b> <i>Some call Him Ram, some Khuda — all names lead to One</i></p>

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## JAIN PHILOSOPHY — On the Eternal Soul

Jain philosophy teaches that the soul (jiva) is eternal, and that the body is merely a temporary dwelling. Death is a transition — the soul continues its journey toward liberation.

## The Navkar Mantra — The Supreme Prayer

<b>Namo Arihantanam</b>	<i>I bow to the Arihantas — the perfected souls</i>
<b>Namo Siddhanam</b>	<i>I bow to the Siddhas — the liberated souls</i>
<b>Namo Ayariyanam</b>	<i>I bow to the Acharyas — the spiritual leaders</i>
<b>Namo Uvajjhayanam</b>	<i>I bow to the Upadhyayas — the teachers</i>
<b>Namo Loe Savva Sahunam</b>	<i>I bow to all the Sadhus — the monks and ascetics</i>

This is the most sacred prayer in Jainism. It does not ask for personal favours — it simply bows to those who have achieved liberation, reminding us that the soul's journey does not end at death.

*“The soul is the maker and un-maker of its own destiny. No external force can bind it; no external force can free it.”*

— Jain Agama Teaching

*“The body perishes, but the soul moves on — like an actor who changes costumes but remains himself.”*

— Reflection from Jain Philosophy

*“Pardon me all souls, and I grant pardon to all. I have friendship for all and enmity toward none.”*

— Kshamapana Prayer — Recited at the time of death and on Paryushana

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## HINDU BHAJANS — Recommended for Memorial Prayers

These bhajans have been sung across India for generations during times of prayer, remembrance, and community gathering. Lyrics are available in print and online; many are available freely on YouTube and music platforms.

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| ■ <b>Raghupati Raghav Raja Ram</b>    | A devotional prayer to Lord Ram; famously associated with Mahatma Gandhi. Its universal spirit makes it appropriate for all communities.                |
| ■ <b>Vaishnav Jan To</b>              | A Gujarati bhajan by poet Narsinh Mehta describing the qualities of a true devotee — compassion, non-attachment, and service to all.                    |
| ■ <b>Ram Siya Ram</b>                 | A simple, steady chant of the names of Ram and Sita — deeply calming and meditative. Often sung continuously during the mourning period.                |
| ■ <b>Achyutam Keshavam</b>            | A devotional prayer to Lord Vishnu / Krishna. The Sanskrit text flows beautifully and is often sung in the evening during prayer gatherings.            |
| ■ <b>Om Namo Bhagavate Vasudevaya</b> | A 12-syllable mantra of liberation dedicated to Lord Vishnu. Can be chanted repeatedly as a meditation.   |
| ■ <b>Govind Bolo Hari Gopal Bolo</b>  | An uplifting kirtan encouraging continuous remembrance of the Divine. Creates a peaceful, devotional atmosphere at home.                                |
| ■ <b>Shri Ram Jai Ram Jai Jai Ram</b> | A powerful Ram mantra chanted continuously. Often forms the backbone of a 24-hour or all-night Akhand Ram Naam session during mourning.                 |
| ■ <b>Hari Om Tatsat</b>               | A simple mantra affirming the ultimate truth of existence. Suitable for quiet, meditative chanting.   |
| ■ <b>Lead Kindly Light</b>            | A hymn by Cardinal Newman, widely used in Indian memorial services across traditions. Its universal appeal makes it suitable for interfaith gatherings. |
| ■ <b>Jyot Se Jyot Jagate Chalo</b>    | Light from light — this bhajan speaks of the light of the soul passing forward. Often sung at the conclusion of memorial services.                      |

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## UNIVERSAL REFLECTIONS — For All Traditions and Modern Families

These words from poets, philosophers, and mystics across cultures speak to the universal human experience of loss, love, and the continuity of the spirit.

*“Death is not extinguishing the light; it is only putting out the lamp because the dawn has come.”*

— Rabindranath Tagore

*“For what is it to die but to stand naked in the wind and to melt into the sun? And what is it to cease breathing but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?”*

— Khalil Gibran — *The Prophet*

*“Goodbyes are only for those who love with their eyes. Because for those who love with heart and soul, there is no such thing as separation.”*

— Rumi

*“Loss is nothing else but change, and change is Nature's delight.”*

— Marcus Aurelius — *Meditations*

*“It is not that we have a short time to live, but that we waste much of it. Life is long enough if we know how to use it.”*

— Seneca — *On the Shortness of Life*

*“To every thing there is a season, and a time to every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up.”*

— Ecclesiastes 3:1-2 (King James Bible)

*“Out beyond ideas of wrongdoing and rightdoing, there is a field. I'll meet you there.”*

— Rumi

*“He is not born nor does he die at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval.”*

— Katha Upanishad (also reflected in Bhagavad Gita 2.20)

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## A NOTE FOR GRIEVING FAMILIES

These words have been gathered across traditions — Hindu, Sikh, Jain, and universal — in the hope that at least one of them finds you where you are.

Grief is not a problem to be solved. It is love that has nowhere to go. Be gentle with yourself. Be gentle with your family. Let the prayers come when they come, and let the silence be enough when words are too much.

If you would like to add prayers from your own tradition, or share a memory of your loved one, please speak to our team. We are here.

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**The soul is neither born, nor does it ever die.**

*Bhagavad Gita, Chapter 2*