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garuḍapurāṇa

प्रेत काण्डा

preta kāṇḍā

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Discussion between Krishna and Garuda ||1||

¹One should begin the recital of Jaya (this holy Purana) after bowing to Narayana, Nara the most excellent among men, Goddess Sarasvati and Vyasa. The renowned Vishnu shines victoriously like the wish giving Kalpa tree with Dharma (virtue) for its firmly fixed roots, the Vedas for its main stem, the Puranas for its branches, the sacrifice for its flames and salvation for its fruits.

²In Naimisha forest, the solitary region, the sages Saunaka and others asked Suta who was sitting comfortably on his seat after going through his daily rites.

³O Suta, you possess perfect knowledge (of the Puranic lore) through sage Vyasa's favour. Hence, you can clear off our doubts we have in our mind.

⁴⁻⁵Following the maxim of caterpillar, some sages say that the soul attains another body after leaving the previous one. Others hold that the soul enters another body after going through Yama's torture. What is true?

⁶Suta said: -Gentlemen, you have put the right question. Now hear. To allay your doubts.

⁷I shall take recourse to a dialogue between Krishna and Garuda. I shall try to remove your doubts thereby.

⁸Obeisance to sage Krishna. They who take recourse to him can easily cross the ocean of the world as it were a small river.

⁹Once upon a time, Garuda desired to go around the world. He started on journey, wandered all over, muttering the name.

¹⁰He wandered over the earth, in hell and heaven but could not get peace. He returned Vaikuntha, more distressed by the sight of people's sorrows.

¹¹There in Vaikuntha; neither Rajas exists, nor Tamas, nor Sattva mixed, with either of these two. Sattva alone exists there.

¹²Neither Maya nor destruction nor the evils like anger, attachment etc. exist there.

¹³There dwell glorious-Vishnu's Ganas dark and fair, bright, lotus-eyed, worshipped by deities and demons, clad in tawny robes and adorned with ornaments, bedecked with garlands of gold coins setup with jewels.

¹⁴Possessed of four arms and tufts of hair, wearing earrings and garland, they shone by the rows of resplendent aerial cars.

¹⁵There Lakshmi gladly adorns Lord Vishnu's feet by offering many precious gems. Herself surrounded by the rows of beautiful damsels and friendly associates she sits in a moving swing and praises Hari.

¹⁶⁻²¹There he saw Hari All-powerful, Lord of Lakshmi, Lord of the good. Lord of the world, lord of the sacrifices, surrounded by the courtiers: Sunanda, Nanda, Prabalarhana, chief among them possessing a face delightful to the servants, possessing big reddish eyes, bearing, crest and earrings, being looked at the chest by Lakshmi. Wearing yellow garment; possessing four arms, and a delightful smiling face, sitting on a costly seat surrounded by the powers. Pradhana, Purusa, Mahat, Ahama, the eleven organs, the five elements and delighting in Self. Garuda was pleased to see the Lord. His hair thrilled with joy and with tears coming out of his eyes he bowed to him with the feeling of love.

²²Vishnu spoke to Garuda who had come to see him and who had bowed to him; "O Garuda, tell us how much of this earth you have wandered over and within such a short time."

²³Garuda said: -My Lord, by your grace, I have visited the three worlds and seen all beings-the movable and the immovable.

²⁴From Bhuloka to Satyaloka, I have visited all regions, except the region of Yama, O my lord.

²⁵Among all the worlds, the Bhuloka is thickly populated by various kinds of creatures. This region is the most auspicious of all inasmuch as it affords a place of enjoyment to all and is celebrated as the place where they can strive for salvation.

²⁶A region better than this for those who perform good actions has neither been before nor will there ever be.

²⁷It seems that the gods sing songs to this purport. Those who live in this part of the world called Bharata are in fact blessed. In order to enjoy the fruits of heaven and salvation they are born as human beings, casting off their deity hood.

- ²⁸Why is the corpse tied to the bamboo sticks? Why are the five jewels kept in the mouth? Why is the grass placed beneath? Why are the feet kept southward?
- ²⁹Why do the sons and grandsons walk ahead? Why are the gifts given, including the gift of a cow, O Kesava?
- ³⁰⁻³¹Why do the relatives; the friends, and even the foes forgive him. Why are the gingelly seeds, iron, gold, cotton, salt, seven types of grains, land (or house) and now are given? How does a creature die? Having died, where does he go?
- ³²How does he take shelter in the body being carried? Why does the son carry the corpse on his shoulders and the grandson lights the fire?
- ³³Why is the anointment done with the butter? Wherefrom is the Ekahuti-Kriya? Why is Vasundhara performed and wherefrom the lamentations from women?
- ³⁴Why is the Yama-Sukta recited? Why is water carried to the north? Why is the sun looked through a cloth?
- ³⁵Why barley, mustard-seed, Durva, the two stones, the leaves of Margosa? Why do men and women wear one lower and one upper garment.
- ³⁶Why should the meals, etc. be not taken along with other persons after returning home? Why do the sons give nine Pindas.
- ³⁷Why is the milk in an earthen pot placed on Catvara? Why are the three wooden sticks tied together and placed on the cross-roads in the night?
- ³⁸Why is a lamp placed every night for one year? Why should the water be offered in the name of the deceased by the relatives and other people?
- ³⁹Why should the nine Pindas be offered? How is the gift to be given to the manes? Why is the call for the bearers of the corpse?
- ⁴⁰When this is done, O lord! then why is the rite of Pinda repeated? What should be given next after the gift of Pinda is made?
- ⁴¹Why are the bones collected? Why is the earthen pot broken? Why is a bath taken on the second day? Why on the fourth day?
- ⁴²Why is it taken on the tenth day along with the other mourners? Why the anointment with oil?
- ⁴³⁻⁴⁴The Pinda given on the tenth day is done so with meat, why? Why is, the Pinda on the eleventh day given after releasing the bull?
- ⁴⁵⁻⁴⁶Why are vessels, shoes; umbrella, clothes and ring given on the thirteenth day. Why the sixteen sraddhas? Why are food, water, etc. given every day for three-hundred and sixty days of the year? Why is the food put in a vessel for satiating the deceased?
- ⁴⁷⁻⁴⁸O lord, the mortal man, dies at the appointed time. I do not see an outlet, then from where does the soul go away? From where do the elements-earth, water, mind, fire, air and sky pass away; tell me, O lord?
- ⁴⁹From where do the five organs of action, the five organs of perception and the five vital airs away and how?
- ⁵⁰From where do the five thieves of the body-greed affection, desire, love and pride go away and how?
- ⁵¹Whatever little action has been done, whether good or bad or whatever gifts have been tendered which procure merit where do these go away after the body had decayed?
- ⁵²Why is the rite of Sapindana done within the year of death? With whom is the union of the deceased sought and how?
- ⁵³⁻⁵⁴What does in the end happen to the people who pass away, in conscious or unconscious state, burnt or unburnt or who have been sinners or bad-charactered.
- ⁵⁵⁻⁵⁶O lord, what is the end of those who commit suicide, murder a Brahmana, or happen to. be thieves or deceivers by nature? What happens to that Sudra who drinks the milk of Kapila cow, who reads-the scriptures who wears the sacred thread or with possesses a brahmin wife?
- ⁵⁷O lord, you tell me all this, for I am terribly afraid of the sinner. Hear something more, O "soul of the universe. While wandering with curiosity, I saw the entire world.
- ⁵⁸⁻⁵⁹After seeing people merged in sorrows, a great pain arose in my heart. The affliction on the earth caused by death and disease is greater than affliction from the sight of asuras in paradise.
- ⁶⁰I had the fear of losing my desired object in hell. There is no other place safer than your feet, O Lord.
- ⁶¹Time has consumed the unreality as it his consumed the dream-world. Still, I saw a number of people suffering-from sorrows in the land of Bharata.

⁶²⁻⁶³They were merged deep in attachment, envy, affection, etc. Some were blind, some squint-eyed, some dumb, some lame, some one-eyed, some deaf, some suffering from leprosy and other diseases and some from pride as false as the sky-flower.

⁶⁴After seeing the strangeness of their faults in the face of death. I have come to you with a mind to ask what is death? Why is this strangeness?

⁶⁵How does death occur? How is it that even after death, if rites are performed for one year one does not fall in the bad state? Formerly, I had heard from the sages in general; now I ask you specifically on these points, O lord.

⁶⁶Formerly, I had heard from the sages in general; now I ask you specifically on these points, O Lord.

⁶⁷O Vishnu, what shall a dying roan do? What shall he give in charity? After death, what is the method of cremation?

⁶⁸Does he languish or obtain another body? When he lives in Yama's city, what are the rites to be performed by his descendants in the year of his death?

⁶⁹⁻⁷⁰What are the rites of propitiation for the common ignorant deceased? For one dead in Pancaka? Be pleased, dispel my ignorance. I have asked all that I wanted to ask only for the welfare of the world. Please answer my queries.

Discussion between Krishna and Garuda on Aurdhvadehika Vidhi ||2||

¹Sri Krishna said: -O gentle one, you have put up the right question, that too for the general good of the people. Now hear attentively. I shall tell you about the rite to be performed after death.

²It is without any controversy quoted by Srutis and Smritis. It has not been heard by the gods including Indra, nor by yogins absorbed in yoga. Being the secret of secrets, it has not been conveyed to anyone, anywhere.

³O Garuda of great accomplishment, I shall tell you about this since you are my devotee.

⁴There is no place for a sonless person. The heaven is not for him. One must have a son by any means whatsoever.

⁵The son can take his father out of hell, if he cannot get him salvation: The son puts his shoulder to coffin and the grandson lights the fire.

⁶A woman in her menses shall stay in the bed and lie on the bed bestrewed with sesame and Darbha grass, on the ground. She shall put five gems in the mouth. Thus, her foetus attains growth.

⁷⁻⁸If the seed is destroyed, then whereat the conception? Hence, for the protection the foetus she shall lie on the ground enjoined in the Sastras. Similarly, in reg to the dying person he is laid on the grog besmeared with-cow dung and bestrewed with the darling grass. Thus, the ailing pe, is released of sins which do not cling to anymore.

⁹A bunch of Darbha for his bed takes him to heaven no doubt. Darbha should be throve off after the corpse is removed from the plate.

¹⁰Where there is no besmearing, the ground remains impure. Where the earth is already besmeared it should be smeared again for the sake of purification.

¹¹If the corpse is kept on the unsmear cad ground, the foul spirits enter the corpse.

¹²A circle should be drawn around the corpse (to fix up the circumference); Sraddha shall be performed where the feet of the Brahmanas should be washed. All these would not serve the corpse, if the same is nit placed on the ground.

¹³Brahma, Vishnu, Rudra, Lakshmi and Fire Hence a circle is drawn stay within the circle around the corpse.

¹⁴If a circle is not drawn, the deceased person whether a child, youth or old does not get a womb but remains in the air, O Garuda.

¹⁵He may not be born soon but live in the air for some time. He receives no Sraddha no libation of water from his relatives.

¹⁶O Garuda! Sesame is held sacred, for it is produced from my perspiration. The sesame can destroy the evil spirits.

¹⁷The sesame is white, black or of the bum all colour of the cow's urine. They can sins committed by the deceased.

¹⁸A single grain of sesame offered with the libation of water to the deceased or an article given in charity or a sacrifice held for his welfare becomes fruitful as Drona-Kalasa does in rewards.

¹⁹Darbhas are born from my hair and sesame from my perspiration. By performing Sraddha one can please deities, asuras and the manes.

²⁰The Universe and the creator of the universe live by the ceremonial form. By wearing the sacred thread over the right shoulder, one can please the creator, the manes and the deities.

²¹⁻²³When the sacred thread is worn over the right shoulder the manes are pleased. Brahma stays -at the root of Darbha, Janardana in its middle and Sankara at the point. of darbha. Thus, the three deities are said lo be stationed in Darbha. The Brahmai:.,as, mantras, sacred grass, fire and Tulasi are never spoiled though used again and again. Tulasi, Brahmana, Cows, Vishnu and Ekadasi.

²⁴These five are the protection boats for the people drowning in the ocean of world existence. Vishnu, Ekadasi, Gita, Tulasi, Brahmana, and the Cow.

²⁵These are the six steps to salvation in this-universal fortress of little use. Sesame and Darbhas are sacred and so is Tulasi.

²⁶These guard the deceased against misfortunes Darbhas should be taken out with hands. The earth should be sprinkled over with water.

²⁷As the hour of death approaches, Darbhas should be placed in the hands of the deceased. He whose body is spread over by Darbhas goes to Vishnuloka, no matter if he is not initiated in the Vedic lore.

²⁸⁻²⁹The feet of the deceased person are kept on the ground and the toe raised upward. In this ocean of universal existence, which is practically of little use, the atonement of the sin is made by sacrificing the body in the holy fire. Having-smearred the ground with the cow dung, they should spread the mattress of darbha for the dying person.

³⁰⁻³¹Salt is very much effective for the destruction of sins. Let them donate salt for the manes, for it suits their taste and takes them to heaven. As for the men in general, it fulfils their desires.

³²Salt has come out from the body of Vishnu, hence yogins recommend a gift of salt placing the same over other gifts.

³³⁻³⁴When at the time of death, the soul does not depart but lingers on to the body, no matter whether the dying person is a Brahmana, Kshatriya, Vaisya or Sudra of either sex, they should donate salt for him whereby the soul leaves the mortal body and enters the doors of heaven which open immediately for him. O king of birds now hear from me in detail, the various forms of death.

³⁵It is Kala which detaches soul from body. It causes death of the person, at the appointed hour, without a single exception.

³⁶Just as the wind scatters clouds here and there, just like that Kala, the Destroyer, floats people from one end of the shore to another.

³⁷Whether they be Sattvika or Rajasa or Tamasa, all these bhavas operate in man due to the influence of Kala.

³⁸⁻³⁹Sun, Moon, Siva, water, air, Indra, fire, sky, earth; herbs, Vasus, rivers, seas, existent or non-existent, O Garuda, all these are created and destroyed by Kala in due course of time.

⁴⁰Indeed, O Garuda, when the hour of death approaches, then by chance, a certain disease raises up its head.

⁴¹The Organs grow weak. Troubles start showing their powers, as if all of a sudden, millions of scorpions have stung the person.

⁴²O bird, then the person begins to feel the pang of death. At the very hour his consciousness is replaced by unconsciousness.

⁴³The breath is pushed by Yama's messengers standing nearby. The person assumes a terrible form and the breath lingers to stay in the throat.

⁴⁴⁻⁴⁵Froth comes out of the mouth full of saliva just at the moment when everybody is lamenting, the soul, as big as a thumb, is carried away by Yama's messengers, even as it looks towards its house. Now hear about the state of death.

⁴⁶The heat in the body is disturbed due to sudden commotion of winds. Though without fuel, it breaks up the vital points.

⁴⁷The Udana-wind moves upward. It stops the downward movement of the deceased who in his lifetime had full devotion for the lord but no desire in return.

⁴⁸He who has never spoken falsehood, nor has any partiality in devotion but believes in God, obtains death peacefully.

⁴⁹He who does not stray from Dharma, due to pleasure, wrath or envy but does what he says and is gentle obtains death peacefully.

⁵⁰⁻⁵²Those who preach ignorance pass through darkness. Those who are false witnesses, tiers and deceitful obtain death unconsciously, just as those who abuse the Vedas. The ferocious, foul-smelling messengers of Yama, with clubs and sticks in their hands, come and seize this wicked person. Having reached a ferocious path, he begins to shiver.

⁵³He cries for his father, mother and sons. His indistinct voice, spoken with effort, appears to be single-lettered.

⁵⁴Due to terrible suffering his looks waver and his mouth gets dry due to lard breath. Then wrapped up in suffering, the Jiva departs from the body.

⁵⁵Since that very moment the body becomes untouchable and despicable. Thus, I have spoken to you about the form of death of the mortal man.

⁵⁶Now I shall answer your query about the peculiarities of form the body takes in different births.

⁵⁷⁻⁵⁸Due to different actions performed in the previous births, the wandering Jivas attain different forms, as of a deity, a demon, a Yaksha, man, beast bird, etc. O lord of birds, these are due to the chain of actions, performed in different ages.

⁵⁹ Now, I shall tell you about the results of actions which a person obtains, so that the strangeness involved is explained clearly.

⁶⁰ When the sinners have exhausted the fruits of their actions in dreadful hells, they are born on the earth.

⁶¹ Now, hear about their characteristics. The killer of a Brahmana attains the form of a deer, horse, pig or camel.

⁶² The stealer of gold becomes a worm or a germ or a fly. He who lies on the bed of a teacher becomes grass, plant or vine.

⁶³ The slayer of a Brahmana suffers from consumption. A drunkard possesses brown teeth. A gold stealer has bad nails. The defiler of the teacher's bed possesses bad skin.

⁶⁴ That very thing becomes his mark with which he was associated in the previous birth. If he moves with the wretched people, he himself becomes, wretched within a year.

⁶⁵ The sins of the people spread by talk, touch, breathing, going together, eating together, sitting together, worshipping together, by teaching and sexual union.

⁶⁶ After having sexual intercourse with the wives of other men or after killing a Brahmana, one becomes a Brahmarakshasa, in a lonely place.

⁶⁷ The stealer of a jewel is born in a low caste. A man who steals plants becomes a shrew.

⁶⁸ The thief of corn becomes a rat; that of vehicle, a camel and that of fruit a monkey. He who takes meals uninvited becomes a crow. He who steals utensils becomes a vulture.

⁶⁹ The stealer of fruit becomes a honeybee; that of a cow, a vulture; that of a woman's clothes, a white leper and that of juice, possesses no taste at all.

⁷⁰ The stealer of bronze becomes a swan; so, also the stealer of other's possessions. The slayer of his teacher becomes epileptic and the performer of cruel deeds becomes a dwarf.

⁷¹⁻⁷² He who discards his wife becomes an animal- to be killed by a hunter. He who snatches the possessions of a deity or a Brahmana suffers from jaundice. He who eats meat becomes a leper. He who does not return the deposit becomes one eyed. He who lives on the earning of his wife becomes lame.

⁷³ He who discards progeny and wife encounters ill-luck. He who eats sweets only becomes rheumatic. He who has sexual union with a Brahmana's wife becomes a jackal.

⁷⁴ A stealer of bed becomes Ksapanaka, and that of clothes becomes a moth. He who envies is born blind. He who steals a lamp becomes a beggar.

⁷⁵ He who kills a friend becomes an owl. He who abuses the ancestors suffers from consumption. He who speaks lies cannot speak properly. He who gives false witness suffers from dropsy.

⁷⁶ He who disturbs a marriage is born as a mosquito. He who eases himself on crossroads is born as a bull.

⁷⁷ He who spoils a young girl becomes a eunuch. He who sells the Vedas becomes a leopard. He who performs a sacrifice but not in the prescribed manner becomes a pig.

⁷⁸ He who eats here and there becomes a cat. He who sets fire to a forest becomes a glow-worm. He who eats the stale food becomes a worm. He who envies others becomes a bee.

⁷⁹ He who sets fire becomes a leper. He who does not give gifts becomes a bull. A stealer of cows becomes a serpent; that of food suffers from dyspepsia.

⁸⁰ A stealer of water becomes fish, that of milk a crane. He who gives stale food to a Brahmana becomes hunch backed.

⁸¹ If he steals fruits, his progeny dies, O bird. If he eats alone without giving a morsel of it to anyone else, he becomes issueless.

⁸² If he does not opt for Samnyasa he becomes an evil spirit in the desert. A stealer of water becomes a Cataka; that of book is born blind.

⁸³ He who promises but does not give it to the Brahmanas becomes a jackal. He who earns the blame of the people becomes a tortoise.

⁸⁴ A seller of fruits meets with bad luck. He who marries a Sudra woman, becomes a wolf. He who touches fire with foot becomes a cat. He who eats another's meat suffers from diseases.

⁸⁵ He who breaks a water-reservoir becomes a fish. He who hears neither Hari's tale, nor the praise of the good suffers from ear disease.

⁸⁶⁻⁸⁷ He who takes out a morsel from another's mouth becomes a blockhead. He who steals the deity's utensils suffers from Gandamala. He who observes religion without sincerity suffers from a skin disease.

⁸⁸A treacherous fellow suffers from headache. He who is against Siva suffers from the disease of genital organ.

⁸⁹And the women too who commit these sins suffer in the similar way or they become wives of persons suffering in the aforesaid manner.

⁹⁰After their present life they reach hell. Know that I have told you all this in short, O bird! Just as there are many kinds of disease so also there are many kinds of man.

⁹¹In this way, due to the variety-of their actions, men attain happiness or grief. Thus, I have told you about the strangeness of human nature. Good actions give good results and bad actions give bad results.

⁹²In this way your queries are answered completely.

Discussion between Krishna and Garuda on Hell ||3||

¹Thus encouraged, Garuda asked about the description of Hells, being curious to know about their nature and function.

²O Lord tell me about the nature and division of hells where the evildoers are thrown mercilessly.

³Bhagawan said: -O younger brother of Aruna, there are thousands of hells. It is not possible to describe all of them in detail. I shall tell you about the principal hells thoroughly.

⁴The principal hell is Raurava. The person who tells lies and gives false evidence goes to this hell.

⁵Raurava is two thousand yojanas in measurement. There is a knee-deep pit, difficult to cross.

⁶It is levelled up to the ground by a heap of burning coal. And the ground there is well heated by fire.

⁷The servants of Yama leave the sinner there in the middle. Burnt by burning fire he runs helter-skelter.

⁸At every step his foot is burnt. Day and night, he moves here and there lifting and putting his feet.

⁹There he is left along a thousand Yojanas. Then for the purgation of remaining sins he goes to other hells.

¹⁰Thus I have told you about the first hell named Raurava. Now, O bird, hear about the hell called Maharaurava.

¹¹It is five thousand Yojanas in measurement. It has copper-coloured earth scorched below.

¹²When heated by it, the earth shines like lightning. It appears extremely fierce to the sinner.

¹³The servants of Yama tie hands and feet of the sinner and throw him in this hell where he goes down rolling.

¹⁴While rolling down in the way he is bit by fearful crows, cranes, ants, mosquitoes and scorpions.

¹⁵Thus being burnt, he loses his wits and cries restlessly, 'O father, O father; again and again, but attains no peace.

¹⁶The persons who have committed sins with bad intentions are thrown into this hell and get release from there only from myriads of years.

¹⁷Then there is another hell by name and nature Atisita (very cold). It is as big as Maharaurava and full of dense darkness.

¹⁸There in the fierce darkness, the sinners are tied and left, suffering from cold. Meeting each other they clasp lightly.

¹⁹Shivering with cold their teeth sound loudly. Even there the overpowering trouble of hunger and thirst exists, O Garuda.

²⁰The fierce wind blowing over the blocks of ice pierces the bones. The hungry men consume decayed marrow, blood and bones.

²¹⁻²²Meeting together and clasping each other they wander here and there. The persons who had been hoarding wealth suffer too much in that darkness, O the best of birds. Then there is another hell called Nikrintana.

²³A series of potter's wheel is moving round and round there, O bird. There the sinners, whose feet and head are tied by a string are held by Yama's servants in their fingers.

²⁴⁻²⁵O bird, their life is not destroyed but their organs are cut into hundred pieces and restored again to their original position. Thus, for thousands of years, the sinners rotate till their sins are exhausted completely.

²⁶⁻²⁷Now hear, I shall tell you about the hell named Apratishtha, the people who go to this hell suffer intensely, there too the potter's wheels and the Ghati-Yantra operate constantly.

²⁸Those sinners who had caused untold sufferings to men are placed there on the potter's wheels and rotate incessantly.

²⁹They remain there for thousands of years, tied as they are to Ghati-Yantra like the water-pots.

³⁰The sinners rotate their vomiting blood again and again. Their intestines come out through mouth and their eyes are suspended by intestines.

³¹Now hear about another hell named Asipatravana, where the sinners suffer unbearable miseries.

³²⁻³³There over a thousand Yojanas a fierce, fire burns with seven fierce rays. The sinners thrown in this hell feel burnt without recess. In the midst is seen a tree with a big trunk, overgrown with cool and smooth leaves which are torn here and there, O Garuda.

³⁴⁻³⁶ There powerful dogs roam about, always eager to eat meat. They have fierce jaws, fierce mouths and are powerful like tigers. Then seeing in front, the forest with cool shade, the miserable sinners suffer from hunger and heat, run to it, crying 'O mother, O brother, O father'.

³⁷⁻³⁸ Then their feet burn by the ground-fire. Still then, a very cool wind blows forcefully which makes those sharp blades fall upon them. Cut into pieces they fall in the burning fire.

³⁹⁻⁴⁰ Then the licking dogs tear their bodies into pieces even as they weep woefully. Thus, I have told you about the Asipatravana.

⁴¹ Now hear about a more fierce hell called Tapta-kumbha, where all around are kept heated pitchers full of burning flames.

⁴² The pitchers are full of burning fire, hot oil and iron filings. Therein are thrown the sinners by the attendants of Yama.

⁴³ They (the attendants of Yama) boil their bodies disintegrating, marrow flowing out, heads, eyes and bones breaking.

⁴⁴ Fierce vultures tear them taking them out and again throwing them in. They boil there till they are merged into oil.

⁴⁵ When their head, limbs, sinews, flesh, skin and bones are liquefied, then Yama's servants stir them with a ladle.

⁴⁶ The sinners are boiled in oil in Yama's abode. Thus, I have narrated to you in detail about Tapta-Kumbha, O bird.

⁴⁷⁻⁴⁸ So the first hells Raurava, the second Mated-Raurava, the third Atisita, the fourth Nisikrintana, the fifth Apratishtha and the sixth Asitapatravana and the seventh Taptakumbha. These are the seven hells.

⁴⁹ We hear about some other hells also where the sinners fall according to their sins.

⁵⁰⁻⁵³ They are Rodha, Sukara, Tula, Taptakumbha, Maha-Jvala, Sabala, Vimohana, Krimi, Krimibhaksha, Lalabhaksha, Vishanjana, Adhahishiras, Puyavaha, Rudhirandha, Vidbhuj, Vaitarani, Suma, Asipatravana, Agnijvala, Mahaghora, Sandamsa, Abhojana, Tamas, Kalasutra. Loha, Abhida, Apratishtha, Avici.

⁵⁴ These dark hells are situated in Yama's country. Herein fall the sinners in the order of their sins.

⁵⁵ These hells, Raurava, etc., lie below the earth. Now hear about the sins which drive the sinners to particular hells.

⁵⁶ A man who kills a cow, a foetus or indulges in arson, falls in Rodha. A killer of Brahmana falls in Sukara, So also a drunkard, a stealer of gold, a killer of Kshatriya or Vaisya falls in Tala.

⁵⁷ He who kills a Brahmana or defiles his teacher's bed or has sexual union with his sister falls in Taptakumbha. So also a soldier who speaks lies.

⁵⁸ In the similar way, he who sells liquor or he who discards a devotee also falls there.

⁵⁹ He who co-habits with his daughter or daughter-in-law, he who sells Veda, or he who blames the Vedas falls into Mahajvala.

⁶⁰ He who insults his teacher or abuses him or he who co-habits with an unworthy woman falls into Sabala.

⁶¹ He who transgresses codes of moral conduct prescribed for the conduct of war falls into Vimohana. He who does an undesirable act falls into Krimibhaksha.

⁶²⁻⁶³ He who holds no honour for deities or the twice-born brahmanas falls into Lalabhaksha. A potter who digs pits or a physician who flouts trust or a person who sets fire to parks, falls into Vishanjana. So also a brahmana who receives prohibited gifts or performs sacrifice for a wrong person.

⁶⁴⁻⁶⁵ Or a Kshatriya who does not live by valour falls into Adhomukha. He who sells milk, liquor, meat or cuts wood or deals in scents, juices, gingelly seeds, falls into fierce Puyavaha. He who catches cocks, eats pigs, birds, deer and goats falls into this hell.

⁶⁶⁻⁶⁷ He who deals in buffaloes, or a juggler or he who sells liquor, an actor, or Brahmana who is a bird-hunter or a village-priest who indulges in arson or he who administers poison or he who is a pump or he who sells soma, or a drunkard, a meat-eater or a killer of animals.

⁶⁸ All these fall into Rudhirandha. Those who administer poison to their guests, sitting in a row, fall into the fierce hell Vidbhuj. There is no doubt in this.

⁶⁹ He who drinks wine falls into Vaitarani. He who calls others by bad names falls into Mutra.

⁷⁰ He who has not lived a pious life fall into Asita-patravana. So also, he who is hot-tempered. A deer-hunter falls into Agnijvala where he is eaten by the crows.

⁷¹The person who breaks his vow during the course of sacrifice falls into Sandaritsa. So also, Brahmacarins who discharge their semen in dream.

⁷²The fathers who are taught by their sons or who receive orders from them fall into Abhojana.

⁷³Those who perform acts violating the rules of their Varna and Asrama, on account of anger or pleasure go to hell.

⁷⁴There is the hot Raurava above and the cold Tamasa below.

⁷⁵In this way, the hells are situated one below the other. The climax of misery is due to bad acts.

⁷⁶And the climax of joy accrues from good acts. The gods look down and see the fierce hells.

⁷⁷The sinners -of hell also look up and see the gods above. There are thus hundreds of hells, O bird.

⁷⁸⁻⁷⁹Daily in the hell, the sinners are cooked, burnt, tom, broken, pounded, moistened, boiled, heated and blown by winds. A day in hell is equal to one hundred years of the mortal.

⁸⁰⁻⁸²Having crossed these, the sinner is reborn as a worm, a germ, a fly, a one-hoofed creature, a wild elephant, a cow, an ass, a horse, a mule, a buffalo, Sarabha, a Camari, a six-hoofed animal or one having five nails. In these and other yonis he takes birth.

⁸³If born as a human being he becomes hunch-backed or a dwarf or a Candala in wretched yonis.

⁸⁴The sinner is born again and again and dies again and again till he has exhausted his sin and acquired virtue.

⁸⁵Then some time he steps into the yoni of Sudra or Vaishya or Kshatriya or Brahmana or a deity.

⁸⁶Thus I have told you how a sinner falls into hell. Now I shall tell you how and where the virtuous go after death.

⁸⁷The virtuous obtain good yonis as directed by Yama. Immediately after the soul leaves the body, the Gandharvas come singing and dancing, adorned with garlands and anklets.

⁸⁸And then appear splendid aerial cars decorated with sweet smelling garlands (which take the virtuous souls to heaven).

⁸⁹⁻⁹⁰When their merits are exhausted, the virtuous souls fall from heaven and are born in the houses of kings or nobles of illustrious character, where they enjoy various pleasures. Thus, men go up and down the ladder as stated before.

⁹¹Death is certain for the mortals who are born on this earth. The soul of the sinner leaves the body from the downward path, undoubtedly.

⁹²Earth mingles with earth, water with water, fire with fire, air with air.

⁹³Sky mingles with sky, pervading all around. If the body there exist love, anger and five organs.

⁹⁴O Garuda, there abide thieves in the body in the form of love, anger and pride. Mind is the leader of all these.

⁹⁵Death is temporal. The Jiva along with sins, virtues and five subtle organs enters into new body just as a householder enters into a new house when the old one is burnt.

⁹⁶⁻⁹⁸In the body exist seven elements and seven Kosas. All these exist in the body urine, waste, allied matter, bile, cough, marrow, flesh, fat, bones, semen, sinews which are destroyed along with the body (when the soul departs).

⁹⁹Thus I have told you, O bird, about the end of all bodies. Now I shall tell you, O bird, how their body looks like.

¹⁰⁰⁻¹⁰²It is a shrub of sinews adorned with three trunks, combined with organs and having nine openings. Full of sensual pleasures, love, anger, desire and envy, possessing a highway robber in the form of greed.

¹⁰³Caught in the net of avarice and covered by the cloth of affection. It is bound by illusion and inhabited by greed. These qualities in here in the bodies of all creatures. Those who do not realize their self are nothing more than beasts.

¹⁰⁴Thus I have told you about the fourfold body. Formerly, eighty-four yonis were created [for the Jiva to pass through].

¹⁰⁵While narrating about the hell I told you about all these-that are born from the earth, from the sweat, from the eggs and from the embryo.

¹⁰⁶I shall tell you more as and when necessary or do you possess a desire to ask more?

Discussion between Krishna and Garuda on Death in Pancaka ||4||

- ¹Sri Krishna said: -Whatever sin a man commits consciously or unconsciously stands in need of purification by means of atonement.
- ²The wise one should first perform ten types of baths beginning with Bhasma. These should be observed, as far as possible for six years repeatedly.
- ³Or half of that or half of that or half of the half of that. Then as far as he can he should donate ten gifts. Now hear about them.
- ⁴Cow, earth, gingelly seeds, gold, butter, cloth, grains, sugar, silver and salt-these are known as ten gifts.
- ⁵⁻⁶He should make these gifts to those who have come during atonement. Then to cross the river Vaitarani full of pus and blood, at Yama's door he should donate the Vaitarani cow. A black cow with black udders is called Vaitarani.
- ⁷⁻⁸Gingelly seeds, iron, gold, cotton, salt, seven grains, earth and cow, these are all pure. These eight precious gifts should be given to a learned Brahmana by the dying person. I shall now tell you about the form of Pada.
- ⁹Umbrella, shoes, clothes, ring, gourd, seat, vessel and food-these are the eight kinds of Pada.
- ¹⁰A vessel full of gingelly seeds or butter and a bed with all its equipment should be gifted or all those articles which are liked by the donor.
- ¹¹Horse, chariot, she-buffalo, fan and cloth all these should be given to the brahmanas.
- ¹²⁻¹⁴O Lord, these gift and others should be given as far as possible. He who has done atonement, given ten gifts on this earth, or the gift of Vaitarani cow or eight gifts or the gifts of a vessel full of gingelly seeds or clarified butter or the gift of bed or of pada, as prescribed in the Sastras does not go hell. The wise have prescribed the gift of salt to be given freely.
- ¹⁵The salt is produced from the body of Vishnu. When the soul of the dying person does not leave the body but lingers on, the salt should be gifted as it opens the door of the heaven.
- ¹⁶Whatever gifts a man has given himself they all stand in his favour (at the hour of death).
- ¹⁷O bird, the man who has completed atonement in all its parts is placed in heaven, after all his sins are washed away.
- ¹⁸O noble bird, since the cow's milk is nectar whosoever gifts a cow attains immortality.
- ¹⁹Whosoever gives the- eight gifts lives in the abode of the Gandharvas.
- ²⁰He gets shelter even in the tortuous hell named. Raudra where the sinners are burnt. If he gifts an umbrella, he encounters the comforting shade in the way.
- ²¹So also he passes comfortably through the fierce Asipatravana. If he gifts shoes, he moves there too mounting a horse.
- ²²If he gifts food and seat he eats sitting comfortably in the way. If he gifts a water jar he feels comfortable even. in the waterless region.
- ²³He who gifts clothes and ornaments liberally is not tortured by the fierce messengers of Yama who are black and yellow in colour.
- ²⁴O bird, if a vessel full of gingelly seeds is donated to a Brahmana it destroys all the three types of sins born out of his voice, body and mind.
- ²⁵⁻²⁶If he gifts a vessel full of clarified butter he stays. in Rudraloka. If he gifts a bed along with all its equipment, he rides an aerial car in the company of fairies and enjoys in the abode of Indra for sixty-thousand years.
- ²⁷⁻²⁸After falling down from Indraloka he becomes an arch in this world. He who gifts a young faultless horse along with all equipment to a Brahmana lives in heaven, O bird, for years, equal to the number of hair on the body of a horse.
- ²⁹⁻³⁰If he gifts a chariot drawn by four horses along with the contiguous equipment to a learned Brahmana he reaps, the benefit of performing a Rajasuya.
- ³¹If he donates to a Brahmana a milk yielding buffalo with her plump hind parts, and a golden ornament on her forehead accompanied by her satiated calf, what wonder is there that he attains heaven.
- ³²If he donates a fan (Talavrita), he is fanned by air in the way. If he donates doth he becomes full of lustre, wealth and prosperity.

- ³³If he donates a horse along with salt, food and other ingredients to a Brahmana, his family does not suffer a break and he goes to heaven after death.
- ³⁴O bird, there is a difference in result according to faith and gifts.
- ³⁵The who donates water and salt gets enjoyment in distress.
- ³⁶He who donates food with a heart purified by faith is satiated even without food.
- ³⁷If he accepts Samnyasa as prescribed in the sacred texts he is not reborn but is merged into Brahma itself.
- ³⁸If he dies at a sacred place he attains Moksha (release from re-birth) after dying there. If he dies in the way, each and every step he has taken in reaching this place procures for him the fruits of performing a sacrifice. There is no doubts in this.
- ³⁹If he undertakes a fast unto death he does not return to this world, O bird.
- ⁴⁰I have given the answer to your queries about gifts. Now, I shall tell you about the obsequies and the funeral rites of the deceased.
- ⁴¹When it is ascertained that life has gone out of the body, the son should bathe and wash the corpse with pure water without delay.
- ⁴²Having clothed it afresh they should smear the body with the sandal-paste. The son or the successor should perform the Ekoddista rite afterwards.
- ⁴³Then the arrangement for cremating the corpse should be made as far as the means allow.
- ⁴⁴The following four should not be undertaken in the cremation rite: Avahana, Arcana, Patralambha and Avagahana.
- ⁴⁵Let there be Sankalpa for each gift and let there be a Pindadana. The five artides common to every Sacrifice should not be there. The libation of water should be given but not the trio.
- ⁴⁶Svadha-Vacana Asisha and Titaka, O bird. A vessel full of mustard should be given. Iron should also be gifted.
- ⁴⁷The Pinda-calana rite is followed but not the following three, Pracchadana, visarga and Svastivacana.
- ⁴⁸⁻⁴⁹Procedure has been laid down for six sraddhas, at six places; at the place of death, at the door, at the crossroads, at the place of rest, on the woodpile and at the collection rite. The dead body is called lava at the place of death. The deity Earth is pleased thereby.
- ⁵⁰It is called Pantha at the door; the deity Vastu is pleased. It is called Khecara at the crossroads; the deity Bhuta is pleased.
- ⁵¹It is called Bhuta in the resting place. The ten quarters are satisfied thereby. It is called Sadhaka on the pyre and Preta at the collection rite.
- ⁵²Holding gingelly seeds, Darbha, clarified butter, the sons and other relatives go round the pyre reciting Gatha or the Sukta of Yama.
- ⁵³Taking cow, horse, man and bull everyday Yama is not satiated just as a wicked person is not satiated with wine.
- ⁵⁴They should recite the Gatha or the hymn Apeta in the way. The relatives accompany the corpse to a forest in the southern direction.
- ⁵⁵O bird, in the aforesaid manner the two sraddhas should be performed in the way.
- ⁵⁶Then the corpse should be laid lightly on the earth with its head to the south and the aforesaid sraddha should be performed. The sons should fetch dry grass, dry pieces of wood and gingelly seeds.
- ⁵⁷If these are fetched by a Kdra each and every act done in favour of the deceased would go futile. The performer of the funeral rite should wear the sacred thread over the right shoulder and should sit, along with the mourners, facing the south.
- ⁵⁸O bird, an altar should be made there as prescribed. The cloth for the corpse should be torn into twofold pieces and the corpse should be covered with the one-half.
- ⁵⁹The other half should be spread over the earth. The Pinda should be kept in the hand of the deceased as stated before.
- ⁶⁰The corpse should be anointed with the clarified butter. Now hear about the Pitra-vidhi for the deceased prior to his cremation.
- ⁶¹By virtue of the aforesaid five Pindas, the departed soul attains fitness for becoming a mane (Pitar). Or else, it attains the form of a demon.
- ⁶²Having cleansed and smeared the ground at the altar, the fire should be lit as prescribed.
- ⁶³⁻⁶⁴Having worshipped the deity named Kravyad with flowers and grains of rice, the wise man should lighten fire according to the Vedic rites, but avoid Candala, Cita or Patita fires.

⁶⁵You are the creator of creatures, the birthplace of the world, the protector of the people. Please therefore, consume the corpse and carry the soul to the heaven” - having thus worshipped the deity Kravyada the meat devouring fire god, he should set fire to the corpse.

⁶⁶⁻⁶⁸When the body is half-burnt, a quantity of clarified butter should be poured over it with the mantra: Thou are born from it, you be born again. Let this be for heaven, Svaha He should recite this mantra announcing the name of the deceased and pour forth butter along with the gingelly seeds while the relatives weep loudly. This gives comfort to the departed soul (still wandering in the air). After cremating the corpse, the rite of collection should be done there.

⁶⁹⁻⁷⁰O bird, Preta-Pinda is given in order to comfort the deceased. Then having circumambulated the pyre and casting a mournful look at it, the mourners should go for bath muttering the hymn, with the youth marching ahead.

⁷¹Then having reached water and washed cloth, they should wear the same saying for the deceased, -we are taking bath.

⁷²⁻⁷³Then they all, each wearing one cloth only, with shaven heads, wearing the sacred thread over the right shoulder should enter water silently.

⁷⁴⁻⁷⁶The bathers should not agitate Water. Then coming out of the water to the bank, tying their Sikha (knot of hair in the centre of the head) they should take in their right hand kusas and water with the gingelly seeds and offer the same in the southern direction, pouring it from the Paitrika-tirtha over the earth silently once, thrice or ten times.

⁷⁷Be gratified, be gratified with this Pinda. O Preta of such and such gotra. Let this water reach you; reciting this formula he should let the water go down.

⁷⁸After giving the water offerings he should cleanse his teeth, O bird. The water offering shall be done regularly for nine days by all his kith and kin.

⁷⁹Then coming out of water, they wear the same clothes as before, while they rinse the bathing dress which they spread over the clean earth (for drying).

⁸⁰They should abstain from shedding tears while giving the water-offerings after cremation. But if they shed tears and vomit cough, the departed spirit consumes the same helplessly.

⁸¹Hence, they should neither weep nor cough. The entire ritual should be performed according to the means.

⁸²⁻⁸⁵And when they have sat quietly, a learned person well versed in the Purana should alleviate the sorrow discoursing on the temporality of time and the unsubstantial nature of the universe. He should tell them: about the hollow-ness of life and if anybody searches substance inside the human body resembling the trunk of a banana plant, he is a perfect fool; for it is like the water bubble. The body is constituted of five elements and if it goes back to the elements by virtue of bodily actions what is there to be lamented for? The earth, ocean and even deities are bound to be destroyed. The same fate awaits the universe which has arisen like a bubble. How it can escape destruction? Thus, he should speak to them about the transient nature of life, while they all sit on the soft grass in the courtyard of the cremation ground.

⁸⁶⁻⁸⁷Having heard this, the mourners should return home with the youngsters walking in front. At the door of their house they should chew the Margosa leaves, rinse their mouths with water and touching cow dung, gingelly seeds, Durva grass, coral, bull or any other auspicious thing and keeping their feet lightly on the stone should enter the house.

⁸⁸⁻⁹⁰Ahitagni should kindle the sacred fire according to the Vedic rites. He should not dig up the earth for less than two years. The water-offering should be made (on return to the house). A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named Prajapatya.

⁹¹One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hairs on the body, three and a half Crore.

⁹²Just 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.

⁹³She 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.

⁹⁴Even if the man has killed a Brahmana or a friend or any other person of noble conduct, he is purified of sins by his wife who ascends his pyre.

- ⁹⁵ A woman who enters fire after the death of her husband prospers in the heaven like Arundhati.
- ⁹⁶ Until and unless the woman burns herself after her husband's death, she is never released from the bond of other sex.
- ⁹⁷ 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.
- ⁹⁸⁻¹⁰⁰ 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 Candali except for those who are pregnant or who have young children.
- ¹⁰¹ 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.
- ¹⁰² Garuda 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!
- ¹⁰³ Sri Krishna 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.
- ¹⁰⁴⁻¹⁰⁹ O Garuda hear. I shall now tell you the great secret about the rite of death of those who die through serpent, tiger, toothed, head breaking horned animals, disease, stone, water, Brahmana, dog, nails, iron; those who die of hunger, poison, fire and cholera; those who are killed by a bull, a thief, a Candala, a woman in her menses, Sunaki, Sudra, washer man; 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.
- ¹¹⁰⁻¹¹² All these deaths are known as bad deaths where no rite of Aurdhvadehika or Pinda is performed. If the same is done by mistake it is all destroyed in the air.
- ¹¹³ But desiring welfare of the deceased and out of fear of the people's reproach his sons or grandsons or Sapindas should perform Narayana Bali, O bird.
- ¹¹⁴ By that the relatives of the deceased are purified. This is stated by Yama. There are no other means. When Narayana Bali is performed, they become fit for Aurdhvadehika.
- ¹¹⁵⁻¹¹⁶ Except Narayana Bali, there is no rite for their purification. The Narayana Bali should be performed in some holy place, through the Brahmanas, preferably in the temple of lord Krishna for the sake of purification. At first, water-offering should be made by the Brahmanas well versed-in the Veda and the Parana.
- ¹¹⁷ This should be done for lord Vishnu with herbs and Aksatas mingled with water by reciting the Purusa-Sukta or the mantras of Vishnu, facing south and remembering Vishnu as well as the deceased.
- ¹¹⁸ Vishnu should be thought of as beginningless, fearless, conch, discus and mace, who is immortal, who has eyes as lovely as a lotus and who renders Moksha to the Preta.
- ¹¹⁹ At the end of water-offering he should remain calm, desireless and free from envy.
- ¹²⁰ Having controlled his sense-organs and mind and being full of devotion he should devoutly perform the eleven Sraddhas.
- ¹²¹ Performing all rites with concentrated mind he should give water, rice, barley, wheat and long pepper.
- ¹²² He should give ablation, coins, umbrella, turban, milk with honey.
- ¹²³ Eight types of pada should also be given along with clothes and shoes. They should be given essentially for all sins without break.
- ¹²⁴ The Pindas should be placed on the earth together with incense, flowers and Akshata and be gifted to Brahmanas as prescribed for the ritual.
- ¹²⁵ Water-offering should, be made by conch, sword, or copper, by each separately.
- ¹²⁶ He should meditate while kneeling on the earth on Brahma, Vishnu, Rudra, Yama and the deceased who is the-fifth.
- ¹²⁷ Then in separate pitchers he should keep five jewels, cloth, sacred thread of Mudga.
- ¹²⁸ Five sraddhas should be done for deities as prescribed in the ritual. Then on each Pinda, separately, water should be poured.
- ¹²⁹ 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.
- ¹³⁰ The copper-vessel with gold and Dakshina should be given to a learned Brahmana. For Yama iron with gingelly seeds should be given together with Dakshina.

131-132 Thus by giving Vishnu-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 snakebite, there is a specific rite to be performed for him.

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

134 By giving snake-ablation thus, he becomes free from Sarpadosha.

135 Then he should make an effigy of the deceased out of Oshadhis and the stalks of Palasa. O bird, I shall now tell you about the details. Black deerskin should be spread and the effigy should be made of grass.

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

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

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

139 Four on the generating organ, six on both scrotums, ten on the toes.

140 Coconut on the head, Tumba for palate, five jewels for mouth and plantain for tongue.

141 Nalika for intestine, Valuka for nose, earth for marrow, so for all Haritala and Manahi-sila.

142 Mercury for semen, brass for the waist, Manahi-sila for all limbs, Tilapakva for the joints.

143 Yava-pista for meat, honey for blood, Jata Jusha for hair and deerskin for skin.

144-146 Talapatra for ears, Gunjas for breasts, Satapatra for nose, lotus for navel, Brinjala for scrotums, Grinjana 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.

147-148 Thus the garment and the silk-thread on the chest, Riddhi-Vridhhi for the arms, Kapardikas for eyes, seeds of pomegranate for teeth, Campaka for fingers, Sindhura for eye-comers and Tambula for the gift.

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

150 Reciting the mantra Sriyahi Punantu Me Sirahi or Imam Me Varuna he should sprinkle water made pure by contact with the Salagrama gild. He should gift a gentle milk cow to a Brahmana for the propitiation of god Vishnu.

151-152 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.

153 A Vaishnava Sraddha should be performed for the release of the deceased from Pretahood. Thus thinking about Vishnu in the heart one can get the deceased released immediately from Pretahood.

154 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.

155 Three Kricchras should be performed, or six, or twelve, or fifteen, for the sake of atonement as prescribed for a Brahmana.

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

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

158-161 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 Taptakricchra. Anyone of those who carry the corpse or cremate the dead may do Katodaka-Kriya and perform Kricchra Santapana. A little should be done if the cause be small and much should be done if the cause be big.

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

163-164 Sri Krishna 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 Kricchra. If he drinks hot milk, clarified butter and once water in a day and observes fast for one night, the Vrata is called Taptakricchra.

165 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 Kricchra Santapana.

166 O bird, thus I have told you the rites to be performed for Durmrita. He is known Mrita if they perform for him the rite of Dipa.

¹⁶⁷Then they should perform cremation and observe impurity for three days. Then for ten days the rite of Garta-Pinda should be performed for the deceased.

¹⁶⁸All 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 his dead.

¹⁶⁹Then the person thought to be dead should take bath in the Ghritakunda and go through all the rites from Jatakaraman onward.

¹⁷⁰⁻¹⁷¹He 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 Rajasvala and Sutika.

¹⁷²When a Sutika is dead, the performers of obsequy do thus: Water is taken in the pitcher. So also Pancagavya.

¹⁷³Then water is purified by reciting Punyaha mantras. Then the bathing is done by the water cooled by hundred winnowing fans.

¹⁷⁴When the bathing is done they should start the rite of cremation, O lord of birds. The deceased Rajasvala is bathed by Pancagavya.

¹⁷⁵Her worn clothes are changed for the fresh ones and the cremation is done as prescribed. Now hear, I shall tell you about the rites to be performed for those who die during the Pancaka.

¹⁷⁶⁻¹⁷⁷The five constellations from Dhanishta to Revati are always inauspicious. Cremation should not be done on these days. It is tortuous to all creatures. Water-offering should also be avoided, for it is inauspicious on these days.

¹⁷⁸All rites should be performed after the Pancaka is over. If done otherwise, sons or close relatives are affected thereby.

¹⁷⁹If one dies during, these constellations and his cremation is performed during this period his family suffers tremendously.

¹⁸⁰Cremation is harmless during the period if the following injunctions are observed strictly. Brahmanas should perform sacrifice along with Ahuti mantras.

¹⁸¹⁻¹⁸²Close to the place of corpse, four effigies made of grass should be raised and then thrown into the pyre while the Brahmanas recite the mantras of constellations. Then after completing the days of impurity, the rite Santikapaushtika should be performed by the sons of the deceased.

¹⁸³For the deceased to obtain heaven, cow, gold, butter and gingelly seeds should be gifted.

¹⁸⁴To the Brahmanas should be given gifts to quell all obstacles. Food, shoes, umbrella, gold-coin and clothes should be given as gifts to get release from sin.

¹⁸⁵Thus I have told you all about the rites for the deceased, how the dead goes to Yama's abode and what are the post-death rites over a year for him.

Discussion between Krishna and Garuda on Yamaloka ||5||

- ¹Sri Krishna said: -Thus having burnt the corpse, having taken bath and offered sesame water, they should return home, with woman-folk proceeding ahead.
- ²In the way, they should consume leaves of Margosa tree and rinse their mouths while sitting on stone.
- ³Then having entered the house, the sons and relatives of the deceased should observe Asauca for ten nights.
- ⁴⁻⁵Having brought food from the market, they should take meals. During the days of impurity, they should not take saline and pungent food. They should take bath thrice a day and abstain from taking meat. The couples should observe celibacy and sleep on the ground separately without touching each other. They should abstain from study as well charity.
- ⁶⁻⁷They should wear dirty clothes, move with downward faces and avoid all pleasures. They should leave shampooing of body, hair, etc. They should eat in earthen pots or in those made of dry leaves. They should observe fast on the cremation day or for more number of days during impurity.
- ⁸Garuda said: -Sir, you have just stated that they should observe Asauca. Now please tell us what is this Asauca? What is its period?
- ⁹⁻¹⁰Sri Krishna said: -The ten-day-period of Asauca is prescribed for the relatives of the deceased on the father's side. This commences from the hour of birth, also with a view to obtain purity.
- ¹¹Since the time of birth, purity can be had after three nights. After death, purity is attained after three days.
- ¹²After teething immediately, after caula overnight, after Vriatadesa for three nights, and for ten nights in other cases.
- ¹³Thus I have told you about Asauca. Now I shall tell you in brief how purity is achievable. Water in the open and milk in an earthen pot should be kept for three days.
- ¹⁴Bathe here, drink here', this mantra should be recited, O Kasyapa. The sticks bound with a string should be placed on the crossroads in the night in order to propitiate the dead person.
- ¹⁵Bones should be gathered on the first, third, seventh or the ninth day by the relatives.
- ¹⁶The relatives should touch the body of one another as prescribed, perform actions as far as they can and share in the common water-offerings.
- ¹⁷Preta-Pinda (an offering to the mane) should be given outside, leaving aside grass. Care should be given in the north-eastern direction, after bath and with calm mind.
- ¹⁸For the non-purified on the ground, for the purified on the kusa grass; he should offer nine Pindas in nine days i.e. one Pinda on each day.
- ¹⁹After giving the tenth Pinda, one becomes pure after the night expires. One may be Asagotra (indirect relation), Sagotra (direct relation), man or woman.
- ²⁰That which is given on the first day should be continued for ten days. It may be rice, Saktu or Saka.
- ²¹So far as there is Asauca, a gift of one Anjali should be made, i.e. so much of gift as joined hands can contain.
- ²²Or else, the number should be equal to the number of days on which the gift is given, O bird, and the number on the last day should be fifty-five.
- ²³Or these doubled shall be hundred Anjals. When there is Asauca for three days Anjals shall be ten.
- ²⁴These shall be three on the first day, four on the second day and three on the third day.
- ²⁵If one hundred Anjals are given, then thirty should be given on the first day, forty on the second day and thirty on the third day.
- ²⁶O bird, thus the water-offering is divided. For performing the rites, of the manes, the son is the proper person.
- ²⁷Pinda-Praseka shall be done in silence and with flowers, incense, etc. On the tenth day, bath should be taken outside the village.
- ²⁸⁻²⁹Then they should leave their old clothes, hair, beard and nails. Brahmana is purified by touching water, Kshatriya by touching Vehicle, Vaisya by touching a goad (or a whip) or reins, and Sudra by touching stick after performing the rites: The relatives, younger in age, should undergo shave.
- ³⁰Sodasi should be performed by offering sixteen Pindas.

- ³¹O bird, the Pindas given for ten days one Pinda on each day regularly, by sons, etc. are divided, each one into four.
- ³²Two parts for the body, the third one for Yama's servants and by the fourth he lives.
- ³³During nine days and nights, the body is formed. By offering the first Pinda, the head of the Preta is formed.
- ³⁴By the second, ears, eyes and nose. By the third, neck, shoulder, arms and chest.
- ³⁵By the fourth Pinda, navel and private parts. By the fifth thighs calves.
- ³⁶By the sixth all vital organs, by the seventh reserves, by the eighth teeth and hair, by the ninth semen.
- ³⁷By the tenth fulness is achieved, hunger is satisfied. Now, I shall tell you, O Garuda, about Madhya-Shodasi.
- ³⁸The eleven beginning with Vishnu and ending with Vishnu. Then five sraddhas for the deities. This is called Madhya-Sodagi, O bird.
- ³⁹If Narayana-Bali is to be performed for the atonement of bad death, it should be done on the eleventh day. Vrishogsarga rite is also prescribed for such a deceased.
- ⁴⁰If the bull is not released on the eleventh day in favour of the deceased he remains ghost eternally, even if hundred Sraddhas are performed for his sake.
- ⁴¹If the rite of Pinda-Pulana is done without Vrishotsarga then all rites will go in vain.
- ⁴²No rite is superior to Vrishotsarga. It is prescribed for the deceased and performed by his son, wife grandson, father or daughter.
- ⁴³Vrishotsarga is performed only after death. If the bull is released along with four, she-calves duly decorated the deceased does not turn into ghost.
- ⁴⁴If the actual bull is not available on the eleventh day, a bull of Darbhas and Pista should be made.
- ⁴⁵⁻⁴⁶If that too is not available, a bull made of mud and grass should be released- If an alive bull is desired to be released, it should be done on the eleventh day.
- ⁴⁷They should give bed, cow, etc. to the Brahmanas in favour of the deceased. Brmmanas should be fed to satisfy the hunger of the departed soul.
- ⁴⁸Now, O Vainateya, I shall tell you about the third Sodasi, Twelve for the twelve months and the half yearly one, and Sapindikarana. These are called third Sodsai.
- ⁴⁹On the twelfth day for the three fortnights, half-yearly, monthly and yearly.
- ⁵⁰This too is called third sodas! according to another opinion. If these sixteen Preta are not given.
- ⁵¹Then his ghost hood becomes permanent, even if hundred sraddhas are performed for his benefit.
- ⁵²⁻⁵³Sraddhas are performed on the eleventh or twelfth day, at the beginning of the month, every month, on the date of death, one day or three days, O son of Vinata, every month, every six months, yearly, or on three fortnights. The rite of Sapinda is performed after a year or six months.
- ⁵⁴Or after three fortnights, at the rise of a planet or within twelve days, for, the family traditions are many and human life is short.
- ⁵⁵Human life is transitory. It is better therefore to perform the rite of Sapinda within twelve days. O bird, now, I shall tell you about the method of Sapindikarana.
- ⁵⁶O Kasyapa, it should be done by the process of Ekoddishtha. Four vessels should be made-ready along with sesame, incense and water.
- ⁵⁷Out of these one is the vessel for the Preta; the other three are for the manes. O bird, the performer should sprinkle the three Pitripatras with the water from the Pretapatra.
- ⁵⁸Then four Pindas should be offered and libations be made. Thereafter, the Preta becomes one with the manes.
- ⁵⁹Then, O bird, when the Preta has become one with the manes, the manes should be worshipped along with him.
- ⁶⁰If the woman ascends the pyre of her husband on the same day, then no separate Sapindya is prescribed for her.
- ⁶¹If husband and wife are cremated together, there is one Paka, one Kala and one Kartri O bird, you need not entertain any doubt in this.
- ⁶²If she ascends the pyre on a different date, she should be offered a separate Pinda on the separate date of death.
- ⁶³Every year, nine sraddhas should be performed together.
- ⁶⁴If the Sapindikarana is done before a year has passed, then a monthly offering of a water jar should be made for one year.

- ⁶⁵Nine sraddhas, Sapindikarana and sixteen sraddha should be done by the eldest son, even though the inheritor? have divided property.
- ⁶⁶Women's Sapindya may be done with the paternal grandmother, or maternal grand-mother or with husband, according to the tradition prevailing in different regions.
- ⁶⁷Now, I shall tell you about the time of nine Sraddhas. O Kasyapa bird. The first Sraddha should be performed on the day of death near the corpse.
- ⁶⁸The second on the same date on the way to cemetery where the mourners take rest; the third on the day at the place when or where they collect the bones.
- ⁶⁹The rest of the sraddhas on the fifth, seventh, eighth ninth, tenth and eleventh day. These are nine sraddhas, O bird.
- ⁷⁰The third one is called Shodasi wherein the procedure is the same as in Ekoddista.
- ⁷¹The six Sraddhas are performed on the first, third, fifth, seventh, ninth and eleventh day.
- ⁷²These six are told but they may be nine by addition. I have stated six according to different traditions of the sages.
- ⁷³I have preferred tradition but practice is not altogether ruled out. On each of the first and second days a sacred thread should be gifted.
- ⁷⁴So, when the Brahmanas are feasting, Pinda should be offered to the Preta. Then the host and the Brahmana should indulge in question answer dialogue.
- ⁷⁵When the same is completed then "such and such (N. of the Preta) should become perennial" is to be uttered. The Ekoddishta is perennial, please note.
- ⁷⁶The sixteen sraddhas after Sapindikarana should be Ekoddista except those performed on festival days.
- ⁷⁷He who performs them annually should perform them in that manner. The Preta eats twice in a day on the eleventh and the twelfth day.
- ⁷⁸To each-husband and wife a Pinda should be offered. Once Sapindya is completed, the Preta-hood ends.
- ⁷⁹For one year, a lamp should be kept burning at the door of the house. Food, lamp, water, cloth, or whatever else is given, the same gives satisfaction to the Preta.
- ⁸⁰In brief, I have told you the period of Sapindikaranas one year.
- ⁸¹⁻⁸²Now, I shall tell you how people go to Yama's abode. On (the thirteenth day, after Sravana-Krama, he is captured by Yama's attendants, just as you capture the serpents by neck, O Garuda. He is led in the way like the caught-up monkey.
- ⁸³The body attains a form like air. Born out of Pinda it assumes a shape different from the one born from the womb of the mother.
- ⁸⁴⁻⁸⁹According to age, state, etc., it differs. Eighty-six thousand yojanas long is the distance between the mortal's and Yama's worlds. Two hundred and a half yojanas and forty-seven Krosas he covers daily. So, in forty-eight and thirty days he reaches Yama's city, being dragged by Yama's servants. Thus, when the way is being covered by the sinner, what happens then, you hear, O Garuda. For thirteen days, he is tied with fierce nooses, by Yama's servants with goad in hand, with looks kowning and the hand engaged in striking with sticks. Thus, he is dragged towards the south.
- ⁹⁰There, on the fierce way, full of thorny grass, thorns, anthills, sharp stones, which contains burning fires as well as hundreds of charms.
- ⁹¹Which is heated by a burning sun, is infested by dogs or flies, which echoes with the howling sounds of jackals, he is dragged by Yamas messengers.
- ⁹²The sinner perishes when his body is burnt in Yama's abode.
- ⁹³Thus, as his body is eaten, tom asunder, pierced, he suffers immensely.
- ⁹⁴On account of his own deeds, though he is dead. There are sixteen cities in this way. Now hear about them.
- ⁹⁵Yamya, Sauripura, Nagendrabhavana, Gandharva, Sailagama Kraunca, Krurapura, Vicitra-Bhavana, Bahvapada, Duikhada, Nana-Krandapura, Sutaptabhavana, Raudra, Payovarsana, Sitadhya, and Bahubhiti these are the sixteen cities not seen by you.
- ⁹⁶Then he goes to Yamya saying, O son, O son, he cries painfully remembering his own misdeeds.
- ⁹⁷He reaches that city on the eighteenth day, O Tarkhya. There is Pushpabhadrariver and a good-looking tree.
- ⁹⁸He wants to take rest there but Yama's servants do-not bid him do so.
- ⁹⁹Here, on the earth, whatever is given by his sons every month, rice-ball, etc. due to affection or kindness he eats the same and then he goes to Sauripura. As he goes, he cries being beaten with clubs.

¹⁰⁰“I did not construct a tank for satiating thirsty people, beasts and birds. I did not make a pasture for satisfying cattle. Now, O body, suffer for whatever you have done”.

¹⁰¹King Jangama rules in that city who can assume any shape at will. Out of fear of that king’s frowns he eats the rice-ball.

¹⁰²Whatever is offered to him in the three fortnights together with the oblation of water, he eats and drinks. He is then struck with clubs.

¹⁰³Neither daily gifts were given nor pastures made, nor the sacred books such as the Vedas and Dharmasastras offered in charity nor Puranas heard. Now, O body, you suffer for your acts of omission.

¹⁰⁴Having reached Nagendra Nagar and having eaten, the rice-balls offered by the relatives in the second month, he moves further.

¹⁰⁵As he goes onward, he laments being struck with the sword. A fool that I am, I have lost everything to otters.

¹⁰⁶I obtained manhood by virtue of accumulated merit”. Then he reaches Gandha-Madana in the third month.

¹⁰⁷There he eats the rice-ball. Then he goes further. As he goes further, he laments being beaten by Yama’s emissary.

¹⁰⁸I neither gave gifts nor poured oblations into fire nor undertook penance in the caves of the Himalayas nor bathed into Ganga’s water. Hence, O body, suffer for whatever you have done.

¹⁰⁹He reaches Sailagama in the fourth month. There atones rain upon him continuously, O bird.

¹¹⁰Having eaten the fourth monthly oblation he moves. As he moves, he is struck again with the stones by the messengers.

¹¹¹I followed neither Jnanamarga nor Yogamarga nor Karmamarga nor Bhaktimarga. Nor did I remain in the company of saints. O body, now suffer for whatever you have done.”

¹¹²Then in the fifth month, he goes to Krurapura, O Kasyapa. Having eaten the rice ball and drunk water by his relatives he goes to Krurapura.

¹¹³As he goes, he laments, being struck with spears. O mother, O father, O brother, O sons, O my wives.

¹¹⁴I was not advised by you. I have reached this state. As he laments thus Yama’s messengers say to him.

¹¹⁵“Where is the mother? Where the father? O fool, where is the wife? Where the sons? Where the friends? O fool. Now suffer the results of your evil activities. All sinners go by this ancient path”.

¹¹⁶As you know, the provisions are the only strength of the traveler. So, none without provision can venture to travel over this path. For the path is such where no selling and purchasing system exists.

¹¹⁷In less than six months he reaches Kraunca and having eaten the rice-ball and drunk water he rests there for a while and then leaves for Vicitranaagara.

¹¹⁸As he goes, he laments being struck off with spearheads by Yama’s emissaries.

¹¹⁹“Where do I go, O my life, a dead man cannot revive again. Thus, lamenting he goes in the way, his body being captured by tortures”.

¹²⁰Vicitranaagara is ruled by king Vicitra. Being satiated with the six-monthly rice-ball he moves further.

¹²¹As he goes, he laments being struck with the club.

¹²²Do my brother, son, parents or anyone exist who may take out a sinner like me falling in the ocean of distress.

¹²³As he goes, there in the way is Vaitarani hundred yojanas long, full of pus and blood.

¹²⁴There are seen boatmen, fishermen. They say, if he has gifted Vaitarani cow, he can get into the boat and cross the river.

¹²⁵But if he has not gifted the cow he is brushed aside by the boatmen.

¹²⁶He is bit by the birds with sharp beaks like crows, cranes, ants, etc., O bird, the gift of cow at the time of death serves for the relief of the deceased.

¹²⁷The gift of cow destroys all sins and affords all facilities. The deceased goes to Bhavapada in the seventh month.

¹²⁸After partaking the seventh monthly offering made by the relatives he reaches Bahva-Pada, where hutments being struck with the iron club.

¹²⁹Neither you offered gifts nor gave oblations nor performed penance nor undertook bath nor rendered a good act. So, O foolish creature, now suffer for whatever act you have done.

¹³⁰In the eighth month, after eating the rice ball and drunk water, he goes to Nanakrandapura, O Tarkhya.

¹³¹⁻¹³²Being struck with pebbles there, he says: “Where are those sweet dishes offered with sweet Tit-Tat by my wife, and where this beating. with. the pestles”. In the ninth month, he eats his rice-ball in Nanakrandapura.

¹³³Then he laments in many ways. In the tenth month he reaches Sutaptabhavana.

¹³⁴⁻¹³⁵Thus moving, he laments in the way being struck with ploughs. Where the massaging of my feet by my sons and where the dragging of my legs by the thundered hands of messengers. He then eats the rice- given in the tenth month together with the offerings of water oblation.

¹³⁶At the end of the eleventh month he goes to, Raudrapura. As he goes to Raudrapura he laments being struck in the back.

¹³⁷“Where the cotton-bed I used to roll in and where this rigid place where I am beaten by the messengers”.

¹³⁸There he eats the rice-ball etc., given by his relatives and then he goes to the city called Payo-Varshana.

¹³⁹While going he laments, as he is struck at the head. Where the servants who with soft hands used to massage oil in my head.

¹⁴⁰Where my head being struck by Yama’s servants. At the end of the year he eats the annual sradha offered by his relatives.

¹⁴¹Then at the end of the year he goes to Srotriya. He weeps while his tongue is cut out with the knife.

¹⁴²Where that sweet feeling of rasa and where this cutting of my tongue with the knife.

¹⁴³Havirig partaken of the annual Sradha there, he goes to Bahubhuti. He has assumed by this time a body composed of the essence of his merit accruing from the gift of rice.

¹⁴⁴The sinner abuses his own self. He also abuses his wife and thus laments in the way.

¹⁴⁵Then he reaches the city of Yama nearby. It is forty yojanas in measurement.

¹⁴⁶There are fourteen doorkeepers called Sravanas. They are pleased with the Sravana karma performed by his relatives or else they get angry.

¹⁴⁷⁻¹⁴⁹There very soon among Death, Time, etc. he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron-rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him.

¹⁵⁰A sinner goes-to bad state, as I have told you before.

¹⁵¹Those who give umbrella, shoes and shelter see Yama as gentle-faced with earrings and a shining crest.

¹⁵²In the Sradha of the eleventh or twelfth month many Brahmanas should be feasted because then the deceased is very hungry.

¹⁵³He who does not perform the needful while alive being instructed by sons, wife and others suffers afterwards.

¹⁵⁴Thus I have told you how one goes to Yama’s abode; what shall be done in his favour for one year by his relatives. Do you wish to ask anything more.

Discussion between Krishna and Garuda on Vrishotsarga ||6||

¹Garuda said: -Even if he has the means and is fond of pilgrimage and offering gifts, he cannot reach the splendid world if he does not perform a Vrishotsarga.

²⁻³Hence, Vrishotsarga shall be performed, O Krishna, this I have heard. Now tell me what type of bull shall be chosen. At what time shall the bull be released. What is the method? Please tell me everything.

⁴Sri Krishna said: -O lord of birds, I shall tell you the past history, which was told to king Viravahana by Narada, the son of Brahma.

⁵A king, Viravahana by name, reigned in the Viradha city. He was pious, truthful, generous as well as heroic. He used to satiate swimming in the ocean the Brahmanas with sumptuous meals.

⁶With a mind to satisfy his curiosity he went to Vasishtha's hermitage.

⁷He saw the sage surrounded by the Munis, bowed to him putting his problems before him.

⁸⁻⁹O sage, I have performed religious duties to the best of my capacity. I am terribly afraid in my heart, O ocean of mercy. Now tell me the way that I may not see Yama and his fierce-looking messengers.

¹⁰Vashistha said: -O king the sages who are well versed in scriptures have prescribed many religious rites. But due to their subtlety people attached to Karma-Yoga do not know them.

¹¹Gifts, pilgrimage, penance, sacrifice, Samnyasa and Pitriyajna-all these come under religion, specially the Vrishotsarga.

¹²A man should desire many sons, because even if one of them goes to Gaya, he may perform a horse sacrifice or release a bull.

¹³All heinous sins like the Brahmana slaughter, done knowingly, or unknowingly, are purified by releasing a bull or by.

¹⁴O king, if the bull is not released on the eleventh day, the ghost hood of the deceased person becomes eternal. Then what is the use of performing a Sraddha?

¹⁵Somehow or other, in the holy place or in the town, a Vrisha-Yajna should be done, O bird.

¹⁶⁻¹⁷A young Panca-kalyana bull, moving among the cows should be wedded to the four she-calves or two or even one, reciting the wedding mantras accompanied by the auspicious rites.

¹⁸An offering should be made to God fire reciting the six Rks Iha Ratihi, etc. It is specially recommended on the full moon day of Karttika Magha, Vaishaka or on Sankranti days or on Sampata days, in the Pitri-Tirtha or on Akshaya day.

¹⁹⁻²¹A bull red in colour, white in the tail, yellow in hoofs and horns is called Nila, that of white colour is Vipra, that of red colour is Kshatrya, that of yellow is Vaisya, and that of black is Sudra, just as the colours of four castes have been prescribed by the wise ones.

²²⁻²⁶A bull of red colour is preferred. Father, grandfather, and great-grandfather hope that the son will perform a Vrishotsarga. "You are Dharma in the form of a bull, the delighter of the whole world. You are Ashta-Murti, hence, give me peace. Drink and eat grass in the Antarvedi of Ganga and Yamuna. O bull, you should speak about my good deeds, before Dharmaraja. Thus, praising and marking him with the sign of Trisula in the right shoulder and with the sign of Cakra in the left thighs and worshipping the bull with incense, flowers, uncooked rice, etc., he should release the same along with the she-calf.

²⁷Hence, O king, perform Vrishotsarga as prescribed in the Dharma-sastras. You possess all the virtues for under in taking the rite. There is no other way for you.

²⁸⁻²⁹Long, long ago, in the Treta-Yuga, there lived a Brahmana Dharma-Vatsa by name, in the city of Vaideha. He was learned, dutiful, lustrous and devoted to Vishnu. He remained satisfied with whatever he could get. When the Pitripaksha came he went to the forest for collecting the Kusa grass.

³⁰When he was moving here and there, picking the sacred grass and leaves, four good-looking persons came all of a sudden.

³¹⁻³³They caught hold of him while he was perplexed. They carried him forcibly into the sky. Crossing fierce mountains and forests, rivers and rivulets, they reached a city of huge dimension, with gopura doors, adorned with palaces, cross-roads, markets and shops crowded with men and women, resounding with the noise of trumpets, lutes and drums.

³⁴⁻³⁶ There he saw persons-some poor, some rich, some hungry, some good, some bad some ill clad, some dressed in golden clothes like the deities. He thought within himself. Is this a dream or an illusion or a fancy.

³⁷⁻³⁸ They took the surprised Brahmana to the king. There he saw in a golden palace a divine throne fanned with Camara and Chatra and the king sitting there with a shining golden crest.

³⁹⁻⁴⁰ The king possessed great lustre and was praised by the singing bards. On seeing that Brahmana come, the king stood up with folded hands, honored him in the traditionally prescribed way with Madhuparka, seat, etc. Then with joy and delight he praised the Brahmana who was fully satisfied.

⁴¹ Today, my birth has been successful, and my family purified, O Lord, as I see today a religious devotee of Vishnu.

⁴² Having bowed to the Brahma and praised him in many ways, the king said: "you will be taken back to the place whence you have come here."

⁴³⁻⁴⁴ Brahmana said: -On hearing the king's words the Brahmana said: "What is this land? Who are the people? the noble, the middle, and the base ones? By what good deeds have you obtained the lordship of this region? What for was I brought here and why am I being carried away?"

^{45a} "I see many things unseen before. To me everything seems to be a dream."

^{45b-46} "As you have been always devoted to religion and have been a devotee of Vishnu disinterested in any other thing, I respect you. You have always been on the pilgrimage and have performed Vrishotsarga to the deserving.

⁴⁷ As you always speak truth and give gifts; you are bowed to by the deities. O Parantapa, you have been brought for a glimpse of this land, as you are worthy of this honour.

⁴⁸ Be pleased with me, O Lord, and excuse my rash act." Having said thus he presented his ministers by name by hint of brows.

⁴⁹ "He will tell you everything. It is not proper for me to speak more." Thus, he introduced Samanta who knew the Vedas, and understood their meaning, and asked him to speak.

⁵⁰ The Samanta spoke: "This man was a Vaisya, Visvambhara by name, in his previous birth, in the city named Viradha, adored by Brahmanas and deities.

⁵¹ He lived by the profession of his caste and maintained his family. He served the cows and worshipped the Brahmanas.

⁵² He offered gifts to the deserving, welcomed the guests and poured oblations into the fire. He performed the duties of his profession together with this truthful wife.

⁵³⁻⁵⁴ By his righteous conduct he won his people; by his gifts of oblations he won the deities. Once, when after completing his pilgrimage together with his relatives, he was returning home, he saw Sage Lomasa in the way. He bowed to him immediately fell prostrate and then stood up with joined hands.

^{55a} The pious sage who was the ocean of pity said to him:

^{55b-57} The Sage said: -Gentleman from where do you come together with your relatives and Brahmanas. On seeing you, a religious person that you are, my heart has melted. Visvambhara said: -After seeing the decaying body and the death standing before, I went to pilgrimage together with my wife.

^{58a} I am returning home when I happen to see you Just now.

^{58b-59a} Lomasa said: -There are many holy places in this sacred region. Tell me those which you have visited now.

^{59b-63} Vaisya said: -I have visited Ganga, the daughter of the sun, holy Sarasvati where Brahma performed ten horse-sacrifices; Kasi, the best of holy places where the kind, Mahadeva recites Taraka in the ears of dead creatures; the holy hermitage of Pulaha, Phalgutirtha, Gandaki, Cakratirtha, Naimisha; Sivatirtha; Goprataraka, Nagesa, Ayodhya where the lotus-eyed Rama lived to confer Mukti (salvation).

⁶⁴⁻⁶⁸ Mathura where Hari always stayed, Pushkara, Satyatirtha, Jvala-tirtha, Dinesvara. Indra-Tirtha; Kurukshetra where flows the ancient Sarasvati, Tapi, Payoshni; Nirvindhya; Malaya; Krishna-Venika. Godavari, Dandaka, Tamrakuda, Sadodaka, Dyavabhumisvara, Srisaila the best of mountains where many Lingatirthas exist, Venkata, a mountain where god Hari Sriranga, lives. And also the goddess Venkati, the slayer of Mahisa lives, Candratirtha, Bhadravata, Kaveri, Kulilacala.

⁶⁹⁻⁷² Avatoda; Tamraparni, Trikuta, Kollaka mount, Vashistha Brahmatirtha and Jnanatirtha ocean, mountain, Bhima Kuta, Sveta-Giri, Rudratirtha, Umavana. Where Goddess Girija obtained Sankara by performing penance, Varuna, Syrya-Tirtha, Hamsa Tirtha; Mahodaya where ravens become royal geese after having a dip and where the demons became deities after bathing.

⁷³⁻⁷⁴ Visvarupa, Bandi-tirtha, Ratnesa, Kuhakacala where one is released from crores of sins after seeing Nara-Narayana. Sarasvati, Drisadvati, Narmada that grants happiness to kings, Nilakantha, Mahakala, holy Amarakantaka.

⁷⁵⁻⁷⁶ Candrabhaga; Vetravati; Virabhadra; Ganesvara; Gokarna; Vilvatirtha; Sataraka; Karmakunda where one is immediately released from the bondage of Karmas by taking a dip; and so many other holy places I have visited by your grace.

⁷⁷ Whenever the saints take pity their dawn upon the visitor so many good thoughts. Hence, all sacred places are on the one side and the compassionate saints on the other.

⁷⁸ These men of character are moved to pity all creatures. By knowledge and by age you are the instructor of all Varnas.

⁷⁹ Hence, I shall ask you the secret about the spiritual eternal. What shall I do and whom shall I approach? Tell me O sage, my mind is wavering.

⁸⁰ It has no desire for attaining Brahma. It is very much fond of worldly objects and it cannot stand their separation even for a moment, nor can it consider them to be illusory.

⁸¹ Infatuated by various bhavas it thinks the field of Karmas to be the best. O Brahmana now tell me how it may obtain peace.

^{82a} How it may incline towards good thought and how it may become pure.

^{82b} Now enlighten me on this point, please.

⁸³ The mind is always very powerful and naturally inclined to error.

⁸⁴⁻⁸⁵ As the elephant keepers can bring under control even an uncontrollable elephant, similarly by association with the saints, by constant application of proper means, by adopting the path of devotion and virtue, the mind can be controlled. I shall now tell you an old history to make you believe it.

⁸⁶⁻⁸⁷ Now, hear what Narada had told me about the history of his previous life. In my previous birth, I was the maid's son of a Brahmana. In my childhood, I was taught continuously, and I remained in the company of pious people who stayed by good luck, in my house during the rainy season. Once, interested in their talk and wholesome precepts I was greatly delighted. I approached them with extreme politeness and due reverence and addressed them thus.

⁸⁸ I said: O noble sages, be pleased to purify my thoughts so that my intellect may get pure and seek the good only, seeing everything full of Vishnu.

⁸⁹⁻⁹² O child, hear. We shall tell you something for your benefit, by understanding which you will achieve happiness here and hereafter. Different types of creatures of the world-deities, animals, men are tied with the noose of Karmas and experience different types of enjoyment. By sattva they attain deity hood; by rajas they attain manhood; by tamas they attain animalhood. A creature is led by desires and is ignorant. He is born again and again out of the womb of his mother and dies again and again in different births.

⁹³⁻⁹⁴ They pass through several births as the result of their activities. Sometimes, they are born as men by virtue of their previous actions. It happens that they come in contact with the pious people and by their good will and blessing they come to realize the Supreme Self and achieve liberation.

⁹⁵⁻⁹⁶ This vast ocean of Existence abounds in crocodiles, overspread with the network of illusions. Any person who wishes to cross this ocean has no means other than the recitation of the name Rama.

⁹⁷⁻⁹⁸ As we get butter by churning the curd, fire by rubbing the two pieces of wood, so by constant and concentrated meditation we can realize the Self and obtain peace. The Self is eternal, indeclinable, truth, omnipresent, all-supporting, great, non-comprehensible, self-refulgent, non-apprehensible even to the mind. In the form of Existence, Consciousness and Bliss, the self is stationed in the heart of all creatures. While all other things are mortal, the Self alone is immortal. The Self is present in all beings as the ether in fire and water.

⁹⁹ The Supreme Self, like the fire, is not attached to anyone. It is compassionate to the devotees and for their protection it assumes human form but the ignorant regard it as man.

¹⁰⁰ If a person, possessed of differential knowledge meditates on him in the heart, the Unborn Self is pleased by his devotion and appears to him in his true form.

¹⁰¹ It makes the seeker ever gratified when all sorts of desires forsake him forever.

¹⁰² Hence, leaving your ego and attachment for this mortal frame you should move all alone in this dream land without imbibing any sense of desire.

¹⁰³ Where is stability in dream, truth in magic, eternity in the autumnal cloud and reality in the body.

¹⁰⁴Knowing that the world is born of ignorance, you should restrain your senses and control your mind, thereby you will obtain peace.

¹⁰⁵Having said thus the affectionate saints went away and I followed the path shown by them.

¹⁰⁶Then very soon, I saw within myself a wonderful ever-joyful Atman pure like the autumnal moon.

¹⁰⁷Sprinkling me with happiness and making me more inclined, the dazzling light hid itself inside like lightning in the sky.

¹⁰⁸Realizing the same in my mind through devotion, I left my mortal coil in due course.

¹⁰⁹Then by His desire, O Brahmana, I was born again through the grace of God. I had no attachment in the world.

¹¹⁰Playing on my lute and singing I moved from place to place. Thus, telling me his experience, the self-willed sage went away.

^{111-113a}I was surprised and satisfied. Thus, indeed, in the company of virtuous men and by God's grace, a person becomes pure and calm in mind and attains perfect peace. O Knower of Virtue, even the sin inherited from previous births disappears immediately in the company of good men like the water of the autumnal clouds.

^{113b-114}Vipascitti said: -Drinking the nectar of your words, my soul has obtained peace. I have received the fruit of all pilgrimages at the very sight of yours. Having heard the words of the king the sage said unto him.

¹¹⁵Lomasa said: -O mighty monarch, who desire the result of Trivarga, this is for your benefit. Whatever good you have done is, in my opinion, rendered fruitless because it is done without Vrishotsarga.

¹¹⁶Hence, it is like a dewdrop. There is no other means of accomplishment in this world and went to the eternal abode of Hari. except the performance of Vrishotsarga.

¹¹⁷Know that the two can easily obtain the status of pious persons. One who performs Vrishotsarga and the other who performs the horse-sacrifice.

^{118-119a}I have seen the two-standing side by side near the Great God Indra. Hence, go to Pushkara and perform a Vrishotsarga.

^{119b}Vipascitti said: -Then go home, O gentleman, and do the needful. For what is to be done should be done immediately.

¹²⁰Then in the month of Karttika come to the Pushkara lake where god in the form of boar himself performs a sacrifice. Thus, told he performed Vrishotsarga as prescribed by the best of the sages.

¹²¹⁻¹²²He visited holy places in the company of Lomasa and his merit was increased by performing Vrishotsarga. After death he went to heaven, enjoyed heavenly pleasures, travelling in magnificent cars (and after the exhaustion of merit) was born in the royal family of Virasena.

¹²³⁻¹²⁸Vashistha said: -He was known as Virapancanana. When he performed Vrishotsarga that obtains for the performer the fruits of Trivarga he was assisted by a number of attendants. These were sprinkled over by the drops of water from the bull's tail and as a result got divine forms. These were the persons who looked strong, stout and beautiful. Then there were the persons who out of jealousy did not cherish the performance of Vrishotsarga. They were born lean, remained naked and dirty. This, in brief, is the record of the past life of the king. This strange story I have heard from Parasara. Having heard this story, you may go home immediately. On hearing the words of Vipascit the Brahmana was very much surprised. He went home escorted by the King's servants.

¹²⁹⁻¹³⁰Vasishtha said: -Therefore, O king, perform Vrishotsarga, the best of all pious acts, if you are afraid of Yama. There is no other means better than Vrishotsarga, O King, I have told you the secret of Dharma today.

¹³¹If a woman whose husband and son are alive dies in the presence of her husband, Vrishotsarga should not be performed and as an alternative a milk, cow should be given to a Brahmana.

¹³²⁻¹³³Sri Krishna said: -On hearing the words of Vashistha, the king went to Madhupuri and performed Vrishotsarga and was gratified at heart. When in due course of time he passed away he was carried by Yama's messengers.

¹³⁴⁻¹³⁵He passed by the city of Yama in the way. He asked the escorting messengers about the city of Sradhdhadeva where the sinners were let down by Yama's servants for the purgation of their soul, and where the lord who knows dharma and adharma resides.

¹³⁶Thereupon the messengers told him that they had passed by the city of Sinners which was not to be seen by persons like him. They then escorted him to the city of Dharmaraja and standing before Dharmaraja informed Him about the history of the monarch.

¹³⁷⁻¹⁴⁰ The lord who stood along with the deities and Gandharvas showed His divine form. The king bowed prostrate and then stood with hands joined in reverence. Delighted in mind, he praised the lord in many ways. Then Dharmaraja praised the king and asked the messengers to take him to Devaloka where many delights exist. Viravahana was surprised. He asked Dharmaraja to tell him what merit he had performed in life that he was brought to heaven by the messengers.

¹⁴¹ Dharmaraja said: -You have done several pious deeds, given gifts and performed sacrifices and accomplished Vrishotsarga in Mathura. at the instance of Vashistha.

¹⁴² O King, even a little dharma if done properly multiplies, due to the favour of brahmanas and deities.

¹⁴³ Having said thus, Yama disappeared at once. Virabahu went to heaven and enjoyed there in the company of deities.

¹⁴⁴ O bird, I have told you in detail all about Vrishotsarga. On hearing this, the people get released from sins which they incur as the result of their bad activities.

Discussion between Krishna and Garuda on story of Five Pretas ||7||

¹Garuda said: -I have heard the story relating to the rite of Vrishotsarga. I wish to be enlightened farther upon this topic, for your knowledge is very great.

²Sri Krishna said: -Now I shall tell you a wonderful dialogue between Santapana and the ghosts on this very point.

³There was a Brahmana Santaptaka by name whose sins had been destroyed by penance. Knowing the futility of the world he left home and went to the forest.

⁴Whenever Vaikhanasas, sages and Bratas saw him they bowed to him with respect. Once he went on a pilgrimage.

⁵Though he controlled the outer senses and acted in the prescribed way, he was still dragged by the organs and he slipped in his path.

⁶⁻⁷Once in the morn while he was taking bath, he opened his eyes and looked around. He saw a forest full of shrubs, creepers, trees, barks, branches, etc.

⁸⁻⁹He saw Talas, Tamalas, Priyalas, Panasas, Sriparni, Salas, Sakhotas Syandanas, Tindukas, Sarjas, Arjunas, Amras, Sleshmatakas, Bibhitakas, Picumardas, Cinimas, Karkandhus and Karanikaras.

¹⁰All these and other trees were there among which the way could not be seen even by the bird, not to say of men.

¹¹⁻¹²There in that fierce forest, full of lions, tigers, hyenas, wild oxen, bears, buffaloes, elephants, deer, cobras, monkeys and other animals and also demons and goblins.

¹³Santapana was terrified in his heart and could not decide where to go. Then thinking Come what may, he went further.

¹⁴Hearing the singing of crickets and the hooting of owls, he moved forward about five steps.

¹⁵There he saw a corpse tied to a banyan tree and five fierce ghosts eating the same.

¹⁶⁻¹⁷They were rejoicing over their feast by relishing the head-bones, stomach attached to the back, fallen bones of the body, marrow, brain; etc.

¹⁸Seeing the ghosts who were loudly cracking the bones with their fierce jaws, he was awe-struck in his heart and stopped at once.

¹⁹When they saw, that Brahmana in that lonely forest, they ran towards him saying 'I first, I first.'

²⁰Two of them caught hold of his two arms, two caught hold of his legs and the fifth one caught hold of his head.

²¹Speaking loudly in their own language, I shall eat first, I shall eat first, they got busy in dragging him.

²²Then, all of a sudden, they went up in the sky. From there they looked down how much flesh was left in the corpse.

²³They saw, the corpse bitten by their jaws. Then they got down and caught hold of the corpse by legs.

²⁴⁻²⁶Thus taking hold of the body cut by themselves, they went up again in the sky. Then seeing himself being borne in the heaven, the Brahmana praised the lord in his mind. "I bow to lord Vishnu, the holder of discus who is supreme consciousness, who kept away the crocodile by throwing his discus and released the elephant from the noose of crocodile. May he release me from the noose of my actions.

²⁷When the kings were captured by Magadha Bhima, the lord got them released so that they might visit Bharga's sacrifice. May he release me from the noose of my activities.

²⁸He praised me in his mind and being praised I got up all of a sudden and I went to the place where he was being carried by the ghosts.

²⁹Seeing him thus carried away by the ghosts I was surprised and without speaking anything I followed them a while.

³⁰Simply by the dint of my presence, O bird, that Brahmana felt the pleasure of riding a palanquin.

³¹Then in the way, I saw Manibhadra going to Meru and winking at him I took the king of Yakshas by my side.

³²I said to the lord of Yakshas to be active and destroy the ghosts and take away the corpse.

³³Being instructed thus he took the form of a ghost terrific even to those ghosts.

³⁴He stretched his arms besmeared with blood and appeared before the ghosts challenging them.

³⁵He struck two with arms, two with legs and one with head and beat the ghosts with severe blows.

³⁶They held that corpse bound by hands and legs and began to fight.

³⁷They attacked the Yaksha lord with nails, feet and jaws.

³⁸But avoiding their attacks, the Yaksha lord snatched the corpse, as death takes away the breath.

³⁹When the corpse was snatched by Yaksha they ran towards him.

⁴⁰As soon as they reached the Yaksha moving in air, the Yaksha vanished immediately. In utter dejection they went to the Brahmana.

⁴¹As they were going to kill that Brahmana on the mountain they remembered their previous birth. It happened by the glory of my position and by the nobility of the Brahmana.

⁴²Then they encircled the Brahmana and spoke to him reverentially.

⁴³Please excuse us today. They spoke like the echo of the mountain or the turmoil of the stormy sea.

⁴⁴Hearing their words he asked: Who are you? Is it simply an illusion, a dream, or a fancy?

⁴⁵⁻⁴⁸Hear, O Brahmana, we shall tell you what you have asked us, O Mahayogin, we are absolved of our sins by seeing you. My name is Paryushita. He is Sucimukha. The third one is Sighra and the fourth one is Rodha and the fifth one is Lekhaka. Why are these meaningless names borne out by you? Can they be derived from actions performed by you? O ghosts now tell us the meanings of these names.

⁴⁹Being thus addressed by the Brahmana, they replied separately.

⁵⁰Once, in a month, when Sraddha is performed for the manes, I invited a Brahmana to my house. He arrived after I had eaten the part of food out of hunger.

^{51-53a}Then I gave stale food to that Brahmana when he came. On account of that sin, when I died, I became a ghost and got the name Paryushita since I had given him the stale food.

^{53b}Once an aged woman of the Brahmana caste went to the holy place Bhadravata.

⁵⁴⁻⁵⁶The old woman lived with her son aged, five years. I being a Kshatriya pretender stopped her in wilderness, became a wayside robber and I took her viaticum with clothes along with the clothes of her son. I wrapped them around my head and wanted to leave.

⁵⁷I saw the little boy drinking water from a jar. In that wilderness, only that much water was there. I frightened the boy from drinking water and being thirsty myself began to drink from the jar.

⁵⁸The boy died of thirst and the mother who was struck with grief died too, by throwing herself into a dry well.

⁵⁹O Brahmana, by that sin I became a ghost with mouth as small as the hole of a needle and body as huge as a mountain.

⁶⁰Although I get food I cannot eat. Although I burn with hunger my mouth is contracted.

⁶¹Since in my mouth I have a hole equal to that of a needle I am known as Sucimukha.

⁶²Formerly I was a rich Vaisya and went to a distant country for business.

⁶³I was accompanied by a friend who was a partner in business. He was rich but greedy. Then due to bad luck we fared badly in business to the extent that even our capital was lost.

⁶⁴Then we started from there, travelling in a boat. Just as the sun reddened, we began to cross the river.

⁶⁵My friend was tired due to labour, slept in my lap. Then a cruel thought entered into my mind.

⁶⁶I threw my friend sleeping in my lap into the river. Nobody in the boat knew anything about my act.

⁶⁷I got hold of his belongings, jewels, rubies, gold, etc. and returned home.

⁶⁸I kept that all in my house and told his wife: "My brother has been taken away by robbers in the way and robbed of his wealth.

⁶⁹⁻⁷¹I ran away and escaped, Do not weep She was overwhelmed with grief and burnt herself into the fire. Then seeing my path was without obstruction I returned home gladly. I enjoyed my friend's wealth to my heart's content. Since throwing my friend into the river I returned home quickly, I am called Sighra.

⁷²⁻⁷³Rodhaka said: -O Brahmana, formerly I was a Sudra. By the king's favour I owned a hundred villages, I had old parents and a young brother.

⁷⁴Very soon my brother was estranged from me by a greedy person. I stopped giving him food and clothes. He suffered too much at my hands.

⁷⁵⁻⁷⁹My parents gave him something secretly whatever they gave him I learnt from my close confidants. Then I bound my parents with iron chains in a deserted temple. Being miserable they ended their life by drinking poison. They boy who was left all alone wandered here and there and expired ultimately. By this sin, O Brahmana I have become ghost. Since I chained my parents, I was called Rodhaka.

⁸⁰Lekhaka said: -Formerly I was a brahmana in Avanti. I was authorized to worship the deities of Bhadra king. There were many images with different names.

⁸¹On their bodies they wore gold and jewels. While worshipping them an evil thought entered me.

⁸²Piercing their bodies with an iron-rod and jewels. While jewels from their eyes.

⁸³When the king saw the images in that state and their eyes without jewels, he became inflamed like fire.

⁸⁴Then he vowed O Brahmana and said: "Whosoever has stolen gold and jewels from these images, if known will be killed".

⁸⁵⁻⁸⁶Knowing all that, one night, with a sword in hand, I entered the king's palace and struck him dead. I then took jewels and gold and went away at midnight.

⁸⁷⁻⁸⁸Then in the deep forest, a tiger put on me his nails. Since I had incised the images with iron-rod, I was known as Lekhaka.

⁸⁹The Brahmana said: -You have told us facts about your names; now let us know about your way of life as ghosts as well as your food.

⁹⁰⁻⁹¹We stay where people do not follow the Vedas, where there is no feeling of shame for falsehood, no faith in religion, no sense of discipline, no inclination for forgiveness, no patience and no knowledge.

⁹²⁻⁹⁵We trouble the person who does not perform Sraddha or Tarpana. We eat his flesh and suck his blood. Now hear about-our food which is most despicable in the world. Something of this you have already seen. We shall now tell you something unknown to you. Vomiting, waste, cough, urine, and tears these we eat and drink. Do not ask us further, O Brahmana, we are ashamed to tell you, out our food. We are ignorant, in dark, fools, puzzled. Suddenly have we remembered -about our previous births.

^{96a}We are neither humble nor wild and we know nothing.

^{96b}When the ghosts were Speaking thus, and the Brahmana was hearing.

⁹⁷⁻⁹⁸I showed my form, O, Tarkhya. When that Brahmana saw before him the Purusa of his heart, he praised me with hymns and fell prostrate before me. Those ghosts too trembled with eyes wide open in surprise.

⁹⁹⁻¹⁰⁰Their voice muttered enrich affection, still they could not speak. "Bow to you who release the cruel from Rajas and the stupid from Tamas." This being, uttered by the Brahmana that mountain was adorned with six shining aerial cars moving at my will and attended by celestial beings.

¹⁰¹By that Vimana the Brahmana went to my abode along with the five ghosts. The ghosts went to heaven by virtue of their association with the Brahmana.

¹⁰²Living in heaven along with the ghosts that Brahmana Santaptaka became my famous Gana called Vishvaksena. Thus, I have told you everything, O bird. Whoever tells or hears this narrative, O bird, does not become a ghost.

Discussion between Krishna and Garuda on Sraddha || 8 ||

¹O Lord, now tell me who are authorized to perform obsequies and what are the methods of performance prescribed in the Sastras.

²Son, grandson, great-grand-son, his brother and brother's progeny, so also Sapinda-progeny-all these are authorized to perform the obsequies. In their absence, Samanodaka-progeny of all these can perform the rite.

³⁻⁴If both the families are male less, the women should perform the obsequies. Or the king may perform all the rites- the preliminary, the middling and the final. O bird, the Ekoddista sraddha should be performed every year.

⁵⁻⁶Now hear about the fruit accruing from the performance of this sacrifice.

⁷When Brahma, Indra; Rudra, Nasatyas, Surya, Agni, Vasu, Maruts, Visvedevas, manes, birds, men, animals, serpents, the Mother deities and other divine beings are given Sraddha with faith, there is rejoicing in the whole world.

⁸When they are satisfied they satisfy the performer with. sons, wife and wealth. Thus, I have told you, in brief, about the rites and the persons authorized to perform them.

⁹O Lord, now tell me when no authorized person is alive, who should conduct the obsequious rites.

¹⁰If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his life time.

¹¹After fasting and bathing he should along with his wife worship Vishnu, the lord of all, the Creator as well as the Enjoyer.

¹²With Svadha he should offer Jaladhenus to the manes along with Dakshina and gingelly seeds.

¹³Reciting the mantra Agnaye, Kavyavahanaya, Svadha, Namahi, Somdya Tva Pit, Mate Svadha Namahi.

¹⁴With right hand he should donate the third one with Daksina reciting Yamayangirase Catha Svadha Namahi.

¹⁵⁻¹⁶In between he should invite the Brahmanas and feast them. The first should be stationed in north and the second one in the south, the third one in the middle. Before he invokes the other deities, he should worship the Visvedevas.

¹⁷He should, then tell the Brahmana. "O Brahmana, I am feeding you for the propitiation of Vasus, Rudras and Suryas." He should thus tell all the Brahmanas.

¹⁸He should then perform Avahana (invocation), etc., as it is performed in the case of manes. He should give Saumya cow to the Brahmana for the propitiation of Vasus.

¹⁹He should give Agneya cow for the propitiation of Rudra and Yama cow for the propitiation of Surya. He should give a vessel full of gingelly seeds for the propitiation of Visvedevas.

²⁰Then uttering Svasti and giving sacred water (as that of the Ganges) he should dismiss the Brahmanas (i.e. ask them to go away as they liked), while he himself should set his heart on the eight-syllabled Vishnu.

²¹Then he should think of Kama, Kulesani, diva and Narayana. He should go to the nearest river on Caturdasi.

²²Muttering the mantra Vastrani Lohakhandani Jitam to he should light fire facing the south.

²³Then making a Brahmi image with fifty Kusas he should bum the same in fire. He should perform the sacrifice usually done in the crematorium and offer the final oblation (Purnahuti).

²⁴Or he should not kindle fire but simply propitiate Earth, Yama and Rudra. He should invoke each one of them separately and give offering at the appropriate place.

²⁵He should sacrifice Caru mixed with Mudga into the fire. He should offer sacred thread, rice and gingelly seeds to a Brahmana.

²⁶He should say; Om homage to Earth, Om homage to Yama.

²⁷Om homage to Rudra, lord of cemetery Then in the fire lit on the earth.

²⁸⁻²⁹He should give handful of water to Yama, one to each of the seven names of Yama, viz, Yama, Dharmaraja, Mrtyu, Antaka, Vaivasvata, Kala, Sarva-Pranahara, muttering Svadha, Namahi and Om seven times, i.e. with each of the seven names of Yama.

³⁰⁻³¹O you of such and such gotra, this water with gingelly seeds is for you. Ten Pindas (rice-balls) should be given along with Argha, flowers, incense, lamp, Bali and Gandha. He should then say: Let everyone be prosperous. After giving the ten Pindas he should remember the gentle face of Vishnu.

³²⁻³³ He should perform this rite spread over for a month. He should do Sapindikarana for himself or others at the end of Asauca within a month but not later than that knowing fully well the transitoriness of vitality, health, wealth and age. Thus, I have told you all about Jivatsraddha, O bird.

Discussion between Krishna and Garuda on Vrishotsarga by the Kings ||9||

¹O sinless one, you have just said that a king may also perform the aforesaid rites. Did any king in the past perform such rites for anyone?

²Hear, O bird, I shall tell you how a king performed such rites (for an issueless deceased). In the kritayuga, there was a king Babhruvahana by name, in the country of Angas.

³O King of birds. He protected the earth on all sides. Following the laws of the land, he enjoyed the earth, having four divisions.

⁴⁻⁶During his reign, there was no sinner. Fear of thieves or evil doers did not exist. During his reign there was no fear of any epidemic. He followed the path of religion for the welfare of his people. In lustre he resembled the sun, the earth in stability and the mountain in forbearance. Once, he of long arms, with his ample army and armaments went to a great forest.

⁷He was surrounded by hundreds of horses, roars of warriors, sounding of conches and beating of drums.

⁸As the king proceeded on journey he was praised by the Brahmanas and other learned people on the way.

⁹He went to the forest with great pleasure for hunting. He was delighted to see the forest which resembled the Nandana garden of Indra.

¹⁰It was full of Bilva, Khadira, and Kapitha-Dhvaja. It was surrounded by the mountains on all sides.

¹¹It was devoid of water, devoid of human beings. It spread over many Joyanas and abounded in deer, lion, and other fierce wild animals.

¹²Accompanied by his attendants and surrounded by his army he walked into the interior of the forest, killing different animals.

¹³Leisurely, he struck a deer in the stomach with his arrow. The deer ran helter-skelter with pain, followed by the monarch.

¹⁴While his army was left behind, he wandered all alone, hungry and thirsty and entered another forest.

¹⁵Then suffering from thirst and seeking for water here and there, he got the indication of a lake from the noise of geese and cranes.

¹⁶⁻¹⁷At last he found a lake where he immersed for bath together with his horse. Mixed with the filament of the lotuses, the water was fragrant, clear and cool. As he was tired of travelling a long way, he rested beneath a fig tree on the bank of the lake.

¹⁸He fastened his horse to the branches of the tree, spread the coverlet and used the clubs as pillows.

¹⁹⁻²⁰He slept there for a moment being fanned by air. Even as he slept for a moment a certain kingly ghost came there along with hundreds of attendant ghosts. It was a remnant of bones, skin and sinews.

²¹He was moving here and there, in search of food and drink. He did not rest even for a while. On seeing such a terrible ghost, the king put an arrow on his bow.

^{22-23a}The ghost looked at the king for a long time and stood before him like a branchless post. The king got curious at the sight of the ghost and put the question to him thus: Who are you? How did you get his deformity?

^{23b-24}The ghost replied: -I have just left my ghost hood and attained a different man. The ghost looked at the king for a long time and stood before him like a branchless post. The king got curious at the sight of the ghost and put the question to him thus: Who are you? How did you get this deformity? The ghost replied: I have just left my ghost hood and attained a different form, just at the sight of you, O long armed one. None is more fortunate than myself.

²⁵⁻²⁶In this fierce forest, shaken with wind and cyclone, full of flies and mosquitoes, trunks and head, fish, tortoise, lizards, scorpions, bees, serpents are seen with their mouth bent downwards and their feet raised upwards.

²⁷Dry winds are blowing; lightning is flashing; grass is scattered here and there. I see many creatures-Nagas and Salabhas.

²⁸I hear many sounds at some places and at some places I have no sounds at all. At the sight of all this deformity my heart trembles over-whelmingly.

²⁹⁻³²Those for whom the rites of cremation, funeral offering, such as the offering of rice ball, gingelly-water are not performed nor the rites of Dasa-Pindas, Dasagatras nor Sapindikarana, who daring their life were ungrateful, drunkards gold stealers. who died by accident, who were envious, without atonement, attached

to women of ill repute, take the form of ghost and suffer for their bad actions through want of food and water.

³³O king, please perform their funeral rites since they do not have mother, father, sons and relations.

³⁴⁻³⁵O king, you perform this good deed for their welfare, so that they may be released from misery and may cross the ocean of distress. Of what avail are the brothers and sons? One should not rely on women for they are expert in selfishness.

³⁶A person reaps what he sows. All objects or belongings remain at home. The relatives turn back from the cemetery.

³⁷Body is consumed by fire; good and evil deeds alone accompany the deceased.

³⁸Therefore, for your welfare, you perform immediately the funeral rites of the kinless deceased, as you are mortal yourself.

³⁹With your emaciated form and fierce look, you seem to be a ghost. O King of ghosts, now, tell me all about yourself in order to relieve my anxiety. Thus asked, the king of ghosts began to tell all about himself.

⁴⁰O best of kings, I shall tell you all about myself from the very start. After hearing the causes that obtained ghost hood for me, you will have sympathy for me.

⁴¹There is a city Vidisa by name, full of pleasure and prosperity. It has many Janapadas and abounds in abundant treasure.

⁴²It has forests of flowers where dwell the holy sages. I too lived there, O king; engaged in the worship of gods.

⁴³I belong to the Vaisya caste, and my name is Sudeva. I propitiated the deities with oblations and the manes with sraddhas.

⁴⁴I presented gifts to the Brahmanas and donated food.

⁴⁵I gave money and precious articles to the poor and the needy. But by bad luck all that went in vain.

⁴⁶I had no progeny, no friends, no kins and no friends who could perform my funeral rites.

⁴⁷⁻⁴⁹For that reason, my ghost hood became perpetual. Now hear, O king, there are sixteen principal Sraddhas the eleventh day, monthly, half-quarterly, six monthly, etc. The dead who do not receive these Sraddhas turn into ghosts perpetually even though hundreds of other Sraddhas are performed for them. Knowing this, O king, you perform Sraddhas and release me from ghost hood.

⁵⁰For, a king is the relative of all castes. Therefore, I request you to release me from ghost hood. I give you the best of jewels in my custody.

⁵¹Taking pity on me, O king, you act in such a way that I may be released from ghost hood.

⁵²⁻⁵³(Moreover, I may sell you why I became a ghost). My kins being disinterested in me did not perform Vrishotsarga in my favour. Hence, I was transformed into ghost. I feel constantly hungry and thirsty, for want of food and drink. Hence, this deformity and leanness without food.

⁵⁴I suffer pain due to hunger and thirst, for this ghost-hood is malevolent.

⁵⁵I therefore, pray you, O king, for you are the ocean of pity.

^{56a}Tell me, O ghost, how one is released from; ghost hood.

^{56b}The people can infer about the present of a ghost at home by signs and tormentations.

⁵⁷I shall now tell you about tormentations given by the ghost to the people on earth. When the menses of the women go in vain and the family does not multiply.

⁵⁸⁻⁶²When men die young it is tormentation by ghost. Sudden loss in profession and insult among the people, sudden setting of house on fire, permanent quarrelling at home, false praise, suffering from consumption and foul diseases are due to tormentation by ghost. When the money invested in the customary way bears no fruit but is destroyed, it is due to tormentation by ghost. When crops are ruined even after proper rains, when commerce is unsuccessful, when wife creates tension, it is due to tormentation by ghosts. By these tormentations, O king, people can know about the presence of ghost at home.

⁶³If Vrishotsarga is done properly, one is released from ghost hood. Hence, O king, I pray you to perform Vrishotsarga in my favour.

⁶⁴I authorize you to perform this rite for me. Once, I killed a certain prince and as a result thereof I became ghost.

⁶⁵O king please take this precious gem from me and with the money received through it, perform Vrishotsarga for me on the full moon day in the month of Karttika or Asvayuj or on the day conjunct with Revati. For performing Vrishotsarga you invite the learned Brahmanas and set up fire as prescribed in the Sastras.

⁶⁶⁻⁶⁷Then perform sacrifice, reciting the prescribed mantras. You shall feast the Brahmanas, spending the money obtained by the sale of this jewel. When this is done, I shall be released from ghost hood, O king.

⁶⁸Sri Krishna says: -The king took the jewel, saying, 'be it so'.

⁶⁹⁻⁷¹He had no alternative but to perform the rite, for he had taken the gem from the ghost. When the ghost and the king were talking together, there was heard a resounding noise of bells and trumpets. At the indication that the king's Caturanga army was close by, the ghost disappeared. The king too left the forest for the capital.

⁷²Then on the Karttiki Purnima with the money realized from the sale of the jewel, the king performed Vrishotsarga for the ghost.

⁷³The ghost obtained a new body as splendid as gold, at the end of the rite. He approached the king in the new splendid body and eulogized him. Attributing his release from ghost hood to the pious deed of the king he was grateful to him for the obsequies he had made in his favour.

⁷⁴Thus, I have told you how the ghost was released. What else do you desire to hear?

Discussion between Krishna and Garuda on Sraddha ||10||

¹Garuda said: -After Saphindikarana has been done and the annual rites performed, the deceased may obtain godhood, manhood or birdhood as the case may be.

²But they eat different types of food. How can Sraddha satiate them? The Sraddha food is eaten by the Brahmanas or given as oblation into the fire.

³The Pinda is given by the good as well as the bad relative. How can the ghost discriminate? Why should the sraddha be performed on a particular day?

⁴O bird, hear, Sraddha is gratifying to ghosts. There is no restriction on a person if he becomes a deity or a man or an animal according to the actions of his previous life.

⁵⁻⁷If he becomes a deity, the Sraddha food turns into nectar; an article of enjoyment if he becomes a Gandharva; a grass if he becomes an animal; an air if he becomes a Naga; fruit in case of a bird; meat in case of a demon; blood in case of a ghost; grain in case of a man and an article of enjoyment in case of a child.

⁸How kavya and Havya given by men reach Pitriloka and Devaloka and who takes them there?

⁹How can a Sraddha gratify the dead? Can oil in a blown-out lamp light the wick?

¹⁰Tell me, O Lord! How does the deceased enjoy the fruits of the deeds such as rites of obsequy performed by his son.

¹¹The validity of tradition, O lord, is more powerful than the validity of direct perception. The Sruti declares that the food served to the Brahmanas in the Sraddha turns into nectar, etc. for the departed souls.

¹²By their names and gotras the manes receive the offerings made by the relatives. The mantras carry the same when they are recited with devotion and faith.

¹³How the articles reach the manes should not be doubted, O bird. I tell you how the articles of gift can reach the manes.

¹⁴⁻¹⁵The Agnishvatta Pitris (the manes who are cremated in fire) remain in charge of the departed. When food is offered to the departed souls in the appropriate manner, at the appropriate time and place, as prescribed in the Sastras, they carry the same to the manes in their path.

¹⁶Even though they assume different species and reach different worlds, with different names and gotras, they receive the offering made in their favour by their kins.

¹⁷The three Pindas given on Darbha or spread over the earth, by the nearest relative of the deceased, with his sacred thread worn over the left shoulder, gratify the manes even in their ghost hood.

¹⁸⁻¹⁹Those who have been pious on the earth in all ways do not go to the torture-place. These as well as others who have assumed multifarious forms and those who are born in low species obtain, whatever food they eat in those species.

²⁰Just as when the cow is lost in the herd of cattle, the calf searches for her and ultimately finds her, so the sraddha food searches the deceased person, though he is set on journey (or has, assumed a different form).

²¹⁻²²The manes consume the Sraddha rituals in the company of Vaisvedevas, Vasus, Rudras, Adityas, ancestors, Sraddha Devas. When gratified they gratify the deceased person.

²³Just as a pregnant woman gratifies herself and her foetus by satiating her desire, so also the deities gratify themselves and the manes by partaking the sraddhas.

²⁴They feel elated at the approach of sraddha time. Thus, thinking in their mind, they reach the sraddha-place With the spread of imagination.

²⁵Staying in the horizon they eat with the Brahmanas. In their aerial form they eat with pleasure.

²⁶Whosoever be the Brahmana invited for the feast, they enter his body, eat and return to their abode.

^{27-28a}If the performer of Sraddha (such as the son of the deceased) has invited a single Brahmana for Sraddha; the father stays in his stomach, the grandfather on his left side, the great-grandfather on the right and the consumer of Pinda at the back.

^{28b-30}During the period of sraddha Yama releases even the ghosts and the manes staying in hell who being hungry run to the world of mortals to receive the offering made by their relatives. They repent for their misdeeds while they desire to be served with the milk-rice mixed with honey by their sons and grandsons. Therefore, the descendent should gratify them with the milk-rice.

³¹O Lord, now tell me, has anyone seen the manes descending from the other world and partaking sraddha on this earth?

³²Hear, O Garuda, I shall tell you how once Sita saw in the body of a Brahmana the manes, the father-in-law, grand-father-in-law and the great-grand-father-in-law.

³³⁻³⁴At the behest of his father, Rama went to the forest. When he reached Pushkara, the holy centre, together with his consort Sita he performed sraddha with the ripe fruits Sita collected from the trees.

³⁵⁻³⁶When the Sun reached the middle of the sky. the sages who had been invited by Rama presented themselves. When Sita saw the sages, she was extremely delighted.

³⁷By the instructions of Rama she served them with food. Then, all of a sudden, she got away from among the Brahmanas.

³⁸⁻⁴⁰Covering herself behind the bushes she hid herself. "Then having learnt that Sita had gone all alone, Rama was anxious and lost in thought. He wondered why she had gone away so soon without feasting the Brahmanas. He thought to himself. Maybe she felt shy. I shall search for her. Thinking this way or that he himself feasted the Brahmanas.

⁴¹When the Brahmanas went away Sita returned. Then Rama spoke to her: "Why did you leave when the sages came here to the forest. Let me know the reason of your abrupt departure.

⁴²Then addressed by the lord, Sita stood with her face cast down. With tears flowing down from her eyes she spoke thus to her lord.

⁴³⁻⁴⁴O lord, hear, I saw a wonder here. I saw your father in front of the Brahmanas, dressed in royal costume.

⁴⁵⁻⁴⁶I saw two elderly folks donning the similar garb. On seeing your father, I moved away from his presence. Attired in bark and hide; how could I serve him with food?

⁴⁷How could I offer him food in a vessel of grass in which even slaves would not eat?

^{48-49a}How could I, full of perspiration and dirt, go before him knowing that he had never seen: me before in that miserable state. I felt shy and moved away from his presence, O Rama.

^{49b-50a}On hearing these words of his beloved Rama was surprised at heart, thinking that it was a miracle never witnessed before.

^{50b-51}Thus I have told you how Sita saw the manes. Now, here in short is another account of Sraddha. On the day of Amavasya, the airy manes stand at the threshold of their descendants in order to receive sraddha.

⁵²⁻⁵³They remain there till Sunset. When they do not receive sraddha they fall in despair and out of suffering heave long sighs and go back cursing the descendants.

⁵⁴⁻⁵⁵Therefore; one should carefully perform sraddha on the Amavasya day. If sons or relatives perform sraddha at Gaya, they uplift their ancestors from lower regions and themselves enjoy Brahmhaloka together with the manes. They never suffer from thirst and hunger.

⁵⁶⁻⁵⁸Therefore, the wise should perform sraddha imperatively. If no other article of food is available even vegetable if offered with devotion would suffice. If sraddha is done in time the family would never perish. Age, sons, fame, heaven, glory, health, strength, splendour, cattle, happiness, wealth and grain -all these can be procured by worshipping the manes. The rites performed in favour of the manes are more beneficial than the rites performed for the deities.

^{59-61a}Gratification of the manes in proportion to that of the deities is more beneficial. Those who worship manes, deities; Brahmanas and file, in fact, worship me who am the soul of all beings. By performing Sraddha according to the mean and method, the man pleases the universe as far above as Brahmhaloka.

^{61b-65}Whatever food is spread over the earth by the performer, the same gratifies them, though they have become ghosts. Whatever water falls on the ground dripping from the bathing clothes of the performer the same gratifies them, though they may have become trees. Whatever scents fall on the ground the same gratifies them though they may have obtained deity-hood. Those who are outside the caste groups, unfit for rites or averse to rites, consume water scattered after washing.

⁶⁶Whatever water is revised in the day by the Brahmanas and others, the same gratifies those who have become Pisaca, worms and germs.

⁶⁷Whatever Pindas are left on the earth the same gratify those who have become men.

⁶⁸⁻⁶⁹Thus when all this is being done by the twice-born, whatever water and food is left, good or bad, the same gratifies those who have opted for another caste, in case the sraddha is done properly.

⁷⁰When men perform sraddha with ill-gotten wealth, the same gratifies Candalas and others of low species.

⁷¹Thus, O bird, whatever is given to the manes, by their relatives while doing sraddha, they receive the same and remain gratified with food, water and vegetable.

⁷²⁻⁷³ Thus, I have told you all what you had asked me for. Now that you have queried me whether the soul obtains body immediately or after some time, I shall tell you about the same in short. Body is obtained both immediately and late.

⁷⁴ How the soul gets a new body, hear from me. The soul without body is like a flame without fire. It is about a thumb in size.

⁷⁵⁻⁷⁷ After leaving the earthly body, the soul obtains an airy body. Like a caterpillar who lifts up the back feet only when the position of the front feet becomes firm the soul leaves the previous body only when the airy body is available to enjoy.

⁷⁸ In that actionless body he moves in air only. Whatever body he has obtained, the same he himself leaves.

⁷⁹ He leaves the body just as the child leaves the womb. He may come out, stay and enjoy.

⁸⁰ The fools do not see him, only those who possess the vision of knowledge can see him in that state.

⁸¹ O bird, this type of body the deceased can have out of the Pinda (rice-ball) offered to him.

⁸² Whatever Pinda the sons or kins give him during the ten days, the same unites the Vayuja body with the Pindaja body.

⁸³ If the Pindaja body be not there, the Vayuja body suffers. Just as in his body a man has childhood, youth and old age, so also, he obtains another body, this you already know, O king of birds.

⁸⁴ Just as men wear new clothes casting off old ones, so also the soul obtains another body leaving the old one.

⁸⁵ Neither the weapons cut it nor the fire burns it nor the water wets it nor the wind dries it.

⁸⁶ Just now, I have told you that it obtains the airy body immediately. Now, hear about the body it obtains belatedly.

⁸⁷ After sometime, the Jiva when he reaches Yamaloka, obtains the Pindaja body.

⁸⁸⁻⁸⁹ As directed by Citragupta, he suffers in hell. Having suffered tortures there, he is born in the low species as an animal, a bird, etc. There too, very full of attachment, he suffers from the result of good and bad actions, O king of birds.

⁹⁰ Garuda said: -O Treasure of pity, please tell me how even though full of sins, a Jiva may obtain you, after crossing the ocean of worldly existence.

⁹¹ Please also tell me, O lord. how a man can avoid suffering?

⁹² Man obtains success being busy in the performance of assigned acts. Now, hear how he can get success while he is engaged in doing acts.

⁹³⁻⁹⁶ By taking shelter in Vasudeva, possessing pure intellect, controlling the self with fortitude, discarding the objects of enjoyment and leaving attachment and envy, serving without expecting reward, controlling speech, body and mind, practising meditation and Yoga, taking recourse to detachment, leaving pride, force, desire, anger, thus calm and serene he attains brahma. After this, he has to do nothing, O son of Kasyapa.

Discussion between Krishna and Garuda on Urdhvagati ||11||

- ¹How does a person obtain manhood and how does he attain death? O best of deities, when he dies where does his body go?
- ²Where do the organs of sense repair? How does the body become untouchable? How and where does he suffer the fruits of his actions?
- ³Be pleased, for you alone can remove my ignorance. O best of deities, I am Garuda, son of Kasyapa from Vinata. Please tell me how men go to Yamaloka or Vishnuloka.
- ⁴⁻⁵By kidnapping another man's wife and stealing the property of a Brahmana, one becomes Brahmarakshasa in wilderness. The thief of jewels is born in a low caste.
- ⁶Whatever one desires one is born, having the symbol of the same. The weapons do not cut his soul nor fire can burn it.
- ⁷⁻⁸Nor water wets it nor wind dries it. Mouth, eyes, nose, ears, anus and penis these are the holes in all animals born of egg, etc. There are eight upper holes from navel up to the head.
- ⁹⁻¹⁰If men have done good deeds, they depart from the upper holes, O bird. Whatever rites are prescribed for the deceased from the day of his death to the end of the year (of his death) shall be performed even by the poor. As for the place of enjoyment in whatever body the Jiva has entered he reaps the fruits of his actions therein, no matter whether the actions be good or bad.
- ¹¹In this way, O king of birds, a person suffers from the faults of body, mind and speech. After his death, he obtains happiness when he has suffered the results of his actions. He is released from the noose of Maya and he is not likely to be born again to indulge in evil acts.

Discussion between Krishna and Garuda on Dharma after Death ||12||

¹O Garuda I have thus explained to you the various proclivities of life for the benefit of men and to ward off the stalemate in which the dead may find themselves.

²There are eight million four hundred thousand species of creatures divided into four main classes. They are (1) Andajas (born of egg), (2) Svedajas (sweat-born like bugs, etc. (3) Udbhijas (born of seeds), (4) Jarayujas (the viviparous.)

³⁻⁴The Andajas are of two million one hundred thousand varieties. Similarly, the Svedajas, Udbhijas and the Jarayujas in the last of which re included human beings are also enumerated. It is very difficult for the lower animals to get manhood.

⁵The receptacle of the set of five sense organs can be acquired through great merits. Mankind is divided into four Varnas-Ksatriyas, Vaishyas, Sudras and also Antyajas (the lowest class).

⁶The Antyajas are divided into seven groups viz., Washer men, Cobblers, Actors, Varudas, Kaivartas, Bhedas and Bhillas.

⁷Adding the Mlecchas and Tumbas there are thirteen groups of people. The species of lower strata of animals are thousands.

⁸Taking food, indulging in sexual intercourse, sleeping, fearing and becoming angry-these are found in all living beings. Here the distinction is impossible.

⁹⁻¹⁰Bodies are often varieties in view of the divisions such as single-footed, etc. Where the deer Kshsara is found in plenty that region is called Dhammdesa (the land of virtue). O Bird, the deities Brahma and others, the sages and the Pitris, virtue, truthfulness and learning are always present in that land of virtue.

¹¹Among living beings, the animals are the best; among the animals, the intelligent are the best; among the intelligent, men are the best and among men, the brahmins are the best.

¹²Among the brahmins the scholars, among the scholars those who cultivate Vedic studies, among them those who act according to the injunction and among them the Brahmavadins are the best.

¹³One is guilty of self-deception who does not strive to gain either heaven or salvation after being born as a man whereby he could gain either.

¹⁴A man who has hundred (silver pieces) craves for a thousand; a man who has a thousand, yearns for a lac; a person who has a lac, wishes to rule over a kingdom; a man who rules over a kingdom pines away to become an emperor.

¹⁵An emperor wishes to become a Deva (god) and on getting godhood he wishes to be the lord of gods. The lord of gods wishes to go still further and still his thirst for power does not recede.

¹⁶A person afflicted by covetous thirst falls into hell. Those who are freed of undue thirst secure a residence in heaven.

¹⁷A man depending upon his own self is sure to be happy. The qualities of sound, touch, colour, taste and smell make one dependent on the objects of sense and hence one is sure to be unhappy.

¹⁸The deer, the elephant, the moth, the honeybee and the fish-these five are destroyed due to addiction to their five sense organs.

¹⁹In infancy one is extremely obsessed with one's parents; in youth, one is obsessed with one's wife; later in life one becomes obsessed with one's sons and grandsons. Never is one obsessed with the Atman.

²⁰It is easy for one bound with iron fetters to wooden pegs to get oneself released. But one bound with the nooses of children and wives is never released.

²¹It is impossible to escape death whether one is a fool or a scholar, a child or an old man, young (or old and infirm), extremely happy or excessively dejected. He comes and goes. (He dies and is born again.)

²²Man is born alone; man dies alone; he enjoys his merits by himself; he reaps the bitter fruits of his sins by himself.

²³⁻²⁵Even as everyone is watching, one leaves off everything and dies. Casting off the dead body along with logs; of wood or clods of earth the kinsmen tum away (from the cremation or burial ground) but the dead man's virtue or evil definitely follows him. His riches recede from him in the house itself and his kinsmen tum away at the cremation grounds with friends.

²⁶⁻²⁷The fire consumes the body but the merit and demerit accompany him. The body is burnt by fire but the actions perpetrated by him keep his company.

²⁸⁻³⁰ Auspicious or otherwise, a man has to experience the fruits of his action. If before sunset wealth is not distributed among the suppliants, I do not know to whom it will go in the morning that follows. If some wealth is not handed over to Brahmins and friends or spent in holy rites or pilgrimages, the wealth begins to cry 'who shall be my lord?' Whether plentiful or scanty whatever wealth one has, is due to one's previous merits. Realizing this, one has to spend it away in virtuous rites. It is by wealth that virtue is sustained if the mind is sanctified by faith.

³¹⁻³³ A sacred rite devoid of faith is neither fruitful here nor there. It does not nourish. Virtue is the cause of wealth, love and salvation. Hence, one shall be virtuous. It is by faith that virtue is sustained and not by heaps of riches. Indigent sages endowed with faith have attained heaven. Homas, gifts, penances and actions without faith are base, O bird, and they are not found fruitful, here or in the life after death.

Discussion between Krishna and Garuda on Vrishotsarga and Charity and Dharma

||13||

- ¹O Lord of gods, please tell me by means of what rite can one prevent a stalemate after death. (What are the rites that men should do in the world to forestall the state of being a ghost forever?)
- ²Please listen, I shall explain briefly the obsequious rites. If one desires to attain salvation, one has to perform them oneself.
- ³⁻⁴Even in regard to women, and children above the age of five, this is specially insisted on. The rites of Vrishotsarga (gifting away a bull calf) are for forestalling the continuance of ghost hood. There is no other rite in the world except Vrishotsarga (for that purpose). While during his life or after death if Vrishotsarga is performed he will never continue for long as a ghost. There is no necessity for other gifts or sacrifices.
- ⁵⁻⁶Garuda said: -If Vrishotsarga is to be performed during life or after death, at what time has it to be performed, O foremost among gods, Madhusudana, please tell me. If the sixteen types of Sraddha are performed what are then effects on the dead man?
- ⁷If Pindas are offered without performing Vrishotsarga no benefit accrues. Everything given unto the dead is fruitless.
- ⁸If Vrishotsarga is not carried out on the eleventh day after death, the ghost hood of the dead becomes eternal even if hundreds of Sraddhas are performed in his favour.
- ⁹⁻¹⁰Garuda said: -If a person dies of snakebite, no funeral rite, such as cremation takes place. Similarly, if he dies by drowning or being struck by a horned animal or through weapons or an accident for how many days do the relatives remain impure? O lord, please remove my doubts on this point.
- ¹¹If he is a Brahmin, impurity lasts for six months; if a Kshatriya, two months and a half; if a Vaisya, one month and a half, and if a Sudra it lasts for a month.
- ¹²If a person has gifted some precious articles of different sorts to a worthy receiver and has lived a celibate life when alive, he does not go to a wretched state (even if he dies an unnatural death).
- ¹³If a person has performed the rite of Vrishotsarga and has lived a celibate life, he goes to Brahmaloaka, even if he dies an unnatural death.
- ¹⁴If a person has lived an unrighteous life devoid of good conduct, but has performed Vrishotsarga, he does not go to the world of Yama after death.
- ¹⁵When a person dies, his son, brother, grandson, relative, caste-man or the successor should perform Vrishotsarga.
- ¹⁶If there be no son, the wife can perform Vrishotsarga; if no wife, the daughter's son or the daughter herself can do the same. But, in case, he has sons, none else should perform Vrishotsarga.
- ¹⁷If one has no kinsmen such as sons, mother, relatives, wife or husband, how are the obsequial rites to be performed? By what rite are men and women to attain salvation warding off miseries. O lord, please dispel this doubt of mine entirely.
- ¹⁸There is no salvation for a man without a son. He can never hope to attain heaven. Hence, somehow a man must strive to get a son.
- ¹⁹Whatever gifts are made by one during the lifetime, become beneficial later.
- ²⁰Different sorts of delicacies and foodstuff given by one's handstand in good stead after death.
- ²¹Cows, plots of land, gold, clothes, foodstuffs, good posts (positions), etc., offered to the needy succour a man wherever he is.
- ²²One shall perform sacred rites as long as a person dies, his son, brother, as the body is hale and hearty. Falling sick, one may not feel enthusiastic to do anything even if prompted by others.
- ²³Until the rites of obsequies are performed the dead man, ever hungry, roams about day and night in the form of airy matter.
- ²⁴He is likely to be born again, a worm or an insect or a locust or in the womb of an evil-minded base woman. He may die immediately after rebirth.
- ²⁵As long as the body is healthy, free from sickness, as long as old age has not set in, as long as the power of sense-organs is not impaired, as long as there is no risk to life, an intelligent man should endeavor for the welfare of the soul. It is foolishness to begin to dig a well when the house has caught fire.

Discussion between Krishna and Garuda on Giving a cow and a piece of land in donation ||14||

¹O lord, please tell me what is the effect if one offers things oneself or through others, if one offers things when one is hale and hearty or when one is sick; or if things are offered when one is unconscious or without reference to the injunctions in the sacred texts?

²⁻³One cow, offered when one's mind is at rest and peaceful, is on a par with hundred cows offered when it is not, or a thousand cows given at the time of his death when it is doubtful whether he is conscious of it at all, or a hundred thousand cows after his death. If it is given without reference to the injunctions in the sacred texts it is fruitless. Even a single cow offered to a deserving person at a holy centre is on a par with a gift of a hundred thousand cows elsewhere in yielding merit.

⁴⁻⁵O foremost among birds, anything given to a deserving person nourishes day by day. A gift wipes off the sin of the giver and the acceptance of the same by a person of good wisdom does not affect him. The mantra quiets person and the fire chillness. Are they affected by the same?

⁶Every day something must be given to deserving persons, particularly so on special occasions. If one wishes for one's own weal, one shall be sane enough not to give anything to the undeserving.

⁷A cow gifted to an undeserving cause the downfall of the giver into hell. The receiver too falls into hell along with the members of his family for twenty-one generations. If on being born again he performs some meritorious deeds, (he effects there-of is also wiped off).

⁸O lord of birds, I affirm that just as seeds and other valuable things invested or sown in the ground offer fruitful results so also things offered by one's own hands yield fruitful results.

⁹Particularly, a man having no son shall perform the funeral rites in his lifetime and the same is true with those who crave for salvation and even indigent persons.

¹⁰Any sacred rite performed by ourselves even with very little wealth accords undying results, just like drops of clarified butter offered into the fire with sacred mantras.

¹¹A gift of a single bed, a virgin, and a cow. if sold or shared bums the members of the family till the seventh generation.

¹²Therefore, life being unsteady it is incumbent on everyone to do everything beforehand. With the food for the journey in the form of gifts offered to the deserving, one is able to travel with comfort in the Great Highway in the journey after death.

¹³Otherwise, the wretch undergoes great hardships without the food to subsist on the way. O foremost among birds, after realizing this, one shall perform Vrishayajna.

¹⁴Even a man having sons, dying without the performance of these rites, does not attain salvation. A man without sons by doing these rites beforehand shall have a happy journey on the Great Highway.

¹⁵The goal that is reached by Vrishotsarga cannot be attained by the performance of sacrifices like Agnihotra, etc., or by various kinds of gifts.

¹⁶Among all sacrifices the Vrishayajna is the best. Hence, it must be performed with redoubled efforts.

¹⁷Garuda said: -Please tell me the details of Vrishayajna when, on what that, by what rites shall it be performed?

¹⁸What is the fruit that he reaps after performing the same? Now please tell me this.

¹⁹⁻²¹Sri Krishna said: -When the sun is in Uttarayana (northern Transit i.e. proceeding away from the tropic of Capricorn) in the months of Karttika, etc., on the twelfth day of either the bright or dark-lunar fortnight, on an auspicious hour, in, a clean place, he shall perform the rites of Japa and Homa after inviting a pious-brahmin conversant with the rites.

²²On a holy day in conjunction with an auspicious star he shall worship the planets and deities. He shall perform Homa according to his capacity with various auspicious mantras.

²³He shall fix the planets mystically and worship, O lord of birds. He shall then perform the worship of the Mothers and Vasudhara (offerings of gold or other coins in a stream).

²⁴After kindling the fire he shall perform the Purna Homa. Then he shall install Salagrama and perform Vaishnava Sraddha.

²⁵The Vrisha (bull calf) must be bedecked with good-clothes and ornaments. Four heifers must be kept in front.

²⁶At the end of the Homa the householder shall circumambulate the bull and let it loose reciting the following mantra and facing the north.

²⁷“O Bull, thou art Dharma (virtue) created by Brahma in the form of a bull. Please raise one up from the ocean of worldly existence by means of the power of this setting free.”

²⁸With this mantra and along with the holy water from Rudrakundha (the water pot sanctified by Rudra mantras) poured over its head, the Visarga. rite is performed. The water pot is then placed on Darbha grass.

²⁹⁻³⁰After duly pouring the water with due recital of mantras in accordance with the injunctions in the sacred, texts, he recites the mantra Tena Krida etc., and finally releases the bull. He shall then perform Atmasraddha and feed a pious brahmin and offer water unto him.

³¹What he-liked most in his lifetime must be made over as a gift in accordance with one’s capacity. Then after death he shall be able to go along the rugged path (to the city of Yama) without any difficulty.

³²If the Sraddha. is not performed on the eleventh day, neither what is offered by himself here nor what is offered by others reaches him in the other world.

³³He shall then make over Padadanas thirteen, seven, five or three with great faith.

³⁴Three, five or seven pots of gingelly seeds shall be gifted away, and Brahmins must be fed. He shall then offer a cow as a gift.

³⁵⁻³⁶If a bull calf is gifted a Cakra shall be placed on its left side, a trident on its right and a garland round its neck.

³⁷The eleventh day rites are to be performed like the Ekoddishtha rite and the twelfth day rites are performed with Svahakara.

³⁸Before the Sapindikarana, sixteen Sraddhas have to be performed. After feeding the Brahmins Padadana must be made.

³⁹A cloth is spread on the ground and a copper vessel is kept over it. The idol of Acyuta is kept in it and covered with a cloth. This is given along with Arghya and good fruits as gifts.

⁴⁰A boat is to be made with sugar cane stems and covered with a cloth. Clarified butter is kept in a bell metal vessel. This is the symbolic offering to enable him to cross the Vaitarani river.

⁴¹The boat is offered for crossing. Garuda-Dhvaja is then worshipped. In accordance with one’s own wealth many such gifts can be given.

⁴²Janardana is the god who saves people. who are sunk in the ocean of worldly existence, who are dejected due to its waves of sorrow and distress and who are devoid of the boat of Dharma (virtue).

⁴³Gingelly seeds, metallic substances, gold, cloth, salt, even grains, plots of land and cows-any of these can be given as Dana. It is holy.

⁴⁴Vessels full of gingelly seeds or beds can be gifted. According to one’s capacity, Daksina can be given to poor people, orphans or noble and pious persons.

⁴⁵O Tarkshya he who performs thus, whether he has a son, or no son, obtains great siddhis (achievements) like one who has realized Brahma.

⁴⁶As long as one lives, one shall perform Nitya and Naimittika rites. Whatever one does righteously shall yield him good results.

⁴⁷⁻⁴⁹In the rites concerning pilgrimages to holy centres, in the annual sraddha, etc., and in those of gods, preceptors, mother or father, gifts made thus are holy. He who makes gifts in this Yajna, O bird, flourishes every day.

⁵⁰⁻⁵¹It yields undying results as the rites performed in altars. Just as Brahmacarins are worthy of worship those who give gifts are also worshipped. I grant boon unto them. Similarly, the four faced god Brahma and diva too grant boons.

⁵²Wherever in the tank, the offered bull drinks water or digs the earth with horns, there enough food and water for the manes exist.

⁵³⁻⁵⁴This is my affirmed truth that they go to great regions. On full moon days or in conjunction with Revati star a blue calf is to be set free. In setting free a blue bull calf, the merit accrued is the same as in performing thousands of Sankranti rites or hundreds of rites of solar eclipse.

⁵⁵Heifer must be given to a brahmin. Padas, vessels of gingelly seeds, etc. must be-given to the brahmin devotees of diva.

⁵⁶⁻⁵⁷After worshipping Uma and Mahesvara, Acyuta, dark as the Masi flower and robed in yellow garments, must be worshipped. Those who do so need not be afraid of anyone. Those who desire to escape ghost hood shall perform their respective rites.

⁵⁸⁻⁵⁹I have thus mentioned everything connected with the rites of obsequies. On hearing this, one freed from sins goes to Vishnu's region. On hearing this glory of performing rites and the merits of gifts expounded by the lord, Garuda was delighted. He bowed his head down and asked the lord again.

Discussion between Krishna and Garuda on Yamaloka ||15||

¹Garuda said: -O lord, please give me a decisive description of Yama's region its dimension, extent and greatness.

²Bhagawan said: -O Tarkasya, listen. I shall describe the region of Yama. All the sixteen worlds are very extensive.

³The distance between the Earth and Yama's region is more than a million and thirty-two thousand kilometers.

⁴O bird, after enjoying the fruits of his merits and demerits in the world, a man falls sick due to the effect of some previous action.

⁵This sickness is due to a chance cause. Death occurs to a man in accordance with his actions taking their own definite course.

⁶The individual casts off his body and dies due to the effects of his actions. His dead body must be kept on the ground after purifying it with cow dung.

⁷Gingelly seeds and Kusa grass must be scattered. A piece of gold is pieced in the mouth of the dead man. Tulasi leaves and the Salagrama rock are placed near it.

⁸Samasiiktas are recited near him. This is conducive to his salvation. Rods or pieces of gold are to be placed for the benefit of the dead man in his vital opertures.

⁹One piece in the mouth, one in each of the nostrils, eyes and ears are to be placed in this order of enumeration.

¹⁰One piece in the operture of the genitals and one piece in the rectum. Tulasi leaves are placed in both the hands and the neck.

¹¹The dead body is to be covered with two clothes. Saffron and raw rice grains are strewn. It is then decorated with flower garlands. The body is to be taken out through the back doorway.

¹²⁻¹³The son with his relatives and the Brahmanas of the town should carry the corpse on the shoulder to the cremation ground. The corpse should be placed on the pyre with the face of the dead to the north, while the son should sit on the ground with his lace turned to the east. The pyre should be made on the ground on which no other dead body has been cremated presently.

¹⁴⁻¹⁵The pyre should be made of woods of sandal, Tulasi, and Palasa. When, the organs lose their functioning power, consciousness is benumbed and the messengers of Yama are near at hand, the breath leaves the body. The departed soul attains divine vision and can see the universe at a glance.

¹⁶⁻¹⁷He observes the dreadful form of Yama even when he is on the verge of death. He sees Yama's servants beating the wicked with the cane. He sees the attendants of Vishnu cheering the good.

¹⁸⁻¹⁹The path of Yamaloka is hard to pass. The sinners traverse the path in discomfort. Yama assumes a form of body with four arms, holding conch, discus, bow and mace. He treats the pious with amity and accord and chastises the sinful with the rod of iron.

²⁰⁻²²He thunders like clouds at the time of dissolution. He looks as dreadful and dark as a mount of collyrium. He is seated on a buffalo. He can be easily propitiated or appeased by the devotee. His body shines as the lustre of lightning. It is as long as the three Yojanas in dimension. He is terrible to look at, wields an iron-rod and noose in his hands. His bodily appearance and eyes are dreadful to the sinners. The soul in human body is of the size of a thumb.

²³⁻²⁴When it is dragged out of the body by the messengers of Yama, it cries painfully looking wistfully at his erstwhile home. The disgustful body without life and breath becomes untouchable suddenly, smells foul and is disliked by all. The body suffers in three ways. Either it is eaten by worms or transformed to feces or reduced to ashes.

²⁵⁻²⁹O Garuda, Body is liable to destruction in an instant. How can a man boast of it? The purpose of wealth is charity, that of speech is truth, that of life is fame and spirituality, that of body is benevolence. In this way, one can gain something substantial out of the things unsubstantial. When the departed soul is being carried away, the messengers chastise him in the way. They describe the dreadful fate that awaits him in hell. They tell him thus: "O wicked soul, walk quickly. You are being taken to hell. We carry you to Kumbhipaka and kindred hells. Make haste and do, not delay." Thus, hearing the words of messengers and the lamentations of his relatives he cries aloud and is carried by Yama's messengers.

³⁰⁻³¹The son should perform Sraddha at the appropriate place. He should offer six Pindas, on the day of death in the serial order: (1) at the place where the person breathes his last (2) at the door-way, (3) at the courtyard, (4) at the resting place, (5) by the pyre and (6) at the collection of bones. O Garuda, I shall now tell you the purpose why the six Pindas are offered to the dead.

³²⁻³³The Pinda that is offered to the dead at the place of death pleases the household deities. This Pinda satiates both-the earth and the presiding deity. The doorway Pinda should be given addressing the departed soul as Pantha (passenger).

³⁴The gift of this Pinda pleases the household deities that abide at the door. In the courtyard lives the Khecara. A Pinda should be given in his name.

³⁵At the resting place, he should offer a Pinda to the Bhuta categorized as Deva. This Pinda is, therefore, called Bhuta. The gift of this Pinda to the Bhuta makes him genial to the dead.

³⁶Pisacas, Rakshasas, Yaksas and the rest preserve the sanctity of the body, which is sacrificed in, the fire.

³⁷When the Pinda is offered by the side of the pyre, the dead is designated as Preta. But, O Garuda, instead of calling him Preta, some call him Sadhaka.

³⁸But, generally, he is called Preta. Henceforth, the offerings are made to him in the name of Preta.

³⁹By gifting away the five Pindas, the body achieves sanctity and fitness to be sacrificed in the fire. Otherwise, the presiding deities, as stated above, cause large-scale destruction.

⁴⁰Three Pindas are necessary: (1) one at the time of death, (2) another in the half-way from the place of death to the cremation ground and still another by the side of the pyre.

⁴¹The Pindas are associated in their serial order with their presiding deities, viz., Brahma, Vishnu, and the messengers of Yama.

⁴²When the third Pinda is offered, the dead body is relieved of impurity. The son or the nearest relative should set fire to the pyre.

⁴³He should cleanse, besmear, dig up, extract the place of altar and after sprinkling the same with water, he should arrange sticks in the prescribed way and light the fire.

⁴⁴⁻⁴⁵After worshipping the deity Kravyada with "owers and rice he should recite the following formula: "O Kravyada, the originator of beings, the source of the universe, thou art the originator, saviour and the destroyer of the people. Take this dead person to heaven." Thus worshipping the deity Kravyada, he should sacrifice the dead body.

⁴⁶When the body is half-burnt he should pour ghee into the pyre reciting the formula 'Lomabhyah Svaha'.

⁴⁷Putting dead body on the pyre he should pour ghee over the pyre with the formula: Yamaya Antakaya Svaha.

⁴⁸A single offering should be made to each of the deities: Mrityu, Brahma, Jatavedas (fire) as well as in the mouth of the Preta. Then he should light the fire from the eastern direction.

⁴⁹He should recite the mantra (addressed to the dead); thou art born of this fire;' (addressed to the fire): May he be born of you again. May thou take him to the world of heaven, please.

⁵⁰Reciting this mantra he should pour ghee mixed with gingelly seeds. Thus, he should cremate the body as dictated by the funeral code (Antyeshti Paddhati).

⁵¹He should weep aloud at this juncture. For this would assuredly give pleasure to the deceased. The rite of cremation is followed by the rite of collecting bones.

⁵²The Preta-Pinda forestalls the pain due to cremation. The Bhytas (who share the Pinda with the deceased) allow the Preta to wait till he receives the Pinda from his relatives.

⁵³After the corpse is cremated, the sons or the descendants should bathe in dress. They should offer libations of water mixed with gingelly seeds by his personal name or by the appellation of his lineage.

⁵⁴The people of the town who have assembled for morning should applaud the dead by reciting the formula Vishnu, Vishnu. They should accompany the relatives back to the house (as a token of sympathy for the relatives).

⁵⁵⁻⁵⁶At the southern part of the house he should put cow-dung and the white mustard. He should set up an icon of Varuna in the house, eat the leaves of the Nimba and partake of the ghee.

⁵⁷O lord of birds, some sprinkle milk over the pyre. He should not shed tears but offer libations of water to the dead.

⁵⁸They should not weep. If they weep and spit phlegm the soul of the dead person is compelled to eat that.

⁵⁹The son should perform the obsequial rites as his means can afford. O Garuda, he should pour milk or water by the earthen jar, in favour of the deceased, over the sloping roof or the courtyard.

⁶⁰The soul of the deceased held fast by his previous actions and terribly bewildered, desires for another body. While he is being taken to the abode of Yama by his messengers, he casts a mournful look at the cemetery and the courtyard of his house.

⁶¹⁻⁶²For ten days, without intermittence, the son should offer Pinda in the pit and pour handful of water in favour of the deceased. If he has no son, his wife should perform the obsequial rites.

⁶³If he has no wife, his disciple should perform the same. If no disciple, his brother should do that. The libations of Pinda and water should be given either at the cremation ground or at the place of pilgrimage.

⁶⁴Whatever the descendent offers-boiled rice, barley-meal, vegetables, fruits, etc. on the day of death, he should partake of the same on successive days.

⁶⁵The son or the descendent offers Pinda for ten days consecutively. The Pinda is divided every day into four parts, O lord of birds.

⁶⁶Two parts of the Pinda go to the building of new body. The third part goes to the messengers of Yama; The fourth he partakes of himself.

⁶⁷Within three days and nights the soul assumes a new body. On the tenth day the embodied soul longs for food.

⁶⁸No procedure, no mantra and no rites are prescribed. He should offer gifts to the deceased just by his personal name or by the appellation of his lineage.

⁶⁹⁻⁷¹O bird, when the dead body is cremated, the soul that has gone out of the body takes a new body. With the Pinda of the first day his head comes into being; with the Pinda of the second day his neck and shoulders; with that on the third day his heart; with that on the fourth day his back; with that on the fifth day his navel; with those on the sixth and seventh days his waist and private parts; with that on the eighth his thighs; with that on the ninth his palate and feet; with that on the tenth a feeling of hunger comes into being.

⁷²Having assumed a new body tormented by hunger he stands at the threshold of his house. The tenth day Pinda should be accompanied with the offering of flesh.

⁷³The soul of the deceased when he had assumed a new body feels extremely hungry. His hunger is not appeased if an offering without flesh is made to him.

⁷⁴⁻⁷⁵On the eleventh day and the twelfth, the soul of the dead eats to his fill. While offering gifts of lamp, food, water etc. to the male or the female deceased one should mutter the name Preta. Whatever is offered to the deceased, should be done by the name Preta, for, doing so gives delight to the deceased.

⁷⁶On the thirteenth day, the soul of the dead is taken to the Highway. Now, he assumes a body born of the Pinda and feels hungry by day and night.

⁷⁷The sinners travel by the path of extreme cold and heat-the path, which is beset with nails, infested with demons and spread over with fire. Hunger and thirst await the sinner but the good escape torments.

⁷⁸In the path beset with trees, with their leaves as sharp as swords, such tortures are usual. He suffers from hunger and thirst, tortured by the messengers of Yama.

⁷⁹The departed soul traverses two hundred and forty-seven Yojanas in twenty-four hours.

⁸⁰He is bound by the noose of Yama. He weeps as he leaves the house for the city of Yama.

⁸¹The departed soul goes to the city of Yama which the pious souls find comfortable and where the sinners feel distressed.

⁸²⁻⁸³In his upward journey he passes over the best of a ties viz., Yamyā, Sauripura, Nagendra-Bhavana, Gandharva, Sailagama Kraunca, Krurapura, Vicitrabhavana, Bahvapada, Duhkhada, Nanakrandapura, Sutaptabhavana, Raudra, Payovarsana, Sitadhya and Bahubhiti. Yama's city heads the list.

⁸⁴On the thirteenth day seized by the servants of Yama, and all alone, the departed soul traverses the path like a monkey led by the juggler.

⁸⁵⁻⁸⁶As he goes along the path, he cries aloud repeating: "O my son, O my son, I am undone, alas, I am undone. I did not act well." He laments, crying over and over again: Human body is rare to get. I got it by my accumulated merit.

⁸⁷⁻⁸⁸I earned sufficient wealth but gave nothing to the poor. Alas! that wealth has gone to others (in spite of hoarding it). Thus, he speaks in the choked voice. He is severely tortured by the servants of Yama while he remembers his past.

⁸⁹None gives him pleasure or pain. This is wrong to presume that pleasures or pains are caused by others. The soul suffers for all that he performs in his life. O soul now suffer the consequences of your past activities.

⁹⁰[He laments:] I neither gave gifts to the needy nor poured oblations into the fire. I neither practised penance in the caves of the Himalayas nor bathed in the Ganges. O soul now suffer the consequences of your activities.

⁹¹I neither gave regular gifts nor made any pastures nor offered sacred books: the Vedas and the Dharmasastras to the learned Brahmins in-charity nor heard the Puranas. Now, O Soul, suffer for your activities.

⁹²I did not construct a tank for satiating thirsty people, beasts or birds. I did not make a pasture for the cattle to graze. Now, O soul, suffer for your activities.

⁹³I neither enjoyed the pleasures of my husband's company, nor did I enter the pyre of my husband. Nor did I observe the vow of charity after his death. O soul now suffer for your activities.

⁹⁴⁻⁹⁵I did not reduce my body by keeping monthly fasts or Candrayana vow or observances of like nature. I derived womanhood the cause of multiple sorrows, from unholy activities of my former life. O bird, you think attentively on what I have said about the lamentations of men and women for their acts of omission and commission done in their previous life.

Discussion between Krishna and Garuda on Pretayatra ||16||

¹⁻²O lord of birds, when the departed soul laments thus, he cries being struck by Yama's servants who drag him for seventeen days in the firmament. On the eighteenth day he reaches the city of Yama.

³In that beautiful city there abides a group of departed Souls. The river Puspabhadrid flows there and a big fig tree grows up there.

⁴⁻⁶There in that city, the servants of Yama bid him take rest. In utter distress he remembers pleasures he enjoyed in the company of his wife and sons. Thirsty and distressed he weeps bitterly and laments over the erstwhile comforts of his wealth, wife, house, sons, servants, friends and comforts of life. He is extremely distressed with hunger. As he laments the servants of Yama speak to him.

⁷Where is your wealth? Where are your sons? Where is your wife? Where are you in this wretched state? Now suffer for your past evil actions and go by this ancient path.

⁸O traveler in this foreign world, do you not know-the power of Yama who is the lord of us all-his messengers. Assuredly, you have to travel over that path where there is no provision for barter in virtue or vice.

⁹O bird, hear attentively what the messengers of Yama speak to the departed soul. They strike him with the rod of iron.

¹⁰Here, on the earth, whatever is given by his sons every month, rice-ball, etc., due to affection or kindness, he eats the same and then he goes to Sauripura.

¹¹King Jangama rules in that city who can assume any shape at will. He is frightened by his looks. He feels the urge of taking rest.

¹²⁻¹³Whatever is offered to him in the three fortnights together with the oblations of water he eats and drinks. He passes over that city and reaches the beautiful town Nagendra by name. He has to travel day and night for two months for reaching that city. He passes over dreadful forests in the way and cries aloud.

¹⁴⁻¹⁵He is beaten by the cruel and merciless messengers of Yama and weeps over and over again. Having eaten the rice-balls and drunk the libation of water offered by the relatives in the second month, he moves further. He is tied with the noose and dragged by the messengers of Yama.

¹⁶He reaches Gandharvanagara (or Gandhamadana) in the third month. Here, he eats the quarterly rice-ball offered by the relations. Then he moves further.

¹⁷He reaches the city Sailagama in the 'fourth month. The stones rain upon him continuously, O lord.

¹⁸There he eats the fourth monthly oblation and feels satisfied.

¹⁹In the fifth month, he goes to Krurapura. There he eats the rice ball offered by his relatives. In the sixth month he reaches the Krauncapura.

²⁰There he feeds upon the rice-ball offered by his relatives 'in the sixth month. He takes rest for a whit but all the time he remains frightened and distressed.

²¹He passes over that town being struck and dragged by the messengers of Yama. He reaches Citranagara where rules King Vicitra.

²²⁻²³He is the younger brother of Yama. There he eats the sixth monthly rice-ball but is not satiated fully. Then he moves further he suffers again and again for want of food.

²⁴Do my sons, brothers, parents or relatives exist who may take me out of the ocean of distress wherein I have fallen."

²⁵⁻²⁸He laments in the way and is warned by the messengers of Yama. He then, reaches the Vaitarani that flows over hundred Yojanas. It is full of pus and blood, abounds in fish and vultures. Here the fishermen approach him saying, O traveler, give us liberal fee; we shall row you across the river. If he has gifted the Vaitarani cow he is rowed across the river. The gift of a cow at the time of death is called Vaitarani which gives relief to the departed soul.

²⁹The gift of Vaitarani cow destroys his sins and takes him to the region of Vishnu. O best of birds, if the Vaitarani cow is not gifted, the departed soul is drowned in that stream.

³⁰When a person is in good health he should gift a cow to a learned person.

³¹⁻³²While drowning he reproaches himself: 'I gave no food to a Brahmin traveler nor poured oblations in the fire nor performed Japa nor undertook bath nor prayed to the gods. Now, let me suffer for the acts I did in my life.

³³The messengers of Yama strike him again. He repeats those words but in silence this time.

- ³⁴He eats the sixth monthly offering-made by the relatives and proceeds further. O Garuda, the gift of food to the pious Brahmins gives relief to the donor in distress.
- ³⁵O bird, the departed soul covers two hundred and forty-seven Yojanas every day. Thereafter he is completely exhausted.
- ³⁶In the seventh month he reaches the city of Bahvapada. He eats the rice-ball offered by his relatives.
- ³⁷In the eighth month he reaches Nanakrandapura. There he sees people crying bitterly aloud.
- ³⁸Himself in utter distress, he cries in pain. He eats the eighth-monthly rice-ball and feels comfortable.
- ³⁹He, then, leaves for Taptapura. Having reached Taptapura in the ninth month he eats the rice-ball and the Sraddha which his son or relatives have gifted in his favour.
- ⁴⁰In the tenth month he reaches Raudrapura. He eats whatever his son or relatives give in his favour.
- ⁴¹After eating the tenth monthly rice-ball in Raudrapura he goes to Payovarshana where the clouds rain heavily and cause distress to the departed.
- ⁴²Then suffering from heat and thirst he partakes of the eleventh-monthly meal gifted by his relatives.
- ⁴³A little before a year has passed or at the end of eleven and a half month he reaches a Itapura-city of extreme cold and distress.
- ⁴⁴Tormented by cold and hunger he looks in all directions and speaks: O "I wish I had a relative who would have removed my distress."
- ⁴⁵The attendants of Yama speak to him thus: "Where is thy holy merit that it may give relief to thee." On hearing their words, he cries: 'O my fate.
- ⁴⁶Fate is nothing but a result of accumulated merit or sin. 'I did no good acts, hence this trouble pondering over the matter thus, he takes up courage for the time being.
- ⁴⁷At the distance of forty-four Yojanas from Sitapura, there is a beautiful city of Dharmaraja (Yama) where live the celestial musicians and the heavenly nymphs.
- ⁴⁸There live eighty-four lacs of people in human and divine forms. The guards are put at the thirteen gates of the city.
- ⁴⁹⁻⁵²There abide honorable and respectable Ravanans, the sons of Brahma who know and report to Citragupta whatever good or bad actions are performed by the mortals. The Sravanas are eight in number. They move about in heaven, hell and on earth. They can see and hear from afar. Their women are known as Sravana; who are identifiable by their individual names. They are the presiding deities of mortals and have full knowledge of their activities.
- ⁵³A mortal should worship them with vows, gifts and prayers. They become cordial to him and cause death in an easy manner.

¹⁻²Garuda said: -O lord, I want to know about the parentage of Shravanas. How are they stationed in the city of Yama? How do they know about the activities of mortals? How do they hear what the people talk about among themselves? From what source is that knowledge derived by them?

³O lord, where do they eat? Favour me with your answers to my queries. On hearing the words of the king of birds, the lord spoke.

⁴Sri Krishna said: -Now hear, what I am going to speak about Shravanas is both truthful and pleasant. I shall tell you about the activities of Shravanas.

⁵When the entire world of moveables and immoveables became one uniform whole and I, the lord of beings, was reposing in sleep in the milky ocean.

⁶⁻⁷The self-born Brahma seated in my navel-lotus practised penance for many years. The universe consisting of fourfold creation was reduced to a single entity-the universe which is created by Brahma, preserved by Vishnu and annihilated by Rudra.

⁸Brahma created the all-pervading wind. He created the refulgent sun. He created Yama along with Citragupta.

⁹He created the universe afterwards, and practised penance for many years, sitting in the navel-lotus of Vishnu.

¹⁰⁻¹¹He created the universe and assigned duties. The gods were anxious to know what time the creator created the universe, how Rudra, Vishnu and Dharma ruled over the earth.

¹²Thus lost in anxiety, the gods pondered. over the Problem. They discussed the matter with Brahma.

¹³⁻¹⁴Brahma who was urged by the gods created twelve sons by the chemical process out of flowers and leaves. They possess lustrous, wide eyes. At the behest of Brahma, they carry all tidings of Man's activities whether good or bad to the ears of Brahma.

¹⁵They can hear from afar mind see far-off things. O bird, they are, therefore, cajoled Shravanas.

¹⁶They roam about in the firmament and watch the activities of the people which they reveal to Yama at the time of their death.

¹⁷They also declare on the fitness of he departed soul for a particular goal, due to his activities.

¹⁸There are four paths in man's life, viz., paths of Dharma, Artha, Kama and Moksha. O son of Vinata, a man can go by any one of these paths, superior or inferior.

¹⁹One who bestows riches goes by a celestial car. One who fulfils wishes rides the horse. One who desires liberation travels by swan-vehicles.

²⁰A sinful person walks bare-footed on rows of sword-edged leaves. He is struck with stones, pierced with thorns and bound by nooses.

²¹⁻²²He who in the world of mortals propitiates Shravanas, offering them water from a jar and food cooked in a vessel, worships Shravanas and me. O lord of birds, I shall grant him that position which is inaccessible even to the immortals.

²³With devotion he should feed eleven Brahmanas who are pious and virtuous and the twelfth together with his wife, just for my propitiation.

²⁴Men should worship Shravanas together with the gods. By doing so, they who seek for pleasure can get to heaven. By worshipping Shravanas they propitiate me, Citragupta and Yama.

²⁵⁻²⁶With Shravanas pleased, the pious people go to Vishnuloka. O best of birds, whosoever hears about the glory of Shravanas, their origin and pious activities is not covered up by sins. He enjoys pleasures of this world and attains glory hereafter.

Discussion between Krishna and Garuda on Vrishotsarga and fruits of donation and good activities ||18||

- ¹⁻²Sri Krishna said: -On hearing the words of Sravanas and thinking about the problem for a while, Citragupta informs about all those actions pious or impious performed by the people. He repeats them also to the person concerned.
- ³Whatever action a person undertakes, by word of mouth, body or mind, whether good or bad, he reaps the fruits thereof.
- ⁴O lord, thus I have told you about the path which the departed soul has to traverse. I have also told you about the places of rest for the departed soul.
- ⁵If food is gifted in his favour he travels in comfort on the Highway. To illuminate the path, an earthen lamp should be kindled, put in the appropriate place and kept burning by day and night.
- ⁶The path, though dark, dreadful, dog infested and void of resting-place, becomes luminous and pleasant for those who have gifted an earthen lamp.
- ⁷Had an earthen jar is gifted on the fourteenth day or the month of Karttika, it gives comfort to the deceased. Now, I shall tell you in brief about the path of Yama for the departed soul.
- ⁸He goes to the world of manes as a result of the merit accruing from the performance of Vrishotsarga. By the rice-ball offered on the eleventh, he attains physical purity.
- ⁹The servants of Yama are satiated by the gift of water-jar.
- ¹⁰By gifting bed, the deceased goes to heaven by the aerial car. The gift of bed can be made on-any day or on the twelfth day from death.
- ¹¹On the thirteenth day he should give precious articles of different varieties in favour of the deceased or the person himself, when alive, should gift these articles for himself.
- ¹²⁻¹³O Garuda, by the merit accruing from these gifts he goes comfortably on that path. O lord of birds, there prevails a uniform law for all the higher, lower and the middling classes. O bird, you should know that a person reaps the fruits, sour or sweet, in proportion to the nature and extent of actions done by him.
- ¹⁴Whatever gifts he or his relatives make in his favour stand in good stead while he is on journey to, the world of Yama.
- ¹⁵Garuda said: -O lord, why should they give padas and of what nature. Who shall receive the gifts? O god of gods let me know the facts.
- ¹⁶Sri Bhagawan said: -An umbrella, shoes, clothes, a ring, a water-jar, a chair or stool and a vessel-these seven are called padas.
- ¹⁷There is a terrible heat in the way which scorches the departed soul. By the gift of umbrella, the deceased receives shelter of shade and feels comfortable.
- ¹⁸By the gift of shoes the deceased passes over the sword-edged forest, mounted on the horse.
- ¹⁹By the gift of a seat (asana) to a Brahmin, the deceased obtains tasty meals in the interval of time while he walks over the path at his leisure.
- ²⁰By the gift of a water-jar, he gets enough water on the way which is full of heat, devoid of air and water.
- ²¹A person, gifting a water-jar made of copper, receives, assuredly, the merit of constructing a thousand wells.
- ²²The messengers of Yama are dreadful to look at, dark and yellow is appearance. They are courteous too, if propitiated by the gift of clothes and ornaments. When satisfied they do not torment the deceased.
- ²³They wield terrible weapons, run here and there. By the gift of a ring they vanish from the presence of the deceased.
- ²⁴The pada is completed by the gift of a vessel a seat, raw food, clarified butter and a sacred thread.
- ²⁵Tired and thirsty, the traveler feels comfortable if he has gifted the buffalo's milk in his lifetime.
- ²⁶Garuda said: -O lord, things are gifted by the relatives at home in favour of the deceased. How do they reach the deceased and who receives them?
- ²⁷Sri Krishna said: -God Varuna receives those gifts and hands them over to me. I give them to god Bhaskara (the sun), from Bhaskara the deceased person obtains them.
- ²⁸As a result of sinful activities when no descendant is left on the earth, the deceased person goes to hell until his sin is exhausted.

²⁹⁻³¹After his term has expired, the pious soul is allowed by Yama, the lord of eighty-four lacs of hells, to have a look at hells and hear the cries of Pretas (the departed souls). In the midst of hells, there are 21 notorious hells, viz. Tamisra, Lohasanku, Maharaurava, Salmali, Raurava, Kudvala, Kalasutraka, Putimrittika.

³²⁻³³Saugata, Lohatoda, Savisa, Pretapana, Mahanaraka, Kalola, Sajivana, Mahapatha, Avici, Andhatamisra, Kumbhlpaka, Asipatravana and Patana.

³⁴Those who have passed several years in the dreadful hell and have no descendants (to offer gifts) in their favour become messengers of Yama.

³⁵Yama sends them on errand and they share with the dead the food and drink. which. their relatives offer them from time to time.

³⁶⁻³⁷Being extremely hungry they seize the dead man's gifts on the way and eat them. A rice-ball gifted as food to the dead at the end of a month satiates them for a year.

³⁸By such deeds of merit, gradually he reaches Sauripura. Then by the end of a year, he reaches the vicinity of dreadful Yamaloka.

³⁹Here, he gives up his dreadful body, of the measure of arm, which he derived within ten days from the ten pins as gifted to him by his descendants. His spirits droop at the sight of Yama as the spirit of Parasurama at the sight of Rama (Dasarathi).

⁴⁰He gives up his previous body for the one derived from his actions. He receives an airy body of the size of a thumb and reaches the sword-edged hell.

⁴¹Here, he walks on single foot bound helplessly by his actions as a caterpillar by reeds.

⁴²Just as a person casts off his old dress and puts on a new one, so the soul gives up his old body and assumes a new one.

Discussion between Krishna and Garuda on Entering in Yamaloka ||19||

- ¹Assuming an airy form derived from his previous actions and suffering from hunger he moves along with Yama.
- ²There is a town of Citragupta covering twenty yojanas. There the embodied beings observe their virtue and sin all around.
- ³If he had made substantial gifts in his lifetime he derives pleasure therefrom: From here Vaivasvata town of Yama is situated at the distance of twenty-four Yojanas.
- ⁴The residents of Vaivasvatapura are satiated by the gifts of iron, salt, cotton and a vessel of gingelly seeds, offered by the relatives of the deceased.
- ⁵The dead repair to Vaivasvata town and inform Dharmadhvaja, the keeper at Yama's gate (about the gifts). Dharmadhvaja is always present at the gate of Yama.
- ⁶Dharmadhvaja is pleased with the gift of seven grains. Propitiated by that, he tells the dead about their virtues and sins.
- ⁷Holy and pious people see Dharmaraja. as a god of noble countenance, while the sinful and the wicked see him as a god of dreadful and terrible aspect.
- ⁸The deceased person is terribly afraid at his sight and laments bitterly. Those who have offered gifts in their lifetime should entertain no fear.
- ⁹Yama moves from his seat as soon as he sees a holy man. He thinks that he will supersede him in status and reach Brahmaloaka.
- ¹⁰Virtue can easily be procured by offering gifts. The path to Yama's region can easily be traversed by acts of Charity. This Highway cannot be easily covered otherwise. O dear, none can reach the city of Yama without doing charitable acts.
- ¹¹That dreadful path is full of terror- striking servants of Yama, each of the cities is guarded by a thousand of these servants.
- ¹²The messengers of Yama torture the sinner in (hot) waters and take off his skin till he becomes a skeleton.
- ¹³The deceased for whom no obsequial rites have been made traverse the path with great difficulty. They are led like animals bound with ropes.
- ¹⁴⁻¹⁵The person may become a god, a mare, a man of low species, or as Yama ordains, he may attain salvation or be born as a human being as a son to his father.
- ¹⁶He obtains birth according to his activities. He passes through a series of births in this world.
- ¹⁷Knowing that even the highest happiness is non eternal, he should perform acts of righteousness when he has received a human body.
- ¹⁸Human body is either reduced to worms, ashes, or feces. Though he carries a lantern in hand, he may fall in a dreadful hell full of darkness.
- ¹⁹He can acquire human body as a result of his pious acts. He who performs holy deeds in human body acquires supreme position.
- ²⁰If he neglects Dharma, he comes to grief.
- ²¹The soul obtains human body after passing through series of births. O bird, in human body too, his birth as a Brahmana is a rare event. He who observes vows natural to his caste becomes immortal after death by the blessing of God.

Discussion between Krishna and Garuda on Preta || 20 ||

¹Garuda said: -Having obtained a new body where does a Preta shelter? Released from Preta-hood, where does he go to live in?

²⁻³Passing through torments in hells which number eighmy four lacs and guarded by Yama and his thousand attendants how do the Pretas get release and how do they roam about in this mortal world?

⁴Sri Krishna said: -O king of birds, hear. I shall tell you about the region where the Pretas live. Men attain Preta-hood by stealing other man's riches, by indulging in sexual intercourse with other man's wife or by doing acts of treachery.

⁵Having incurred sins, they seek for redemption in their progeny. Being bodiless as well as suffering from hunger and thirst they roam about here and there.

⁶Even, the captives released from prison are frightened at their sight. They seek for means to kill their kith and kin.

⁷They bolt doors on their ancestors, put obstacles in the way of manes. Like thieves, they snatch the mane's food in the way before it reaches them.

⁸They return home, stay on the roof and watch the activities of their kips. They cause disease and grief to their relatives.

⁹⁻¹¹Having assumed the form of tertian and such-like fevers they cause diseases due to cold or wind like headache or cholera. They stay at the place of leavings or refuse, in the company of other ghosts and partake of food and drink left over by their relatives.

¹²In this way, the sinning Pretas move about freely.

¹³⁻¹⁴Garuda said: -How do the Pretas behave and in what form? How is it possible to know their attitude, since the pretas do not speak to us? If you are pleased to do me a favour, you dear off my doubts. O lord, I hear that in the Kali age many people become ghosts.

¹⁵Sri Vishnu said: -The ghost torments his family people through the enemy. While he I was inhuman body, he was affectionate to his people, now that he is dead, he becomes hostile to them.

¹⁶He who is devoted to Rudra, follows the path of righteousness, propitiates gods, satiates guests, speaks truth and pleasant words, is not tormented by the Pretas.

¹⁷He who does not observe rites, has no faith in the sanctity of the Vedas, hates righteous acts and indulges in falsehood, is tormented by the Pretas, By doing unrighteous acts, O Garuda, he becomes a Preta in this Kali age.

¹⁸From the beginning of Satya Yuga to the end of Dvapara nobody became a Preta and nobody suffered from Preta.

¹⁹⁻²⁰It is observed that of the many children born of one and the same mother, one is happy, one is addicted to bad habits, one is blessed with progeny, one is tormented by Pretas, one abounds in wealth, one gets sons who die young, one is burdened with the offspring of daughters, one is at daggers drawn with his relatives. This all is due to the bad intentions of the Preta, O Garuda.

²¹A woman becomes barren in life or if she gives birth to children they die at an early age. There is a loss of wealth and cattle. These sufferings are caused by Preta.

²²If there is a sudden change in, his nature or an enmity with his relatives or. an unexpected calamity, the suffering is due to Preta.

²³If a person loses faith in religion or if he loses the means of his livelihood or if he feels greedy in excess or if there is a regular quarrel at home, that suffering is due to Preta.

²⁴⁻²⁵If he slays his parents or reproaches gods and Brahmins and is found guilty of murder that suffering is due to Preta.

²⁶When crops do not grow up, though die rains are abundant; when the expenditure goes up and income is reduced; when quarrels rise in gravity, that suffering is due to Preta.

²⁷When, on travel to a foreign land, he is distressed by me onrush of wind, O lord of birds, that suffering is due to Preta.

²⁸When he associates with the people of low caste or when he performs disreputable acts pr when he is interested in acts of unrighteousness, that suffering is due to Preta.

- ²⁹When the hoarded wealth is destroyed by misfortune or when the work in operation bears no fruit or when there is loss of wealth due to undue taxation or due to fire or theft, that suffering is due to Preta.
- ³⁰When an incurable disease sets in, or when children suffer from pain or when wife suffers immensely, that suffering is due to Preta.
- ³¹When one loses faith in the Vedas, Smritis, Puranas, and Dharmasastras, that suffering is due to Preta.
- ³²When one abuses gods, gurus and Brahmins in their presence or absence, that aberration of nature is due to Preta.
- ³³This is due to Preta and to no other course when a person suffers from loss of livelihood or break in social position or break in the continuity of lineage.
- ³⁴When women suffer from abortion or do not conceive or when children die at an early age that sufferings due to Preta.
- ³⁵When he does not perform the annual sraddha in sincerity and has no inclination either that suffering is due to Preta.
- ³⁶When on pilgrimage he indulges in sexual intercourse or neglects his duties or when he fails to prosper though he has done acts of piety that suffering is due to Preta.
- ³⁷When both husband and wife quarrel at meals, when there is a strong inclination to harm others that suffering is due to Preta.
- ³⁸When trade does not prosper though he has gone abroad where he lives in separation from wife, that suffering is due to Preta.
- ³⁹When he lives in foreign lands or when he loses position at home, that suffering is due to Preta.
- ⁴⁰When he is inimical to his people, regards his son as his enemy, when he has no interest in home and feels uncomfortable there, that suffering is due to Preta.
- ⁴¹When he refuses to obey his parents and has no love for his wife, is of cruel nature, is lost in his own affairs, that suffering is due to Preta.
- ⁴²If the funeral rites are not performed in the prescribed way, the soul of the deceased (in rebirth) deviates from the righteous path and falls in the company of the wicked. Then Vrishotsarga is the only rite to redeem him.
- ⁴³O Garuda, a person becomes a ghost and undergoes sufferings if he dies an accidental death or if his body is not cremated properly.
- ⁴⁴O best of birds, when the descendent knows all this, he should conduct those rites which may release them from ghost hood. If he does not perform rites for the ghost, he himself turns a ghost after death.
- ⁴⁵The person whose house is haunted by a ghost does not feel happy or comfortable. He loses faith, pleasure, devotion, discrimination as well as wealth.
- ⁴⁶His lineage breaks either at the third or at the fifth generation. In each and every birth he lives a wretched, poor and sinful life.
- ⁴⁷There are people who have fierce, dreadful, disfigured and ghostly appearance, who have no regard or honour for their caste, progeny, parents, or womenfolk, who put on fashions, go an unpleasant way and talk loosely. Alas, it is painful to see them suffer, under the force of fate, from the recollection of their past sinful deeds.

Discussion between Krishna and Garuda on Dreams ||21||

¹Garuda said: -O lord, I am desirous of asking you how the ghosts ultimately get free and when men are no longer afflicted by-them.

²How do the symptoms of ghostly affliction decisively vanish? How can ghost-hood be warded off lest it should recur again?

³What is the time-limit, if any, of ghost-hood? In how many years does a longstanding ghost-hood disappear utterly?

⁴The Lord said: -I shall tell you how the ghosts become free and also how the person knows that he is tormented by a ghost.

⁵⁻⁷He (the ghost-afflicted man) shall explain the signs and symptoms to the astrologer. If he dreams of a holy plant like a Campaka or of a mango tree laden with fruits or if he dreams of a Brahmin or of a bull or of himself in a place of pilgrimage or of the death of 'a kinsman and if in dream he takes this as truth, this is all due to Pretadosa. Mysterious events do often occur if the ghost has bad intentions.

⁸If person desires to visit a holy place and his heart is set upon it, but somehow there is a break in carrying out his desire, that is due to the bad intention of a ghost.

⁹⁻¹⁰The evil intentions of the ghost come in the way of holy man whose pious activities are disturbed at each step or take an evil course or if a person falls a victim of eradication and turns cruel, O lord of birds, that is due to the bad intentions of a ghost.

¹¹If a person performs holy rites for the redemption of a ghost, he will find his actions fruitful. The ghost shall be satiated permanently.

¹²⁻¹³O Tarkasya, take this as truth he who performs such rites becomes contented. He will make his soul permanently wedded to weal; the ghost will have a long-standing satiety. When the ghost is satisfied, he will wish his kinsmen well for ever.

¹⁴There are certain sinful, wicked ghosts who harass their descendants. But, they too, when propitiated, cease of harass them.

¹⁵O lord of birds, they too, when their time comes, become free due to their sons' rites and they bless their kinsmen with opulence and flourishing wealth.

¹⁶The wretch of deluded soul who in spite of seeing, hearing and feeling the depredations of the ghost does not succour, is tarnished with the curse of the ghost.

¹⁷⁻¹⁸In every birth he takes lie will become extremely indigent, sick, devoid of progeny and cattle and he may not get proper livelihood either. The ghosts perpetrate all these things. Then they go back to Yama's abode. From that place, when their evil actions wear off, and the appointed time arrives, they get release.

¹⁹⁻²⁰Garuda said: -Sometimes astrologers say that there is an affliction of ghosts, but no specific indication is there as to the name of the ghost, his clan, etc., neither bad dream nor harassing activity is observed. O lord of deities, what should be done then? Please tell me precisely.

²¹⁻²²The Lord said: -Brahmins say only what is true. They never tell lies. Fully believing in what the Brahmins say the person (advised and warned of ghosts) shall devoutly pray' to the manes, perform Purascarana rite and offer oblations to Vishnu.

²³By means of Japas, homos and dams he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

²⁴He is never afflicted by Bhutas and Pisacas or other sorts of ghosts. By performing rites of oblations to Narayana with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn' statement.

²⁵⁻²⁷If there is an affliction of ghosts, the victim is never relieved by any other activity. Hence, one shall with due endeavour devoutly pray to the manes. He who repeats Gayatri mantra with the manes in view, either in the ninth or tenth year, ten thousand times and performs Homas a thousand times, after having previously performed Narayana Bali, Vrishotsarsa and other rites shall be free from all sorts of tortures. He will attain all sorts of pleasure and the best of worlds. He shall be honoured by his cousins and kinsmen.

²⁸There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

²⁹⁻³¹One's father is the instructor in wholesome things and he is a visible deity. Other deities may be the lords of bodies (but not the progenitors). Verily, this physical body can yield either hell or heaven or salvation. Who

is more worthy of respect and honour than he (i.e. father) due to whose favour one is born in bodily form? After pondering over this, if one gives anything to the Pitris, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

³²He who saves his father from the hell named put is called Putra here and hereafter.

³³If one's father or mother dies either due to accident or due to a foul play, one shall have to adjourn religious rites, pilgrimages, nuptial rites and the annual Sradha.

³⁴He who reads this chapter entitled Svapnadyaya or hears it, wherein the various dream symbols of ghosts have been indicated, will ever see the same himself. [He will not be afflicted by ghosts].

Discussion between Bhima and Yudhishtira on Preta || 22 ||

¹⁻²Garuda said: -How do these ghosts come into being? How are they redeemed from Preta-hood? What are their features. What is their diet, O lord? How are the ghosts propitiated? O lord of deities, where do they stay? Please favour me, O lord, with an answer to this queries.

³Sri Bhagavan said: -It is the men of sinful actions actuated by their previous misdeeds who become ghosts after death. Please listen to me, I shall tell you in detail.

⁴⁻⁵He who desecrates wells, tanks, lakes, parks, temples, water sheds, groves of trees, alms-houses etc., and misdirects any one in religious rites for monetary gain is a sinner. After death he becomes a ghost and remains as such till the final deluge.

⁶Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

⁷Sinful persons meet with death at the hands of Candalas, infuriated Brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

⁸⁻⁹Those who meet with foul death such as committing suicide by hanging from a tree, by poison or weapon, those who die of cholera, those who are burnt to death alive, those who die of foul and loath-some diseases or at the hands of robbers, those who are not cremated duly after death, those who do not follow sacred rites and conduct.

¹⁰Those who do not perform Vrishotsarga and monthly Pinda rites, those who allow Sudras to bring sacrificial grass, twigs and other articles of Homa.

¹¹⁻¹³Those who fall from mountains and die, those who die when walls collapse, those who are denied by women in their menses, those who die in the firmament and those who are forgetful of Vishnu, those who continue to associate with persons defiled due to births or death, those who die of dog-biting or meet with death in a foul manner, become ghosts and roam over the earth.

¹⁴One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghost hood surely.

¹⁵One who deceives his own brother, kills a Brahmana or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

¹⁶One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

¹⁷One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

¹⁸To illustrate this there is an anecdote narrated by Bhishma to Yudhishtira. O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure.

¹⁹Yudhishtira said: -O grandfather, please tell me what those evil deeds are as a result of which one becomes a ghost and what are the means of redemption from the same on hearing which I shall not be deluded thus further.

²⁰Bishma said: -I shall tell you entirely what those causes are whereby one turns a ghost and how he is set free after falling into a dismal hell impassable even to gods.

²¹I shall tell all those things, on hearing which a person is set free from ghost hood.

²²O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

²³He was a man of kind, compassionate nature. He used to perform Homas and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

²⁴He strictly observed celibacy. He was served penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

²⁵He strictly followed the instructions of his preceptor. He was delighted in serving guests. He observed yogic practices. He was free from Duandvas (like happiness and misery, heat and cold and such opposite pairs).

²⁶Practising yoga incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct, he eagerly desired salvation.

²⁷He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

²⁸He thought within himself “I shall keep immersed my body in the waters of a holy river till I die.” Accordingly, he hastened to a holy centre where he took bath at sunrise. He performed the rites of Japa and Namashkara (obeisance) and started on journey.

²⁹⁻³¹One day, this brahmin of great penance lost his way and reached a forest full of thorny shrubs, secluded and devoid of big trees. While he was hurrying up, he saw five terrible ghosts. On seeing these live awful ghosts of deformed features, he was terrified, and he closed his eyes in, sheer fright. Then, he cast off his fear and become bold enough to ask in sweet words “O sires, how is it that you are so deformed?”

³²What was the sin committed by you? Wherefore have you attained this deformity? Where are you proceeding in company?

³³Pretaraja said: -O excellent brahmin, our ghost hood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence, we became victims of foul death.

³⁴In this state of our ghost hood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

³⁵We are Pisacas born of our own misdeeds. We do not know the difference between one quarter and another. We are extremely distressed. We do not know where we go.

³⁶We have neither fathers nor mothers. This ghost hood is due to our own misdeeds; We are extremely dejected and sorrowful because the attack is all to sudden.

³⁷O Brahmin, we are delighted on seeing you. We feel refreshed- Please wait a little. I shall narrate everything from the very beginning.

³⁸My name is Paryyushita. This ghost is known as Sucimukha. The other one is Sighraga and the others are Rohita and Lekhaka. These are our names and we are ghosts.

³⁹How can ghosts, the outcome of evil actions, have names? You may have some purpose in view in having these names. Please tell me.

⁴⁰Pretaraja said: -O excellent brahmin. While I myself took all sweet things, I left stale things for Brahmins to eat.

⁴¹While I was on earth as a man, I showed the hungry Brahmins the exit door. Hence, my name is Paryyusita.

⁴²O excellent Brahmin, whenever a Brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called Sighraga.

⁴³This other one irritated many Brahmins with sharp tongue when they came to him for food, hence he is called Sucimukha.

⁴⁴In his life on earth, this ghost ate sumptuously, in isolation, the foodstuffs offered to gods and manes in the absence of Brahmins. Hence, he is known as Rohaka.

⁴⁵Whenever a needy person requested him for something, this ghost pretended to be silent and went on scratching on the ground. As a result of this he is known as Lekhaka.

⁴⁶⁻⁴⁷Thus acquiring our ghost hood and names from our misdeeds we have got ourselves deformed too. This Lekhaka is goat-mouthed; Rohaka is mountain-faced; Sighraga is cow-faced; Sucimukha is needle-mouthed; I Parryusita; am crane-necked.

⁴⁸⁻⁴⁹Taking this illusory form, we wander over this wide region. We suffer from terrible distress. O Brahmin, you can judge from our deformed faces with protruding lips and twisted shape. Our teeth are long, our bodies huge, our faces crooked, due to our misdeeds. Thus, I have told you how we turned ghosts.

⁵⁰We have become somewhat wise on seeing you. If you wish to hear more, you can ask us further whatever you like to know.

⁵¹Brahmana said: -The creatures on this earth subsist on food, I wish to know precisely what you all eat for your subsistence.

⁵²Preta said: -If you are inclined to hear what we eat, O noble sir, listen attentively.

⁵³Brahmana said: -O king of ghosts, please tell me what you eat. Thus, requested the ghosts began to explain their diet respectively.

⁵⁴Preta said: -O Brahmin, our diet is extremely loathsome, despised by all living beings. On hearing it from us you are sure to hate us. It is so despicable.

⁵⁵Mucous, secretions, feces and urine together with other exudations, filth as well as leavings of food constitute our diet.

⁵⁶We eat; drink and revel in the house where people do not pay attention to cleanliness and where they scatter litter carelessly. We haunt unclean beings as well.

- ⁵⁷We reside and enjoy in the house where there is no purity and where people do not observe truthfulness and restraint and where outcastes, robbers, etc., join together and take meals.
- ⁵⁸We take delight in haunting the house where no mantras are recited, where no oblation is offered, where no horns is performed and where people do not read the Vedas regularly nor perform religious rites.
- ⁵⁹We hover round the house where gods are not honoured, where the householder is a vile wretch, without shame and decency and where the poor husband is controlled by his sturdy wife.
- ⁶⁰We enjoy gaiety in the house where covetousness, fury, somnolence, sorrow, fear, haughtiness, lethargy, quarrels and deception reign supreme.
- ⁶¹We lick up the urine mixed with semen from the vaginal passage of the widow having illicit intercourse with her paramour.
- ⁶²Dear friend, I am ashamed to tell you about the food we take. O pious Brahmin, we lick up the menstrual blood from the generative organ of a woman.
- ⁶³O noble Brahmin, preferring penance to riches, and engaged in performing the sacred rites, I ask you, out of frustration. Please tell me the means of warding off ghost hood. It is better to die a hundred times than turn a ghost.
- ⁶⁴Brahmana said: -A person who is assiduously engaged in fasts such as Kricchra, Candrayana is never born as a ghost.
- ⁶⁵He who observes fast, keeps awake at night and is purified by meritorious deeds is never born as a ghost.
- ⁶⁶He who performs Asvamedha and other sacrifices, makes liberal gifts and builds monasteries, parks, drinking watersheds and cow-pens is never born as a ghost.
- ⁶⁷He who helps brahmins to give their virgin daughters in marriage, according to his capacity, he who enables students to study, and he who accords shelter and refuge to the needy is never born as a ghost.
- ⁶⁸If a man takes food offered by a fallen man and dies with that food undigested in his -stomach, he is supposed to have courted a foul death and hence, he becomes a ghost.
- ⁶⁹If a priest officiates at the sacrifice of an unworthy person and neglects that of a worthy sacrificer, if a man lives in the company of despicable people, he becomes a ghost.
- ⁷⁰He who associates with drunkards or indulges in intercourse with a woman addicted to wine or eats meat unconsciously becomes a ghost.
- ⁷¹He who misappropriates a brahmin's wealth, or the property of the temple or that, of his preceptor and he who takes money from his son-in-law before giving his daughter in marriage becomes a ghost.
- ⁷²He who forsakes his innocent and guiltless mother sister, wife, daughter or daughter-in-law becomes a ghost.
- ⁷³All these are sure to be bore as ghosts a man misappropriating a trust property, a man treacherous to his friend, a man fond of another man's wife, a faithless man and a deceptive wretch.
- ⁷⁴A man hating his brother, a murderer of a Brahmin, a slayer of a cow, a wine addict, a denier of the preceptor's bed, one who casts off customary rites, or one who is fond of telling lies, a stealer of gold or one who takes possession of plots of land illegally all these are born as ghosts.
- ⁷⁵Bhishma said: -When the Brahmin spoke thus, the beating of drums was heard in the sky. The gods showered flowers over the Brahmin.
- ⁷⁶Five celestial chariots arrived there and took the ghosts away, the ghosts having taken leave of the saintly Brahmin.
- ⁷⁷The ghosts were relieved of their sins after the pious speech of that Brahmin. They all achieved the highest region (Vaikunta).
- ⁷⁸On hearing this anecdote, the lord of birds quaked like the Asvattha tree. He asked the lord again, for the benefit of human beings.

Discussion between Krishna and Garuda on Preta || 23 ||

- ¹Garuda said: -What do the ghosts do in their ghost hood? When do they speak sometime? Please tell me, O lord of gods.
- ²Sri Bhagavan said: -I shall tell about their form, signs and dreams. Being oppressed by hunger and thirst they enter their former home.
- ³Though possessed of airy forms, they give signs to their sleeping descendants, O bird.
- ⁴They visit the place where their sons, wives and relatives sleep.
- ⁵If a person dreams of a horse, an elephant, a bull, or a man with deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost.
- ⁶If a man is fastened with chains in dreams if his dead ancestors demand-food in dream.
- ⁷If one snatches the food from him while he is eating in dream, if thirsty, one drinks water.
- ⁸If in dream one rises a bull or moves with bulls or if one springs up in the sky or goes to a holy place hungry.
- ⁹⁻¹⁰If one speaks aloud among cows, bulls, Brahmanas horses, elephants, deities, ghosts and demons-this is due to _the working of a ghost. Many are the signs of ghosts in dream, O bird. It is due to a ghost if one sees his wife, relative, son or husband as dead.
- ¹¹He who begs in dream oppressed by hunger or thirst should give Pindas to the manes to ward off coming distress.
- ¹²If one sees in dream his son cattle, father, brother, wife, getting out of house, it is due to the working of a ghost.
- ¹³These signs, O bird, call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree.
- ¹⁴Or give black corn, perform worship, offer gifts to a Vedic scholar and do Homa as far as his means can avow.
- ¹⁵If, in faith, one reads or hears this discourse, the ghosts disappear immediately from his vicinity.

Discussion between Krishna and Garuda on Death in Young age ||24||

¹Garuda said: -As the Sastras declare none dies a premature death. But, how is it that a Brahmin scholar of the Vedas or a mighty monarch sometimes meet with death prematurely. Hence, what is stated in the Sastras by Brahma appears to be untrue.

²What is stated in the Vedas, viz., a man lives for a hundred years is not actually experienced in the Kali age.

³⁻⁷People, belonging to different classes, Brahmana, Kshatriya, Vaisya and Sudra including Mlecchas who live in Bharata do not live up to hundred years. A person can meet with untimely death, no matter if he is a child, old or young, rich or poor, handsome or ugly, learned or fool, of high or low birth, an ascetic or a Yogi, intelligent, pious and all-knowing Brahmin or a mighty monarch. Please tell me how this is so.

⁸The Lord said: -O wise bird, well said. You are my staunch devotee. Please listen to my important words that dispel all sorts of sins.

⁹O lord of birds, the brilliant son of I Kasyapa, I shag tell you how god of death induced by Brahma takes away the life quickly.

¹⁰It is true that a man lives for a hundred years as stated in the Vedas, but due to the influence of his misdeeds he dies a premature death.

¹¹⁻¹²Now, people do not make a regular study of the Vedas; they do not follow the traditional conduct; they commit sins and due to idleness forsake their duties. They take food from any house they visit. They are fond of other men's wives. All these reduce their longevity.

¹³Evil deeds take men quickly to Yama's abode, if they do not possess faith, if they are impure, if they do not practice Vedic rites, if they have cast off auspicious things or if they indulge in falsehood or if they practise deception.

¹⁴⁻¹⁵Evil deeds bring about premature death even of a king if he does not protect his people, if he is devoid of virtue if he is cruel, if he indulges in vice, if he is a fool, if he stays out of Vedic discussion if he harasses his people.

¹⁶If a man forsakes his duties or resorts to forbidden, activities or those which are enjoined on others he dies quickly.

¹⁷If a Sudra does something other than service to the twice-born he is wasted in any of the hells-bad, worse or worst or as he.

¹⁸If one neglects both, Dami, Japa, Homa, study of the Vedas or worship of gods on a certain day that is a day wasted in the life of that man.

¹⁹I affirm that the attributes of body evolved out of the morsels of food and lymph are not permanent or steady or rooted in firm grounds.

²⁰The food cooked in the morning becomes stale in the evening. How can one expect permanence in the body sustained by such a food?

²¹O lord of birds, realizing that the body bound with its activities is already lost, people should strive for burning away their sins.

²²Body belongs to one who nourishes it with food or to one who generates, father, mother or both. It is reduced to ashes or devoured by dogs or eaten up by worms. What sanctity can there be in regard to it?

²³A person should make an earnest effort for the destruction of sins. The sin which he commits in various births is threefold.

²⁴When he takes birth as a human being the sins visit him. When he remembers his past sinful life, he becomes sorrowful.

²⁵When lie resides in human womb after, sojourning in the various beings such as birds, etc., the full velocity of his past actions forces an impact on him. only after residing in the womb does he realize it.

²⁶He begins to realize the tortures of life, such as anxiety sickness, distress, old age, deformity and the rest.

²⁷But the moment he comes out of the womb, ignorance envelops him. As an infant he realizes nothing.

²⁸In youth too, he does not realize, blinded as he is by sexual urge. But he who realizes it from the very beginning attains salvation.

²⁹From the time of conception itself, death awaits the person whether he be infant or an old man or a youth, whether he be rich or poor handsome or ugly.

³⁰Even if one is illiterate or a scholar, a Brahmin or another caste, surely, he must die. A man of great wisdom devoted to penance or practice of yoga, of liberal gifts and virtuous life cannot expect to derive pleasure without a physical body.

³¹When the actions of previous births ripen, man succumbs to death. From the time of conception to the fifth year even a slight sin may cause death.

³²⁻³³Suta said: -It is due to major sins that man dies after the fifth year. Usually, he completes the allotted span of life, dies and is born again. It is as a result of the influence of sacred rites and gifts that he is able to complete his life's term.

³⁴Garuda said: -How should the rites of pinch be performed if a person dies in infancy? What should be done when death occurs in the womb itself? What should be done when the death occurs before the tonsure ceremony?

³⁵What are the rules of obsequy if death occurs after the tonsure ceremony?

³⁶The Lord said: -If there is still birth or abortion, the impurity is for as many days as the number of months of conception.

³⁷Nothing else need be done, if one desires to maintain conformity with the rules conducive to the welfare of the soul. If the child dies after birth but before the tonsure ceremony the dead body is merely buried.

³⁸Milk should be distributed according to one's capacity among the children in the neighborhood in order to please them. After the tonsure and up to five years, if the child dies, cremation should be performed duly.

³⁹Milk should be distributed to children and they may be fed also. The rites of children up to five, on being dead, should be in accordance with the tradition of the family.

⁴⁰Udakumbha rites should be performed. Milk puddings should be given. O foremost among birds, the child is a link in paying off debt to ancestors.

⁴¹⁻⁴³It is but certain that whoever is born shall die and whoever dies shall be born again. When a child dies at a tender age without enjoying the pleasures of life he is sure to be born again. Hence, gifts are given, O foremost among birds. The rites are performed to ward off rebirth. This is what I feel. If nothing is made over as a gift, he will be born in an indigent house. Such anecdotes are many in the Puranas.

⁴⁴⁻⁴⁵Sumptuous food should also be given. Inclination to give is rarely found in the world. It is the fruit of penance of no mean measure that one gets good food and the power to digest it, good sexual virility and handsome women, good wealth and inclination to give it. By making gifts, one can enjoy later; by resorting to holy centres one can attain pleasure and by speaking correct words one can become a scholar or a religious saint.

⁴⁶By not making gifts one becomes indigent; due to poverty one commits sins, due to sins one falls into hell. He is born again as indigent; again, he commits sins and again he falls into hell.

Discussion between Krishna and Garuda on Funeral ceremony of a child ||25||

- ¹⁻²The Lord said: -Hereafter, I shall explain precisely certain factors concerning men and women. A child after the age of five is established as such. He is able to know the various sense organs and differentiate colours.
- ³Death or bondage of living beings is a result of their previous actions. It is the sin that causes death.
- ⁴If there is miscarriage, there is no obsequial rite. Milk is distributed when infants die. Due to mishaps to children, if death occurs, water-pots, milk puddings etc. are made over as gifts.
- ⁵The rites in the event of the death of a child are the same as for the older people except that the rites of Vrishotsarga and Mahadana are performed for the older people on the eleventh and twelfth days.
- ⁶Infants and older children of the neighborhood are fed and clothed. Water-pots are gifted whether the deceased is a boy, young man or old.
- ⁷Till the second year, the dead body is merely buried. Thereafter, O foremost among birds, the body is cremated.
- ⁸A child is called infant till the teeth are cut; till the tonsure ceremony he is called a child; a boy till the Kusa girdle is put. This is in accordance with all sacred texts.
- ⁹⁻¹⁰From the time of conception till he is sixteen months old he is called infant; from sixteen months to twenty-seven he is called a boy; from twenty-seven months to five years he is called Kumara; from five to nine years he is called Pauganda. He is known as Kisora till the sixteenth year. After the sixteenth year he attains maturity.
- ¹¹A boy's death occurring at the fifth year whether normally or due to accident, all rites as mentioned above, should be carried out including the ten Pindas.
- ¹²Since the rites are not many, since contact with the worldly objects is of short duration and since body too is of small stature, the obsequies also are not elaborate.
- ¹³If a child dies before the fifth year, the articles of diet and daily necessities to which it is accustomed can be made over as gifts.
- ¹⁴⁻¹⁵Sons evolved out of the semen of Brahmins are favourites of Divine sages. In the same way, whether they are in the age group of children, young men or old men, both Yama and his emissaries too certainly consider. The all-pervasive soul experiences both pleasure and pain.
- ¹⁶⁻¹⁷Forsaking the body like the serpent casting off its slough, the subtle soul of the size of the thumb roams about in its aerial form oppressed by hunger.
- ¹⁸Therefore, certainly, gifts should be made. From the birth to the fifth year, uncooked things should be gifted to the Brahmana.
- ¹⁹If there is accidental death after the fifth year, Vrishotsarga and other rites are performed but the rite of Sapindi-Karana is not necessary.
- ²⁰It is on the eleventh day that sons usually perform the sixteen Sraddhas and make the Udakumbha and other similar gifts.
- ²¹In the case of all persons beyond the age of five at death Brahmins should be fed and major gifts offered according to capacity. The gift of earthen lamp should also be made.
- ²²O foremost among birds, ghosts should be propitiated by due performance of rites. If the person does not perform the rite, he himself will become a ghost.
- ²³⁻²⁴Therefore, before other rites are accomplished, he should perform Ekoddishtha for the manes for appeasing his hunger, put the rice-ball over Darbhās while wearing the sacred thread over the right shoulder. When this is done, the obsequial rites are completed.
- ²⁵Thereby a son yields all pleasure to his parents. If dead early he is born again in the family.
- ²⁶⁻²⁸Just as the same single sky, moon or sun are reflected in different water-pots, so also the Atman is reflected in different sons (and daughters) and roams about. The mentality of the progenitor at the time of sexual intercourse when the semen and the menstrual blood mingle is reflected in the child born of that union. Hence, we can say that the boy takes after the father.
- ²⁹⁻³⁰It is possible that the child may differ in qualities but not in features. We have never seen a blind man procreating a blind child, a mute procreating a mute child, a deaf procreating a deaf child or an idiot procreating an idiot.

^{32-33a} Garuda said: -There are ten kinds of sons: Aurasa (legitimate), Kshetranja (procreated in one's wife by another man) and others. There is a son Sangrhitri (adopted) or Dasiputra (son of a slave girl). How do these sons perform rites for their fathers? What is the goal they attain? If anyone has only daughters and no son or grandson, who should perform sraddha rites for him? What are the rules regarding the same?

^{33b} The Lord said: -A man is released from his debt to the manes on seeing his son's face.

³⁴ A man is released from three types of debts on seeing his grandson. On seeing his son, grandson, and great grandson he attains eternal or celestial worlds.

³⁵ The Kshetraja and other sons contribute to his worldly welfare. The Aurasa (legitimate) son performs Parvana duly.

³⁶ The other nine types of son perform Ekoddishtha sraddha, not Parvana. The Brahmin son takes one upward, but the adopted son causes his downfall. If the latter were to perform the annual sraddha it will result only in his falling into hell.

³⁷ O bird, the Sangrhitri son may very well make gifts excluding cooked food-stuff. He shall perform only Ekoddishtha and not Parvana.

³⁸⁻⁴¹ If he proceeds, in this manner, every year, there is no harm. If he forsakes Ekoddishtha and performs Parvana he makes himself and the manes victims of Yama's wrath. The Sangrhitri, Dasiputra and other sons should perform sraddha with uncooked foodstuff in holy centers. If the Sangrhitri son performs sraddha with cooked rice his sraddha becomes fruitless like the food offered by a Sudra to a Brahmin. The grandfather and the other manes do not accept anything offered by him. O foremost among birds, knowing all these things, one shall avoid procreating sons in lower caste women.

⁴²⁻⁴³ Apravrajita and a Sudra procreating son even in Brahmin women procreate only Candalas. O lord of birds, one shall marry legitimately a woman of his own caste and procreate sons.

⁴⁴ If they are of good nature he will be happy. If they are of bad nature he will go to hell. Even sons of lower caste people, if good-natured, cause happiness.

⁴⁵ A single son, free from the sins of Kali is honoured by the siddhas and fanned by celestial damsels with divine chowries. He will be able to lift hundreds of manes, kinsmen, sons, grandsons and great-grandsons fallen into the abysmal depths of Inferno.

Discussion between Krishna and Garuda on Preta Kalpa and Sapindikarana || 26 ||

- ¹Garuda said: -O foremost among deities, take pity on me and tell me truly when the sapinda is performed both for man and woman.
- ²How do they attain their goal when Sapinda rite is performed? What happens when it is not performed? How can you say that Sapinda is performed both for man and woman.
- ³How can both husband and wife derive the benefit of Sapinda? If the husband is alive how can one perform Sapinda for a woman?
- ⁴O lord of deities, how in the heaven does she attain the region of her husband? When the sacred fire is lit how is sraddha performed along with Vrishotsarga on the same day?
- ⁵O lord, how could the water-jar be gifted, if the Sapinda rite is performed already? Please tell me, out of grace, since the welfare of the world is involved.
- ⁶The Lord said: -I shall tell you the truth how Sapinda should be performed. O foremost among birds, the dead man is on the Great Highway for the period of a year (after death).
- ⁷Thereafter, he sojourns in the Pitrloka together with the manes. Hence, the Sapinda should be performed by the son to his father.
- ⁸When a year is complete, the son should perform Pinda-Pravesa duly on the anniversary of death.
- ⁹O Excellent bird, when the Sapinda is performed on the anniversary of death the dead man attains his cherished goal.
- ¹⁰After Sapindikarana, he abandons his identity and becomes one with the manes. The assimilation with grandfather is made within six months from the period the rite is completed.
- ¹¹No joyous ceremony such as marriage, etc., can be performed if the householder dies and the Sapinda has not been performed. Even a mendicant will not take alms from that house unless the Sapinda is performed duly.
- ¹²As long as the Pindas are not merged, one remains impure. O lord of birds, the dead man gets a new appellation after this merge.
- ¹³The obligations of a family are many. Man's life is being wasted every moment. Human body is not permanent. In view of this, the twelfth day after death is thought to be appropriate for the Sapinda rite.
- ¹⁴⁻¹⁵Whether one has maintained the sacrificial fire or not, one should perform the Sapinda on the twelfth day. If that is not possible, after three fortnights or after six months or on the anniversary day. The Sapinda rite is made obligatory by the sages who know the truth.
- ¹⁶After Sapinda rite Ekoddishta shall not be performed. If it is performed it shall be done for the three, avoiding Kshaya days.
- ¹⁷⁻¹⁸Ekoddishta, if not performed for the three-father, grandfather, great grandfather Tanta mounts to a slaughter of Pitris. If one is unable to perform the three separate Sraddhas, one shall perform all the three on the same day which is not the Sraddha day of the grandfather. If the day or month of death is not known, Parvana and not Ekoddishta Sraddha is recommended.
- ¹⁹If the body has not yet been evolved no sraddha is enjoined for him together with the other manes. If the sixteen Sraddhas are performed he is released from Preta-hood, acquires the status of Pitris and rejoices in their company.
- ²⁰If there be no son, Sapindikarana is not possible. There is no Sapindikarana for a low caste woman either, so long as she lives with her husband well and good, but there is no Sapindikarana for her after her death.
- ²¹The woman whose marriage has taken place according to the practice observed in the marriages, such as Brahma, etc., is entitled to rice ball and water libation which should be offered by the dynastic title of her husband.
- ²²The woman who is married according to the custom followed in the marriages such as asura, etc. is also entitled to pinch and water which should be offered by the dynastic title of her father.
- ²³⁻²⁴The Sapindikarana for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brother's son; if no younger brother or his son, by a close relative or by a disciple. After Sapindikarana, he should perform Nandimukha.
- ²⁵O lord, if a dead man is issueless, his younger brother or his wife can perform the Sapinda.

- ²⁶ According to Manu, if among many brothers in a family only one has a son that son is common to all brothers.
- ²⁷ The Sapinda of persons devoid of sons should be performed by the wife or Aviles or the family priest.
- ²⁸ A son whose tonsure ceremony has been held is entitled to perform his father's Sraddha, but he shall not recite the Vedic mantras. He can very well say Svadha.
- ²⁹ A woman's Sapinda can be performed by three persons, beginning with her husband (i.e. husband, son or husband's brother).
- ³⁰ Either before a year, or after a year or on the anniversary day, the Sapinda rite can be performed. After that, all individual rites are forbidden.
- ³¹ After Sapinda, all individual Sraddhas are avoided. He who gives separate Pinda virtually kills the Pitris.
- ³² When Sapindikarana is performed a separate Sraddha for each man is not enjoined. If a separate sraddha is performed, the Sapinda rite should be performed again.
- ³³ If after performing Sapinda anyone performs Ekoddista, he makes himself and the dead man victim of Yama's wrath. Up to a year the rite for redemption from ghost hood should be performed under the specific name and gotra by the householder.
- ³⁴ The water-jar offering, feeding, gifts of lights, etc., after the Sapinda rite is over, should be made in a single unit ail.
- ³⁵ O bird, the Brahmin officiating in the first annual sraddha should be given the cost of water-pots and other articles (if water-pots and other articles are not given) after being fed.
- ³⁶ After the pinch offering has been made, he should gift as much of food-stuff to a Brahmin as would last for a year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yama.
- ³⁷ If father is alive, no Sapinda rite is performed to the dead son. No Sapinda is performed to the woman whose husband is alive.
- ³⁸ If the chaste wife ascends the pyre on the fourth day, the Vrishotsarga and other rites for her should be performed on the day when the same are due for her husband.
- ³⁹ An adopted daughter shall subscribe to her husband's gotra till the birth of a son. After the birth of her son she reverts to the Hotra another father.
- ⁴⁰ If the wife ascends the funeral pyre there is always the identity of rites for her husband and wife. The separate sraddha (Ekoddishta) shall be performed by the son on the anniversary of his father's death.
- ⁴¹ If both husband and wife die on one and the same day, without a child and are cremated in the same pyre, the kinsman should perform separate sraddha for each. The Sapinda is along with her husband.
- ⁴² This is my sworn statement that if anyone offers separate Pindas to the deceased couple husband and wife is not affected by major sins at all.
- ⁴³ If both husband and wife die and are cremated in the same pyre, food is cooked for Pinda at the same time but Pindas are offered separately.
- ⁴⁴ This separate offering is enjoined only for a year. Vrishotsarga, Nava sraddha (the first annual offering on the day of death) and the sixteen separate sraddhas, the Pada-Dana, major gifts are offered separately for a year. The dead person will be satiated forever.
- ⁴⁵ If two persons, men or women, of the same gotra die on the same day, the altar for the ritual is common for both, but the offering of gifts is separate.
- ⁴⁶ The Sraddha performed on the eleventh day should consist of the same kind of cooked food in the case of husband and wife but not in the case of others.
- ⁴⁷ If Sraddhas are performed in holy centres, in the dark fortnight or during the period of solar or lunar eclipse; the same cooked food can be used for many Sraddhas.
- ⁴⁸ If a woman is burnt along with the corpse of the husband, the fire burns out the body. It cannot burn the soul.
- ⁴⁹ Just as the impurities of metals are removed when metals are melted in fire, so the woman shall remove her impurities in the fire that is on a par with nectar.
- ⁵⁰⁻⁵¹ Assuming a divine body in heaven both of them attain purity. Just as the oil in a metallic vessel can be heated but not burnt to ashes by fire, so also cremated along with her husband he cannot be reduced to nothing. Her soul remains immortal though it is merged into the soul of her husband.

⁵²If she is separated from her husband and dies elsewhere she cannot attain the region of her husband till the day of final deluge.

⁵³Leaving her mother, father and sons she will attain an everlasting happiness by following her dead husband.

⁵⁴Calculating by the celestial calendar she shall stay in heaven for thirty-five million years with the stars.

⁵⁵At the end of that period she is born in a noble family, where she will be highly delighted in the company of her husband since she has remained chaste throughout.

⁵⁶⁻⁵⁷If a woman who is married duly according to religious rites does not associate herself with her husband she will remain miserable for seven births subsequent to this. She will be evil-conducted and repulsive in speech. The woman of such a despicable character who goes after another man, leaving her own husband shall be born as a lizard or an alligator or a leech.

⁵⁸Hence, a woman shall endeavor to serve her husband in thought, word and action and follow him in life and death.

⁵⁹A woman who commits sins against her husband alive or dead shall never get a husband in her re-birth. She will be the most unfortunate creature among women.

⁶⁰By not thinking of anyone else and by serving her husband with devoted attention, a woman shall derive half the merit her husband achieves by the worship of God, propitiation of the manes and hospitality to guests.

⁶¹By doing her duty like this she will attain the region of her husband after death and shine like a celestial damsel in heaven as long as the sun and the moon shine in the firmament.

⁶²If reborn they will be born in a flourishing family and will live together for a long time. A chaste lady will never suffer from the pangs of separation from her husband.

⁶³O lord of birds, I have told you all. Now, I shall tell you some special things which yield happiness to the dead.

⁶⁴The Sapinda rite is performed on the twelfth day or thereafter, in any case within a year. The Udakumbha and feeding rites are performed every month.

⁶⁵A rite already done need not be repeated except the rites for the dead. If any one does it again the previous rite becomes fruitless.

⁶⁶The rites for the dead, of course, can be repeated. O lord of birds, if any auspicious ceremonies (such as marriage etc.) are to be celebrated, the Sapinda rite should be completed before that.

⁶⁷A son who performs Sapinda rite according to the rules shall offer monthly Pindas as well together with feeding and Udakumbha rites.

Discussion between Krishna and Garuda on Babhruvahana Story ||27||

¹⁻²Tarkya said: -How do the ghosts originate? What are their features? O lord, of what misdeeds are the great ghosts and Madhu demon, for the benefit of everyone, please shed light on these vital points. What are the meritorious rites and charities whereby the ghost is redeemed? O lord, if you wish me well, please tell me everything.

³Krishna said: -O Garuda, you have put a pertinent question. For the benefit of human beings please listen to the narrative of a ghost that I am going to tell.

⁴This is the secret of secrets which is not to be divulged to anyone and everyone. O mighty one, you are my devotee. I tell you, therefore.

⁵O bird, formerly in Tretayuga there was a king Babhruvahana byname, in the prosperous city Mahodaya. He was beautiful and righteous too.

⁶He used to make gifts and perform sacrifices. He was rich, revered by saintly men, devoted to Brahmins, endowed with good manners as well as sympathetic and chivalrous qualities.

⁷Powerful that he was he protected his subjects like his own sons. One day, he started on a hunting expedition.

⁸He entered a thick wild forest overgrown with variegated trees, infested by hundreds of tigers and resonant with the chirping sound of different kinds of birds.

⁹In the middle of the forest, he saw a deer at a great distance and hit it with an arrow.

¹⁰⁻¹¹With the arrow sticking to its body the deer vanished behind the trees. The king followed the blood-stained track. In another forest.

¹²⁻¹³His throat became parched with hunger and thirst. He was utterly exhausted. He saw a pond and plunged into the water together with the horse. He drank the cool water rendered fragrant with the contact of lotuses.

¹⁴⁻¹⁵He came out of the lake and sat under the cool shade of a beautiful fig tree resonant with the chirping sound of hovering birds. The tree appeared to be the foremost leader of all the trees there.

¹⁶⁻¹⁷While he rested at the root of that tree, he saw a ghost who was excessively hungry and thirsty. The ghost was of awfully terrific appearance, dirty, rough and skinny, with disheveled hair and running here and there. His feet were mere bones and sinews. There were many other ghosts surrounding him.

¹⁸⁻¹⁹On seeing this hideous ghost, Babhruvahana was struck with wonder. The ghost too seemed to be delighted on seeing the king who had come to that dreadful, dense forest. He approached the king. O Garuda, the king of ghosts then addressed the king thus.

²⁰Verily, my ghost hood has come to an end. I have attained the great goal. O mighty king, thanks to your contact, none else is happier than I.

²¹The King said: -O black and hideous being, you appear to be a ghost. Please tell me the exact state of facts of your life willingly.

²²Thus being asked by the king, the ghost revealed everything.

²³Preta said: -O foremost of kings, I shall tell you everything of my life from the very beginning. On hearing the cause of my ghost hood, it behooves you to take pity on me.

²⁴Vaidisa is a city endowed with many riches. It abounds in genesis of all variety. It is surrounded by villages and countries of all sorts. People are busy in performing holy deeds. The city abounds in fruit-bearing trees.

²⁵It was here that I stayed, engaged in the worship of gods. Please know that I am born of Vaisya parents and my name is Sudeva.

²⁶I propitiated gods by sacrificial offerings and the manes by oblations. The Brahmins were propitiated by me with various kinds of gifts.

²⁷They were provided with foodstuffs and means of recreation by me. Both to the virtuous and the indigent, helpless people, I had made many gifts.

²⁸But, unfortunately, all those gifts became utterly useless in my case.

²⁹I have no son, no friend, no kinsman and no acquaintance to perform my obsequial rites.

³⁰O excellent king, my ghost hood appears to be permanent. The sraddhas, like the eleventh day sraddha the three fortnightly sraddhas, the half-yearly, the anniversary, the monthly ones are Sixteen.

³¹Preta-Sraddhas not being given, they say, ghost hood becomes permanent even though hundreds of other sraddha are performed.

³² O king, realizing this, save me from ghost hood.

³³ A king is supposed to be one who befriends people of all castes. Hence, O king, save me, I shall give you a precious gem.

³⁴ O foremost among excellent kings, of powerful valour, if you have pity for me, please carry out the rites of obsequies for me so that I may attain an auspicious state. It is also advisable that you perform such rites as would ward off your future disaster.

³⁵ The King said: -How do ghosts originate even after the rites of obsequies are performed for them. By what evil deeds do Pisacas originate, please tell me.

³⁶ Preta said: -O excellent king, those who steal or misappropriate a Brahmin's wealth, temple property, woman's wealth or children's money are turned into ghosts.

³⁷ Those who indulge in sexual intercourse with saintly women, or women of their own gotra or forbidden women or those who steal conch shells become major ghosts.

³⁸⁻⁴⁰ Those who steal corals and diamonds, those who steal garments, those who steal gold, those who do not face enemies but turn away from battlefield and are killed, those who are ungrateful, those who are atheists, harsh, roguish and foolhardy, those who are devoid of five major sacrifices- become ghosts, O great king.

⁴¹ The King said: How are ghosts freed from that state. Please tell me. How am I to perform rites to prevent my own future disaster? What are the rules regarding the performance of those rites. Please tell me all.

⁴²⁻⁴⁵ Preta said: -O lord of kings, please listen to a brief description of the Narayana rite. Hearing of sacred sastras, worship of Vishnu, society of the good destroy ghost hood. I, therefore, tell you about the worship of Vishnu. Take two gold pieces and with the same make an idol of god Narayana. The idol should be decorated with ornaments. Two yellow pieces of cloth shall be used to clothe it. Smear the same with sandal paste and sprinkle Aguru over it. It should be bathed in holy water collected from various centres and fumigated with fragrant incense.

⁴⁶⁻⁴⁷ Lord Sriddhara should be worshipped in the east; Madhusudana in the south, Vamadeva in the west and Gadadhara in the North. Brahma and Siva should be worshipped in the centre.

⁴⁸ Then, O king; the deities should be propitiated after circumambulation and offerings of ghi, curd and milk into the fire.

⁴⁹⁻⁵⁰ Then the devotee should take bath and humbly perform Japas with concentration. He must then start the Aurdhvadehika rites, humbly, without anger and covetousness. He should perform all sraddhas and Vrishotsarga.

⁵¹⁻⁵² To thirteen Brahmins he should gift umbrellas, sandals, rings, gems, vessels, seats and foodstuffs. Water-jars filled with water should be given for the benefit of ghosts. Then giving a bed as gift the utensils should be offered to the ghost.

⁵³ Then the Samputa rite should be performed with one's own name, repeating Narayana. If anyone does this duly, he shall secure welfare.

⁵⁴ The King said: -O Ghost, how should the utensil be made and how should the same be donated. Kindly state.

⁵⁵ Preta said: -You have asked well. I shall tell you about the gift by offering which one shall not get ghost hood.

⁵⁶ This gift is called Pretaghata which removes all evils. It is rare in the world and it destroys the evil state.

⁵⁷ Get a jar of heated gold manufactured by the smith. Fill it with milk or butter. With full devotion to Brahma, Vishnu, Siva and the guardians of quarters, give the same to a Brahmana, what avails hundreds of other gifts as compared to them.

⁵⁸⁻⁵⁹ Brahma, Vishnu in the middle, pacifying Sankara in the east and the guardians of the quarters in their serial order should be worshipped, O king, with incense, flowers and sandal. The golden vessel should be gifted together with milk and ghi.

⁶⁰ This gift is the best of all. It removes even the major sins. It should be made in good faith, O king, to ward off ghost hood.

⁶¹ The Lord said: -Even as the ghost was saying this, O son of Vinata, the royal army consisting of elephants, horses and chariots arrived there.

⁶²⁻⁶⁴ When the army arrived; the ghost disappeared but not before it had given a ruby to the monarch. Thereupon, the king left the fort for his capital. After reaching the city he performed the Aurdhvadehika rites duly in accordance with the statement of the ghost.

⁶⁵With due sraddha performed by the king, the ghost attained a nice state. Then, narrative will not obtain ghost hood, even though he may have committed many sins.

⁶⁶Whosoever hears or tells this holy narrative will not obtain ghost hood, even though he may have committed may sins. That wonder is there if the father achieves.

Discussion between Krishna and Garuda on Fruits of Karma ||28||

- ¹Garuda said: -O lord, for the benefit of everyone, please tell me, how, whether by making gifts or performing holy rites, can the ghosts be pleased.
- ²The Lord said: -O bird, please listen. I shall tell you about the gift which dispels all inauspicious obstacles. Make a jar of molten gold. Fill it up with ghee or milk. Worship Brahma, Siva, Vishnu and the guardians of the quarters in the serial order. Then, offer the jar to a worthy Brahmin. Of what avail are the hundreds of other gifts made by you?
- ³Garuda said: -O lord, what is said by you may kindly be explained in detail. Please tell me, O lord, what are the rites they should perform for the dead since the moment he breathes his last.
- ⁴What are the rites to be performed in his favour which can debar him from turning into a ghost?
- ⁵⁻⁶O best of gods, do also tell me what activities, good or bad, lead one to become a dreadful or fierce-looking Preta or Pisaca. Tell me, O lord of gods, I wish to know all this.
- ⁷Why are the five gems put unto the mouth of the dead? Why are gingelly seeds strewn on the ground? Why are the Darbha blades scattered beneath?
- ⁸Why are the feet kept southward? Why is the ground besmeared with cow-dung? Why is Vishnu meditated upon and his hymn recited?
- ⁹Why do the sons and grandsons walk ahead? Why do they offer the gift of a lamp? Why do they adore Vishnu?
- ¹⁰Why do they, when ill, make a gift to a Brahmin? Why do kinsmen, friends and enemies forgive them faults?
- ¹¹Why do they gift gingelly seeds, iron, gold, cotton, salt, seven types of grains, land or cow?
- ¹²How does a man die? What is his course after death. How does he take shelter in the body being carried (to the cremation ground)? I request you, O lord, to explain all this for the benefit of the world.
- ¹³Why does the son carry the corpse on his shoulders and the grandson light the fire? Why is the anointment done with the butter?
- ¹⁴Why is the Yama Sukta recited? Why is the water carried to the North? Why is the sun looked through a cloth?
- ¹⁵Why are barley, mustard-seed, Durva, stone and leaves of morgosa enjoined in the rite? Why do men and women wear a lower and an upper garment?
- ¹⁶Why should the meals be taken along with other persons on returning home? Why do the sons give nine Pindas?
- ¹⁷Why is the milk in the eastern pot placed on the crossroad? Why are the three wooden sticks tied and put on the crossroad in the night?
- ¹⁸Why is an earthen lamp put every night for one year? Why should the water be offered in the name of the dead by the relatives and other people?
- ¹⁹Why should the nine Pindas be offered? How is the gift to be given to the gods and manes. Why is the call made for the bearers of the corpse? O lord, why is the rite of Pinda repeated?
- ²⁰What should be given next after the gift of Pinda is made? Why are the bones collected? Why is a bed given to a Brahmin in favour of the deceased?
- ²¹Why is a bath prescribed for the householder on the second day? Why on the fourth day? Why on the tenth day along with the mourners?
- ²²Why should they anoint their bodies with oil. Why should the corpse-bearers be taken home on return from the cremation ground? Why should the corpse-bearers anoint their bodies with oil on the bank of a stream or a stagnant reservoir?
- ²³The Pinda given on the tenth day is accompanied by meat, why? Why is the Pinda on the eleventh day given after releasing the bull?
- ²⁴Why the sixteen Sradhas? Why are the food, water etc., given every day for three hundred and sixty days of the year?
- ²⁵Why is the food put in a vessel for satiating the dead? O lord, does the mortal man die at the appointed time?
- ²⁶⁻²⁷I do not see an outlet, then from where does the soul go away? From where the elements earth, water, fire, air and sky pass away? tell me O lord!

²⁸From where do the five thieves of the body-greed, affection, desire, love and pride go away, O lord!

²⁹Whatever little action has been done, whether good or bad, whatever gifts have been tendered which procure merit, where do these go away after the body has decayed?

³⁰Why is the rite of Sapindikarana done within the year of death? With whom is the union of the deceased sought for and how?

³¹What does in the end happen to the people who pass away burnt or unburnt or who have fallen off their caste or who have committed sins or behaved badly or changed faith or committed suicide or murdered a Brahmin or turned thieves or deceivers?

³²What happens to that Sudra who drinks the milk of a brown cow, reads scriptures, wears the sacred thread or possesses a Brahmin wife? O lord of the world, I am terribly afraid of that sinner. Please answer my queries, for the welfare of the world.

Discussion between Krishna and Garuda on Tulasi and Charity ||29||

¹Sri Krishna said: -O noble being, you have put pertinent questions to me. Listen to my explanation of all obsequial rites for the benefit of the people.

²I shall explain the same on the authorities of the Vedas and Smrti texts. This has not been revealed even to gods and Yogins who are devoted to meditation on the self.

³Dear, it is a guarded secret, not disclosed to anyone hitherto. Since you are my devotee, I shall keep nothing hidden from you.

⁴There is no salvation for a man without a son. He can never attain heaven without a son. He must obtain a son, somehow.

⁵Even if ultimate salvation is not possible, a son will necessarily save him from hell. The cremation rites should be performed by the son. A grandson can light the funeral pyre.

⁶By strewing gingelly seeds and Darbha grass on the ground the attention of the mind is diverted to Vaikunta. If the five gems are put into the mouth, life nourishes (in the next birth).

⁷The ground should be smeared with cow-dung. Gingelly seeds and Darbha grass should be strewn. The sick man put thereon will be able to bum off his sins.

⁸The Darbha bed helps the sick man ascend the heaven. In the midst of the pack of Darbha grass gingelly seeds should be strewn.

⁹If the ground is not smeared with cow dung, there is no purity. If smeared already, it should be re-smeared. Then alone it becomes pure and holy.

¹⁰Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cow dung by the people.

¹¹If the daily Homa, Sraddha or washing the feet of the holy Brahmin guests are performed on the bare ground without the mystic diagram drawn they are no better than left undone.

¹²Without the mystic diagram it is not possible to secure the recovery of the sick. The gods Brahma, Vishnu, Rudra, the goddess Sri and the sacrificial fire preside over the mystic diagram. Hence, the mystic diagram should be drawn invariably.

¹³⁻¹⁴Otherwise, the dead man whether child, youth, or old cannot transmigrate. He will be playing about with the wind. In the aerial form, the dead has no sraddha rite nor water libation.

¹⁵Gingelly seeds originate from my sweat, O Garuda and hence are holy. Asuras, Danavas and Daityas flee from the place where gingelly seeds are kept.

¹⁶Gingelly seeds, white, black or brown destroy sins committed by the body.

¹⁷One gingelly seed offered in the holy rite is on a par with the gift of a Drona measure of golden gingelly seeds. Gingelly seeds offered in Tarpana and Homa have an everlasting benefit.

¹⁸⁻¹⁹Darbha grass is born of my hair and the gingelly seeds originate from my sweat. Not otherwise. The holy sacred thread is an essential tier in all religious rites. The whole universe rests on it. Brahma and other deities are propitiated when the sacred thread is worn in the normal way. When it is worn over the right shoulder and under the left, arm, the manes are propitiated.

²⁰Brahma is stationed at the root of Darbha grass. Kesava is stationed in the middle. Know that Sankara is stationed at the tip of the Darbha grass. Thus, the three deities are stationed in the Darbha grass.

²¹Brahmins, mantras, kusa grass, fire and Tulasi plant, O lord of birds, never become impure, though utilized frequently.

²²Kusas become impure, when used with Pindas. Brahmins become impure when they partake of Preta food. Mantras become futile when practised by Sudras. Fire in the funeral pyre is not so holy.

²³O bird, there are five types of boats to succour saintly men who may otherwise get drowned in the ocean of worldly existence-Tulasi, Brahmins, Cows, Vishnu and the Ekadasi day.

²⁴In the worthless but impassable ocean of worldly existence there are six holy things yielding salvation Vishnu Ekadasi, Ganga, Tulasi, Brahmins and Cows.

²⁵Gingelly seeds are holy and unparalleled. Similarly, Darbhas and Tulasi too. The three wards off mishaps.

²⁶Holding the Darbha grass in the hand, the performer of the rites shall sprinkle water over the ground. At the time of death, the Darbha grass should be strewn near the bed of the dying person.

²⁷The dead body should be enveloped with Darbha grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Vishnu's region, even without the recital of mantras.

²⁸The man lying on the deathbed of Kusha grass on the ground is as pure as a man who has performed expiatory rites in the world.

²⁹If the ground is smeared with the Cow dung and the death bed is made of Kusa grass, whatever charity is given therefrom dispels all sins.

³⁰Salt is on a par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt.

³¹Hence, salt is favourite with the manes. The gift of salt leads them to heaven. It is said that salt is originated from Vishnu's body.

³²⁻³³Hence, Yogins praise a gift of salt. Whenever a Brahmin, a Kshatriya, a Vaisya or a Sudra is on deathbed, salt should be given as a gift. It opens the doorway to heaven.

Discussion between Krishna and Garuda on Donations | |30| |

- ¹⁻²The Lord said: -Listen O Garuda, I shall explain to you the best of all gifts which when rendered with the mantra Bhu, Bhuvahi, Svahi delight the sages and gods-Siva, Indra, etc.
- ³⁻⁴This great gift should be given for redeeming the ghosts. He who offers it will stay in Rudraloka for a long time and then be born as a king. He will be endowed with comely features, good fortune, fluency in speech, all riches and unparalleled valour. Leaving off Yama's region he will go to heaven.
- ⁵He who, makes a gift of gingelly seeds, cow, plot of land or gold to a worthy Brahmin will have his sins, accruing in different births, instantaneously quelled.
- ⁶Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a Brahmin and never to a member of any other caste.
- ⁷Gingelly seeds, cow, plot of land is given to Brahmins after the rite of Sankalpa. They are not given to the people of other castes. Sometimes, they are given to dependents also.
- ⁸Whenever a gift is made to dependents 'Jr to women, it is done without the rite of Sankalpa. Whenever a person is in deathbed or when there is an eclipse, all kinds of gifts should be made.
- ⁹When someone is in the death bed it is better to make the gifts before the life is extinct. A gift made when one is alive stands in good stead, unimpeded.
- ¹⁰It is truth, the exact truth that the gins made when the sense-organs are operative and, when the same are approved by his son yield endless benefits.
- ¹¹During the period of sickness, when the body is lying on the ground and during transport, he will have no trouble.
- ¹²When the person is in the deathbed with eyes half-closed, the gift of gingelly seeds along with kusa grass to the lame, the blind and the one-eyed yields an imperishable fruit.
- ¹³Gingelly seeds, iron, gold, cotton, salt, seven grains, plot of land and cow-each constitutes a holy gift.
- ¹⁴The gift of iron and gingelly seeds pleases Yama. The gift of salt wards off fear from Yama.
- ¹⁵The gift of cotton wards off danger from the ghost. Cows gifted away enable the giver to cross all difficulties and save him from the threefold affliction.
- ¹⁶The gift of gold yields happiness in heaven. By gifting a plot of land, one is born as a king. If one gifts gold and plot of land one shall never experience any torture or distress in hell.
- ¹⁷The emissaries of Yama who are as terrific in appearance as Yama himself bestow boons if gifts of seven grains are made and they are satiated.
- ¹⁸By remembering Vishnu, one attains the highest goal. Thus, I have told you all 'about the goal attainable by the mortals.
- ¹⁹If the son on seeing his father lying on the ground with the. eyes half-closed makes gifts with the consent of his father, he is honoured by the gods.
- ²⁰At the time when the father is in the deathbed, the gifts, made by the son exceed the merit one earns by performing a Sraddha at Gaya. The son prospers and thereby pleases his family.
- ²¹The father being dead, the sons should perform the obsequial rites devotedly. Thus, they can make their father cross the ocean of distress.
- ²²What avail the abundance of charitable deeds. Enough that he performs the funeral rites of his father. Even the horse sacrifice does not merit a sixteenth part of the merit accruing from all these.
- ²³The son who makes gifts in favour of his father who is lying ill in deathbed is honoured even by the gods.
- ²⁴The father should make gifts of iron with his hands fixed in the ground. The giver of gifts never finds Yama terrific. He will not go to his abode even.
- ²⁵Dagger, iron club, baton, sword and lancet are the weapons in the hands of Yamato curb sinners.
- ²⁶Hence, gifts of weapons shall be made. For, this gift is for the propiation of Yama's weapons.
- ²⁷A child in the womb, infant in the arms, young men or old men can burn off their sins by means of these gifts.
- ²⁸The different emissaries of Yama Churinas, Pandas, Markas, Udumbaras are delighted by gifts of iron.
- ²⁹Sons, grandsons, kinsmen, clansmen, friends, wives, etc. of those who do not make such gifts are no better than the slayers of Brahmins.

³⁰Listen to the course of a man dying on the earth. The first stage is that of Ativaha (the subtle body in transit); then that of ghost; then at the end of a year that of a Pitri.

³¹There are three fires, three worlds, three Vedas, three deities, three times, three junctures, three Varnas and three powers.

³²⁻³³Brahma presides over the body of a man from the foot to the hips. Vishnu presides over the body from the umbilicus to the neck. The manifest and the unmanifest deity Siva in the form of Rudra is stationed on the head. The deities Brahma, Vishnu and Siva are only the different aspects of the same godhead.

³⁴I am the vital air stationed inside the body of living beings. Considering the inclination of the living being as actuated by the actions of his previous birth, I mould the mind and divert it to virtue or evil, joy or sorrow, or things done or undone.

³⁵It is I who induce their activities. By actions life attains heaven, hell or salvation.

³⁶The prosperity of man, consigned to heaven or hell, is possible through Sraddhas. Hence, people shall assiduously perform different kinds of Sraddhas.

³⁷The names of the ten incarnations of the lord, viz. Matsya (fish), Kurma (tortoise), Varaha (boar), Narasirhha, Srirama, Parsurama, Krishna, Balarama, Buddha and Kalki shall be remembered always.

³⁸He will be posted in heaven. After enjoying the pleasures therein when he is born again on the Earth, he will enjoy riches. He will be endowed with the qualities of mercy and chivalry. He will have sons and grandsons: He will live for a hundred years.

³⁹He should offer gifts to the needy and adore Vishnu with the requisite Nyasas or repeat the mantras of eight syllables or twelve syllables.

⁴⁰White flowers should be offered in worship together with food offerings cooked in ghee. Frequent incenses and scents should be offered and hymns from the Vedas, Smritis such as of Manu should be recited.

⁴¹Vishnu is mother, Vishnu is father. Vishnu is kinsman. If I do not see Vishnu nothing is of any consequence to me.

⁴²Vishnu is on earth. Vishnu is in water. Vishnu is on the mountain. Vishnu is in fiery flames. Everything identifiable in the universe is with Vishnu.

⁴³I am the waters. I am the Earth. I am the Darbha grass: I am the gingelly seeds. I am the cows. I am the subjects.

⁴⁴I am gold. I am grains. I am honey. I am ghee. I am Brahmins. I am deities. I am Siva. I am mantras: Bhuhi, Bhuvahi, Svahi.

⁴⁵I am the giver. I am the taker. I am the sacrificer. I am the sacrifice. I am the remover. I am virtue, earth and water.

⁴⁶O bird, I divert a man's mind to virtue or evil through auspicious and inauspicious activities. Whatever man does is actuated by the actions of his previous birth.

⁴⁷It is I who induce thoughts of virtue. It is Yama who induces thoughts of evil. It is I who induce thoughts of ascetics towards virtue. It is I who accord salvation.

⁴⁸O Garuda, the river Vaitarani is beneficent to men of virtue. After dispelling all sins, the virtuous man goes to Vishnu's region.

⁴⁹⁻⁵¹If one makes a gift of a brown cow which grants all wishes, one is freed from all sins—die sins committed in infancy, childhood or youth, in previous births, during nights or mornings, middays or afternoons, at dusk or dawn whether it is by means of action, thought or speech.

⁵²⁻⁵³May cows remain in front of me, may cows remain behind me, may cows remain ever in my heart. I reside in the midst of cows May the splendour of all living beings, the splendour present in deities remove my sins. May Laksmi assume the form of a cam and dispel my sins.

Discussion between Krishna and Garuda on Fruits of Charity ||31||

- ¹The Lord said: -Men tainted by sins go to Yama's abode. A gift made in my name accords endless benefits.
- ²A person who gifts plots of land stays in heaven for as many years as the number of steps the land measures. Those who make gifts of sandals go seated on horse-back.
- ³By making a gift of umbrella one will traverse after death, without difficulty, the paths where other men are excessively oppressed by the heat of the sun.
- ⁴⁻⁵It food is given in gift with the dead man in view he will be nourished by the same. Men who make gifts of lamps can traverse those regions infested by terrible darkness, without the aim or regular form, which shall for him become illuminated brightly.
- ⁶The gift of lamp is conducive to the pleasure of those who die in the month of Asvina Karttika or Magha or on the fourteenth day of the lunar fortnight.
- ⁷Lamps shall be gifted daily for a year after the death for the benefit of the dead in the troublesome path.
- ⁸The pure soul who is engaged in the gift of lamps shall brighten his path and his family. He shall be honoured among the luminaries of the sky.
- ⁹⁻¹⁰Lie who makes a gift of lamps either for the dead or for himself facing east or north or places them in temples or in the houses of Brahmins will be able to traverse the Great Path without any distress.
- ¹¹He who makes gifts of seats, vessels or foodstuffs to Brahmins goes along the path happily and enjoys everything.
- ¹²⁻¹⁵By making a gift of water-jar the thirsty shall drink water. Vessels, clothes, flowers, rings shall be gifted on the eleventh day for the dead. to attain the highest goal. Thus, those who wish the dead well shall make gifts of the thirteen articles according to their ability. The dead shall be pleased thereby. Foodstuffs, gingelly seeds, water-jars thirteen in number, a ring, pair of clothes should be gifted in favour of the dead to help him-attain the highest goal.
- ¹⁶He who makes gifts of a horse, a boat or an elephant to Brahmins will become happy.
- ¹⁷He who makes a gift of buffalo sojourns in many worlds. A she-buffalo, the mother of the vehicle of Yama, accords benefit.
- ¹⁸A gift of betel leaves together with flowers increased the delight of those who are in Yama's abode. Being delighted with that they do not harass him.
- ¹⁹⁻²⁰The man who gives according to his ability gifts of cows, plots of lands, gingelly seeds, gold and an earthen jar full of water, with the dead in view attains the fruit of the gift of a thousand water-jars.
- ²¹If a person makes a gift of clothes, the awe-inspiring terrible emissaries of Yama black and tawny in colour do not threaten him.
- ²²By making gifts of pot-fuls of foodstuffs one shall be happy in those paths which one should otherwise have to traverse exhausted utterly and oppressed by thirst.
- ²³A bed with smooth cotton within and covered by a velvet cloth should be given to gods and Brahmins. By that the dead man will be freed from ghost hood and rejoice with deities.
- ²⁴Thus, O Tarkshya, I have explained to you the gifts which should be offered when performing obsequies. I shall now tell you how death enters the body.
- ²⁵⁻²⁶Death is inevitable to all living beings in this mortal world. O lord of birds, when the living beings die, the vital air shrinking to its subtle size comes out of the throat. It may escape through any of the nine apertures or through the pores of hair or through the palate. The subtle soul escapes through Apana in the case of sinners.
- ²⁷When the vital air escapes, the corpse falls down. When struck down by Death it falls like a tree bereft of its support.
- ²⁸The earthly matter becomes merged in the principle of fire. The gaseous matter becomes assimilated in the principle of wind.
- ²⁹The ethereal matter gets dissolved in the principle of ether and the all-pervasive soul gets merged in Sankara.
- ³⁰The five vices-passion, etc. and the five sense-organs, O bird, are the villains stationed in the body.
- ³¹Lust, anger and egotism are led by the mind which is the annihilating agent in collusion with merit and demerit.

³²The form of the universe is evolved out of one's own activities. The next body it transmigrates to is also the result of its merits and demerits.

³³Just as a householder enters a new furnished house after the former has been burnt and destroyed, so also the soul enters a new body endowed with all objects and the five sense-organs.

³⁴⁻³⁶Many are the excretions and discharges from the body including faeces, urine, bile, phlegm, marrow, flesh, fat, and semen. These together with the bones and sinews are burnt along with the body. O Tarkshya, thus the position of these in all embodied beings has been clarified.

³⁷⁻³⁹Now, I shall tell you how the body looks like. Human body is a single column of sinews embellished with two pegs and endowed with the sense-organs in nine apertures. It is constantly attacked by the objects, agitated by lust and anger, tossed by love and hatred, victimized by an unquenchable thirst, entrapped in the network of covetousness, enshrouded in the cloth of greed, bound by illusion but presided over by a conscious being. It is, as it were, like a city with six vestibules with the Purusa in charge thereof.

⁴⁰All the bodies are invested with these attributes and features. All the deities and the fourteen worlds are present therein.

⁴¹Those who do not understand themselves are no better than brutes. The four kinds of living beings have their bodies of the same nature and same content.

⁴²Eight million four hundred thousand varifold of creatures were created by me formerly.

⁴³They are Swedajas, (insects), Udbhijas, (plants), Andajas (birds) and Jarayujas, born from the womb, O sinless one, I have thus explained what you asked me.

Discussion between Krishna and Garuda on Re-born ||32||

¹⁻⁴How does life come into' being in the four species of living beings? How are the following formed: skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, dusts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is their guiding hand here? O lord let me know all about this matter.

⁵The Lord said: -I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

⁶O Garuda, you have put a pertinent question about the origin of life. Hence, listen attentively.

⁷The first four days of menstrual flow of blood shall be avoided when the sin of a Brahmin's slaughter resides in her.

⁸Brahma had removed this sin from Indra and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

⁹A woman in her menses is an outcaste on the first day, a slayer of Brahmin on the second day and a washerwoman on the third. She becomes pure on the fourth day.

¹⁰After seven days, she becomes pure enough to take part in the worship of manes and deities-If conception takes place within seven days the progeny is impure.

¹¹Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

¹²If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights, leaving the first seven days after the menstrual discharge.

¹³⁻¹⁴The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualities and good fortune. Ordinary people will never get such an auspicious chance, O lord of birds.

¹⁵⁻¹⁶Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

¹⁷A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

¹⁸⁻¹⁹On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the time of intercourse have a lasting influence in moulding the character of the child conceived.

²⁰The semen mixing with the blood causes the foetus. The foetus develops in the womb like the moon in the sky.

²¹The consciousness is present in the semen in the-form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

²²If the blood is predominant at intercourse; the child will be a girl. If the semen is predominant, the child will be a boy.

²³If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

²⁴Within fourteen days it becomes a mixture of flesh and lymphatic substances.

²⁵It becomes a solid flesh in twenty days, sufficiently strong (in twenty-five days) and (after that) it begins to develop gradually. The foetus would have assimilated completely the five elements within a month.

²⁶By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month.

²⁷The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

²⁸By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

²⁹Whether the child be a girl or a boy or a eunuch it comes out in the ninth or tenth month.

³⁰⁻³²Equipped with three energies, big-eyed, endowed "with six kosas, five indriyas, ten nanis, ten pranas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, harr, blood. are the six Kosas of the Panca-Bhautika body of a creature. This Panca-Bhautika body develops in the ninth or tenth month.

³³Then being dragged by the wind in the womb, agitated with pain, nourished by the Su-umna nerve in the woman's womb, the same comes out.

³⁴⁻³⁶The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves hair and flesh. O son of Kasyapa lien to those predominant in the principle of water.

³⁷The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

³⁸Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by Yogins as constituting the qualities of fire in the human constitution.

³⁹Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

⁴⁰Punning, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

⁴¹O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

⁴²Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

⁴³⁻⁴⁴There are ten principal nerves in the body Ida Piitgala, Susumna, Gandhari, Gajajihva, Pusa, Yasa, Alambusha, Kubu and Sankhini.

⁴⁵The ten vital airs stationed in the body are Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta and Dhananjaya.

⁴⁶The wind accords vitality and takes the assimilated food.to all the joints of the body.

⁴⁷The food, as soon as it is taken, is split into two by the wind.

⁴⁸⁻⁴⁹The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prana blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

⁵⁰⁻⁵¹This waste matter goes out of the body in the form of twelve types of waste matter. Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the mixture of semen and blood.

⁵²O son of Vina ta, the roots of hair in the body are thirty-five million and the teeth are thirty two in number usually.

⁵³The ails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand.

⁵⁴O bird, the blood is a hundred Palas in weight as mentioned by elderly persons. The fat is about ten Palas and the skin is about that much.

⁵⁵The marrow is about twelve galas in weight and the blood plasma is three Palas. The semen is two Kuidavas in volume and the menstrual blood is one Kudava.

⁵⁶The weight of the phlegmatic matter is six and a halt Palas. Faeces and urine are in accordance with indigested food and drink. This is the physical body and shall mention its all-pervasive character.

⁵⁷Pleasure, pain, fear and welfare-these come to a person by actions alone.

⁵⁸⁻⁵⁹Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and forgers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

⁶⁰Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

⁶¹The tubular organ Vapyayani is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled lime.

⁶²In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

⁶³In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

⁶⁴As soon as I leave the womb I shay be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again.

⁶⁵The living being thinks thus and further recollects events of hundreds of past births events which accrued to him. from causes known and unknown.

⁶⁶Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

⁶⁷While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish.

⁶⁸⁻⁶⁹Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotizing power of Vishnu overpowers him. Deluded by that power he loses power of discernment.

⁷⁰In childhood he remains in that state; passing through childhood he attains youth and old age.

⁷¹Then he succumbs to death, then he of vicious desire jealousy He is attains birth. Thus, on the wheel of existence he is made to rotate like the potter's wheel.

⁷²Sometimes he goes to heaven, sometimes to hell. In heaven or hell, he reaps the fruits of his activities.

⁷³Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

⁷⁴People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

⁷⁵Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start, they enter heaven that after their merits are exhausted, they would be thrown into hell.

⁷⁶Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus, all the while they remain uncomfortable in heaven.

⁷⁷A Jiva in the embryo is put to great suffering. He suffers in childhood and old age as well.

⁷⁸In youth he suffers from the evil effects cow dung, sacred clay, water from sacred jealousy rage. He is afflicted by bad dreams. Old age ends in death which is extremely painful.

⁷⁹Being dragged by the emissaries of Yama he is thrust into hell. From hell he descends to the earth to suffer again the utmost pangs of birth and death.

⁸⁰Thus, on the wheel of this universe, people are made to rotate like the potter's wheel and are tortured incessantly, tangled by the noose of their actions.

⁸¹O bird, there is no pleasure whatsoever in this world abounding in a multitude of sorrows. O son of Vinata, people should endeavor for salvation.

⁸²Thus, I have told you all about the child in the womb. I now answer your further query in the serial order, if you desire to hear.

⁸³I am satiated with the answer to both of my queries. I implore you, now, to answer my third query too.

⁸⁴You have asked me what should be done for a dying person. Now listen, I shall tell you my answer in brief to your query.

⁸⁵Knowing that the person is going to die, he should. be bathed with cow-urine, cow dung, sacred clay, water from sacred rivers and other waters sanctified by Kusa grass.

⁸⁶⁻⁸⁷He should be dressed in pure, auspicious, clean clothes. He should be laid on earth besmeared with cow dung, bestrewn with Darbha grass, with tips pointed to the south and overspread with gingelly seeds.

⁸⁸His head should be put in the east or in the north with gold in the mouth.

⁸⁹O lord of birds, Salagram stone and Tulasi leaves should be kept nearby. An earthen lamp should be kindled. He should utter: Om Namoh Bhagavate Vasudevaya.

⁹⁰He should draw Om at first, worship the same and offer charity.

⁹¹He should worship lord Vishnu with flowers, incense etc., and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

⁹²He should worship lord Vishnu with flowers, incense etc., and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

⁹³He should recite Purusa Sukta if he is in distress, O good one. If he is dying and is unable to recite, the sons and other relations should do the same.

⁹⁴I have told you all that can be done when death is imminent. Now, I shall tell you, in brief, the fruits of all these activities.

⁹⁵Bath purifies a man, removes impurity. Meditation on Vishnu yields all sorts of fruits.

⁹⁶A blade of Darbha grass takes him to heaven. There is no doubt in this. Bath with water mixed with gingelly seeds and Darbha grass is as much sanctifying as the bath at the end of sacrifice.

⁹⁷A circle should be drawn around the dying person, for, it is said, Brahma, Vishnu, Rudra, Lakshmi and fire reside within the circle.

⁹⁸If he is laid on earth, with his head eastward or north-ward, O lord of birds, he reaches the sublime regions if his sins are minimum in life.

⁹⁹⁻¹⁰⁰If five gems are put into his mouth, knowledge dawn him. In this shadowy world of unsurmountable difficulties, the following six incite devotion, meditation on Vishnu, observance of vow on the eleventh day of the month (Ekadasi) listening to the Bhagavad-Gita, worship of the sacred plant Tulasi, Brahmins and cows.

¹⁰¹By muttering the mantra Om Namoh Bhagavate Vasudevaya, one is completely absorbed in Brahma. Even by worshipping me alone, one can reach my region direct.

¹⁰²In the absence of entanglement, attachment vanishes by the knowledge as revealed in the Purusa Sukta.

¹⁰³⁻¹⁰⁴But one who has other sources as well obtains reward in proportion to the additional sources. All those sources he should utilize for the pleasure of lord Vishnu. I have thus told you in detail the benefits derivable from ablution, etc.

¹⁰⁵⁻¹⁰⁶The various features of the cosmos are present in the body as well. The various worlds, mountains, continents, oceans and the planets like sun, etc., are all present in the body.

¹⁰⁷⁻¹⁰⁸The sole of the foot is Atala (the nether world of that name); the upper surface of the foot is Vitala; the knee is Sutala; the calf is Talatala; the thigh is Rasatala; the private parts are Mahatala. The Patala is in the hips. Thus, the lower worlds are explained and must be noted by the learned men.

¹⁰⁹⁻¹¹⁰The Bhur is stationed in the centre of the navel; the Bhuvar is above it. The Svar is in the heart. The Mahar is in the throat. The Manas is in the mouth; the The Manas is in the mounth; the Tapas is on the forehead and the Satya or Brahma is in the aperture of the head. Thus, the fourteen worlds are explained.

¹¹¹⁻¹¹²The mount Meru is in the triangular shoulder blade. The mount Mandara is in the lower angle i.e. hips. The mount Kailasa is in the right angle. The Himalaya is in the left angle. The mount Nishadha is in the upper surface. The Gandha-Madana is to the right and the Ramana is in the linear section in the left side. Thus, the seven great mountains are present in the body.

¹¹³⁻¹¹⁴The Jambu Dvipa is stationed in the bones; the Saka Dvipa in the marrow; the Kusa Dvipa in the flesh, the Kraunca Dvipa in the head; the Salmali Dvipa in the skin: the Gomeda in the hair; the Pushkara Dvipa in the nail and oceans thereafter.

¹¹⁵⁻¹¹⁶The salt ocean is stationed in the urine; the milk ocean in the milky exudations of the body. The wine ocean is stationed in the phlegm; the butter ocean in the marrow; the rasa ocean in the lymphatic secretion; the curd ocean in the blood; the water ocean in the region of excreta and the ocean of sugar cane juice in semen.

¹¹⁷⁻¹¹⁹The Sun is stationed in the sound-circle; the Moon in the spot-circle; the Mars in the eyes; Mercury in the heart; the Jupiter in the navel; the Venus in the semen; the Saturn in the umbilical region; Rahu in the mouth and Ketu in the feet. The planets are stationed in the body. Thus, the body is divided from head to foot.

¹²⁰⁻¹²³Those who are born must die too. Hunger, thirst, unconsciousness and the affliction due to the bites and stings of serpents, scorpions and flies have all their origin in Rudra, O bird, the base wretches who sin and who are devoid of mercy and virtue are dragged through scorching sand and blazing fire, seized by their hair by the servants of Yama.

¹²⁴They live in the region of Yama and when they are reborn, they will be born in cottages. O Tarkshya, thus, man is born in the mortal world as a result of his own actions.

¹²⁵⁻¹²⁶The five characteristics, viz. the span of life, action, wealthy learning and death are created in men even as they are in the womb. The life is born as a result of action; it is dissolved as a result of action.

¹²⁷Happiness or misery, fear of welfare are the results of actions. The foetus ties in the womb with the feet up and the face down-wards.

¹²⁸From the moment of birth the Maya of Vishnu enamors and deludes the life. The life takes its birth with its association brought about by its own actions.

¹²⁹Due to merit, man enjoys pleasures in heaven and is fortunately born in a noble family. If he is sinful in actions he is born in a mean-minded family.

¹³⁰He becomes poor, sick, foolish, sinful and miserable. O son of a sage, I have thus told you the various features of the birth of a life.

Discussion between Krishna and Garuda about the Wideness of Hell ||33||

¹What is the extent of the region of Yama? What is its expanse in proportion to that of the three worlds inhabited by the mobile and immobile beings? Please tell me the length of the pathway as recorded by tradition.

²O lord, what are the merits or demerits, sins or virtues, as a result of which men go there. Please tell me all concerning this.

³The distance between the mortal world and the region of Yama is eighty-six thousand yojanas (one million. thirty-two thousand kilometers).

⁴The pathway is so hot as the red-hot copper, it is impassable. It blazes. Sinners among men, of confused thoughts go there.

⁵There are many sharp thorns of awful appearance. The area is entirely covered by the burning fire.

⁶There is no shady tree where the people can take rest. Their own actions in the form of the nooses of Yama drag them on.

⁷On the way, there is no provision to sustain life. No-water is available whereby thirst can be quenched.

⁸Many are oppressed by hunger and many by thirst on that High path. On that impassable path of Yama many shivers with chillness.

⁹The wayfarers find the path difficult in accordance-with the gravity of their sins. They are helpless, miserable and confounded as they plod on.

¹⁰Some bemoan piteously, some speak harshly. Agitated by the effects of their actions they undergo endless distress.

¹¹O bird, that pathway has some special characteristics. Those who have been devoid of covetousness in the world proceed along that path peacefully.

¹²The various gifts that people make in the world; stand them in good stead in the region of Yama. They go-ahead (and make everything comfortable).

¹³Sriddhas and water libations are of no avail to the-sinner. These wretches hover here and there in their aerial form.

¹⁴O good one who are devoted to virtue, the pathway has been narrated to you thus. Now I shay tell you the hardships one has to undergo on the way to the region of Yamas.

¹⁵The city of Yama is in the southwest direction. It is wholly adamantine, divine and impenetrable to deities as well as demons.

¹⁶It is square in shape with four entrances and seven outer fort walls. Yama is seated inside together with his messengers.

¹⁷The city extends over a thousand yojanas (1200 km.) and is studded with gems resplendent like lightning, blazing fire and the sunshine.

¹⁸The special palace of Yama with its golden splendour is very extensive and twenty-five yojanas in height.

¹⁹It is decorated with jewels of lapis lazuli and there are thousands of pillars all round. There are many pearls over the windows from where hundreds of flags and banners hang: down-wards.

²⁰It is resonant with the sound of hells, hundred in, number. Hundreds of festoons cover them. It is embellished in various ways as mentioned here and in many other ways as well.

²¹The lord of justice is seated therein his auspicious judgement seat which is ten yojanas in width and which resembles the blue cloud.

²²Yama knows virtue, practices virtue and is benevolent to those who are virtuous. He is terrifying to the sinner and sweet to the virtuous.

²³The wind blows there very gently. Many festivals are celebrated there. Many sages conduct discourses there. Different musical instruments are played.

²⁴⁻²⁵In the centre of the city, just near the entrance (to Yama's palace) Citragupta's palace is situated. It is twenty-five yojanas in length and ten yojanas in height. Highly divine, it is surrounded by an iron-wall. There are hundreds of streets where people move about and the whole city shines with hundreds of banners.

²⁶Citragupta's palace is gay with hundreds of lamps burning and hundreds of musical notes reverberating. It is well-painted by those who are experts in the art of drawing and painting.

²⁷There, seated in his wonderful driving seat he calculates the age of human beings and others.

²⁸⁻²⁹ He never commits any mistake in the matter of merit or demerit. Whatever the man acquired in his various births good or bad along with his eighteen defects is written down by Citragupta. To the east of Citragupta's palace is the building-of the Fever.

³⁰ To the south is the abode of Colic pain and the Spider Tumour. To the West are the abodes of the Noose of Kala, Indigestion and non-relish for food.

³¹ To the north of the central seat, the abode of Cholera can be seen. To the northeast the abode of Headache and to the southeast the abode of Unconsciousness.

³² Dysentery resides in the south-west and the Burning sensation in the north-west. Citragupta is ever surrounded by these. Whatever job is executed by them is immediately written down by Citragupta.

³³ O Tarkshya, the messengers stay in-different places at the threshold of the palace of Dharmaraja torturing the sinful wretches of evil human beings.

³⁴ Men are bound with nooses by the messengers of Yama and thrashed with heavy iron clubs. All that is in accordance with their own evil actions.

³⁵ They are hit and beaten with various weapons and different mechanical devices. They are split with saws and scissors as though they were pieces of lumber.

³⁶ Others are burned and baked with blazing coal as though they were balls of iron.

³⁷ Others are seen being dragged here and there on the ground and chopped with sharp knives. They are seen walling and shouting. All this is due to their own evil actions.

³⁸ Some are fettered. Some are fried in oil. Thus, the sinners are tortured by the messengers of Yama.

³⁹⁻⁴⁰ Others in millions are heard shouting: 'Give, Give' and demand repayment of debts. Thus, O Tarkshya, are hells for the sinner. Should I describe them in detail? They have already been described in the sacred codes. I shall now explain the benefit accruing from gifts whereby the person feels pleasure-even in hell.

Discussion between Krishna and Garuda on Urdhvadeha ||34||

- ¹O Tarkshya, history to the precise traits of virtue and sin. The merit and demerit go ahead of men.
- ²In the Krita age they extol penance; in the Treta they extol knowledge, in the Dvapara sacrifices and charities. and in the Kali only gifts are extolled.
- ³Those who recite the mantras mentioned in the Smritis and perform Ishtapurta and other.
- ⁴Men who grow trees by the roadside and who dig tanks and lakes, go along this highway very happily.
- ⁵He who gives fuels (here on the earth) is never tortured by snowfall, ice or dullness in the abode of Yama. He finds his way warm and pleasant.
- ⁶By giving gifts of plots of land men go along that road fully satisfied, decorated and richly adorned by fragrant flowers. All their wishes are fulfilled. He who has gifted plots of land IS deemed to have gifted gold, gems, pearls, jewels and clothes.
- ⁷The gifts that men make in the world stand in good stead in their pathway leading to Yama's palace.
- ⁸Different sorts of dishes and foodstuff's which the sons offer serve the purpose of the Pitris.
- ⁹It is the same atman that is known as son. It is the son who comes to the succour of his father in the abode of Yama. It is he who saves father from hell. He is therefore called Putra (son).
- ¹⁰Hence, a son should perform Sraddha till his death. The dead man, moving about in his subtle body, will derive enjoyments thereby.
- ¹¹At the time of cremation in the funeral pyre if water libations are offered, by the descendent, the dead man goes to Yama's abode in all pleasure.
- ¹²In an earthen vessel which is not baked, milk should be given for three days for propitiating the dead. Three pieces of things should be tied with a string and dropped on the crossway.
- ¹³O bird, the dead man in his aerial form in the sky will be drinking the milk on the first, second and third day.
- ¹⁴Or the fourth day, the bones should be collected by the son along with his nearest relatives. After that, he should give water-libation to the deceased.
- ¹⁵The water-libation should be made in the first three-hour period, not later in the forenoon nor at midday nor in the afternoon nor during dawn or dusk.
- ¹⁶The first water-libation should be performed by the son along with the members of the clan and kinsmen. It can be performed by the members of the same caste or even by those of other castes.
- ¹⁷No Brahmin should offer water libation to a Sudra. In that case, he will be violating the sacred code of conduct.
- ¹⁸At the death of a Sudra if a Brahmin takes firewood to the funeral pyre or follows the corpse, he becomes impure for three days.
- ¹⁹After three days he should take bath in the river that joins the sea, perform hundred Pranayamas and drink ghee in order to regain purity.
- ²⁰A Sudra can offer water-libation to the member of any caste; a Vaisya to the member of three castes. A Kshatriya to the member of two castes; but a Brahmin to the member of his own caste.
- ²¹If they go to offer water-libation, the members of the clan should eschew the use of tooth-pick twigs for nine days, O son of Kasyapa.
- ²²⁻²³O foremost among birds, if a person joins the funeral either on the way to the cemetery or in the house of mourning, he should leave the party after cremation only at the same place or in the house itself. This is what is laid down by the learned. The women go ahead, and the men follow. They should sit on a rock and perform Acamana.
- ²⁴There must be sufficient water in the vessel to cover up the mustard seeds and the Durva grass should be strewn on the top. Those who took part in the cremation rites should chew Mrigosa leaves and take oil bath.
- ²⁵Members should cook food for the party, outside the house. They should not eat meals prepared inside the house. They should take food in earthen vessels, avoiding shallow vessels.
- ²⁶They should remember the virtue of the dead and recite Yama-Gatha. They should realize that the auspicious and inauspicious is brought about by the actions alone.
- ²⁷Even when he enters the new body the dead man is associated with the residual merits and demerits.
- ²⁸After the ten days' rites are completed, the dead man's soul enters the new body. When the Nava Sraddhas together with the sixteen others are performed, a new body is created for the soul.

- ²⁹The descendants help to shape a body for the soul, either with the gingelly seeds or the holy grass and put up the five jewels in the mouth for the body to grow.
- ³⁰If there is no menstruation, no conception takes place. Therefore, the descendant should be careful not to eschew the rite of strewing the gingelly seeds and the Darbha grass on the earth.
- ³¹He may be born among the cattle or among the stable. Wherever he is born the sraddha reaches him.
- ³²Just as the arrow discharged by the archer reaches the goal, so the Sraddha reaches the person for whom it is performed.
- ³³No sraddha can propitiate the soul so long it does not enter the body. If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.
- ³⁴The soul (of the deceased) stays in the water for three days, in the fire for three days and in the ether for three days. For one day, it stays in Indra's heaven.
- ³⁵When the body has been burnt in fire, the descendent should offer water libation to the departed soul. The mourners should take bath and feed upon the cake or the ricemeal.
- ³⁶They should perform the Nauka sraddha on odd days, viz., the first, third, fifth, seventh, ninth and the eleventh.
- ³⁷Whether at the threshold of the house or at the cremation ground or in a holy place or in a temple, wherever the first day's rites are performed, the concluding rites too should be performed there.
- ³⁸The Sraddha on the eleventh day is common to all castes. There is a ceremonial ablution for purification.
- ³⁹⁻⁴⁰After performing the eleventh day sraddha they become free from impurity accruing from death. After the ceremonial bath, they should gift a bed to the brahmana. This releases the dead from Preta-hood. If there is no member of the same clan for the performance of the rite, another man can perform the same.
- ⁴¹Of whatever eatable the Pinda is made on the first day as prescribed, the same should be used for the entire Sraddha.
- ⁴²The Sraddha should be performed for ten days, pronouncing the name and gotra of the dead but without mantras. Whosoever performs the sraddha should enter the house discarding the clothes he wore at the Sraddha.
- ⁴³Whether of the same-lineage or of a different clan, a man or a woman, whosoever performs the first day's rites shall perform the concluding rites on the tenth day as well.
- ⁴⁴With the offering of ten Pindas by the descendant the soul acquires a new body just as the foetus does in the ten months in the womb.
- ⁴⁵The rite of Pinda and water-libation shall continue as long as there is impurity accruing from death. This is applicable to the members of all castes.
- ⁴⁶⁻⁴⁷When impurity is far three nights, three Pindas should be given on the first day, four on the second and three on the third day. Milk and water should be given in separate cups. Ekoddista should be done on the fourth day.
- ⁴⁸By the Pinda of the first day, the head is formed. Eyes, ears and nose are formed on the second day.
- ⁴⁹Cheeks, mouth and neck are formed on the third day. Heart, sides and stomach are formed on the fourth day.
- ⁵⁰Waist, back and anus are formed on the fifth day. Thighs are formed on the sixth and ankles are formed on the seventh.
- ⁵¹The calves are formed on the eighth day, O lord. Feet are formed on the ninth and hunger on the tenth.
- ⁵²On the eleventh day, the Pinda is offered to the dead man along with meat. Bread and cooked rice together with milk should be offered to a Brahmana after washing his feet.
- ⁵³The sixteen sraddhas to be performed on the eleventh day are in anticipation of the twelve monthly sraddhas the eleventh day Sraddha, the Tripaksha, the six weekly sraddha and the two six monthly Sraddhas, O bird.
- ⁵⁴The day on which the death has occurred is the basis for all monthly and annual sraddhas That month is the next one when the eleven days are completed.
- ⁵⁵That is the first sraddha which is performed by the hand of the dead at the spot of death. or at the seat of the Brahmana. Eleven days should be counted from this date.
- ⁵⁶For all monthly sraddhas the Tithi falling on the day of death is the base. During the Rikta days and Tripaksha, Tithi is not reckoned by scholars.

⁵⁷⁻⁵⁸ If the man dies on the full moon day, the fourth day is deficient for him. If the man dies on the fourth or the ninth day, the fourteenth day is deficient for him. The deficient days are called Riktas by the experts.

⁵⁹ The food that is cooked on the eleventh day with the dead man in view should be discarded on the cross-roads and the performer should bathe again.

⁶⁰ Since the eleventh day, a potful of corn with water should be gifted to a worthy Brahmana every day for a year.

⁶¹ The bones in human body number three hundred and sixty.

⁶² These bones are nurtured by gifting the water-pots. When the water-pot is gifted.

⁶³ If a person dies in the forest or at an odd place, cremation may take place on any day but impurity will be counted from the day of death.

⁶⁴⁻⁶⁵ By gifting a vessel full of gingelly seeds, incense etc. the Brahmin is purified on the eleventh day, the Kshatriya on the twelfth, Vaisya on the fifteenth and Sudra in one month from the day of death. The same period holds good in case of birth as well.

⁶⁶ Three nights in three months, two fortnights in six months, the day before the year is complete, water-oblations should be made with the dead in view. By acting in this way, the caste men obtain purity.

⁶⁷ Since the eleventh day from the date of death, the Pinda should be given every day for a year after worshipping Vasudeva.

⁶⁸ As the rays of the sun cover the stars, so does the Pinda cover the Pitris. Never one becomes a ghost, if the Pinda is given by the descendent.

⁶⁹ O foremost among birds, the deities extol the gift of a bed. Man's existence on the earth is not permanent. There is no guarantee that after death the descendent would gift the bed.

⁷⁰ The relationship of ordinary kinsmen or even of father lasts as long as the man lives. After death seeing the cult in between, love ceases to operate in a trice.

⁷¹ The self alone is the kinsman or the enemy. Even as he lives one shall think of this and perform his duty piously.

⁷² After my death who will be there to gift a bed of silk cloth. Thinking thus, he should gift things with his own hand while he is alive.

⁷³⁻⁷⁸ The bedstead should be of good wood, ornamentally inlaid and engraved. The bolts and crossbars should be golden. It should be covered with red velvet cloth. The pillow should be nice and exquisite. It shall be fumigated with incense and scents. A golden idol of Lord Vishnu and Lakshmi should be put on the sides. A vessel full of ghee, betel leaves, saffron powder, camphor, sandal paste should be placed nearby. A lamp, a pair of sandals, umbrella, chowries, seat, vessel and the seven kinds of grass should be kept near the bed. Other requisites of man going to sleep, such as drinking pot, mirror, etc., should be kept ready.

The cot should be embellished with a covering of five colours. The bed should be gifted to a Brahmin after duly worshipping him. This gift of bed will bestow pleasures of heaven upon the giver. The Brahmanas should be honoured duly and provided with five clothes.

⁷⁹ They should be given ornaments for ears, neck, fingers and arms and vessels necessary for domestic use.

⁸⁰⁻⁸¹ They should be given water for washing feet or sipping and five gems along with raw rice grains. While making the gift the giver should pronounce: O Krishna, just as your bed in the milk ocean is never without Lakshmi, so also let my bed be never empty in all births I take.

⁸² With this prayer to Lord Krishna the bed should be given to the Brahmin. The same procedure is prescribed even when the gift is made on the eleventh day.

⁸³ Even if a kinsman makes this gift, the dead man will be happy in the other world, nourished by the articles of gift. O Lord of birds, a special thing to be noted I mention now.

⁸⁴⁻⁸⁶ Whatever had been regularly used by the deceased formerly, the garments, vessels or vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of bed makes the dead man extremely happy in the city of Indra or Yama.

⁸⁷ The wry-faced attendants of Yama will not torment him. He will never be oppressed by excessive heat or cold.

⁸⁸⁻⁸⁹ As a sequel to the gift of bed he will be free from the bondage of actions. Even if he had been a sinner, he is sure to go to heaven, seated in a splendid aerial chariot and attended by celestial damsels. The dead man shall stay in heaven till the final deluge when all living beings are destroyed.

⁹⁰The woman who performs nine or sixteen sraddhas and the regular monthly. rites for the whole of year and also makes the gift of bed for her husband will have an everlasting welfare.

⁹¹While alive she will be of some benefit to her husband. Adhering strictly to truth, she will lift up her husband from hell.

⁹²For favour of the dead woman, a golden doll, saffron powder, collyrium, clothes, ornaments or bed can be gifted in the following manner.

⁹³⁻⁹⁴What is useful to women, ornaments, etc., the garments worn by the dead woman should all be collected and placed properly. Then the guardians of the quarters, the deities of planets, the images of Vinayaka, should be worshipped.

⁹⁵Then the performer of rites wears a white cloth after the ceremonial bath and takes a handful of flowers. He stands in front of the Brahmin repeating the following mantra.

⁹⁶“This is the idol of the dead (woman) with all the necessary requisites and gems. O Brahmin, this is gifted to you.

⁹⁷The Self itself is Sambhu, the auspicious Gauri and Indra together with all the deities. Hence, the bed is being gifted. May her soul be gratified.”

⁹⁸The gift of bed should be made to the preceptor or to a Brahmin burdened with a big family. After accepting the bed, the Brahmin shall exclaim with pleasure “Ha! who has given me this.”

⁹⁹Then after bowing to the Brahmin and circumambulating him he should be allowed to go. Thus, O Brahmin, the gifts are made to the Brahmin.

¹⁰⁰Gifts of cow, house, bed or virgin should not be made to many simultaneously. If gifts are divided among Brahmins they bring about the downfall of the giver.

¹⁰¹O Tarkshya, listen to the benefit that accrues to one who makes a gift thus. For a hundred divine years or more he is honoured in heaven.

¹⁰²⁻¹⁰⁴As a result of the gift of a bed he acquires more benefit than he would by performing holy rites in Vyatipata or Kartika month or at the confluence of two Ayanas or eclipses of sun and moon at the holy city of Dvaraka, Prayaga, Naimiṣa. Kurukshetra or Arbuda or on the Ganges or at the confluence of Sindhu with the ocean.

¹⁰⁵⁻¹⁰⁷He will be born in the world of mortals, on the destruction of his Karman, as a comely man, very rich, comprehending virtue, and a master of all sacred literature. Again, after dying, he will go to Vaikunta seated in a divine aerial chariot, surrounded by celestial damsels. He then deserves the Kavya and kavya offerings and rejoices in the company of the piles.

¹⁰⁸⁻¹⁰⁹Whether performed on the Ashtakas, on the new-moon day, on Magha and on other Pitri-days, hear, O Tarkshya, the sraddha, if the dead are turned into ghosts, is rendered ineffective without Sapindikarana.

¹¹⁰Sapindikarana should be done at the end of the year after death. Sodasi should be performed for the purification of the corpse.

¹¹¹For the purification of the man's lineage fifty (?) should be added. Further action may be taken by adding more. For the Sudra, the same is done at will.

¹¹²Presently, Sapindana should be done within the period of twelve days accompanied by sacrifice. Until it is done the ghost hovers round the fire. Hence, Sapindana with fire shall be done within twelve days.

¹¹³Gaya sraddha or Amavasya sraddha should not be done in the middle of the year without Sapindikarana.

¹¹⁴If there be many co-wives of and if only one has a son, all of them shall be deemed to have a son, by that son alone.

¹¹⁵A Sapinda son should not perform man's rites in fire. If he does so, he will incur the sin of slaying his father.

¹¹⁶If a woman discards her life, after the death of her husband, her Sapindikarana should be done along with that of her husband.

¹¹⁷Whosoever may be the father's wife-Vaisya or Kshatriya, the son is entitled to perform Sapindana for her.

¹¹⁸If a Brahmana has married a Sudra, then the son should perform Ekoddishtha sraddha for her (but not Sapindana).

¹¹⁹The sons born in four castes should be united with their respective mothers by the Sapindana rite.

¹²⁰When a sraddha is done in Anvashtakya, when a Sraddha is meant for prosperity, then during Sapindana separate Pinda should be done for the father as well as mother.

121The Sapindana of the mother should be done with the grandmother and of father with the grandfather. This is what I think, to be proper, O Tarkshya.

122If a woman dies sonless, the husband should perform Sapindana and the should be duty united with three mothers.

123If a woman has neither son, nor husband, then her Sapindana should be done by her brother or husband's brother or in their absence by a successor.

124If the woman has neither husband nor son nor a clansman nor the husband's brother, then her brother should perform Ekoddista.

125If Sapindana is left out by negligence or due to some other obstruction then Nevaka Shodasa and annual Sraddha should be performed.

126A wise man will do all this after the cremation has taken place but not otherwise. (If the man has died unknown and hence not cremated) the descendants should make an effigy of grass and burn the same in fire.

127It is the son who should do the Sapindana of his father not the father of the son. Due to affection the Sapindana of the son, should not be done by the father.

128If there be many sons, only the elder should perform the obsequial rite. Navaka Sraddha, Sapindana, Shodasa Sraddhas should be done by one only.

129Even when the property is undivided, the sages have stated that only one son can perform the funeral rites.

130If divided the others too can perform the rites separately, each of the sons doing the same rite himself.

131If the sixteen sraddhas are not performed for the deceased his ghost hood becomes permanent, even if hundreds of sraddhas are performed in his favour.

132For a sonless person, his brother, brother's son Sapinda, or disciple may do Sapindana.

133For all sonless persons, the daughter can perform sapk.t4ana through Rtvij or a Putohita.

134If after the death of father, an eclipse takes place within a year, the sons should neither do Parvana nor Nandimukha.

135Similarly, during great calamities within the year, Tirtha Sraddha, or Gaya sraddha or any other Sraddha for the manes should not be done at all.

136No Pinda should be offered to the manes if their Sapindana has not taken place.

137According to some, gifts for the Yajnapurusa and for the deities can be made even if the year is not complete.

138Whatever is given to the manes except Arghya and Pinda all that should be done according to the prescribed method.

139The manes of the deities are deities; the manes of the manes are sages; the manes of the sages are deities; fathers through them.

140The lord of sacrifice is the lord of all manes, deities and men. Whatever is given to him, is given to all.

141If the son performs the sraddha of his father within the year of his (father's) death he is absolved of the fruits of his sinful acts performed in several brittles previously.

142If no Pinda is gifted and no water libation is made the deceased obtains ghost hood and moves in air oppressed by hunger and thirst.

143If father obtains ghost hood, rites due to the manes of no avail. If mother obtains ghost hood, the manes rites for the father do not cease to be.

144If mother is dead, father is alive, the Sapindana should be done with the grand mother if she is already dead.

145-146O bird, hear. I tell you the truth: For those dead persons whose pinch has not been united, no sraddha and no water-libation is fruitful even if offered a thousand times.

Discussion between Krishna and Garuda on Sapindikarana ||35||

¹⁻³O lord, I have another doubt, please clear it. Suppose the mother of a man dies but all other relatives such as father, grandfather, great grandfather and great great grandfather and their wives are alive (except of course the mother) with whom shall the lady be joined in Sapindikarana?

⁴O bird, I shall repeat the mode of Sapindikarana already mentioned to you. The lady in question shall be joined to Uma, Lakshmi and Savitri.

⁵Three generations from one are those who share the Pinda, next three generations are those who do not share the Pinda. The next three generations are those who receive the wiping of the food-offerings sticking to the hand and the tenth is near the line.

⁶These are the names assigned to men in one's father's as well as mother's family. The householder who performs the sraddhas saves ten preceding and ten succeeding generations.

⁷When Sapindikarana is done, the householder is considered first (i.e. reckoning is made from him). His fourth grandfather, i.e. the great-great-grandfather is Tyajaka for him i.e. neither pinch nor water libation is on for him.

⁸Grandfather of the fourth degree of the first Tyajaka is the first Lepaka [i.e. the 7th grandfather reckoning from the householder]. Grandfather of the 4th degree of the first lepaka is in the 10th degree since he is the fourth in reckoning from the 7th one.

⁹The householder is one, ten generations before and ten generations after. These twenty-one generations are meant whenever the word twenty-one generations is used.

¹⁰Now, listen to the benefit accruing from performing the sraddhas and offering gifts according to sastras in favour of the dead.

¹¹The father blesses the performer with the birth of sons, the grandfather with cattle wealth and the great-grandfather with coins of gold.

¹²Such are the benefits derivable from sraddhas and Tarpanas. The great grandfather blesses one with plenty of foodstuffs.

¹³O bird, the man whose line is broken shall stay in hell permanently like an elephant stuck in the mud.

¹⁴Or he may be born in other species of living beings such as a tree, a bird, a reptile. If a child is born and dies the man cannot be freed from hell, still.

¹⁵For his sake the Narayana, Bali should be performed by his preceptor or disciple or even by a distant relative.

¹⁶He will be freed from sins and saved from hell. He will stay permanently in heaven. No doubt need be entertained on this account.

¹⁷⁻¹⁸If a member of the Brahmin caste dies on days, when the moon is in conjunction with any of the stars. Dhanishtha and the four succeeding ones, ending with Revati, it is very inauspicious. Cremation or water libation is not performed during those days.

¹⁹Even if the family is excessively miserable no job for livelihood should be taken up during these days. Every job shall be done after the five days are over.

²⁰Great distress will befall sons and clansmen of the dead who dies on any of these five days. Loss in the house is also inevitable.

²¹Still if the immediate cremation is conducive to the welfare of the people the cremation with, the following extra procedure can be duly performed and an immediate offering in the fire can also be made.

²²The immediate offering is held to be sacred in regard to the body to be cremated. The body is well consecrated with mantras by the Brahmins duly.

²³Four effigies of Darbha are consecrated with the mantras of the Naksatras. These are thrown beside the corpse.

²⁴Cremation is proceeded along with the effigies. On the expiry of the period of impurity the son shall perform rites, for Tranquility and peace.

²⁵The man who dies on any of these five days does not attain salvation unless for his sake the gingelly seeds, cow, gold and ghee are gifted away.

²⁶Gifts are made to Brahmins to ward off impending calamity after the expiry of impurity period. Gifts help the deceased attain release from the bonds of his previous actions.

²⁷Food-stuffs, sandals, umbrella, gold coins, clothes and other gifts are given to the Brahmins for redemption from. all worldly sins.

²⁸Whether it is a young man or an old man or a child, if any one dies in five days and no redemptory rites are performed it will create obstacles.

²⁹⁻³²In the sraddha for the deceased the following eighteen are prohibited; benediction, twice-twisted Darbhas recital of Svasti Astu (hall), Pranava (Om), Ekoddista, Agnikarana (consigning cooked rice to the fire, Uchishtha (leavings of food) Vaisvadeva Sraddha, Vikira, (scattering of cooked rice bits), recital of the words Svadha, Pitri, and Anu Avahana invocation, lighting of the torch (Ulmuka) the circumambulation, following up to the border, offering of gingelly seeds into the fire (Tilahoma) and Purnahuti. If these are included in the rites, the performer will suffer utter destruction. O son of Kasyapa, I have already told you about the sixteen sraddhas.

³³⁻³⁴The sixteen Sraddhas already mentioned are: -One at the place of death, then midway to the cremation ground, at the funeral pyre, in the hand of the corpse and the fifth Prativesyaka offered to the spirits living in the cremation ground, the sixth at the collection of ashes and bones, then the Pindas. offered during the ten days. Thus, sixteen in all.

³⁵⁻³⁶O Tarkshya, listen to another mode of reckoning six sraddhas. Ten daily Pindas, one extra at the collection of bones, then five for Brahma Vishnu, Siva and others. These sixteen sraddhas are reckoned by persons who know the Ritual.

³⁷O bird, a third method of reckoning the sixteen sraddhas is as follows: -the twelve monthly sraddhas together with that on the eleventh, that on Tripaksa (after the expiry of six weeks) and those on the two Rikta days.

³⁸The first set of sixteen sraddhas are for purifying the corpse. The fifty sraddhas are for purifying the line of Manes (Pitripankti).

³⁹If enjoining (Sapindikarana) is devoid of fifty Sraddhas it shall riot reach the Pitris. The redemption from ghost hood is possible only if fifty Sraddhas are performed.

⁴⁰If the performance of fifty sraddhas is even slightly deficient, the presence of Pitris cannot be effected. It is corollary to the fifty sraddhas that the descendent should perform Sapndikarana (effectively).

⁴¹⁻⁴²The hands and feet of the dead together with the covering cloth should be tied to the bamboo bier. If this is not done, there is risk of an attack by the Piascas. If the dead bod is taken out during the night, there is a fear from spirits roaming in the sky. The dead body should not be left unattended. By touching it mishaps may occur.

⁴³⁻⁴⁴When there is dead body in the middle l of the village and if anyone takes food with that knowledge, that food is known as flesh, and water as blood. (No one shall take food or water before the dead body is removed). When there is a dead body in the village the following is avoided: Chewing the betel; chewing the tooth-brush twig, taking food, sexual intercourse and offering g of Pindas.

⁴⁵Ceremonial ablutions, gifts, sacrifices, water-libations and worship of gods are futile when performed with a dead body in the village. The convention holds good for all kinds and kins.

⁴⁶O lord of birds, this convention prevails among cousins and kins. If it is violated, the dead man is tarnished by sins.

Discussion between Krishna and Garuda on Untimely Death ||36||

¹⁻⁴Why is the rite of fasting considered holy and the bestower of salvation? What is the goal attained by a person who had left his house and died in a holy centre? What is it if he died before reaching the holy centre? What is it if he died in the house itself? What is it if he died in a cottage (as a Vanaprastha) or if he took to Samnyasa either in the holy centre or in the house. How shall the rites be performed in such cases? What is the procedure if he does not die a proper death? O lord, what are the rules if the performer wavers and does not stand on his resolve? What are the rites which enable him to achieve realization?

⁵If anyone observes the rite of fasting and dies he will cast off his human form and become equal in lustre to me.

⁶He will have the benefit of performing as many sacrifices, complete with due fees as the number of days he was able to live observing the rite of fasting.

⁷If such a death takes place after taking to Samnyasa whether in the holy centre or elsewhere the benefit accruing from the same is twice that of the previous one.

⁸If a person suffering from an incurable disease such as plague etc. observes fast and dies he has no rebirth. He rejoices in heaven like a deity.

⁹If a sick man takes to Samnyasa he is released from the cycle of rebirth in this world of sorrows and afflictions.

¹⁰Brahmins should be fed every day. Gifts of a vessel full of gingelly seeds or gifts of lamps according to his capacity should be made. Gods should also be worshipped.

¹¹If gifts are made in favour of the dead, his major and minor sins are washed away. On death, he attains immortality on par with sages.

¹²Hence, observance of fast enables men to attain heaven. Man should strive for salvation when his body is in perfect health.

¹³The deities Brahma and others bestow contentment and nourishment on the man who forsakes his sons, wealth and goes to a holy centre.

¹⁴If a person dies after observing the fast on reaching the holy centre or on the way, he goes to the sphere of sages.

¹⁵If a person dies at home after observing the fast he alone will sojourn in heaven leaving the members of his family.

¹⁶If a person casts off food and water and drinks only the water from my feet he is not reborn on the earth.

¹⁷The family deities protect the man who goes to a holy centre and abstains from food. The emissaries of Yama guard him. No torture at the hands of Yama's attendants is in store for him.

¹⁸A person who makes frequent pilgrimages to holy centres can destroy sins. The person who cremates him, if he dies, enjoys the benefit of making the pilgrimage.

¹⁹A frequent visitor to holy centres, even if he dies outside the holy centre, is reborn as an intelligent Brahmin well-versed in the Vedas at a holy place and in a noble family.

²⁰If a man observing fast, O Tarkshya, survives it he should invite Brahmanas and gift away his possessions.

²¹Following the instructions of Brahmins he should observe Candrayana and Kricchra. He should never tell a lie thereafter. He shall practise virtuous actions.

²²When a person returns to his own house after making pilgrimage to the holy centre he should take the permission of pious Brahmins and perform expiatory rite.

²³A person is able to make pilgrimage to holy centres at the stage of death after previously making gifts of gold, cow, land, elephant and horses, he is the most fortunate of all.

²⁴A person starting on a pilgrimage when death is imminent should make gifts of cows at every step if the act is not involved in violence.

²⁵The sin committed at home is washed off by oblations in holy waters, while the sin committed at the holy centre becomes adamant and is never washed off at all.

²⁶There is no doubt in this that he will be distressed forever by those sins as long as the sun, the moon and the stars shine. O bird, the gifts made therein are of everlasting benefit.

²⁷Even indigent persons when sick should make gifts. Such gifts should consist of a cow, gingelly seeds, gold and of seven grains.

²⁸On seeing a person making liberal-gift: -the deities, sages and Citragupta are excessively delighted.

²⁹So long as one is in free possession of one's wealth, one should make it over to the brahmanas. After death, the entire wealth goes to them. Who will not therefore have the grace to give?

³⁰By offering gifts of wealth to Brahmanas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.

³¹What is given to father will be requited a hundredfold; to mother a thousand-fold, to a sister a hundred thousand-fold and to a brother many folds.

³²If out of covetousness, a person does not give anything during sickness, that miserly sinner will indeed repent after death.

³³Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is in being gifted to others. Otherwise there awaits only disaster.

³⁴Just as an unchaste wife laughs at her husband who fondles the son too much, as also death laughs at a person who makes fuss about protecting himself, and the earth laughs at a person who guards too much his wealth.

³⁵⁻³⁶A virtuous man of liberal temperament and gentleness, even after acquiring a lot of wealth, considers it to be as useless as a blade of grass. He feels no torment, no delusion and no fear of the emissaries of Yama at the hour of death.

³⁷The aftereffects of death in water last for seven thousand years; those of death in fire for eleven thousand years; those of death in scorching sun for sixteen thousand years; those of death in a battle for sixty thousand years; those of death in thwarting the seizure of cow for eighty thousand years, and O Bharata those of death in tasting are everlasting.

Discussion Kumbha Sraddha ||37||

- ¹⁻²O lord, please explain to me the mode of giving water-jar precisely. What are the rules of giving? How many vessels should be given? What are their characteristics? By what stuff are they to be filled? To whom are they to be given? When are they to be given to propitiate the dead?
- ³O Tarkshya, now I shall explain the mode of gifting a water-jar. It should be offered to the brahman in favour of the dead along with a rice-ball and the libation of water.
- ⁴For the pleasure of the dead on their way to Yama's abode, these vessels should be given on the twelfth day, after six weeks, after six months or at the end of a year.
- ⁵The vessel should be placed on the ground cleaned and smeared with cow dung. They should be filled with cooked food and water.
- ⁶Satiating food should be given to the dead. The dead man is delighted thereby as he goes along with the attendants of Yama.
- ⁷On the twelfth day, twelve such jars should be given.
- ⁸A Vardhani [a vessel] filled with cooked food and water should be given to a Brahmin with Vishnu in view after due Sankalpa.
- ⁹A single Vessel should be given in favour of Yama. Thereby, the dead man attains release. Another vessel should be given in favour of Citragupta. Thereby, the dead man.
- ¹⁰Sixteen vessels filled with cooked black gram and water should be given to sixteen brahmins, one to each.
- ¹¹The sixteen sraddhas are performed beginning with Utkranti-Sraddha (the first of the series).
- ¹²From the eleventh day a vessel should be given every day for a year.
- ¹³A Vardhani filled with cooked rice and water should be given every day for a year along with a bamboo vessel.
- ¹⁴A vessel full of water should be given to a Brahmin, after covering it with a cloth and scenting it with fragrant stuffs.
- ¹⁵⁻¹⁶Every day, O bird, with due Sankalpa a vessel should be given to a Brahmin well versed in the Vedas and observing all rites. He must be a deserving person, not a fool. Only the man who is endowed with Vedic lore can cross and enable others to cross -the ocean of worldly existence.

Discussion between Krishna and Garuda on Moksha ||38||

¹⁻³O lord, please explain to me the nature of salvation. and heaven realizable or accessible by gifts or pilgrimages. How does a man attain salvation and how does he reach and stay in heaven for a long time? What are the causes of fall of living beings from heaven and other regions among the upper seven worlds.

⁴After obtaining human form in any of the thirteen castes in Bharata, if a man dies in a holy centre he is never born again.

⁵The seven cities of Ayodhya, Mathura, Mithila, Kanchi, Avantika, Kashi and Dvaravati confer salvation.

⁶If at the time when the vital airs have reached the throat (when death is imminent) a man says: I have renounced, he attains the region of Vishnu and death and is not born again.

⁷He has already tucked his clothes for his journey to his goal of salvation if he pronounces, the two fetters Hari even for once.

⁸He who remembers me ever and anon saying Krishna, Krishna, Krishna is lifted up by me from hell just as the lotus springs up breaking through the water.

⁹Undoubtedly one attains salvation if one dies near a Salagrama stone which is powerful for annihilating all sins and defects.

¹⁰There is no doubt in this that salvation is ever present wherever Salagrama stone or the stone of Dvaravati or both are present.

¹¹O bird, by growing, nurturing, sprinkling, saluting and extolling the Tulasi plant Man's sin accumulated in various births is wiped off.

¹²He who has taken ablution in the holy lake of Manasa where wisdom is the eddy, truth the water and which removes the dirt of pride and hatred is never tarnished by sins.

¹³God is not present in wood, stone or clods of earth. He is present in our heart. Hence, one should invoke the heart which plays a prominent part in devotion.

¹⁴Fishermen visit Narmada, the holy river, every morning. But their mind does not become pure.

¹⁵Men reap the fruits of their actions in accordance with their feeling; their goal in the other world is also befitting that. Their activity yields accordant fruits.

¹⁶He who lays down his life for the sake of his preceptor, a Brahmin, a woman or a child attains salvation.

¹⁷After making various gifts to Brahmins if a person dies during the period of fast, he is freed from all bondage and attains salvation.

¹⁸⁻¹⁹Such are the ways which lead either to salvation or heaven. In thwarting the seizure of cows, civil commotions and national calamities or disasters in holy places and temples, it is equally beneficent whether one succumbs or survives. Life becomes pleasant by making gifts and enjoyments. Death is efficacious in battle and holy places.

²⁰Casting themselves off, human beings whether of high, middling or low class attain their heavenly abode.

²¹⁻²²A man dying in Harikshetra, Kurukshetra, Bhrikshetra, Prabhasa, Srisaila, Arbuda, Puskara or Bhutesvara attains heavenly abode for the period of a day of Brahma and thereafter falls to the earth.

²³He who accords gifts to a Brahmin devoted to the observance sufficient to last for a year raises his family and is honoured.

²⁴He who offers a virgin in marriage to a Brahmin well versed in the Vedas shall stay in Indraloka along with the members of his family.

²⁵⁻²⁶By giving gifts a man shall reap the fruits thereof. There is no doubt in this that he who resuscitates and repairs tanks, wells, lakes, parks and temples in ruins reaps twice the merit derived by the original builder.

²⁷⁻²⁹He who gives to a scholarly Brahmin burdened with a family, ornaments for the ears, neck, fingers and arms, a cozy house fully furnished with utensils and other requisites, a cow and the contrivances to prevent chillness, gusts of wind and scorching heat, is honoured in heaven for thirty-five million years. The woman of the same caste who follows her husband in death attains heaven and stays for as many heavenly years as she spent human years in this world with him.

³⁰If a woman leaves her sons, grandsons and other relatives and follows her husband in death both of them attain heaven along with three generations.

³¹Even if a woman has committed sins including evil intention against her own husband, she can wash off her sins if she follows her husband in death.

³²Even if the husband has been a sinner and wicked; his sins will be washed off if the wife follows him after death.

³³If a man offers only a morsel of bread to the needy he will be proceeding to heaven in an aerial chariot endowed with chowries and umbrellas.

³⁴If he offers maintenance sufficient for a year, the sins committed by him till his death are destroyed.

³⁵If he helps a Brahmin to celebrate the marriage of his daughter, he washes off his sins of the past, future and present births.

³⁶The merit accruing from digging ten wells is acquired by digging a tank. The merit accruing from digging ten tanks is acquired by digging a lake. O bird, a drinking water shed erected in a dry place is equal to digging ten lakes.

³⁷The drinking water shed erected in a dry place is equal to a gift to an indigent Brahmin. He who shows mercy to living beings becomes a leader of the world.

³⁸By means of meritorious deeds like these one can attain heaven. After reaping the fruits of his virtuous deeds, one becomes well established.

³⁹Leaving off useless insignificant place is so If a man contributes to cremate activities one shall ever be virtuous. Gifts, truth and mercy constitute the essential characteristics of the three worlds.

⁴⁰A gift made to an indigent man is excellent; the worship of a Linga in a secluded.

Discussion between Krishna and Garuda on Death in Sutika Kala ||39||

- ¹O lord, out of compassion for me, please tell me the rules of impurity, for my knowledge and for the welfare of human beings.
- ²O lord of birds, the impurity accruing from birth and death is fourfold. The rules of impurity are applicable to all the four castes.
- ³The days of impurity are ten for the relatives on the father's and mother's side. People should avoid taking meals, during this period, with the relatives of the dead. The bereaved family should neither offer nor receive gifts, should neither undertake nor conduct sacrifices. The study of the Vedas and Sastras is strictly prohibited.
- ⁴One should observe the following while performing obsequial rites: suitability of place and time, sufficiency of wealth, justification of purpose, validity of reason and his capability.
- ⁵If a person is dead in the forest conflagration or in a foreign country, the relatives should take bath along with the dress; the impurity is soon removed thereby.
- ⁶If a child is dead in the womb or is born dead, there should be no obsequial rite, no water libation and no impurity at all.
- ⁷Artisans, architects, physicians, slaves (male or female), kings and Vedic scholars are purified immediately.
- ⁸He who is at fast or at sacrifice reciting the mantras or he who has set up a sacrificial fire or he who is a reigning ruler-these are exempt from impurity as also those who are exempted by the king.
- ⁹In impurity accruing from birth, the rules are less strict. Mother is purified after ten days, father just after taking bath.
- ¹⁰During the days of marriage, festivity, sacrifice, if a person dies, there is no impurity. The foodstuff collected for use can be utilized by the persons concerned. This is what Manu.
- ¹¹In birth the relatives incur no impurity. Impurity attaches to parents alone. Primarily, it is the mother who becomes impure. Father is purified by the touch of water alone.
- ¹²In birth or death impurity lasts for ten days, O bird.
- ¹³By giving food to the hungry and the indigent, the parents get rid of impurity the sages have declared.
- ¹⁴Manu is purified after bathing in water from the earthen jar mixed with gingelly seeds and clay from holy places.
- ¹⁵⁻¹⁶He should gift some articles to the village assembly, gold, cow and bull to a Brahmana. If Kshatriya he should do the same twice, if Vaisya thrice, if Sudra four times. Wealth should be given to a Brahmin.
- ¹⁷A person distanced by seven or eight generation or he who has not undergone a Sacrament incurs no impurity.
- ¹⁸For men who have lost life for the sake of a Brahmin, a cow, a woman or in the battlefield, infirmity lasts only for a single night.
- ¹⁹⁻²⁰Brahmins do not incur impurity if they are engaged in an auspicious rite. Those who arrange cremation of an orphan child with the Brahmin assisting them in this act become purified as soon as they take bath.
- ²¹When Sudras, following a corpse, reach a pond or a stream or a reservoir, they should return home. While returning they should be glanced at by a Brahmin which is enough for their purification. This is what the Vedic scholars say.

Discussion between Krishna and Garuda on Happiness and Sorrows | |40| |

¹⁻²O lord; I wish to hear this explained. Some brahmin have tragic deaths. How is the passage in regard to those? What is their place? What is their goal? what are the rules of observance in regard to them? Please tell me the after-effects of such untimely unnatural deaths?

³O Garuda, I shall tell you in detail about their passage, rules of observance and place. It is a great secret- the rite in case of abnormal death.

^{4-6a}There are People who are dead by fasts, killed by fanged animals, dead by strangulation, who are slayers of preceptors killed by wolves, who die of arson or imprecations of Brahmins, who die of cholera, who commit suicide, who fall from a peak and die, who hang themselves to death, who are drowned in tank, river or ocean, listen to their plight. These go to hell.

^{6b-12}Those who are killed by the Mlecchas and other infidels, who are defiled by dogs, jackals, etc., who are not cremated, who are full of germs, who die of leaping or great ailments or contact with foul women, or an attack by a low-born person, who die of water, of serpent-bite, who are struck by lightning, killed by fanged beasts, who die of falling from trees, who are defiled by women in menses and impurities who are Sudras washer men and others, who are likely to fall into hell by committing sin or escaping it become ghosts for such persons there is no rite of cremation, no water-libation, no rite of obsequy and no observance of impurity. For these people, O Garuda, the rite of Narayana ball should be performed. Now, for the benefit of the entire world, I shall narrate the procedure of this rite that dispels the fear of sins.

¹³For a Brahmin, the rite should be performed within six months; for a Kshatriya within three months; for a Vaishya within a month and a half and for a Sudra immediately.

¹⁴⁻¹⁵The Narayana ball should be performed through Brahmins in Ganga, Yamuna, Naimisa and Pushkara in a tank full of water, in an eddy of pure water, in a cow-shed, in a house or in a temple in front of Krishna's image.

¹⁶Water-libation should be performed with mantras from the Vedas and the Puranas. With the articles of worship lord Vishnu should be propitiated.

¹⁷Rites accompanied by reciting the Purusa-Sukta and Vishnu mantras should be performed. Facing the south, the dead should be identified with lord Vishnu.

¹⁸The mantra runs thus! May the lord Pundarikaksha who has no beginning, no end, who bears on his person a conch, a discus and a mace confer salvation to the dead.

¹⁹⁻²⁰After offering water-libation, the house-holder who is not affected by passion and hatred, who is pure, restrained in senses, devoted to virtue and benevolence shall observe silence along with his kinsmen, O Garuda.

²¹Then he shall perform eleven sraddhas with full concentration observing all rules.

²²⁻²³He should make various gifts of water, grain, wheat, Priyangu, cooked rice soaked in ghi, silver coin, umbrella, turban, cloth, vegetables, milk, honey and sandals.

²⁴Gifts should be made to all without depriving anyone of the line of those assembled. The rice-balls placed on the ground should be accompanied by scents, flowers and gains.

²⁵Gifts made to Brahmins should be in accordance with the Vedic and Shastric injunctions. Water-libation should be offered separately through a conch or a copper vessel.

²⁶⁻²⁷The performer of rites should hold breath and kneel on the ground. He should first give the arghya and then perform Ekoddisa. The first rice-ball should be offered with the mantras Apo Daiv, Madhumati and the second with the mantra Upayamagrhitosi.

²⁸The third rice-ball is given with the mantra yena Pavaka Cakshasa the fourth with the mantra ye Devasahi, and the fifth with the mantra Samudram Gaccha.

²⁹The mantra Agnirjyoti Vis for the sixth, Hiranyagarbhahi for the seventh, Yamaya for the eighth and Yajjagrat for the ninth.

³⁰The mantra Yahi Phalinihi, is for the tenth and Bhadram Kanebhihi for the eleventh. Thus, all the rice-balls should be offered. After this, he shall perform the sraddha for eleven deities on the next day.

³¹Five Brahmins should be invited and Arghya given to them. They should be learned, of good conduct, most excellent in their family, free from physical decrepitude and noble. Never -should they be of the condemnable type.

- ³²The image of Vishnu should be made of gold, that of Rudra of copper, that of Brahma of silver and that of Yama of iron.
- ³³The effigy of the dead should be made of lead or Darbha grass. Nyasa of Samavedin should be conducted with the mantra Yamaratva.
- ³⁴⁻³⁵ Lord Govinda should be placed in the west with the mantra; Agna a Yahi, Prajapati in the east with the mantra Agnim Ile; Yama in the south with the mantra Ise Tva and in the middle a mystic diagram should be drawn on the ground where the body of Darbha grass.
- ³⁶In five vessels containing five gems there be invoked Brahma, Vishnu, Rudra, Yama and the dead person.
- ³⁷The cloth, the sacred thread and the coins should be separate for each deity. The mantras too are separate for each deity.
- ³⁸Five sraddhas are performed separately for the deities with due observance of rules, and water is poured over the Pindas separately.
- ³⁹⁻⁴¹Water with gingelly seeds shall be taken in a conch or a copper vessel or if it is not available in an earthen vessel along with the articles of worship. O lord of birds, the following articles should be gifted to a pious Brahmin-seat, sandal, umbrella, coins, water pot, vessel, food-stuffs and grains, thus constituting the eight Padas as well as a copper vessel with gingelly seeds along with gold and compatible Dakshinas.
- ⁴²⁻⁴³Fields with grain plants already grown should be gifted to Rigvedin, a milk cow to a Yajurvedin, a new cloth to a Samavedin with Lord Siva in view, and similarly gingelly seeds and iron with Yama in view. The sacrificial fee should be paid to the officiating priests.
- ⁴⁴An effigy should be made with the medicinal herbs. O Kasyapa, Palasa leaves and bunches should be split into several pieces.
- ⁴⁵The hide of a black deer should be spread and the effigy of kusa grass placed over it. Three hundred and sixty blades of kusa grass representing the number of bones in the body should be used.
- ⁴⁶The blades of kusa grass should be tied well to constitute the different limbs. Forty blades of kusa grass at the head and ten at the neck.
- ⁴⁷Twenty in the region of the heart, twenty in the belly, hundred in the thighs and twenty at the hips.
- ⁴⁸Four for the penis, six for the testicles, ten for the toes. This is the procedure to represent the bones.
- ⁴⁹A coconut is placed at the head; a silver piece in the palate; five gems in the mouth and a plantain fruit in the tongue.
- ⁵⁰Sands represent the entrails; saffron is placed at the nose; clay represents the fat and cow's urine the urine.
- ⁵¹Sulphur represents the Dhatus (the principal constituents of the body). Haritala, Manahsila and fried barley flour represent flesh and honey represents the blood.
- ⁵²A clump of twigs and leaves represents the matted hair, hide of deer represents the skin, mercury represents semen and brass pieces the faeces.
- ⁵³Manahsila is scattered over the body, gingelly cakes on the joints, palm leaves on the ears and two Gunjas (berries) on the nipples.
- ⁵⁴Lotus petals are placed on the nose and the umbilical region; brinjal on the testicles and red garlic on the penis.
- ⁵⁵Ghi should be applied over the navel. Lac represents the loin cloth. Pearls are placed at the breast and saffron over the head.
- ⁵⁶Compher, incense, Aguru, garlands are used to decorate the effigy. It is clothed with silken cloth. A gold piece is placed over the chest.
- ⁵⁷Riddhi (success) and Vrddhi (prosperity) represent the arms, two chowrie pieces the eyes; red lead is applied to the corners of the eyes. Betel leaves are offered (to the mouth).
- ⁵⁸Thus, the worship of the dead is performed with different medicinal herbs. Due rites are performed in fire and sacrificial vessels are kept around.
- ⁵⁹The dead body is sanctified by the mantras Sanno Devi; Punantu Ma, Imam Me Varuna and by the water from the Salagrama stone.
- ⁶⁰A good milk cow and a vessel full of gingelly seeds is gifted with Vishnu in view.
- ⁶¹Gingelly seeds, iron, gold, cotton, salt, cow-each of them is considered to be pious.
- ⁶²Then, Vaitarani decorated with ornaments should be given accompanied by a Sraddha.
- ⁶³Then rites for the release of the ghost should be performed with Vishnu in view.
- ⁶⁴The Preta is mystically discharged. The corpse or the effigy is cremated while meditating upon Vishnu.

⁶⁵(On the cremation of effigy) three days' impurity is observed; Otherwise, impurity lasts for ten days while a rice -ball is offered on each of the ten days. All other rites are performed for a year. Thereby the dead man attains salvation.

Discussion between Krishna and Garuda on Vrishotsarga ||41||

- ¹O lord of birds, the rite of releasing the bull (Vrishotsarga) should be done, as prescribed in the month Karttika or on the full-moon day (Purnima) or on other auspicious days.
- ²One should get married, release the bull, perform Nandimukha and establish fire.
- ³Fire should be established beside the water reservoir well, cowshed and everything should be done according to marriage rites such as the recitation of the mantras by the Brahmins.
- ⁴He should do Patrasadana, Srapana, Upanayana, etc. At the end of Paryuksana, the Brahmin should do home.
- ⁵⁻⁶Six offerings should be made with the mantra Prathama Ahar to Agni, Rudra, Sarva, Pasupati, Siva, Bhava, Mahadeva, Isana, Yama.
- ⁷Once, Homa should be made with Pishtaka by reciting the mantra Pusha Ga. Homa should be made both with care and Payasa.
- ⁸⁻⁹First Vyariti-Homa should be made, then Prayascitta, Samsrava-Prasana, Pranita, I Parimokshana and Pavitra-Pratipatti. Dakshina should be given to the Brahmins officiating the sacrifice. By reciting Sadanga mantras dedicated to Audra, the ghost obtains release.
- ¹⁰Bull of one colour and a calf should be bathed and decorated with ornaments.
- ¹¹By releasing the twins the ghost obtains release. Then water-libation should be made by reciting the mantras. The Brahmins should be feasted and gratified with the sacrificial fee.
- ¹²Then Ekoddista should be performed accompanied by water libation and gifts of food.
- ¹³This should be done on the twelfth day and in each month separately. The prescription relates to the release of the ghost.

Discussion between Krishna and Garuda on Charity of piece of land ||42||

- ¹As a calf can trace its mother cow among a thousand cows so also the actions done in previous births can follow the doer.
- ²The sun, Varuna, Vishnu, Brahma, moon, fire and lord Siva appreciate the person who gifts plots of land.
- ³There is no gift equal to the gift of land, no treasure equal to landed property, no virtue equal to truthfulness and no sin equal to falsehood.
- ⁴Gold is the first offspring of fire, land of Vishnu, and cow of the sun. He who gifts gold, cow and land actually makes a gift of three worlds.
- ⁵He who gifts knowledge, land and cow is blessed. Reciting Epics and the Puranas, cultivating seeds in the fertile land and milking the cow save people from the distress of hell.
- ⁶Even persons committing heinous sins are purified merely by making gift of a cow or a plot of land.
- ⁷If someone seizes cows or land unlawfully due to greed he should be stopped. He goes to hell who does not protect these.
- ⁸Even when the vital airs stick to the throat (when death is imminent) actions unworthy of performance should not be carried out; only worthy actions should be followed. This is known to Vedic scholars who have declared thus.
- ⁹There is as much of sin in seizing cows or land as that which results from slaughtering a thousand cows, in doing an evil action or in depriving someone of his livelihood. In helping someone to secure the means of livelihood, the benefit that accrues is equal to that of the gift of a hundred thousand cows.
- ¹⁰It is better to give away a cow once for all rather than give away a hundred cows and seize one. If one seizes a cow he cannot expiate for that sin by even giving a hundred cows.
- ¹¹If a person voluntarily gifts something and wantonly seizes the same he becomes a great sinner. He goes to hell where he stays till the universe is dissolved in Deluge.
- ¹²The merit that accrues to one in offering protection to a poor Brahmin who is emaciated due to unemployment cannot be surpassed in sacredness even by performing a horse sacrifice accompanied by all sacrificial fees.
- ¹³The merit one secures by guarding the Vedas and performing sacrifices accompanied by sacrificial gifts cannot equal the merit of protecting a weak Brahmin.
- ¹⁴The Vehicles and forces maintained with the wealth misappropriated from the Brahmins break down at the time of battle like bonds made of sand.
- ¹⁵If one seizes land gifted by another he is reborn as a worm in faeces where he remains for sixty thousand years.
- ¹⁶The Brahmanical asset enjoyed by the deception of affection burns the entire family till the seventh generation. The same if enjoyed stealthily burns the race so long as the moon and the stars shine in the sky.
- ¹⁷Clever persons may be there who can digest powdered iron or stone or even poison. But is there a man in the world who can digest the property of a Brahmin?
- ¹⁸By destroying the wealth of gods (temples), by seizing a Brahmin's wealth or by dishonoring and slighting a Brahmin a family falls in esteem.
- ¹⁹There is no question of dishonoring a Brahmin though devoid of learning. No one performs horny in ashes instead of in blazing fire.
- ²⁰Gifts made during the transit of the sun from one sign of Zodiac to the other, Havyas and Kavyas offered at that time enable one to be honoured in heaven for seven Kalpas.
- ²¹Out of the three-acceptance of monetary gifts, imparting knowledge to the seeker and presiding over another man's sacrifice, acceptance of monetary gifts is the best. The sin, if any, in the acceptance of monetary gifts is removed by Japas and Homas but even the Vedas do not sanctify a person who presides over another man's sacrifice but himself does not perform any sacrifice.
- ²²A person who performs Japas and Homas and abstains from accepting cooked food from others is not tarnished by any sin even if he accepts the gift of the whole earth, full, of precious jewels.

Discussion between Krishna and Garuda on Cleanliness | |43| |

¹Those who violate rules for the observance of rites in water and fire, those who break vows of renunciation and fast should make gifts of cow or bull for the purity of sense-organs.

²Either the mother or a kinsman can perform the expiatory rite on behalf of a boy less than twelve but above four.

³Boys of less than four years in age can never be guilty or sinful. Even the king cannot punish them. There is no expiatory rite prescribed for such boys, in the sastras.

⁴If a woman falls sick after the menstrual blood has come out let her discard her cloth on the fourth day and touch the havis. She becomes pure thereby.

⁵Sometimes, a person is ill, and the necessity arises for an ablution. In the circumstances, a healthy man should take ablution ten times. He should touch the sick man after every bath. Thereby, the sick man is purified even without ablution.

Discussion between Krishna and Garuda on Difficult Death ||44||

¹⁻³O bird, now listen. Those who die of their will, or through homed animals, toothed animals, reptiles, low caste people (Candalas), suicide, poison, beating, water, fire, air, hunger are counted among great sinners. So also, the women of bad character.

⁴Such sinners do not deserve Navas Sraddha or cremation or Sapindiana or sixteen Sraddha.

⁵Just as money is thrown in water, or sacred fire on the cross-roads, similarly, rites perform-ed for the sinner bear no fruit at all.

⁶⁻⁸However, when the year is complete, the affectionate descendants should do the following: They should worship lord Vishnu and Yama on the eleventh day of the bright half of the month with incense, flowers, uncooked rice and offer the rice-balls soaked in ghi and mixed with honey and gingelly seeds. This all the performer should do in silence, facing the south, putting the sacred thread on and meditating on lord Vishnu and Yama.

⁹Then taking the articles of worship together he should throw them into the water, muttering all the while the personal name and the surname of the dead.

¹⁰Then again, he should worship lord Vishnu and Yama with sandal paste, flowers, incense, lamp and eatables.

¹¹He should keep fast on that day and invite the brahmanas of noble families, of good character, learned and austere.

¹²They may be nine or seven or five, according to his ability. Next day, at noon, Vishnu and Yama, should be worshipped.

¹³The Brahmins should be seated facing the north. Lord Vishnu and Yama should be invoked and worshipped.

¹⁴The performer of the rite should keep wearing the sacred thread to the right. He should name the dead and think upon him, lord Vishnu and Yama and complete the rite.

¹⁵He should remember his other ancestors too and offer Finds to each separately or all together. Ten or five Pindas, as prescribed, should be offered.

¹⁶First, he should offer a Finds to Vishnu, then to Brahma, diva, his attendants and then the fifth to the dead.

¹⁷While offering a Pinda he should utter the name and surname of the dead and the name of lord Vishnu. Bowing with head, he should give the fifth Finds to the departed soul.

¹⁸Remembering the dead he should give, according to-his ability, a cow, a plot of land, articles of food, gingelly seeds to the brahmanas with Darbha grass in hands.

¹⁹So also coins, betel and corn should be given to the brahmanas. The headman among the brahmanas should be honoured with gold.

²⁰Taking the personal name and the surname of the dead the performer should gift the articles with the formula: May Vishnu be pleased. While the brahmanas are leaving he should follow them with his face to the, south and throw water over the earth.

²¹White he throws water over the earth, he should mention the name and surname of the dead and pronounce: 'May the departed soul be pleased'. Then lie should eat together with his friends and relatives, in perfect silence. The procedure should be repeated every year on the anniversary of the dead.

²²When all this has been done, the sinners go to heaven. So also, when Sapindikarana has been performed.

²³If someone dies through water or by any other accident caused by inadvertence (and if he has no descendent to perform his obsequies) the king should perform the same as prescribed in the sastras.

²⁴A man should not approach a serpent, willingly or unwillingly. In each fortnight of the month he should worship a Naga on the fifth day.

²⁵A replica of the Naga should be made of clay and worshipped with white flowers and scented sandal.

²⁶One should offer incense and a lamp and throw white rice-grams. So also corn with mango-juice and milk.

²⁷Similarly, money and clothes should be given. One should eat only sweets on that day and perform a deva-sraddha.

²⁸Then according to his ability he should offer an idol of snake made of gold to the best of Brahmins. Then after giving a cow.

²⁹According to his means he should perform other rites too. All this should be done as prescribed in his own branch of the Vedas. Thus, he can affect the release of his ancestors from ghost hood and carry them forward on the path to heaven.

Discussion between Krishna and Garuda on Sraddha | |45| |

- ¹O Foremost among birds, I shall now tell you the mode of annual Sraddha. Either the Ksetraja or the Aurasa son should perform the annual Sraddha in the manner as he performs the Parvana Sraddha.
- ²⁻³The other sons should perform Ekoddista and not Parvana. If the father or the Kshetraja and Aurasa sons do not maintain fire, they should not perform Ekoddista but should do Parvana every year or they can perform Ekoddista also.
- ⁴⁻⁷If either or both, the son and the father, maintain sacrificial fire, the annual Sraddha should be of Parvana type and the Kshetraja or Aurasa son should perform it. But some say whether the dead man does or does not maintain the sacrificial fire, Ekoddista should be performed on the Kshaya day. If there is Kshaya either at the time of Amavasya or in the Preta-Paksha, the Sraddha should be of Parvana type and can be performed by any son, while Ekoddista should be done for persons without sons or for women.
- ⁸If at the time of Parvana Sraddha the performer is defiled by impurity he should perform it on the expiry of impurity.
- ⁹If at the time of Ekoddista there is any obstacle, the sraddha should be performed.
- ¹⁰The sraddha of a Sudra should be performed silently (i.e. without reciting mantras) by his -wives or sons. The same holds good in the case of Sraddha of an unmarried girl in a Brahmin family. So says Marra.
- ¹¹If two or more die at the same time, the bathing shall be done simultaneously with due mantras but Sraddhas should be performed separately.
- ¹²The Sraddha of the eldest should be performed first and thereafter according to the age. This is the procedure in simultaneous deaths.
- ¹³He who does all this every year without fail will obtain the best of state having liberated all the manes.
- ¹⁴If the day of death is not known nor the starting day, only the month is known then Darsa should be the day for sraddha.
- ¹⁵If the month is not known but the day is known then that day may be in Margasirsha or in Magha.
- ¹⁶If both the day and the month of death are not known then the day and the month when he set out on journey should be taken into account for sraddha as stated by me before.
- ¹⁷Even if the day and the month of starting are not known then those should be the same when the news of his death is received.
- ¹⁸Even if the month and day are forgotten, when he is not on travel, these should be taken as before.
- ¹⁹⁻²⁰When the householder has gone out of his country and someone dies at home, the period of impurity is over, the sraddha on and the householder returns to learn about the sad news, in such a state the householder is not affected by impurity.
- ²¹The sraddha that has been started by the sons should be finished by them, while the householder shall remain aloof.
- ²²If a donor or a receiver does not know of impurity due to birth or death of a relative then no fault accrues.
- ²³If either of these knows impurity accruing from death or birth of a relative, the fault is of the receiver only, not of the donor of the gift.
- ²⁴Whoever performs the death anniversary of the dead in the above way, liberates him even if the day of death remains unknown to him.
- ²⁵In the daily sraddha the Brahmins shall be worshipped, according to one's capacity, in that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.
- ²⁶⁻²⁷Avahana, Svadhakara pinch, Agnikarana need not be performed. The performer shall observe celibacy during the period. He should worship the Visvedevas, offer the cooked food to the Brahmins along with the fee. He should pay homage to them as they take leave of him.
- ²⁸With the Visvedevas in view, the Brahmins are fed sumptuously. This rite of feeding the Brahmins is caged Nitya sraddha or Dees, Sraddha.
- ²⁹The sraddha for the mother is performed first. That for the father on the anniversary day. That for the grandfather on the father's and mother's side on the next day.
- ³⁰If he is unable to perform the same on separate days he should perform all the Sraddhas on the same day. The rite of Vaisvadeva should also be performed similarly.

³¹In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

³²In the sraddha to the mother, if brahmins are not available, eight noble and chaste ladies whose husbands and sons are alive should be fed.

³³When performing Istapurta, the procedure is the same, when calamities set in, to ward them off, he should perform a sraddha in the manner of daily Sraddha.

³⁴The person performing Nitya, Daiva and Vriddha Sraddha as well as the Kamyā and Naimittika rites in the manner as mentioned before achieves the desired result. Thus, I have told you all, O Garuda. What else do you want to know?

Sufferings of Jiva after Death ||46||

¹The different kinds of heavenly enjoyments, worldly pleasures, strength, nourishment and valour men acquire by the power of merit.

²All these happen to meritorious persons here or there, it is true, definitely true. The lord's statement cannot be otherwise.

³Virtue triumphs, not evil. Truth triumphs not falsehood. Forgiveness wins not anger. Vishnu conquers not the asuras.

⁴I have understood this truth that everything auspicious results from merit. When our merit is at the peak we are devoted to lord Krishna.

⁵⁻⁶There is still a query. What is that action by which one takes sinful births? How does one become a victim of hell? O lord of deities, please tell me briefly what I desire to know; how and what are the forms taken by him?

⁷O Tarkhya, men indulge in activities which result in meritorious or inauspicious fruits. O Kasyapa, now listen how men derive traits from their particular activities.

⁸The preceptor guides the seeker, the king chastens the wicked, Yama regulates and rectifies the person of secret sins.

⁹⁻¹⁰When the expiatory and deterrent tortures in hell cease, the living beings are born again in human form with the characteristic traits of their sins. O foremost among birds, I shall tell you what these signs are.

¹¹Having suffered and crossed tortures in hell they return to the world of mortals marked with the characteristic signs.

¹²If a person has been guilty of falsehood in speech, he becomes a stammerer, a teller of lies or dumb. The Brahmin slayer is born consumptive or leprous; the wine-addict becomes black-toothed.

¹³The thief of gold becomes bad-nailed; the defiler of the preceptor's bed becomes ugly-skinned, he who associates with sinners is born in a low family.

¹⁴He who takes meals at another's house without prior invitation is born a crow. A Brahmin who performs a sacrifice for low castes is born a village-pig. He who performs many such sacrifices is born an ass.

¹⁵He who eats unscrupulously becomes a tiger in wilderness. He who scolds others without a cause becomes a cat; he who burns dry wood is born a glow-worm.

¹⁶He who imparts knowledge to the undeserving becomes a bull: He who offers stale food to a Brahmin becomes a hunch-back. He who is malicious to others is born blind. He who steals a book is born similarly.

¹⁷He who habitually steals fruits is born a monkey or alternatively suffers from goitre.

¹⁸⁻¹⁹He who takes food offered unwillingly becomes impotent. He who is averse to thinking on- self is born a stupid trader. He who is ignorant of the truth of virtue falls in a deep ocean. He who steals gold is born an.

²⁰⁻²¹O bird, he who has sexual intercourse with an ascetic lady assumes a ghostly form. He who steals water becomes a Cataka. He who steals grams becomes a mouse. He who rapes an immature girl becomes a serpent. He who covets his preceptor's wife becomes a chameleon. He who interferes with the flow of water becomes a fish.

²²He who sells the forbidden articles becomes deformed in the eye. He who censures others is born of defiled womb. He who deceives a woman becomes an owl.

²³⁻²⁴He who takes food on the fast day after a relative's death becomes a dog. He who does not pay the promised sum to a Brahmin becomes a jackal. He who kills a serpent becomes a boar. He who slanders Brahmins becomes a tortoise. He who subsists on the worship of idols becomes a Candala.

²⁵The seller of forbidden fruits becomes indigent. He who keeps a Sudra woman as concubine becomes a bull. He who kicks the sacred fire becomes a cat. He who eats another's meat becomes a patient.

²⁶He who indulges in sex at the prohibited time becomes a eunuch. A stealer of scents becomes a foul-smeller. A stealer of other goods becomes a swallow.

²⁷O lord of birds, these and other signs brought about by their actions are seen in men and others.

²⁸Persons who commit such sins fall into hell and are reborn in different species of animals.

²⁹After passing through these births men and women are re-born in human form when their merit and demerit are equalized.

³⁰When men and women unite in sexual act and both the semen and the blood are mixed, the child born will be nourished with all the elements in proper proportion.

³¹⁻³²The receptivity, the inducement, misery, desire, death, effort# feature, complexion, love, hatred, birth, death-these are attributed to the beginning less soul that seeks for its beginning (by entering the womb).

³³⁻³⁴Bound by its own action the soul takes up body after body and undergoes series of births. This is what (have told you already. This is how the circle whirls in the four species of being. Thus, O Garuda, do the birth and death of living beings rotate. The rise in the course is due to virtue and the fall is due to evil.

³⁵O bird, all these take place in all castes according to their previous actions. In deity hood or manhood, the acts of benevolence and indulgence recur due to their previous Karman.

³⁶⁻³⁷O son of Vina ta, whatever is observed is the fruit of action. If a person indulges habitually in evil actions due to passion, it is certain that he will fall into a terrible hell from which there is no escape.

Discussion between Krishna and Garuda on Karma ||47||

- ¹O lord of gods, please tell me the mode of gifts, their glory and greatness and the magnitude of Vaitarani.
- ²Listen to the magnitude of the dreadful Vaitarani, the mighty river at the threshold of Yama's city.
- ³That river is hundred Yojanas wide. It is impassable and full smelling. To the sinner it is terrifying even at the very first sight.
- ⁴It is full of putrid blood with sediments and marshy deposits of flesh. On seeing a sinner, it assumes the form of melted ghi in a vessel. It abounds in worms and flesh brought by vultures.
- ⁵It is full of crocodiles, fishes with adamantite blade-like tails. It abounds in aquatic creatures capable of piercing through the flesh.
- ⁶There blaze as many as twelve suns as it were the time of Deluge. The sinful people groan aloud and fall into it.
- ⁷Alas brother, alas son, alas mother", I they shout frequently. They try to swim about but sink in it.
- ⁸It is incumbent on all mortals to witness the mighty river. Persons who had made gifts in their lifetime can cross it easily, otherwise they sink into it.
- ⁹Those who have slighted their mothers, preceptors or priests can stay there permanently.
- ¹⁰So also those who forsake their chaste, virtuous and noble wives without any fault.
- ¹¹Those who deceive their credulous masters, friends and sages, women, children, cripples and others get submerged in the putrid slough and groan there painfully.
- ¹²One who attacks a hungry Brahmin or reproaches him is eaten up by worms so long as this world lasts.
- ¹³⁻¹⁵One who promises a Brahmin to give him a sum but does not give, one who defiles a sacrifice, one who rapes a noble woman, one who slanders others, one who interrupts religious discourses, one who is guilty of perjury, one who is a wine-addict or one who invites Brahmins but refuses to feed them these stay there permanently.
- ¹⁶⁻¹⁸One who acts as an incendiary, one who poisons others, one who seizes what is given, one who destroys fields and breaks bonds, one who defiles other men's wives or being a Brahmin sells wine or marries a slave girl, one who harasses cattle oppressed by thirst, one who outrages the modesty of a virgin, one who terrorizes persons worthy of receiving gifts, a Sudra drinking the milk of a brown cow, a Brahmin eating at these stay there permanently.
- ¹⁹⁻²⁰A miser, an atheist, a worthless wretch, a person extremely furious and irritated, a person who considers his own words authoritative, a person who contradicts what others say, haughty egotist, a swaggerer, an ungrateful, treacherous. fellow-all these persons stay at Vaitaram for an indefinite period.
- ²¹O son of Kasyapa, if one is fortunate to cross it, it is due to these reasons · which are favourable; To these you will listen now.
- ²²⁻²³In the equinoxes, in the holy Vyatipata, at the end of a day, during eclipses, during the transit of the sun to a different zodiacal sign, on the new moon day and other auspicious occasions if a thing is gifted to a Brahmin it is laudable. Whenever gifts are made with faith the riches become everlasting.
- ²⁴Because are perishables riches are transitory, death. is ever present. Hence, virtue should be accumulated.
- ²⁵⁻²⁹The gift of Vaitarani cow should be made as follows: The colour of the cow should be either black or tawny. Its horns should be covered in gold, its hoofs in silver. A copper vessel should be given representing the milking vessel. Two. black clothes should adorn the cow. Seven kinds of grains. should be kept in vessels for gift. A golden idol of Yama should be made with a copper rod in hand. A canoe should be made with sugar cane. The cow should be brought over that raft. It should be meditated as born out of the sun. An umbrella, a pair of sandals, a ring and a pair of clothes should be gifted, to a Brahmin. Holding the Kusa grass and water in the hand. the person should recite the following mantra.
- ³⁰⁻³²"I have heard that there is a river Vaitarani at Yama's abode. I wish to cross it. Hence, I give you this symbolic Vaitarani cow. O Brahmin, in the form of Vishnu, thou sanctifies the cow, thou art a god on earth. This Vaitarani cow is given to thee along with Dakshina. May cows stand in front of me. May cows stand at my back. May cows abide in. my heart. i stay in the midst of cows."
- ³³The person circumambulates the idol of Yama and the Vaitarani cow and gives it to the Brahmin.

³⁴⁻³⁵The Brahmin stands in front while the householder holds the tail of the cow saying: "O cow, you wait for me at the terrific threshold of Yama for lifting me up Obeisance to Vaitarani, Obeisance". Thereafter, he follows the Brahmin with the articles of gift to his house.

³⁶O son of Vinata, by making gifts, the river becomes. easy to cross and the gift maker obtains all that he wishes to possess.

³⁷As a result of his noble actions one obtains pleasure here and hereafter. Its efficacy is increased a thousand-fold if a healthy man makes this gift. If a sick man makes the gift its efficacy is only a hundredfold.

³⁸If a thing is gifted on behalf of the dead by his son or descendent, the gift is indirect, and its efficacy is rendered normal. Hence, gifts should be made by one's own self. After death who will care al gift for him.

³⁹⁻⁴⁰The life of a person devoid of gifts and virtue is pitiable. Then why not achieve a permanent fruit with the help of perishable body Vital airs are only guests and they go away for certain sooner or later.

⁴¹O lord of birds, thus I have told you all about the delusion of living beings. The rites of obsequies are performed, for the redemption of the dead. H men understand this auspicious advice it bestows benefit on them.

⁴²⁻⁴³O Brahmins, this is what the omnipotent Vishnu has ordained Garuda was delighted on hearing the details of the dead. He asked the lord again about various rites and holy centres after meditating on the lord who is the cause of all causes.

⁴⁴O sages, these details on the origin of creatures which I have mentioned to you are conducive to salvation, as also the rites of obsequies. I shall now mention the great panacea for the removal of ills and sufferings of this mortal world.

⁴⁵Profit is theirs, success is theirs whose heart is set on Vishnu whose body has the hue of a blue lotus. How can there be a failure in store for those persons?

⁴⁶Dharma wins, not adharm; truth wins not falsehood; forgiveness wins not anger; Vishnu wins not demons.

⁴⁷Vishnu is mother, Vishnu is father, Vishnu is kin. No mishap accrues to those whose heart is set on Vishnu.

⁴⁸Auspicious is lord Vishnu. Auspicious is the lord who has Garuda for his banner. Auspicious is the lord whose eyes resemble the blue lotus. The lord is the storehouse of suspiciousness.

⁴⁹Meditation on lord Vishnu, worship of the holy river Ganga and the Brahmins-the three constitute the quintessence of merit in the three worlds.

⁵⁰On drinking the nectar in the form of hearing the lord's sermon breathing the essence of all sastras, through the-mouth of Suta sage Saunaka and others were highly satisfied.

⁵¹They lauded Suta, well-versed in the Brahmanical scriptures and were highly delighted on hearing the Puranic lore. A person achieves purity externally as well as internally if he meditates on the lotus eyed Vishnu no matter and whatever state, pure or impure he may be passing through.

Discussion between Krishna and Garuda on Happiness and Sorrows of man and his Dharma and Adharma ||48||

- ¹The people of all castes who live in this mortal world die at their own time and obtain different worlds according to the magnitude of their pious deeds.
- ²They go on different paths ordained by God. Through what virtue they obtain pleasure and through what merit they get family, strength and age? Tell me O lord.
- ³On hearing this, the lord said to Garuda, explaining in detail how the body functions, how it is bound by actions, how this world mobile and immobile-goes how it is created. and how and by whom it is administered.
- ⁴⁻⁶For those walking on the path of Yama, the four Vargas-Dharma, Artha, Kama and Moksha are secondary. Having entered the body measuring a thumb of his own hand and being held by the noose, he weeps again and again and cries: "I was having the body of a brahmin in the pious country of, Bharata, yet due to infatuation I did not worship lord Indra or perform rites for propitiating the manes and deities. I had no relations, no sons and no progeny. Due to fondness for my body, I did not act in right direction. I got the rare Brahmana-hood, yet I did not study the Vedas and Puranas. The gem that I got and which I hold in my palm was lost. O my soul, now suffer for whatever I have done in.
- ⁷The Kshatriya who has drunk blood from his forehead in the battle, has as well drunk Soma in die sacrifice; dead or alive he gets, release.
- ⁸Though he may have done many impious acts and drunk many undesirable drinks, if he takes weapons and faces the enemy in the war, he is released from sins immediately.
- ⁹⁻¹⁰One may be a Kshatriya or a Vaisya or a Sudra or one may belong to a low caste, if he kills in war the nobles of the cultured, children, women or old men, the poor or the ascetics or remains indifferent when these are in trouble, the deities become indifferent to him. The manes do not receive his libations of gingelly water and the fire does not receive his offering of oblation.
- ¹¹Due to policy or fear, if a person does not face the foe in war, O bird, know it for certain that he is sure to die one day afterwards but before that his Kshatrya-hood goes in vain. If he donates gold or earth to a Brahmana, he is born in human form. in this world in a noble and illustrious family.
- ¹²He who dies in war is deemed to have given gifts during eclipse, to have bathed in a holy Place, to have gone to Gaya and offered rice-ball to the manes.
- ¹³A Kshatriya repents that in the battlefield, at the-time of his master's murder or when the cows were seized or forcibly carried away by the foe, when women and children were killed or when his companions were in trouble, he did not use his sword.
- ¹⁴When a Vaisya is caught in the noose, he repents that he did not cherish truth in business transactions due to greed in support of his family.
- ¹⁵A Sudra repents that having obtained body he neither gave reputable gifts to the Brahmanas nor worshipped them nor built a tank on the earth.
- ¹⁶[The Jiva that has left the body thinks thus:] "I abandoned my Family profession. I lived in pride. I did not give up my ghost in a holy place. I did not earn virtue or worship God for release."
- ¹⁷Such people are born as Mlecchas, outcastes, etc. Having given up their physical bodies they enter into airy bodies and become averse to religious activities.
- ¹⁸Whatever religious acts they have done keeping them in view and moving in the way, hear O bird, what they speak about among themselves.
- ¹⁹The three in the world are the best of all: Jambu-Dvipa among the Dvipas, the land of the bright among the countries of the world and human beings amongst all creatures on the earth.
- ²⁰There are four castes: Brahmin, Kshatriya, Vaisya and Sudra Among these the Brahmin caste is the best. People can derive pleasure from religion. When they start on the highway, leaving their bodies after death, they revive their previous associations.
- ²¹'I stayed as worm and insect. I was a reptile. I was a mosquito. I was a quadruped. I was a wild boar.'
- ²²Staying in the womb, he recollects everything. But coining out of the womb he forgets whatever he thought while he was in the womb. After birth he passes through three stages: childhood, youth and old age.

²³Through infatuation the thoughts of the womb are soon forgotten but they revive when the body succumbs to death. When the body is destroyed, thoughts remain with the self. They revive when the self enters into the womb and takes up another body.

²⁴When that is again destroyed, thoughts remain in the self. The process goes on till the eternal release is accomplished. "In my body I cheated others, gambling, cheating and stealing. I lived by transgressing religion."

²⁵"I struggled hard for earning money. I did not enjoy riches to my satiety. I did not offer betel, corn, milk to fire, deities, guests and relatives."

²⁶"Even during the solar or lunar eclipse I did not visit holy places. My body was full of waste and urine. Now, O soul, suffer for what you did in your previous body".

²⁷"I did not see nor bowed to nor worshipped lord Vishnu is on the earth. I also did not devoutly praise the lord of Prabhasa, Hence, O soul, suffer for what you did in your previous body."

²⁸"Having gone to the admirable land near a holy place, I did not put money in the scholar's hand, nor gave it to a preceptor after taking ablution in the holy water. Hence, O soul, now suffer for what you did in your previous body."

²⁹"I did not worship the mother Goddess, nor Vishnu nor Sankara, nor Ganesa, nor Candi, nor the Sun with due rites by offering sandal paste, etc. Now, O soul suffer for what you did in your previous body."

³⁰"I obtained the title of deity even as a man. But due to infatuation I lost that glory. I was fool not to own my infirmities. O soul, now suffer for what you did in your previous body."

³¹Having thought over these points, O bird, which grant virtue, wealth and fame, man obtains release perpetually.

³²Being addressed thus by the messengers of Yama the dead are struck with clubs. They cry 'O fate, O fate' and curse themselves that the money earned by them was not gifted to the deserving brahmins.

³³The emissaries of Yama tell again you neither gifted the earth nor cow nor water nor cloth nor fruit nor betel nor ointment in your life on this earth. Then why do you lament?

³⁴Your father died, your grandfather died. She also died who bore you in her womb. Your relations also died. You saw them all dead.

³⁵Your body has been burnt by fire. Your wealth and corn are taken over by your sons. Whatever good and virtuous actions. you did those only will go along with you.

³⁶None who is dead can ever come back, may he be a king, a mendicant or a Brahmana. He who dies in the battlefield is also dead and he who survives is also dead.

³⁷Thus speak those Ganas along with the kinnaras and he though sad at heart hears but patiently their strange utterances. Invested with an aerial body and sitting in the aerial car due to the influence of gifts, he gives out in speech his impassioned thought.

³⁸Dharma is father, compassion is mother, speech is sweet-tongued wife, bath in a holy place is equal to relatives.

³⁹Whatever good is done by hand the same is heaven. A religious person is a symbol of happiness and a sinner is all misery.

⁴⁰That man on the earth deserves praise who is religious, who has conquered pride and anger, who is humble though learned, who does not trouble others in vain, who is satisfied with his wife and keeps away from unlawful sexual desire.

⁴¹He who offers sweets, he who performs Agnihotra, has studied Vedanta, has performed religious rites fasts for a month within a year and remains chaste-these six in this world are worthy of honour.

⁴²A man of good conduct can also be put in this category. A Vapi (an oblong reservoir of water) a well, a tank, a cistern and temple of a deity in the heart of a devotee constitute.

⁴³Feeding a Vedic scholar for a year, arranging the marriage of a Brahmin's daughter, freeing a brahmin family from debt, tilling land and digging well to meet the need of a thirsty and hungry person constitutes a virtuous act.

⁴⁴Whosoever with a pure mind hears or recites this chapter on the essence of virtue is considered to be noble and religious. He goes to the highest world after death.

Discussion on Moksha ||49||

- ¹O ocean of mercy! I have heard that this world of creatures is born out of ignorance. Now, I wish to hear the infallible method of Final Release.
- ²O God, O deity of deities, O lover of refugees in this insignificant world filled with the filth of sorrows!
- ³There are creatures staying in many bodies, being born and dying. There is no end to this process.
- ⁴They are always suffering, none of them is happy. O lord of Moksha tell me how one is released.
- ⁵Hear, O bird, I shall tell you what you ask about. Simply by hearing the same, you will get release from the world of mortals.
- ⁶⁻⁷There is God, transcendental self, indivisible Siva, all-knowing, all-doing, lord of all, pure, without a second, self-luminous, without beginning, without end, unchangeable the highest of the high, attribute-less and of the nature of existence, consciousness and bliss.
- ⁸The creatures are his parts and parcels. Like sparks of fire being struck by the beginning less knowledge; they separate into different bodies, through beginning less actions.
- ⁹They are controlled by virtues and which in the form of bliss and sorrow. Their bodies have different castes, age and enjoyment born of their different actions.
- ¹⁰Then again in every birth, O bird, they obtain subtle bodies and after attaining Moksha they acquire indestructible frame.
- ¹¹The departed souls enter into insentient objects, worms, birds, animals, men, deities but after release do not enter into any object or anybody at all.
- ¹²Passing through four types of bodies in order of their Karman and leaving one body after the other a thousand limes, taking birth in human form and acquiring knowledge due to good acts one obtains release.
- ¹³In the eighty-four lacs of bodies of creatures one does not acquire true knowledge anywhere unless one is born as man.
- ¹⁴Here, after thousands of crores of births a creature obtains human form only sometime due to the aggregate of virtue.
- ¹⁵Having obtained a rare human form he should endeavor for Moksha. If he does not endeavor for it, there can be no greater sinner in the world.
- ¹⁶Born in the most beautiful human form he incurs the sin of slaying a brahmin if he neglects his self.
- ¹⁷Without human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions.
- ¹⁸One should always protect self which is the receptacle of virtue. One should always try to look after the body at any cost.
- ¹⁹If a live, he may reap the result of his good actions. He may get a village, a field, a house or a wealth. But he may not get human body again.
- ²⁰A wise man finds out means to preserve his body. Even a leper does not wish to discard it.
- ²¹Body is useful for Dhanna, Dharma for knowledge, knowledge for meditation and meditation for immediate release.
- ²²If a person cannot protect himself from evil then who else will do the same?
- ²³If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine?
- ²⁴Old age is like a tigress. Age runs away like water from a leaking pot. The disease kills like an enemy. Hence, one should practice virtue alone.
- ²⁵So far as sorrow does not come, calamities do not approach, organs do not defunct, one should practice virtue.
- ²⁶So far as this body remains intact, he should practice virtue. One is a perfect fool who digs a well. Only when the house is on fire.
- ²⁷Time fleets while man is ignorant due to the pressure of work he is engrossed. People do not realize what is harmful or what is wholesome for them. They are deaf to their own interest.
- ²⁸Even after seeing the distressed, the dead, the fallen and the aggrieved people do not ever fear having drunk the wine of infatuation.

²⁹Wealth is evanescent like a dream, youth is fading like a flower, age is fickle like a lightning. Knowing this who can entertain fortitude?

³⁰A life of hundred years is too little. Half of that goes in sleep or idleness. Whatever little is left is wasted due to childhood, disease, old age and sorrows.

³¹Alas! Is not that man dead who is idle at a place of action, sleeps at a place of awakening and is confident at a place of fear.

³²When the soul comes and stays in the body like the foam of water, when the company of the beloved is but temporary, how can a person stay fearless.

³³He who does not know reality calls as useful what is useless, as permanent what is impermanent and as meaningful what is meaningless.

³⁴Being infatuated by divine illusion he falters even seeing, misunderstands even hearing and misses sense even reading.

³⁵Even when the crocodiles in the form of death, disease, old age are drowning this world in the ocean of time, he does not realize the Truth.

³⁶He does not observe that Time is running out at every moment, just as a pot of unbaked clay is not seen as broken inside water.

³⁷It may be possible to wrap the wind, rend the ether, knot the waves but it is not possible to maintain perpetuity of the age.

³⁸Since even this wide earth is burnt, even the lofty Meru is shattered, even the deep water of the ocean is dried, what can be said about the insignificant body?

³⁹I have a son, wife, wealth and relations. Thus, while the goat of man thinks, the power of time takes him away by force.

⁴⁰This has been done, this is to be done, this other is half done. Thus, thinking one is taken by Yama.

⁴¹One shall do to-day what is to be done tomorrow, before noon what is to be done afternoon-but whether done or not done. Death does not wait whether a person has completed the task or left it incomplete.

⁴²Death-fire is there. Old age has shown him the way. Fierce diseases are his accompanying soldiers. The man attacked sees no protection.

⁴³Split with the needle of greed, soaked in the oil of passions, cooked in the fire of anger and envy, man is eaten up by death.

⁴⁴Death takes away even children, young people, old men and those in womb-such is this world.

⁴⁵Not to speak of wife, mother, father, son and other relatives, the soul leaves even his own body and goes to the abode of Yama.

⁴⁶This world has sorrow as the root. Whosoever possesses the same is sorrowful. Whosoever leaves it is happy.

⁴⁷So leave in a moment this world which is the source of all sorrows, abode of all calamities and shelter for all sins.

⁴⁸Man can get rid of fetters of iron and wood but not the fetters in the form of his son and wife.

⁴⁹So far as a being makes relations dear to heart, the cones of sorrow are being pegged in his heart.

⁵⁰Eternally this world is destroyed by the thieves in the form of organs staying in the body who feed on the objects of pleasure and take away all wealth by deception.

⁵¹Just as the fish tempted by flesh does not see the iron cone, so also a creature, tempted by enjoyment does not anticipate Yama's torture.

⁵²The people going on the wrong path do not distinguish between good and evil. These men deserve hell, O bird, who are engaged only in filling up their bellies.

⁵³Sleep, fear, sex and food are equal for all creatures. He who possesses knowledge is a man and he who is without knowledge is an animal.

⁵⁴Foolish people are troubled by natural call in the morning, by hunger and thirst at midday and by sex and sleep at night.

⁵⁵People love their bodies, wealth, wives, etc. Alas! being infatuated by ignorance they are born, and they die.

⁵⁶Therefore, one should always shun company. If it is not possible, one should associate with the great.

⁵⁷Association with the good and discrimination are two clear eyes. Whosoever lacks them, is a blind man who can go astray from the right path.

- ⁵⁸Men are busy with their own affairs devolved on them by their ancestral profession or by their particular stage in life. They do not know about true religion. Being deceitful they perish.
- ⁵⁹Why should many preachers practising vows, but with their vision blinded by ignorance laboriously move here and there.
- ⁶⁰⁻⁶¹Men engaged in ritual practices are satisfied with very little; being misguided they conduct sacrifices accompanied by mantras and oblations. Some fools infatuated by my illusion wish for Moksha by torturing their bodies by fasts, taking cores but once in a day.
- ⁶²Can the ignorant fools get release by torturing their body? Can a serpent die simply by beating the hole wherein it dwells.
- ⁶³The imposters who guise themselves with matted hair and deerskins and pretend to be pious move about deceiving people.
- ⁶⁴For him who takes delight in the pleasures of the world and pretends that he knows Brahman, both Karman and Brahman are far distant.
- ⁶⁵Alike at home and in forest, naked and shameless, the donkeys move here and there. Do they become unattached?
- ⁶⁶If men achieve release by anointing mud and ash will they be released?
- ⁶⁷Jackal, mouse and deer live in the forest and consume grass, leaves and water. Are they also ascetics?
- ⁶⁸From their birth to their death, frogs and fish stay in the river such as Ganga. Do they become Yogins?
- ⁶⁹Doves, Silaharas and Catakas do not drink water from the earth. Are they Vratins?
- ⁷⁰People are content with their routine work. But that does not help them to reach the goal. It is the knowledge of truth or reality that effects release.
- ⁷¹O lord of birds, ignorant fools, fallen in the dark well of six Darsanas and bound by the noose of attachment, fail to realize the truth in the form of Parabrahman.
- ⁷²Floating on the surface of the ocean in the form of Veda-sastra and caught by the waves of six Mgrahas the bad logicians suffer miserably.
- ⁷³A person well versed in the Vedas, Agamas and Puranas but ignorant of Reality is not distinct from a magician whose utterances resemble the caw-caw sound of a crow.
- ⁷⁴Those who are worried about the sources and objects of knowledge take recourse to Sastras which they study day and night, but they are miles away from the-goal of Ultimate Truth.
- ⁷⁵Literary compositions are decorated by the figures of speckly, syntactical arrangement of words and by variety of meters. The fools who are worried cannot derive any solace from them.
- ⁷⁶Reality is something else and people suffer due to something else. The meaning of the scriptures is something else and people define something else.
- ⁷⁷A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand.
- ⁷⁸They study the Vedas and discuss. But they do not realize the Ultimate Reality just as a spoon does not know the taste of food.
- ⁷⁹The head carries the flowers, the nose knows the scent. The people study the Vedas. But very few persons understand the same.
- ⁸⁰Not knowing the Reality of the self, a fool is infatuated by the sastras. When the goat stands in the shed, the shepherd seeks for it in the well in vain.
- ⁸¹The knowledge of the Sastras is not competent to destroy the infatuation accruing from worldly affairs. The wick of a lamp cannot remove darkness which light alone can do.
- ⁸²For the ignorant person the study of sastras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge.
- ⁸³Sastras are the source of knowledge which one desires to attain. But that is not an easy affair. One may not achieve knowledge even in one thousand divine years.
- ⁸⁴Scriptures are many, age is short. Obstacles come in battalion. One should pick up truth from falsehood as a goose picks up milk from water.
- ⁸⁵Having studied the Vedas and realized their essence the wise man should leave all the sastras just as one desiring corn leaves the husk.
- ⁸⁶Just as one satiated with nectar has no use of food, no one who is in search of Reality has anything to do with the Mstras.

- ⁸⁷One cannot obtain release by reading the Vedas or the Sastras. Release comes from experience, not otherwise, O son of Vinata.
- ⁸⁸A particular stage (Asrama) in life is not conducive to release; nor any system of philosophy, nor any ritual nor the combined.
- ⁸⁹The word of Guru alone can grant release. All knowledge is in vain. Among thousands of scriptures the word of Guru alone is vivifying.
- ⁹⁰The knowledge of the non-dual entity derived from the word of Guru can etc., etc., release. The practice of the ritual or the study of the crores of scriptures is quite in vain.
- ⁹¹Knowledge is twofold: One arising from the study of scriptures, the other arising from discrimination. Sabda-Brahma is known from the scriptures and Parabrahma is known from discrimination.
- ⁹²Some seek for the knowledge of nondual brahman (i.e. Brahman without Maya) and some for that of the Dual (brahman with Maya). But they do not realize reality devoid of Dvaita and Advaita.
- ⁹³Two words mine (mama) and not mine (Na Mama) signify bondage and release. By mine the person is bound and by not mine he is released.
- ⁹⁴That is the right action which does not put one into bondage. That is the right knowledge which brings him release. All other action is but a labour and all other knowledge is but an artisanship.
- ⁹⁵So far as actions thrive, so far as desire subsists, so far as organs are active, there can be little talk of realizing the Self.
- ⁹⁶So far as one takes pride in body, so far as affection for worldly objects is there, so far there is persistence in efforts, so far as desire to do is there.
- ⁹⁷So far as mind is not steady, so far as one does not meditate on scriptures, so far as Guru's blessing is not there, there can be little talk of realizing the Self.
- ⁹⁸Penance, vow, pilgrimage, muttering of mantras sacrifice, worship, talk of the Vedas and Sastras are meaningful only when one knows Reality.
- ⁹⁹Therefore, by all efforts and in all conditions, focus your attention on atman, O bird, if you desire release.
- ¹⁰⁰Tortured by the threefold suffering one should take shelter in the shade of the tree of Moksha which has blossoms of dharma and knowledge and fruits of heaven and release.
- ¹⁰¹Therefore, one should derive knowledge of Reality from one's preceptor. Thus, one is easily released from the bondage of one's actions.
- ¹⁰²Now, hear, I shall tell you the last step by which one can attain the final goal.
- ¹⁰³When the hour of great departure arrives he should without fear cut off all attachments with the weapon of detachment.
- ¹⁰⁴The calm man should leave the houses start on pilgrimage and bathe in the holy waters. Then having prepared a seat as prescribed he should sit upon it with detachment.
- ¹⁰⁵With a pure mind he should meditate upon the pure, three-syllabled Om signifying brahman. Without forgetting the Brahma-Bija one should conquer the breath and control.
- ¹⁰⁶He should control the organs from the objects of senses with intellect as his companion. The mind drawn away by the actions should be possessed for the good by the intellect.
- ¹⁰⁷"I am brahman the supreme shelter, I am brahman the highest stage," having thus concluded he should concentrate his personal self on the universal self.
- ¹⁰⁸Pronouncing Om the one-syllabled brahman and remembering me whosoever leaves his body obtains the highest state.
- ¹⁰⁹Where the hypocrites devoid of knowledge and self-control do not reach, the wise obtain that state.
- ¹¹⁰The wise who are without ego and infatuation who have left attachment and vices, who contemplate on soul, whose desires have turned back, who are free from ease the effects of joy and sorrow, attain that imperishable state.
- ¹¹¹He obtains release who bathes in the holy tirtha of mind whose pond is knowledge, water is truth, and which is devoid of filth of attachment and envy.
- ¹¹²Whosoever meditates on me with full devotion without attachment for any worldly object, who has imbibed complete awareness and whose mind is all pleasure.
- ¹¹³With a desire to die whosoever leaves his house and stays in a holy place where he breathes his last, can obtain release.

¹¹⁴ Ayodhya, Mathura, Maya, Kasi, Kanci, Avantika Puri and Dvaravati, these seven places of pilgrimage can grant release.

¹¹⁵ Thus I have told you, O Garuda, about the ways of release. Preaching the same with knowledge and control, one may obtain release.

¹¹⁶ Those who have realized self can get release. Those who resort to the ritual can go to heaven. Those who commit sins go to hell. Others rotate on the wheel of birth and death.

¹¹⁷ Thus, having received the answer of his queries from the mouth of the lord, Garuda was delighted, and he bowed to the lord of the world.

¹¹⁸ "My doubts have been cleared, O lord, by your words"- so saying he took leave of Vishnu and went to the hermitage of Kasyapa.

¹¹⁹ One may assume body sooner or later after death. There is no inconsistency in this approach.

¹²⁰ Garuda repeated what he had heard from the lord. Marica was also delighted on hearing the words of Lord Vishnu.

¹²¹ O Brahmanas, I have removed your doubts and told you the most wonderful Purana known as Garuda.

¹²²⁻¹²³ Garuda got it from Vishnu. Bhrigu got it from Garuda, Vasistha from Bhrigu, Vamadeva from Vasistha Parasara from Vamadeva, Vyasa from Parasara and I from Vyasa, Thus I have told you the secret of lord Vishnu.

¹²⁴ A man who hears the same or narrates the same is blessed with pleasure here as well as hereafter.

¹²⁵ Whatsoever sorrows having been told about them who go to the city of Yama, whosoever hears about them gets release.

¹²⁶ After hearing about the results of actions described here, men may become averse to pleasures. The account is, therefore, meaningful for the listener.

¹²⁷ O ye that have controlled your organs, praise the lord from whom this voice has come out like a stream of nectar, by drinking (or hearing) even a drop or a handful of syllables of which a man may attain union with Paramatman.

¹²⁸ The sages were fully satisfied having drunk the Vaishnava nectar of words coming out of the mouth of Sita, replete with the essence of scriptures.

¹²⁹ They praised the Seta who knew the essence of the Sastras.

¹³⁰ Thus having heard through the mouth of Sita the words of lord Vishnu allaying the doubts of Garuda the sage Saunaka was fully satisfied.

¹³¹ The sages honoured Suta with liberal praise saying, "O Suta you deserve a very high praise." Then they bade him farewell, the sacrifice being over.

¹³² This holy Garuda Purana destroys sins committed by the listeners. This should be heard therefore.

¹³³ Having heard the Purana, gifts of bed, etc., should be given in charity or else it would not be fruitful.

¹³⁴ First of all, this Purana should be worshipped, then the reciter with the fee in cash, clothes, ornaments and cows.

¹³⁵ To obtain merit the reciter should be honoured devoutly with gifts of gold, com, earth and other things.

¹³⁶ The man who hears it or narrates it gets rid of fierce tortures in hell and shaking off his sins aside enters heaven where he enjoys the company of celestial nymphs.