

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥
 वाक् चक्षुर्नासिका कर्णौ गुदं मूत्रस्य सञ्चरः॥ ७॥
 अण्डजादिकजन्तूनां छिद्राण्येतानि सर्व्वशः॥
 आनाभेर्मूर्धपर्य्यन्तमूर्धर्वच्छिद्राणि चाष्ट वै॥ ८॥

Nor water wets it nor wind dries it. Mouth, eyes, nose, ears, anus and penisthese are the holes in all animals born of egg, etc. There are eight upper, holes from navel up to the head.

सन्तः सुकृतिनो मर्त्या ऊर्ध्वच्छिद्रेण यान्ति वै॥
 मृताहे वार्षिकं यावद्यथोक्तविधिना खग॥ ९॥
 कुर्यात्सर्वाणि कर्माणि निर्द्धनोऽपि हि मानवः॥
 देहे यत्र वसेज्जन्तुस्तत्र भुङ्क्ते शुभाशुभम्॥ १०॥

If men have done good deeds, they depart from the upper holes, O bird. Whatever rites are prescribed for the deceased from the day

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
 ऊर्ध्वाधोगतिज्ञापकोत्क्रमणद्वारनिरूपणं॥ ११॥

अध्यायः १२ / Chapter 12

श्रीकृष्ण उवाच

एवं ते कथितस्ताक्षर्यं जीवितस्य विनिर्णयः॥
 मानुषाणां हितार्थाय प्रेतत्वविनिवृत्तये॥ १॥

O Garuḍa 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.

चतुरशीतिलक्षाणि चतुर्भेदाश्च जन्तवः॥

अण्डजाः स्वदेजाश्चैव उद्भिज्जाश्च जरायुजाः॥ २॥

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

एकविंशतिलक्षाणि अण्डजाः परिकीर्त्तिताः॥

स्वेदजाश्च तथा प्रोक्ता उद्भिज्जाश्च क्रमेण तु॥ ३॥

जरायुजास्तथा प्रोक्ता मनुष्याद्यास्तथा परे॥

सर्व्वेषामेव मानुषत्वं जन्तूनां हि दुर्लभम्॥ ४॥

The *aṇḍajas* are of two million one hundred thousand varieties. Similarly, the *Svedajas*, *Udbhijjas* and the *Jarayujas* in the last of which

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.

मनोवाक्कायजान्दोषांस्तथा भुङ्क्ते खगेश्वर॥

मृतः स सुखमाप्नोति मायापाशैर्न बध्यते॥

पाशबद्धो नरो यस्तु विकर्मनिरतो भवेत्॥ ११॥

In 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 *Māyā* and he is not likely to be born again to indulge in evil acts.

are included human beings are also enumerated. It is very difficult for the lower animals to get manhood.

पञ्चेन्द्रियनिधानत्वं महापुण्यैरवाप्यते॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रास्तत्परजातयः॥ ५॥

The receptacle of the set of five senseorgans can be acquired through great merits. Mankind is divided into four varṇas—*Kṣatriyas*, *Vaiśyas*, *Śudras* and also *Antyajas* (the lowest class).

रजकश्चर्मकारश्च नो बुरुड एव च॥

कैवर्त्तमेदभिल्लाश्च सप्तैते ह्यन्यजाः स्मृताः॥ ६॥

The *Antyajas* are divided into seven groups viz., Washermen, Cobblers, Actors, *Varudas*, *Kaivartas*, *Bhedas* and *Bhillas*.

म्लेच्छतुम्बविभेदेन जातिभेदास्त्वेकशः॥

जन्तूनामेव सर्व्वेषां जातिभेदाः सहस्रशः॥ ७॥

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

जन्तूनामेव सर्व्वेषां भेदाश्चैव सहस्रशः॥

आहारो मैथुनं निद्रां भयं क्रोधस्तथैव च॥ ८॥

Taking food, indulging in sexual inter-

course, sleeping, fearing and becoming angry—these are found in all living beings. Here the distinction is impossible.

सर्वेषामेव जन्तूनां विवेको दुर्लभः परः॥
 एकपादादिरूपेण देहभेदास्त्वेकशः॥१॥
 कृष्णासारो मृगो यत्र धर्मदेशः स उच्यते॥
 ब्रह्माद्या देवताः सर्वास्तत्र तिष्ठन्ति सर्वशः॥१०॥

Bodies are of ten varieties in view of the divisions such as single-footed, etc. Where the deer *Kṛṣṇasāra* is found in plenty that region is called *Dharmadeśa* (the land of virtue).

O Bird, the deities Brahma and others, the sages and the Pitṛs, virtue, truthfulness and learning are always present in that land of virtue.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः॥
 मतिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः॥११॥

Among 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.

मानुष्यं यः समासाद्य स्वर्गमोक्षैकसाधकम्॥
 तयोर्न साधयेदेकं तेनात्मा वञ्चितो ध्रुवम्॥१२॥

Among 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.

इच्छति शती सहस्रं सहस्रं लक्षमीहते कर्तुम्॥
 लक्षाधिपती राज्यं राजापि सकलां धरां लब्धुम्॥१३॥

One 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.

चक्रधरोऽपि सुरत्वं सुरभावे सकलसुरपतिर्भवितुम्॥
 सुरपतिरूर्ध्वगतित्वं तथापि न निवर्त्तते तृष्णा॥१४॥

A 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.

तृष्णया चाभिभूतस्तु नरकं प्रतिपद्यते॥
 तृष्णामुक्तास्तु ये केचित्स्वर्गवासं लभन्ति ते॥१५॥

An 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.

आत्माधीनः पुमाँल्लोके सुखी भवति निश्चितम्॥
 शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥१६॥

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

तथा च विषयधीनो दुःखी भवति निश्चितम्॥१७॥

A 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.

कुरङ्ग मातङ्गपतङ्गभृङ्गमीना हताः पञ्चभिरेव पञ्च॥
 एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पञ्च॥१८॥

The deer, the elephant, the moth, the honeybee and the fish—these five are destroyed due to addiction to their five senseorgans.

पितृमातृमयो बाल्ये यौवने दयितामयः ॥
 पुत्रपौत्रमयश्चान्ते मूढो नात्ममयः क्वचित्॥१९॥

In 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 Ātman.

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते॥
 पुत्रदारुमयैः पाशैर्नैवबद्धो विमुच्यते॥२०॥

It 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.

एकः करोति पापानि फलं भुङ्क्ते महाजनः॥
 भोक्तारो विप्रयुज्यन्ते कर्त्ता दोषण लिप्यते॥२१॥

It 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.)

कोऽपि मृत्युं न जयति बालो वृद्धो युवापि वा॥
सुखदुःखाधिको वापि पुनरायाति याति च॥२२॥

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

सर्व्वेषां पश्यतामेव मृतः सर्व्वं परित्यजेत्॥
एकः प्रजायते जन्तुरेक एव प्रलीयते॥२३॥
एकोऽपि भुङ्क्ते सुकृतमेक एव च दुष्कृतम्॥
मृतं शरीरमुत्सज्य काष्ठलोष्टसमं क्षितौ॥२४॥
बान्धवा विमुखा यान्ति धर्मस्तमनुगच्छति॥
गृहेष्वथा निवर्त्तन्ते श्मशानान्मित्रबान्धवाः॥२५॥

Even as every one is watching, one leaves off everything and dies.. Casting off the dead body along with logs; of wood or clods of earth the kinsmen turn 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 turn away at the cremation grounds with friends.

शरीरं वह्निरादत्ते वह्निरादत्ते सुकृतं दुष्कृतं व्रजेत्॥
शरीरं वह्निनां दग्धं पुण्यं पापं सह स्थितम्॥२६॥
शुभं वा यदि वा पापं भुङ्क्ते सर्व्वत्र मानवः॥
यदनस्तमितं सूर्य्यं न दत्तं धनमर्थिनाम्॥२७॥

The 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.

न जाने तस्य तद्विज्ञं प्रातः कस्य भविष्यति॥
रारटीति धनं तस्य को मे भर्त्ता भविष्यति॥२८॥
न दत्तं द्विजमुख्येभ्यः परोपकृतये तथा॥
पूर्वजन्मकृतात्पुण्याद्यल्लब्धं बहुत चाल्पकम्॥२९॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मका० प्रेतकल्पे श्रीकृष्णगरुडसंवादे मृतस्य धर्माभात्रानुयायित्वनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

गरुड उवाच

कर्मणा केन देवेश प्रेतत्वं नैव जायते॥
पृथिव्यां सर्व्वजन्तूनां तद् ब्रूहि परमेश्वर॥१॥

O 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

तदीदृशं परिज्ञाय धर्मार्थं दीयते धनम्॥
धनेन धार्यते धर्मः श्रद्धापूतेन चेतसा॥३०॥

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.

श्रद्धाविरहितो धर्मो नेहामुत्र च तत्फलम्॥
धर्माच्च जायते ह्यर्थो धर्मात्कामोऽपि जायते॥३१॥
धर्म एवापवर्गाय तस्माद्धर्म समाचरेत्॥
श्रद्धया साध्यते धर्मो बहुभिर्नार्थराशिभिः॥३२॥
अकिञ्चना हि मुनयः श्रद्धावन्तो दिवं गताः॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्॥
असदित्युच्यते पक्षिन्प्रेत्य चेह न तत्फलम्॥३३॥

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.

in the world to forestall the state of being a ghost for ever ?)

श्रीकृष्ण उवाच

अथ वक्ष्यामि संक्षेपात्क्षयाहादौर्ध्वदैहिकम्॥
स्वहस्तेनैव कर्त्तव्यं मोक्षकामैस्तु मानवैः॥२॥

Please listen, I shall explain briefly the

obsequious rites. If one desires to attain salvation, one has to perform them oneself.

स्त्रीणामपि विशेषेण पञ्चवर्षाधिके शिशौ॥
 वृषोत्सर्गादिकं कर्म प्रेतत्व विनिवृत्तये॥
 वृषोत्सर्गादृते नान्यत्किञ्चिदस्ति महीतले॥३॥
 जीवन्वापि मृतो वापि वृषोत्सर्गं करोति यः॥
 प्रेतत्वं न भवेत्तस्य विना दानमखट्रतैः॥४॥

Even in regard to women, and children above the age of five, this is specially insisted on. The rites of Vṛṣotsarga (gifting away a bull calf) are for forestalling the continuance of ghosthood. There is no other rite in the world except Vṛṣotsarga (for that purpose). While during his life or after death if Vṛṣotsarga is performed he will never continue for long as a ghost. There is no necessity for other gifts or sacrifices.

गरुड उवाच

कस्मिन्काले वृषोत्सर्गं जीवन्वापि मृतोऽपि वा॥
 कुर्यात्सुरवरश्रेष्ठ ब्रूहि मे मधुसूदन॥५॥
 किं फलं तु भवेदन्ते कृतैः श्राद्धैस्तु षोडशैः॥६॥

Garuḍa said :—If Vṛṣotsarga is to be performed during life or after death, at what time has it to be performed, O foremost among gods, Madhusūdana, please tell me. If the sixteen types of Śrāddha are performed what are then effects on the dead man ?

श्रीकृष्ण उवाच

अकृत्वा तु वृषोत्सर्गं कुरुते पिण्डपातनम्॥
 नोपतिष्ठति तच्छ्रेयो दातुः प्रेतस्य निष्फलम्॥७॥

If Piṇḍas are offered without performing Vṛṣotsarga no benefit accrues. Every thing given unto the dead is fruitless.

एकादशाहे प्रेतस्य यस्य नोत्सृज्यते वृषः॥
 प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥८॥

If Vṛṣotsarga is not carried out on the eleventh day after death, the ghosthood of the dead becomes eternal even if hundreds of Śrāddhas are performed in his favour.

गरुड उवाच

सर्पाद्धिं प्राप्तमृत्यूनामग्निदाहादि न क्रिया॥
 जलेन शृङ्गिणा वापि शस्त्राद्यैर्घ्नियते यदि॥९॥

असन्मृत्युमृतानां च कथं शुद्धिर्भवेत्प्रभो ॥
 एतन्मै संशयं देव च्छेत्तुमर्हस्यशेषतः॥१०॥

Garuḍa 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.

श्रीकृष्ण उवाच

षण्मासैर्ब्राह्मणः शुध्येद्युगमे सार्द्धे तु बाहुजः॥
 सार्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति॥११॥

If he is a Brahmin, impurity lasts for six months; if a Kṣatriya, two months and a half; if a Vaiśya, one month and a half, and if a Śūdra it lasts for a month.

दत्त्वा दानान्यशेषाणि सुतीर्थे भ्रियते यदि॥
 ब्रह्मचारी शुचिर्भूत्वा न स यातीह दुर्गतिम्॥१२॥

If 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).

वृषोत्सर्गादिकं कृत्वा यतिधर्मं समाचरेत्॥
 यतित्वे मृत्युमाप्नोति स गच्छेद्ब्रह्म शाश्वतम्॥१३॥

If a person has performed the rite of Vṛṣotsarga and has lived a celibate life, he goes to Brahmhaloka, even if he dies an unnatural death.

विकर्म कुरुते यस्तु शिष्टाचारविवर्जितः॥
 वृषोत्सर्गादिकं कृत्वा न गच्छेद्यमशासनम्॥१४॥

If a person has lived an unrighteous life devoid of good conduct, but has performed Vṛṣotsarga, he does not go to the world of Yama after death.

पुत्रो वा सोदरो वापि पौत्रो बन्धुजनस्तथा॥
 गोत्रिणश्चार्यभागी च मृते कुर्याद् वृषोत्सवम्॥१५॥

When a person dies, his son, brother, grandson, relative, caste-man or the successor should perform Vṛṣotsarga.

पुत्राभावे तु पत्नी स्याद्गौहितो दुहितापि वा॥
 पुत्रेषु विद्यमानेषु वृषं नान्येन कारयेत्॥१६॥

If there be no son, the wife can perform Vṛṣotsarga; 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 Vṛṣotsarga.

गरुड उवाच

पुत्रा यस्य न विद्यन्ते नरा नार्यः सुरेश्वर॥
एतन्मे संशयं देव च्छेतुमर्हस्यशेषतः॥१७॥

If 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.

श्रीकृष्ण उवाच

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव न नैच च॥
तस्मात्केनाप्युपायेन पुत्रस्य जननं चरेत्॥१८॥

There 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.

यानि कानि च दानानि स्वयं दत्तानि मानवेः॥
तानितानि च सर्वाणि तूपतिष्ठन्ति चाग्रतः॥१९॥

Whatever gifts are made by one during the life time, become beneficial later.

व्यञ्जनानि विचित्राणि भक्ष्यभोज्यानि यानि च॥
स्वहस्तेन प्रदत्तानि देहान्ते चाक्षयं फलम्॥२०॥

Different sorts of delicacies and foodstuff given by one's hand stand in good stead after death.

गोभूहिरण्यवासांसि भोजनानि पदानि च॥
यत्रयत्र वसेज्जन्तुस्तत्रतत्रोपतिष्ठति॥२१॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गदानधर्मपुत्रादिप्रशंसनं नाम त्रयोदशोऽध्यायः॥ १३॥

अध्यायः १४ / Chapter 14

गरुड उवाच

आर्त्तेन प्रियमाणेन यहत्तं तत्फलं वद॥
स्वस्थावस्थेन दत्तेन विधिहीनेन वा विभो॥१॥

O 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

Cows, plots of land, gold, clothes, foodstuffs, good posts (positions), etc., offered to the needy succour a man wher ever he is.

यावत्स्वस्थं शरीरं हि तावद्धर्मं समाचरेत्॥
अस्वस्थः प्रेरितश्चान्यैर्नकिञ्चित्कर्तुमर्हति॥२२॥

One shall perform sacred rites as long When 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.

जीवतोऽपि मृतस्येह न भूतं चौद्धदैहिकम्॥
वायुभूतः क्षुधाविष्टो भ्रमतो च दिवानिशम्॥२३॥

Until the rites of obsequies are performed the dead man, ever hungry, roams about day and night in the form of airy matter.

कृमिः कीटः पतङ्गो वा जायते प्रियते पुनः॥
असद्गर्भे भवेत्तोऽपि जातः सद्यो विनश्यति॥२४॥

He 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.

यात्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः॥
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो
महान्सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः॥२५॥

As 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 endeavour for the welfare of the soul. It is foolishness to begin to dig a well when the house has caught fire.

or when one is sick; or if things are offered when one is unconscious or without reference to the injunctions in the sacred texts?

श्रीकृष्ण उवाच

एका गौः स्वस्थचित्तस्य ह्यातुरस्य च गोशतम्॥
सहस्रं प्रियमाणस्य दत्तं वित्तविवर्जितम्॥२॥