

**प्रेतकाण्ड ( धर्मकाण्ड )**  
**Preta Kāṇḍa (Dharma Kāṇḍa)**



॥ श्रीगणेशाय नमः॥

## अध्यायः १ / Chapter 1

तत्रादिमे द्वितीयांशे प्रेतकाण्डो धर्मकाण्डनामारभ्यते॥  
ॐ नमो भगवते वासुदेवाय॥ नारायणं॥१॥  
धर्मदृढबद्धमूलो वेदस्कन्धःपुराणशाखाढ्यः॥  
क्रतुकुसुमो मोक्षफलो मधुसूदनपादपो जयति॥१॥

One should begin the recital of Jaya (this holy Purāṇa) after bowing to Nārāyaṇa, Nara the most excellent among men, Goddess Sarasvatī and Vyāsa. The renowned Viṣṇu shines victoriously like the wish-giving Kalpa tree with Dharma (virtue) for its firmly fixed roots, the Vedas for its main stem, the Purāṇas for its branches, the sacrifice for its flames and salvation for its fruits.

नैमिषेऽनिमिषक्षेत्रे शौनकाद्या मुनीश्वराः॥  
कर्मणामन्तरे सूतं स्वासीनमिदमब्रुवन्॥२॥

In Naimiṣa forest, the solitary region, the sages Śaunaka and others asked Sūta who was sitting comfortably on his seat after going through his daily rites.

सूत जानासि सकलं वस्तु व्यासप्रसादतः॥  
तेन नः सन्दिहानानां सन्देहं छेत्तमर्हसि॥३॥

O Sūta, you possess perfect knowledge (of the Purāṇic lore) through sage Vyāsa's favour. Hence, you can clear off our doubts we have in our mind.

यथा तृणजलौकेति न्यायमश्रित्यं कंचन॥  
देहिनोऽन्यतनुप्राप्तिं केचित्त्वेवं वदन्ति हि॥४॥  
केचित्युनर्यात्नानां यामीनामुपभोगतः॥  
पश्चाद्देहान्तरप्राप्तिं वदन्ति किमु तत्र सत्॥५॥

Following 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 ?

सूत उवाच  
साधु पृष्टं महाभागाः शृणुध्वं भवतां पुनः॥  
सन्देहो नोपपद्येत लोकार्थं किल पृच्छताम्॥६॥

Sūta said :—Gentlemen, you. have put the right question. Now hear. To allay your doubts.

तदहं कृष्णगरुडसंवादद्वारकं द्विजाः॥  
अपाकरिष्यते सन्देहं भवतां भावितात्मनाम्॥७॥

I shall take recourse to a dialogue between Kṛṣṇa and Garuḍa. I shall try to remove your doubts thereby.

नमः कृष्णाय मुनये य एनं समुपाश्रिताः॥  
अञ्जस्तरन्ति संसारसागरं कुनदीमिव॥८॥

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

एकदा वैनतेयस्य लोकानां लोकनस्पृहा॥  
बभूव सोऽथ बभ्राम तेषु नाम हरेर्गृहणम्॥९॥

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

स पातालं भुवं स्वर्गं भ्रान्त्वाऽलब्ध शमाशयः॥  
लोकदुःखेनातिदुःखी पुनर्वैकुण्ठमागमत्॥१०॥

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

न रजो न तमश्चैव सत्त्वं ताभ्यां च मिश्रितम्॥  
यत्र प्रवर्तते नैव सत्त्वमेव प्रवर्तते॥११॥

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

न यत्र माया नाशश्च न चै रागादयो मलाः॥  
श्यामावदाताः सुरुचः शतपत्रविलोचनाः॥१२॥

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

सुरासुरार्चिता यत्र गणा विष्णोः सुपेशसः॥  
पिशंगवस्त्राभरणा मणियुङ्निष्कभूषिताः॥१३॥

There dwell glorious—Viṣṇu's gaṇas 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 set up with jewels.

चतुर्भुजाः कुण्डलिनो मौलिनो मालिनस्तथा॥

भ्राजिष्णुभिर्विमानानां पङ्क्तिभिर्ये महात्मनाम्॥१४॥

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

द्योतन्ते द्योतमानानां प्रमदानां च पङ्क्तिभिः॥

श्रीर्यत्र नानाविभवैर्हरिः पादौ मुदार्च्यति॥१५॥

There Lakṣmī gladly adorns Lord Viṣṇu'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.

हरिं गायति दोलास्थं गीयमानालिभिः स्वयम्॥

ददर्श श्रीहरिं तत्र श्रीपतिं सात्वतां पतिम्॥१६॥

जगत्पतिं यज्ञपतिं पार्षदैः परिषेवितम्॥

सुनन्दनप्रबलार्हणमुख्यैर्निरन्तरम् ॥१७॥

भृत्यप्रसादसुमुखमायतारुणलोचनम् ॥

किरीटिनं कुण्डलिनं श्रिया वक्षसि लक्षितम्॥१८॥

पीतांशुकं चतुर्बाहुं प्रसन्नहसिताननम्॥

अभ्यार्हणासनासीनं ताभिः शक्तिभिरावृतम्॥१९॥

प्रधानपुरुषाभ्यां च महता चाहमा तथा॥

एकादशोन्द्रियश्चैव पञ्चभूतैस्तथैव च॥२०॥

स्वरूपेणमाणं तमीश्वरं विनतासुतः॥

तदर्शनाह्लादयुतस्वान्तो हृष्यत्तनूरुहः॥२१॥

There he saw Hari All-powerful, Lord of Lakṣmī, Lord of the good. Lord of the world, lord of the sacrifices, surrounded by the courtiers: Sunanda, Nanda, Prabalārhaṇa, chief among them possessing a face delightful to the servants, possessing big reddish eyes, bearing, crest and ear-rings, being looked at the chest by Lakṣmī. Wearing yellow garment; possessing four arms, and a delightful smiling face, sitting on a costly seat surrounded by the powers. Pradhāna, Puruṣa, Mahat, Ahamā, the eleven organs, the five elements and delighting in Self. Garuḍa 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.

लोचनाभ्यामश्रु मुञ्चन्प्रेममग्नो ननाम ह॥

तमागतं नतं स्वीय वाहनं विष्णुब्रवीत्॥

भूमिः का लङ्घिता पङ्क्तिस्त्वयेयन्तमनेहसम्॥२२॥

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

गरुड उवाच

तव प्रासादद्वैकुण्ठ त्रैलाक्यं सचराचरम्॥२३॥

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

मयाविलोकितं सर्वं जगत्स्थावरजंगमम्॥

भूर्लोकोत्सपर्य्यनतं पुरं याम्यं विना प्रभो ॥२४॥

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

भूर्लोकः सर्वलोकानां प्रचुरः सर्वजन्तुषु॥

मानुष्यं सर्वभूतानां भुक्तिमुत्तयालयं शुभम्॥२५॥

Among all the worlds, the bhūloka 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,

अतः सुकृतिनां लोको न भूतो न भविष्यति॥२६॥

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

गायन्ति देवाः किल गीतकानि

धन्यास्तु ये भारतभूमिभागे॥

स्वर्गापर्गस्य फलार्ज्जनाय भवन्ति

भूयः पुरुषाः सुरत्वात्॥२७॥

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

प्रेतःकौक्षिप्यते कस्मात्पञ्चरत्नं मुखे कथम्॥  
अधस्ताच्चालिता दर्भाः पादौ याम्यां व्यवस्थितौ॥२८॥

Why is the corpse tied to the bamboosticks ?  
Why are the five jewels kept in the mouth ? Why  
is the grass placed beneath ? Why are the feet  
kept southward ?

किमर्थं पुत्रपौत्राश्च तस्य तिष्ठन्ति चाग्रतः॥  
किमर्थं दीयते दानं गोदानमपि केशवा॥२९॥

Why do the sons and grandsons walk  
ahead ? Why are the gifts given, including the  
gift of a cow, O Keśava ?

बन्धुमित्राण्यमित्राश्च क्षमापयति तत्कथम्॥  
तिलालोहं हिरण्यं च कर्पासं लवणं तथा॥३०॥  
सप्तधान्यं क्षितिर्गावो दीयन्ते केन हेतुना॥  
कथं हि म्रियते जन्तुर्मृतो वै कुत्र गच्छति॥३१॥

Why 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 cow are given ? How  
does a creature die ? Having died, where does  
he go ?

अतिवाहशरीरं च कथं हि श्रयते तदा॥  
शवं स्कन्धे वहेतुत्रो अग्निदाता च पौत्रकः॥३२॥

How 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 ?

आज्येनाभ्यञ्जनं कस्मात्कुत एकाहुतिक्रिया॥  
वसुन्धरा किमर्थं च कुतः स्त्रीशब्दकीर्तनम्॥३३॥

Why is the anointment done with the butter ?  
Wherefrom is the *ekāhuti-kriyā* ? Why is  
*Vasundharā* performed and wherefrom the  
lamentations from women ?

यमसूक्तं किमर्थं च उदीच्या दिशमाहरेत्॥  
पानीयमेकवस्त्रेण सूर्यबिम्बनिरीक्षणम्॥३४॥

Why is the *Yama-sūkta* recited ? Why is water  
carried to the north ? Why is the sun looked  
through a cloth ?

यवसर्षपदूर्वास्तु पाषाणे निम्बपत्रकम्॥  
वस्त्रं नरश्च नारी च विदध्याधदधरोत्तम्॥३५॥

Why barley, mustard-seed, *dūrvā*, the two  
stones, the leaves of *margosa* ? Why do men and  
women wear one lower and one upper  
garment.

अन्नाद्यं गृहमागत्य न भोक्तव्यं जनैः सह॥  
नवकांश्चैव पिण्डांश्च किमर्थं ददते सुताः॥३६॥

Why should the meals, etc. be not taken  
alongwith other persons after returning home ?  
Why do the sons give nine piṇḍas.

किमर्थं च चत्वरे दुग्धं पात्रे पक्वे च मृन्मये॥  
काष्ठत्रयं गणाबद्धं कृत्वा रात्रौ चतुष्पथे॥३७॥

Why is the milk in an earthen pot placed  
on *catvāra* ? Why are the three wooden sticks  
tied together and placed on the cross-roads in  
the night ?

निशायां दीयते यावदब्दं दिनेदिने॥  
दाहोदकं किमर्थं च किमर्थं च जनैः सह॥३८॥

Why 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 ?

भगवान्नि वाहश्च नव पिण्डाः प्रदापयेत्॥  
कथं देयं पितृभ्यश्च वाहस्यावाहनं कथम्॥३९॥

Why should the nine piṇḍas be offered ?  
How is the gift to be given to the manes ? Why  
is the call for the bearers of the corpse ?

इदञ्चेत्क्रियते देव कस्मात्पिण्डं प्रदापयेत्॥  
किं तत्प्रदीयते तस्य पिण्डदानाद्यनन्तरम्॥४०॥

When this is done, O lord ! then why is the  
rite of piṇḍa repeated ? What should be given  
next after the gift of piṇḍa is made ?

अस्थिसञ्चयनं चैव घटस्फोटं तथैव च॥  
द्वितीयेऽह्नि कुतः स्नानं चतुर्थे साग्निके द्विजे॥४१॥

Why are the bones collected ? Why is the  
earthen pot broken ? Why is a bath taken on  
the second day ? Why on the fourth day ?

दशमे किं मलस्नानं कार्यं सर्वजनैः सह॥  
कस्मात्तैलोद्वर्तनं च स्कन्धवाहगृहं नयेत्॥४२॥

Why is it taken on the tenth day alongwith  
the other mourners ? Why the anointment with  
oil ?

तैलोद्वर्तनकं चापि दधुः स्थूलजलाशये॥  
दशमेऽह्नि यत्पिण्डं तद्वा दामिषेण तु॥४३॥

पिण्डञ्चैकादशे कस्माद्बुधोत्सर्गादिपूर्वकम्॥  
भाजनोपानहौ च्छत्रं वासांसि त्वंगुलीयकम्॥४४॥