

प्रेत उवाच

प्रेतभावो मया त्यक्तो गतिं प्राप्तोऽस्म्यहं पराम् ॥ २३ ॥
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मया ॥

बभ्रुवाहन उवाच

किमेतद्विपिने घोरे सर्वत्रातिभयानके ॥ २४ ॥

The ghost replied :—I have just left my ghosthood and attained a differnt man. The ghost looked at the king for a long time and stood before him like a branchless post.

दृष्ट्वा सोऽपि चिरं भूपं तस्थौ स्थाणुरिवाग्रतः ॥
तमवस्थितमालोक्य राजा प्राप्तकुतूहलः ॥ २२ ॥
पप्रच्छ तच्च कोऽसीति कुतो वा विकृतिं गतः ॥

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किमेतद्विपिने घोरे सर्वत्रातिभयानके ॥ २४ ॥

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 ghosthood and attained a different form, just at the sight of you, O long-armed one. None is more fortunate than myself.

दोधूयमाने वातेन वात्यारूपेण कोणप ॥
पतंगा मशकाः क्षुद्राः कवन्धाश्च शिरांसि च ॥ २५ ॥
मत्स्याः कूर्माः कृकलासा वृश्चिका भ्रमराहयः ॥
अधोमुखोर्ध्वपादास्ते क्रन्दमानाः सुदारुणम् ॥ २६ ॥

In 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.

प्रवान्ति वायवो रूक्षा ज्वलन्तो विद्युदग्नयः ॥
इतस्ततो भ्रमन्तीव वायुना तृणसन्ततिः ॥ २७ ॥

Dry winds are blowing; lightning is flashing; grass is scattered here and there.

दृश्यन्ते विविधा जीवा नागाश्च शलभव्रजाः ॥
श्रूयन्ते बहुधा रावा न दृश्यन्ते क्वचित्क्वचित् ॥ २८ ॥

I see many creatures—Nāgas and Śalabhas. I 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 overwhelmingly.

दृष्टवेदं विकृतं सर्व्वं वेपते हृदयंममा ॥

प्रेत उवाच

येषां नैवाग्निसंस्कारो न श्राद्धं नोदकक्रियाः ॥ २९ ॥
षट् पिण्डा दश गात्राणि सपिण्डीकरणं न हि ॥
विश्वासघातिनो ये च सुरापाः स्वर्णहारिणः ॥ ३० ॥
मृता दुर्मरणाद्ये च ये चासूयापरा जनाः ॥
प्रायश्चित्तविहीना ये अगम्यागमने रताः ॥ ३१ ॥
कर्मभिर्भ्राम्यमाणास्ते प्राणिनः स्वकृतैरिहा ॥
दुर्लभाहारपानीया दृश्यन्ते पीडिता भृशम् ॥ ३२ ॥

Those for whom the rites of cremation, funeral offering, such as the offering of riceball, gingelly-water are not performed nor the rites of daśa-piṇḍas, daśagātras nor sapiṇḍikaraṇa, who daring their life were ungrateful, drunkards goldstealers. 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.

एतेषां कृपया राजंस्त्वं कुरुष्वौर्द्धदेहिकम् ॥

येषां न माता न पिता न पुत्रो न च बान्धवाः ॥ ३३ ॥

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

तेषां राजा स्वयं कुर्यात्कर्माणि तु यतो नृपः ॥
आत्मनश्च शुभं कर्म कर्तव्यं पारलौकिकम् ॥ ३४ ॥

विमुक्तः सर्व्वदुःखेभ्यो येनाज्ञो दुर्गति तरेत् ॥

भ्रातरः कस्य के पुत्रास्त्रियोऽपि स्वार्थकोविदाः ॥ ३५ ॥

O 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.

न कार्य्यस्तेषु विश्रम्भः स्वकृतं भुज्यतेयतः ॥

गृहेष्वर्था निर्वर्तन्ते श्मशाने चैव बान्धवाः ॥ ३६ ॥

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

शरीरं काष्ठमादत्ते पापं पुण्यं सह व्रजेत्॥
तस्मादाशु त्वया सम्यगात्मनः श्रेय इच्छता॥ ३७॥

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

अस्थिरेण शरीरेण कर्त्तव्यञ्चौर्ध्वदैहिकम्॥

राजोवाच

कृशरूपः करालाक्षस्त्वं प्रेत इव लक्ष्यसे॥ ३८॥

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

कथयस्वः मम प्रीत्या प्रेतराज यथातथम्॥

तथा पृष्टः स वै राज्ञा उवाच सकलं स्वकम्॥ ३९॥

With 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.

प्रेत उवाच

कथयामि नृपश्रेष्ठ सर्वमेवादितस्त्व॥
प्रेतत्वे कारणं श्रुत्वा दयां कर्त्तुमिहार्हसि॥ ४०॥

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

वैदिशं नाम नगरं सर्वसम्पत्सुखावहम्॥
नानाजनपदाकीर्णं नानारत्नसमाकुलम्॥ ४१॥

There is a city Vidiśā by name, full of pleasure and prosperity. It has many *janapadas* and abounds in abundant treasure.

नानापुष्पवनाकीर्णं नानापुण्यजनावृतम्॥
तत्राहं न्यवसं भूप देवार्चनरतः सदा॥ ४२॥

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

वैश्यजातिः सुदेवोऽहं नाम्ना विदितमस्तु ते॥
हव्येन तर्पिता देवाः कव्येन पितरो मया॥ ४३॥

I belong to the Vaiśya caste, and my name is Sudeva. I propitiated the deities with oblations and the manes with śrāddhas.

विविधैर्दानयोगैश्च विप्राः सन्तर्पिता मया॥
आहारश्च विहारश्च मया वै सुनिवेशितः॥ ४४॥

I presented gifts to the Brāhmaṇas and donated food.

दीनानाथविशिष्टेभ्यो मया दत्तमनेकथा॥
तत्सर्वं निष्फलं जातं मम दैवादुपागतम्॥ ४५॥

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

न मेऽस्ति सन्ततिस्तात न सुहृन् च बान्धवाः॥
न च मित्रं हितस्तादृग्यः कुर्यादौर्ध्वदैहिकम्॥ ४६॥

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

प्रेतत्वं सुस्थिरं तेन मम जातं नृपोत्तम॥
एकादशं त्रिपक्षञ्च षण्मासिकमथाब्दिकम्॥ ४७॥

प्रतिमास्यानि चान्यानि ह्येवं श्राद्धानि षोडश॥
यस्यैतानि न दीयन्ते प्रेतश्राद्धानि भूपते॥ ४८॥

प्रेतत्वं सुस्थिरं तस्यः दत्तैः श्राद्धशतैरति॥
एवं ज्ञात्वा महाराज प्रेतत्वादुद्धरस्व माम्॥ ४९॥

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

वर्णानाञ्चैव सर्वेषां राजा बन्धुरिहोच्यते॥
तन्मां तारयं राजेन्द्र मणिरत्नं ददामि ते॥ ५०॥

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

यथा मम शुभावाप्तिर्भवेन्नृपरोत्तम॥
तथा कार्यं महीपाल दयां कृत्वा मयि प्रभो॥ ५१॥

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

सपिण्डैर्वा सगोत्रैर्वा निष्ठुरैर्न कृतो हि मे॥
 वृषोत्सर्गस्ततो दुष्टं प्रेतत्वं प्राप्तवानहम्॥५२॥
 क्षुत्तृषाविष्टदेहश्च भक्ष्यं पानं न चाप्नुयाम्॥
 अतो विकृतिरेषा वै कृशत्वादिरमांसका॥५३॥

(Moreover, I may sell you why I became a ghost). My kins being disinterested in me did not perform Vṛṣotsarga 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.

क्षुत्तृड्जन्यं महादुःखमनुभवामि पुनःपुनः॥
 अकल्याणं हि प्रेतत्वं वृषोत्सर्गं विना कृतम्॥५४॥

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

तस्माद्वाजन्दयासिन्धो प्रार्थयामि तवाग्रतः॥

राजोवाच

वर्तते मत्कुले प्रेत इति ज्ञेयं कथं नरैः॥५५॥

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

तनममाचक्ष्व हि प्रेत प्रेतत्वान्मुच्यते कथम्॥

Tell me, O ghost, how one is released from; ghosthood.

प्रेत उवाच

लिङ्गेन पीडया प्रेतोऽनुमातव्यो नरैः सदा॥५६॥

The people can infer about the present of a ghost at home by signs and tormentations.

वक्ष्यामि पीडास्ता राजन्या वै प्रेतकृता भुवि॥

ऋतुः स्यादफलः स्त्रीणां यदा वंशो न वर्द्धते॥५७॥

I 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.

प्रियन्ते चाल्पवयसः सा पीडा प्रेतसम्भवा॥

अकस्मदद्वृत्तिहरणप्रतिष्ठा जनेषु वै॥५८॥

अकस्माद्गुहदाहः स्यात्सा प्रेतसम्भवा॥

स्वगेहे कलहो नित्यं स्याच्च मिथ्याभिर्शंसनप॥५९॥

गजयक्ष्मादिसम्भूतिः सा पीडा प्रेतसम्भवा॥

अपि स्वयं धनं मुक्तं प्रयत्नादनवे पथि॥६०॥

नैव लभ्येत नश्येतः सा पीडा प्रेतसम्भव वा॥
 सुवृष्टौ कृषिनाशः स्याद्वाणिज्याद्वृत्तिनाशनम्॥६१॥
 कलत्रं प्रतिकूलं स्यात्सा पीडा प्रेतसम्भवा॥
 एवन्तु पीडया राजन्प्रेतज्ञानं भवेन्नृणाम्॥६२॥

When 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.

वृषोत्सर्गो यदि भवेत्प्रेतत्वान्मुच्यते तदा॥

तस्मान्प त्वमप्येवं वृषोत्सर्गं कुरु प्रभो॥६३॥

If Vṛṣotsarga is done properly, one is released from ghosthood. Hence, O king, I pray you to perform Vṛṣotsarga in my favour.

मामुद्दिश्यं नृपेऽप्याधिकारोऽत्यनुकम्पया॥

राजपुत्रो हतः कश्चिन्मयैवाप्तस्ततो मया॥६४॥

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

कुरुष्व त्वं गृहीत्वा मे तद्धनेन वृषोत्सवम्॥

कार्त्तिक्यां पौर्णमास्यां वाऽऽश्वयुड्मध्येऽथवानुप॥६५॥

O king please take this precious'gem froi i me and with the money received through it, perform Vṛṣotsarga for me on the fullmoon day in the month of Kārttika or Āśvayuj or on the day conjunct with Revatī. For performing Vṛṣotsarga you invite the learned brāhmaṇas and set up fire as prescribed in the Śāstras.

रेवतीयुक्तदिवसे कृषीष्ठा मे वृषोत्सवम्॥

पुण्यान्विप्रान्समाहूय वह्निं स्थापय विधानतः॥६६॥

मन्त्रैर्होमस्तथा कार्य्यः षड्भिर्नृप विधानतः॥

बहून्विप्रान् भोजयेथास्तद्रत्नाप्तधनेन वै॥

एवं कृते महीपाल मम मुक्तिर्भविष्यति॥६७॥

Then perform sacrifice, reciting the prescribed mantras. You shall feast the Brāhmaṇas, spending the money obtained by the sale of this jewel. When this is done, I shall be released from ghosthood, O king.

श्रीकृष्ण उवाच

तथेति प्रति जग्राह मणिं राजा ततः खग॥६८॥

Śrī Kṛṣṇa says :—The king took the jewel, saying, 'be it so'.

क्रियाधिकारस्तस्यैव यो धनग्राहको भवेत्॥

कुर्वतोस्तु तयोर्वात्तामिव प्रेतमहीक्षितोः॥६९॥

झणत्कारस्तु घण्टानां भेरीणां भांकृतिस्तथा॥

जास्तदा राजसेना चतुरंगा समापतत्॥७०॥

तस्यामागतमात्रायां प्रेतश्चादृश्यतां गतः॥

तस्माद्द्वन्द्विनिः सृत्य राजानि पुरमागमत्॥७१॥

He 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 caturaṅga army was close by, the ghost

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे राजकृतवृषोत्सर्गक्रियादिनिरूपणं नाम नवमोऽध्यायः॥ १॥

अध्यायः १० / Chapter 10

गरुड उवाच

सपिण्डीकरण जाते आब्दिके च स्वकर्मभिः।

देवत्वं मनुष्यत्वं पक्षित्वं वाप्नुयुर्नराः॥१॥

Garuḍa said :—After sapinḍīkaraṇa has been done and the annual rites performed, the deceased may obtain godhood, manhood or birdhood as the case may be.

तेषां विभिन्नाहाराणां श्राद्धं वै तृप्तिदं कथम्॥

यदप्ययैद्विजैर्भुक्तं ह्ययते यदि वानले॥२॥

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

शुभाशुभात्मकैः प्रेतस्तदत्तं भुज्यते कथम्॥

श्राद्धस्यावश्यकत्वन्तु अमावास्यादिषु श्रुतम्॥३॥

disappeared. The king too left the forest for the capital.

स कार्त्तिक्यां पूर्णिमायां प्रेतमुद्दिश्य संव्यधात्॥

वृषोत्सर्गं विधानेन तन्माण्याप्तधनेन च॥७२॥

Then on the Kārttikī Pūrṇimā with the money realized from the sale of the jewel, the king performed Vṛṣotsarga for the ghost.

प्रेतोऽयं सपदिलब्धसुवर्णदेहः

कर्मान्त आगम इति प्रणनाम भूपम्॥

देव त्वदीयमहिमायमिति स्नुवन्

स यातो दिवं गरुड भूपतिना कृतज्ञः॥७३॥

The 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 ghosthood to the pious deed of the king he was grateful to him for the obsequies he had made in his favour.

एतत्ते सर्वमाख्यातं यथा भूपतिनापि सः॥

उद्धृतः प्रतभावाद्दे किमन्यच्छ्रोतुमिच्छसि॥७४॥

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

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

श्रीभगवानुवाच

प्रेतानां शृणु पक्षीन्द्र यथा श्राद्धन्तु तृप्तिदम्॥

देवो यदपि जातोऽयं मनुष्यः कर्मयोगतः॥४॥

O bird, hear, śrāddha 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.

तस्यान्नममृतं भूत्वा देवत्वेऽप्यनुयाति च॥

गान्धर्वयै भोगरूपेण पशुत्वे च तृणं भवेत्॥५॥

श्राद्धं हि वायुरूपेण नागत्वेऽप्यनुगच्छति॥

फलं भवति पक्षित्वे राक्षसेषु तथामिषम्॥६॥

दानवत्वे तथा मांसं प्रेतत्वे रुधिरं तथा॥
मनुष्यत्वेऽन्नपानादि बाल्य भोगरसो भवेत्॥७॥

If he becomes a deity, the *śrāddha* 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 nāga; 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.

गरुड उवाच

कथं कव्यानि दत्तानि हव्यानि च जनैरिह॥
गच्छन्ति पितृलोकं वा प्रापकः कोऽत्र गद्यते॥८॥

How kavya and havya given by men reach pitrioka and devaloka and who takes them there?

मृतानामपि जन्तूनां श्राद्धमाप्यायनं यदि॥
निर्व्वाणस्य प्रदीपस्य तैलं संवर्द्धयेच्छिस्वाम्॥९॥

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

मृताश्च पुरुषाः स्वामिन् स्वकर्मजनिता गतिम्॥
गाहन्तः के कथं स्वस्य सुतस्य श्रेय आप्नुयुः॥१०॥

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

श्रीभगवानुवाच

श्रुतेः प्रत्यक्षस्तार्क्ष्यं प्रामाण्यं बलवत्तरम्॥
श्रुत्या तु बोधितार्थस्य पीयूषत्वादिरूपता॥११॥

The validity of tradition, O lord, is more powerful than the validity of direct perception. The Śruti declares that the food served to the Brāhmaṇas in the *Śrāddha* turns into nectar, etc. for the departed souls.

नामगोत्रं पितृणां वै प्रापकं हव्यकव्ययोः॥
श्राद्धस्य मन्त्रास्तद्वत् प्रापकाश्चैव भक्तितः॥१२॥

By 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.

अचेतनानि चैतानि प्रापयन्ति कथन्विति॥
सुपर्णं नावगन्तव्यं प्रापकं वच्मि तेऽपरम्॥१३॥

How the articles reach the manes should not

be doubted, O bird. I tell you how the articles of gift can reach the manes.

अग्निष्वात्तादयस्तेषामाधिपत्ये व्यवस्थिताः॥
काले न्यायागतं पात्रे विधिना प्रतिपादितम्॥१४॥
अन्नं नयन्ति तत्रैत जन्तुर्यत्रावतिष्ठते॥
नाम गोत्रञ्च मन्त्राश्च दत्तमन्नं नयन्ति ते॥१५॥

The Agniṣvāta pitrs (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 Śāstras, they carry the same to the manes in their path.

अपि योनिशतं प्राप्तांस्तांस्तृप्तिरूपतिष्ठति॥
तेषां लोकान्तरस्थानां विविधैर्नामगोत्रकैः॥१६॥

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

अपसव्यं क्षितौ दर्भे दत्ताः पिण्डास्त्रयस्तु वै॥
यान्ति तांस्तर्पयन्त्येवं प्रेतस्थानस्थितान्पितृन्॥१७॥

The three piṇḍas 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 ghosthood.

अप्राप्तयातनास्थानां श्रेष्ठा ये भुवि पंचधा॥
नानारूपास्तु जाता ये तिर्यग्योन्यादिजातिषु॥१८॥
यदाहारा भवन्त्येते पितरो यत्र योनिषु॥
तासुतासु तदाहारः श्राद्धान्त तिष्ठति॥१९॥

Those 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.

यथा गोषु प्रनष्टासु वत्सो विन्दति मातरम्॥
तथान्नं नयेत विप्र जन्तुर्यत्रावतिष्ठते॥२०॥

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