

By means of japas, homas and dams he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

भूतप्रेतपिशाचैर्वा स चेदन्यैः प्रपीड्यते॥

पित्रुद्देशेन वै कुर्यान्नारायणबलिं तदा॥

विमुक्तः सर्वपीडाभ्य इति सत्यं वचो मम॥ २४॥

He is never afflicted by Bhūtas and Piśācas or other sorts of ghosts. By performing rites of oblations to Nārāyaṇa with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn' statement.

पितृपीडा भवेद्यत्र कृत्यैरन्यैर्न मुच्यते॥

तस्मात्सर्वप्रयत्नेन पितृभक्तिपरो भवेत्॥ २५॥

नवमे दशमे वर्षे पित्रुद्देशेन वै पुमान्॥

गायत्रीमयुतं जप्त्वा दशांशेन च होमयेत्॥ २६॥

कृत्वा कृष्णबलिं पूर्वं वृषोत्सर्गादिकाः क्रियाः॥

सर्वोपद्रवहीनस्तु सर्वसौख्यमवाप्नुयात्॥

उत्तमं लोकमाप्नोति ज्ञातिप्राधान्यमेव च॥ २७॥

If 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 Gāyatrī 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 Nārāyaṇa Bali, Vṛṣotsarsa 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.

पितृमातृसमं लोक नास्त्यन्यद्वैवतं परम्॥

तस्मात्सर्वप्रयत्नेन पूजयेत्पितरौ सदा॥ २८॥

There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे स्वप्नाध्ययो नामैकविंशोऽध्यायः॥ २१॥

## अध्यायः २२ / Chapter 22

गरुड उवाच

सम्भवन्ति कथं प्रेताः केन तेषां गतिर्भवेत्॥

कीदृक्तेषां भवेद्रूपं भोजनं किं भवेत्प्रभो॥ १॥

हितानापमुपदेष्टा हि प्रत्यक्षं दैवतं पिता॥

अन्या यसा देवता लोके न देहप्रभवो हि ताः॥ २९॥

शरीरमेव जन्तूनां स्वर्गमोक्षैकसाधनम्॥

देहो दत्तो हि येनैव कोऽन्यः पूज्यतमस्ततः॥ ३०॥

इति सञ्चिन्त्य हृदये पश्चिन्त्यद्यत्प्रयच्छति॥

तत्सर्वमात्मना भुङ्क्ते दानं वेदविदो विदुः॥ ३१॥

One'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 pitrs, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

पुनामनरकाद्यस्मात्पितरं त्रायते सुतः॥

तस्मात्पुत्र इति प्रोक्त इह चापि परत्र च॥ ३२॥

He who saves his father from the hell named *put* is called *putra* here and hereafter.

अपमृत्युमृतौ स्यातां पितरौ कस्यचित्खग ॥

व्रततीर्थाविवाहादिश्राद्धं संवत्सरं त्यजेत्॥ ३३॥

If 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 *śrāddha*.

स्वप्नाध्यायमिमं यस्तु प्रेत लिङ्गनिदर्शकम्॥

यः पठेच्छृणुयाद्वापि प्रेतचिह्नं न पश्यति॥ ३४॥

He who reads this chapter entitled *Swapnadhyāya* or hears it, wherein the various dream symbols of ghosts have been indicated, will never see the same himself. [He will not be afflicted by ghosts].

सुप्रीतास्ते कथं प्रेताः क्व तिष्ठन्ति सुरेश्वर॥

प्रसन्नः कृपया देव प्रश्नमेनं वदस्व मे॥ २॥

Garuḍa said :—How do these ghosts come

into being? How are they redeemed from pretahood? What are their features. What is their diet, O lord? How aret he ghosts propitiated? O lord of deities, where do they stay? Please favour me, O lord, with an answer to these queries.

श्रीभगवानुवाच

पापकर्म्मरता ये वै पूर्वकर्म्मवशानुगाः॥

जायन्ते ते मृताः प्रेतास्ताञ्छुणुष्व वदाम्यहम्॥३॥

Śrī Bhagavān 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.

वापीकूपतडागांश्च आरामं सुरमन्दिरम्॥

प्रपां सद्य सुवृक्षांश्च तथा भोजनशालिकाः॥४॥

पितृपैतामहं धर्मं विक्रीणाति स पापभाक्॥

मृतः प्रेतत्वमाप्नोति यावदाभूतसंप्लवम्॥५॥

He 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.

गोचरं ग्रामसीमां च तडागा रामगह्वरम्॥

कर्षयन्ति च ये लोभात्प्रेतास्ते वै भवन्ति हि॥६॥

Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

चण्डालदुदकात्सर्पाद्बाणाद्द्वैद्युताग्निः॥

दंष्ट्रिभ्यश्च पशुभ्यश्च मरणं पापकम्मिणाम्॥७॥

Sinful persons meet with death at the hands of Candalas, infuriated Brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

उद्ध्वन्मृता ये चे विषशस्त्रहताश्च ये॥

आत्मोपघातिनो ये च विषूच्यादिहतास्तथा॥८॥

महारोगैर्मृता ये च पापरोगैश्च दस्युभिः॥

असंस्कृतप्रमीता ये विहिताचारवर्जिताः॥९॥

Those 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.

वृषोत्सर्गादिलुप्ताश्चललुपतमासिकपिण्डकाः॥

यस्यासनयति शूद्रोग्निं तृणकाष्ठहवींषि सः॥१०॥

Those who do not perform Vṛṣotsarga and monthly piṇḍa rites, those who allow śūdras to bring sacrificial grass, twigs and other articles of homa.

पतनात्यर्वतानां च भित्तिपातेन ये मृताः॥

रजस्वलादिदोषैश्च न च भूमौ मताश्च ये॥११॥

अन्तरिक्षे मृता ये च विष्णुस्मरणवर्जिताः॥

सूतकैः श्वादिसंपर्कैः प्रेतभावा इह क्षितौ॥१२॥

एवमादिभिरन्यैश्च कुमृत्युवशागाश्च ये॥

ते सर्व्वे प्रेतयोनिस्था विचरन्ति मरुस्थले॥१३॥

those 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 Viṣṇu, 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.

मातरं भगिनीं भार्य्यां स्नुषां दुहितरं तथा॥

अदृष्टदोषां त्यजति स प्रेतो जायते ध्रुवम्॥१४॥

One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghosthood surely.

भ्रातृशुग्बहहा गोघ्नः सुरापो गुरुतल्पगः॥

हेमक्षौमहरस्ताक्षर्यं स वै प्रेतत्वमाप्नुयात्॥१५॥

One who deceives his own brother, kills a Brāhmaṇa or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

न्यासापहर्त्ता मित्रधुकं परदाररस्तथा॥

विश्वासघाती क्रूरस्तु स प्रेतो जायते ध्रुवम्॥१६॥

One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

कुलमार्गाश्च सन्त्यज्य परधर्मरतस्तथा॥  
विद्यावृत्तविहीनश्च स प्रेतो जायते ध्रुवम्॥१७॥

One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

अत्रैवोदाहरन्तीमितिहासं पुरातनम्॥  
युधिष्ठिरस्य संवादं भीष्मेण सह सुव्रत॥  
तदहं कथयिष्यामि यच्छ्रुत्वा सौख्यमाप्नुयात्॥१८॥

To illustrate this there is an anecdote narrated by Bhīṣma to Yudhiṣṭhira. O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure.

युधिष्ठिर उवाच

केन कर्मविपाकेन प्रेतत्वमुपजायते॥  
केन वा मुच्यते कस्मात्तन्मे ब्रुहि पितामह॥  
यच्छ्रुत्वा न पुनर्मोहमेवं यास्यामि सुव्रत॥१९॥

Yudhiṣṭhira 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.

भीष्म उवाच

येनैव जायते प्रेतो येनैव स विमुच्यते॥  
प्राप्नोति नरकं घोरं दुस्तरं दैवतैरपि॥२०॥

Bhīṣma 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.

सततं श्रवणाद्यस्य पुण्यश्रवणकीर्त्तनात्॥  
मानवा विप्रमुच्यन्ते आपन्नाः प्रेतयोनिषु॥२१॥

I shall tell all those things, on hearing which a person is set free from ghosthood.

श्रूयते हि पुरा वत्स ब्राह्मणः शंसितव्रतः॥  
नाम्ना सन्तप्तकः ख्यातस्तपोऽर्थ वनमाश्रितः॥२२॥

O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

स्वाध्यययुक्तो होमेन यो ( या ) गयुक्तो दयान्वितः॥  
यजन्मस सकलान्यज्ञान्युत्तया कालं च विक्षिपन्॥२३॥

He was a man of kind, compassionate

nature. He used to perform hornas and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

ब्रह्मचर्य्यसमायुक्तो युक्तस्तपसि मार्दवे॥  
परलोकभयोपेतः सत्यशौचैश्च निर्मलः॥२४॥

He strictly observed celibacy. He observed penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

युक्तोऽहि गुरुवाक्येन युक्तश्चातिथिपूजने॥  
आत्मयोगे सदोद्युक्तः सर्व्वद्वन्द्वविवर्ज्जितः॥२५॥

He 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).

योगाभ्यासे सदा युक्तः संसारविजिगीषया॥  
एवंवृत्तः सदाचारो मोक्षकांक्षी जितेन्द्रियः॥२६॥

Practising yoga incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct he eagerly desired salvation.

बहून्यब्दानि विजने वने तस्य गतानि वै॥  
तस्य बुद्धिस्ततो जाता तीर्थानुगमनं प्रति॥२७॥

He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

पुण्यैस्तीर्थजलैरेव शोषयिष्ये कलेवरम्॥  
स तीर्थे त्वरितं स्नात्वा तपस्वी भास्करोदये॥  
कृतजाप्यनमस्कारो ह्यध्वानं प्रत्यपद्यत॥२८॥

He 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 Namaṣkāra (obeisance) and started on journey.

एकस्मिन्दिवसे विप्रो मार्गभ्रष्टो महातपाः॥  
ददर्शा ध्वनि गच्छन्स पञ्च प्रेतान् सुदारुणान्॥२९॥  
अरण्ये निज्जने देशे संकटे वृक्षवर्ज्जिते॥  
पञ्चैतान्विकृताकारान्दृष्ट्वा वै घोरदर्शनान्॥  
ईषत्सन्त्रस्तहृदयोऽतिष्ठदुन्मील्य लोचने॥३०॥  
अवलम्ब्य ततो धैर्य्यं भयमुत्सृज्य दूरतः॥  
पप्रच्छ मधुराभाषी के यूयं विकृताननाः॥३१॥

One 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 became bold enough to ask in sweet words "O sires, how is it that you are so deformed?"

किञ्चाशुभं कृतं कर्म येन प्राप्ताः स्थ वैकृतम्॥

कथं वा चैकतः कर्म प्रस्थिताः कुत्र निश्चितम्॥ ३२॥

What was the sin committed by you ? Wherefore have you attained this deformity ? Where are you proceeding in company ?

प्रेतराज उवाच

स्वैःस्वैसतु कर्मभिः प्राप्तं प्रेतत्वं हि द्विजोत्तमः॥

परद्रोहरताः सर्वं पापमृत्युवशं गताः॥ ३३॥

Pretaraja said :—O excellent brahmin, our ghosthood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence we became victims of foul death.

क्षुत्पिपासाहिता नित्यं प्रेतत्वं समुपागताः॥

हतवाक्या हतश्रीका हत संज्ञा विचेतसः॥ ३४॥

In this state of our ghosthood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

न जानीमो दिशं तात विदिशं चातिदुःखिताः॥

क्व नु गच्छामहे मूढाः पिशाचाः कर्मजा वयम्॥ ३५॥

We are Piśācas 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.

न माता न पितास्माकं प्रेतत्वं कर्मभिः स्वकैः॥

प्राप्ताः स्म सहसा जातदुःखोद्वेगसमाकुलम्॥ ३६॥

We have neither fathers nor mothers. This ghosthood is due to our own misdeeds. We are extremely dejected and sorrowful because the attack is all too sudden.

दर्शनेन च ते ब्रह्मन्मुदिताप्यायिता वयम्॥

मुहूर्त्तं तिष्ठ वक्ष्यामि वृत्तान्तं सर्व्वमादितः॥ ३७॥

O Brahmin, we are delighted on seeing you. We feel refreshed- Please wait a little. I shall narrate everything from the very beginning.

अहं पर्य्युषितो नाम एष सूचीमुखस्तथा॥

शीघ्रगो रोध ( ह ) कश्चैव पञ्चमो लेखकः स्मृतः॥ ३८॥

My name is Paryyuṣita. This ghost is known as Sūcīmukha. The other one is Śighraga and the others are Rohita and Lekhaka. These are our names and we are ghosts.

एवं नाम्ना च सर्व्वे वै संप्राप्ताः प्रेततां वयम्॥

ब्राह्मण उवाच

प्रेतानां कर्मजातानां कथं वै नामसम्भवः॥

किञ्चित्कारणमुद्दिश्य येन ब्रुयाः स्वना मकान्॥ ३९॥

How can ghosts, the outcome of evil actions, have names ? You may have some purpose in view in having these names. Please tell me.

प्रेतराज उवाच

मया स्वादु सदा भुक्तं दत्तं पर्य्युषितो द्विज॥ ४०॥

Pretarāja said :—O excellent brāhmin. While I myself took all sweet things I left stale things for Brahmins to eat.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥

एतत्कारणमुद्दिश्य नाम पर्य्युषितं मम॥ ४१॥

While I was on earth as a man, I showed the hungry Brahmins the exit door. Hence, my name is Paryyuṣita.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥

एतत्कारणमुद्दिश्य शीघ्रगोऽयं द्विजोत्तम॥ ४२॥

O excellent Brahmin, whenever a Brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called Śighraga.

सूचिता बहवोऽनेन विप्रा अन्नादिकांक्षया॥

एतत्कारणमुद्दिश्य एष सूचीमुखः स्मृतः॥ ४३॥

This other one irritated many Brahmins with sharp tongue when they came to him for food, hence he is called Sūcīmukha.

एकाकी मिष्टमश्नाति पोष्यवर्गमृते सदा॥

ब्राह्मणानामभावेन रोध ( ह ) कस्तेन चोपक्षते॥ ४४॥

In his life on earth, this ghost ate

sumptuously, in isolation, the food-stuffs offered to gods and manes in the absence of Brahmans. Hence, he is known as Rohaka.

पुरायं मौनमास्थाय याचितो विलिखेदुद्वम॥

तेन कर्मविपाकेन लेखको नाम चोच्यते॥४५॥

Whenever 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.

प्रेतत्वं कर्मभावेन प्राप्तं नामानि च द्विज॥

मेषाननो लेखकोऽयं रोध(ह)कः पर्वताननः॥४६॥

शीघ्रगः पशुवक्रश्च सूचकः सूचिवक्रवान्॥

दुःखिता नितरां स्वामिन्यश्य रूपविपर्ययम्॥४७॥

Thus acquiring our ghosthood and names from our misdeeds we have got ourselves deformed too. This Lekhaka is goat-mouthed; Rohaka is mountain-faced; Śīghraga is cow-faced; Sūcimukha is needle-mouthed; I, Parryuṣita, am crane-necked.

कृत्वा मायामयं रूपं विचरामो महीतले॥

सर्वे च विकृतकारा लम्बोष्ठा विकृताननाः ॥४८॥

बृहच्छरीरिणो रौद्रा जाताः स्वेनेव कर्मणा॥

एतन्ते सर्वमाख्यातं प्रेतत्वे कारणं मया॥४९॥

Taking 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.

ज्ञानिनोऽपि वयं सर्वे जाताः स्म तवदर्शनात्॥

तत्र ते श्रवणे श्रद्धातत्पुच्छ कथयामि ते॥५०॥

We have become somewhat wise on seeing you. If you wish to hear more, you can ask us further whatever you like to know.

ब्राह्मण उवाच

ये जीवा भुवि जीवन्ति सर्वेऽप्याहारमूलकाः॥

युष्माकमपि चाहारं श्रोतुमिच्छामि तत्त्वतः॥५१॥

Brahmana said :-The creatures on this earth subsist on food, I wish to know precisely what you all eat for . your subsistence.

प्रेता ऊचुः

यदि ते श्रवणे श्रद्धा आहाराणां द्विजोत्तम॥

अस्माकं तु महीभाग शृणुत्वं सुसमाहितः॥५२॥

Preta said :—If you are inclined to hear what we eat, O noble sir, listen attentively.

ब्राह्मण उवाच

कथयन्तु महाप्रेता आहारं च पृथक्पृथक्॥

इत्युक्तां ब्राह्मणनेममूचुः प्रेताः पृथक्पृथक्॥५३॥

Brāhmaṇa said :—O king of ghosts, please tell me what you eat. Thus requested the ghosts began to explain their diet respectively.

प्रेता ऊचुः

शृणु चाहारमस्माकं सर्वसत्त्वविगर्हितम्॥

यच्छ्रुत्वा गर्हसे ब्रह्मन् भूयोभूयश्च गर्हितम्॥५४॥

Preta 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.

श्लेष्ममूत्रपुरीषोत्थं शरीराणां मलैः सह॥

उच्छिष्टैश्च चान्यैश्च प्रेतानां भोजनं भवेत्॥५५॥

Mucous, secretions, faeces and urine together with other exudations, filth as well as leavings of food constitute our diet.

गृहाणि चाप्यशौचानि प्रकीर्णोपस्कराणि च॥

मलिनानि प्रसूतानि प्रेता भुञ्जन्ति तत्र वै॥५६॥

We 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.

नास्ति सत्यं गृहे यत्र न शौचं न च संयमः॥

पतितैर्दस्युभिः सङ्गः प्रेता भुञ्जन्ति तत्र वै॥५७॥

We 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.

बलिमन्त्रविहीनानि होमहीनानि यानि च॥

स्वाध्याय व्रतहीनानि प्रेता भुञ्जन्ति तत्र वै॥५८॥

We take delight in haunting the house where no mantras are recited, where no oblation is