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Translated by various Sanskrit Scholars

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THE
GARUDA PURĀNA

(SĀRODDHĀRA)

WITH ENGLISH TRANSLATION

BY

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AND

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AND

AN INTRODUCTION FROM SRIS CHANDRA VASU

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INTRODUCTION.



This Garuḍa Purāṇa Siroddhāra (Extracted essence of the Garuḍa Purāṇa) was compiled or written by one Navanidhirāma, son of Śrī Hari Nārāyaṇa, who lived in the city of Jhunjhūṇḍ, which was ruled by a King Śrī Sukhāīlājī. It was done for the helping of those who cannot understand the difficult earlier works; but itself is not easy to understand, and required much labour, the author informs us. It is entirely originally written, he says, and comprises the results of very deep study of the sacred books, and is the extracted essence of them on the subjects with which it deals.

It is used all over India at funeral ceremonies, but some are afraid to read it on other occasions, thinking it inauspicious.

CHAPTERS I to VII deal with Hells.

CHAPTERS VII to XIII deal with Ceremonies for the dead.

CHAPTER XIV deals with Heaven.

CHAPTERS XV & XVI deal with Yoga and liberation.

The neo-theosophists, among the great good they have done to the world, have revived the idea that Hell is a living reality, and not a superstitious fiction, created by a designing priestcraft, to keep Humanity on its good behavior. Among the educated, with the vanishing of the belief in an after-life, has vanished also the belief in Hell. But owing to the labors of the Psychological Research Society and similar other bodies, there are few educated persons now, who deny the existence of the after-life, as they used to do some thirty years back. But though the belief in after-life has revived, yet the cognate belief in Heaven and Hell is still very vague. Our Hindu Puranas, however, among the great mass of rubbish that they contain, have always been very clear on this question of Heaven and Hell. Serious writers of law books also like Yājñavalkya and Viṣṇu have described as seriously the existences of various Hells, as they have done the various joys of Heaven. No doubt, the subject of Hell is not a very savoury one, and nervous persons have always fought shy of studying this unpleasant department of existence. But, pleasant or unpleasant, the science does not take into account the human feelings. No one is forced to study the subject, unless he feels strong enough to do so, as no one is bound to study Medicine, unless he is prepared to face the scenes of the dissecting room.

The question then is, do these hells really exist? If so, where? This is a question of fact, and must be decided like all questions of fact, on the evidence of reliable witnesses who have, from personal experience, described this region. To a Hindu there is needed no greater testimony than that of Yogi Yājñavalkya who, in the *Prāyaścitta Adhyāya* of his law book, mentions 21 hells. The author of *Viṣṇu Smṛiti* also has followed in his footsteps. Hell, then, according to Hindu seers, is a particular locality walled off from the surrounding regions of space by the messengers of Yama, the ruler of Hell. Within this particular space, so specially guarded, no joy can enter. It is a region of pain—sharp, intense and severe. Sinners clothed in their painful bodies (*jātanâ deha*)—replica of their physical bodies, though made of subtler matter, suffer the punishments deserved by their sins. But there is one distinguishing mark between the Hindu idea of Hell and that of votaries of Semitic creeds. The punishment in Hell is not eternal. It is Reformatory and Educative. The hell punishment is not remembered by the soul when it is re-born, no more than it remembers the joys of heaven. But the permanent educative effect remains in that part of the soul—called the conscience. The natural fear, which certain souls feel at the sight of temptation to sin, is the result of the finer development of conscience, in the furnace of hell-fire. This is the permanent gain which the soul has acquired, and which it will never lose through ages to come, by passing through the bitterness of the valley of Yama—the merciful ruler of Hell.

Where is then this Hell situated? According to Hindu belief, its locality is in the astral region of the physical South Pole, as the Heaven is situate in the astral region of the physical North Pole. As a prison house is a prison only to the criminal, but not to the visitor, who goes there on his mission of mercy and charity, so Hell is a place of punishment and pain only to the sinners and not to those who go there on similar missions. The readers of the Hindu Sacred literature will no doubt remember the beautiful episode of Nachiketas going to Hell, and learning from its Ruler the secret of cosmic evolution, miscalled the secret of death.

The twenty-two hells are described in the *Viṣṇu Smṛiti*.

(See Sacred Books of the East, *Viṣṇu Smṛiti*, pp. 140-141, verse 22, *Lohachâraka*).

After being thus purified by Hell-fire, the soul is re-born with keener conscience and under circumstances where it can, if it so chooses, make better use of its faculties. Says Yājñavalkya in verse 218 of the Third

Adhyāya that the lords of mercy place such souls in very favourable circumstances afterwards.*

But if the soul so favourably placed, omits to do good action or commits evil deeds again, and leaves its senses unrestrained, there is again a fall for that soul, as is mentioned in the next verse.†

Is there any physical Hell also, or is it in the astral plane only? As Heaven is both physical and astral, and as the Svarga is on the physical plane also, where the great ṛṣis like Vyāsa, Aśvathāman, Mārkaṇḍeya and others are said to be still living in their physical bodies, so there are physical hells also, though not known as Hells. What are these prison houses in every well-governed community but physical hells? What is this outcasting by the society, but making one feel the torture of hell, in fact Gautama in his law book definitely calls this stage hell, and some say that Gautama did not believe in another form of hell.

Thus the fact of concrete existence of hell cannot be doubted. Leaving the testimony of Hindu seers aside, in modern times we have the evidence of a hard-headed man of science like Swedenborg, of a refined artist and poet like Dante, and the great sage Rāmkrīṣṇa Paramahansa.

Is there any means by which a man may save himself from the pains of hell? On this point, our ancient authors held different opinions. One class of thinkers held the view that sin could not be expiated by any act of man, however meritorious it be in its nature, but one must suffer the full consequences of his sins. The later view, which has gained ascendancy now, is that for the intentional mortal sins—kāma kṛitamahāpātaka,—there is no penance, except the death penance, which can save the man from future troubles. Several kinds of death penances are described in our law books, and in this age, a very salutary rule is laid down by the paṇḍits that no death penance should ever be described, if a sinner asks the paṇḍit for the appropriate penance of his sin. Thus in certain cases of incest, the only operative penance is to embrace a red-hot iron image and die in that way. Similarly, the penance for drinking spirituous liquors is death by drinking boiling liquors or butter. But no Paṇḍit is allowed, by the rule of the present Iron age, to describe these death penances to any sinner. The result, therefore, is that according to the law, every mortal sinner must pass through the period of purificatory process of hell. For minor sins, the rule is different. The after-life consequences can be warded off by appropriate penances. And here is a rich field which the

* "Afterwards freed from all sins, they are born in high families, where they enjoy pleasures, and become accomplished in arts and sciences, and possessed of wealth."

† Mandalik's Hindu Law, p. 263, verse 219.

Brâhmiṇ priestcraft of India, preying on the gullibility of its votaries, has exploited to its extreme extent. For every sin, there is a penance, and also a pilgrimage, with its concomitant result in the shape of so much fee (*dakṣiṇâ*) to be paid to the Brâhmiṇ.

Penances have become a farce in Modern India. Like the dispensations of the Popes of Rome, penances can be compounded by the payment of amounts ranging from a cowrie shell to thousands of rupees to Brâhmiṇs. It is not that the gifts to a deserving man washes away sins, for modern Hinduism has done everything in its power to throw in the background that rational idea, but a gift to a Brâhmiṇ, however bad he may be, as the saying goes that no one feeds a docile donkey, but a kicking cow, for the sake of her milk. This presupposes that a kicking Brâhmiṇ has milk to give, which is far from the truth.

The practice of *Prâyaścittas* or penances is based upon a more rational basis. Repentance for sin is the highest *prâyaścitta*, the infliction of bodily pains is of secondary importance. One who has performed such penance has exhausted the evil effects of his sins and for him there is no penance.



GARUDA PURANA.

श्रीगणेशाय नमः ।

HOMAGE TO THE BLESSED GANESA.

CHAPTER I.

An Account of the Miseries of the Sinful in this World and the Other.

धर्मदृढबद्धमूलो वेदस्कन्धः पुराणशास्त्राख्यः ।

क्रतुकुसुमो मोक्षफलो मधुसूदनपादपो जयति ॥ १ ॥

1. The tree Madhusûdana,—whose firm root is Law, whose trunk is the Vedas, whose abundant branches are the Purâṇas, whose flowers are sacrifices, and whose fruit is liberation,—excels.

नैमिषेऽग्निमिषक्षेत्रे ऋषयः शौनकादयः ।

सन्नं स्वर्गाय लोकाय सहस्रसममासत ॥ २ ॥

2. In Naimiṣa, the field of the sleepless Ones,¹ the sages, Śaunaka and others, performed sacrifices for thousands of years to attain the Heaven-world.

त एकदा तु मुनयः प्रातर्दु तद्दुताग्रयः ।

सकृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ३ ॥

ऋषय ऊचुः ।

कथितो भवता सम्यग्देवमार्गः सुखप्रदः ।

इदानीं श्रोतुमिच्छामो यममार्गं भयप्रदम् ॥ ४ ॥

तथा सेसारदुःखानि तत्केशक्षयसाधनम् ।

पेहिकामुष्मिकान् क्लेशान्यथावद्वक्तुमर्हसि ॥ ५ ॥

3-5. Those sages once, in the morning, having offered oblations to the sacrificial fire, respectfully asked this of the revered Sîta sitting there :—

The sages said : 'The happiness-giving path of the Shining Ones'

1. I.e., The superphysical beings, who do not sleep.

has been described by you. We now wish to hear about the fear-inspiring Way of Yama ;¹

Also of the miseries of the World of Change,² and the means of destroying its pains. Please tell us correctly about the afflictions of this world and the other.

सूत उवाच ।

शृणुष्वं भो विवक्ष्यामि यममार्गं सुदुर्गमम् ।

सुखदं पुण्यशीलानां पापिनां दुःखदायकम् ॥ ६ ॥

6. Suta said : Listen then. I am willing to describe the way of Yama, very difficult to tread, happiness-giving to the virtuously inclined, misery-giving to the sinful.

यथा श्रीविष्णुना प्रोक्तं वैनतेयाय पृच्छते ।

तथैव कथयिष्यामि संदेहच्छेदनाय वः ॥ ७ ॥

7. As it was declared to Vainateya³ by the Blessed Viṣṇu; when asked; just so will I relate it, to remove your difficulties.

कदाचित्सुखमासीनं वैकुण्ठे श्रीहरिं गुरुम् ।

विनयावनतो भूत्वा पप्रच्छ विनतासुतः ॥ ८ ॥

गरुड उवाच ।

भक्तिमार्गो बहुविधः कथितो भवता मम ।

तथा च कथिता देव भक्तानां गतिरुत्तमा ॥ ९ ॥

8-9. Once, when the Blessed Hari, the Teacher, was sitting at ease in Vaikuṅṭha, the son of Vinatā,³ having bowed reverently, inquired : —

Garuḍa said : The Path of Devotion, of many forms, has been described to me by you, and also, O Shining One, has been told the highest goal of the devotees.

अधुना श्रोतुमिच्छामि यममार्गं भयङ्करम् ।

त्वद्भक्तिविमुखानां च तत्रैव गमनं श्रुतम् ॥ १० ॥

10. Now I wish to hear about the fearsome Way of Yama, along which is the travelling, it is revealed, of those who turn away from devotion to Thee.

सुगमं भगवन्नाम जिह्वा च वशवर्तिनी ।

तथापि नरकं यान्ति धिग् धिगस्तु नराधमान् ॥ ११ ॥

11. The name of the Lord is easily pronounced, and the tongue is under control. Fie, fie upon the wretched men who nevertheless go to hell !

1. Yama is the Lord of death.

2. Saṁsāra : The three worlds in which men circle through births and deaths.

3. A name of Garuḍa, Vinatā was the mother of Garuḍa.

अतो मे भगवन्मूहि पापिनां या गतिर्भवेत् ।

यममार्गस्य दुःखानि यथा ते प्राप्नुवन्ति वै ॥ १२ ॥

12. Tell me, then, O Lord, to what condition the sinful come, and in what way they obtain the miseries of the Way of Yama.

श्रीभगवानुवाच ।

वक्ष्येऽहं शृणु पक्षीन्द्र यममार्गं च येन ये ।

नरके पापिनो यान्ति शृण्वतामपि भीतिदम् ॥ १३ ॥

13. The Blessed Lord said : Listen, O Lord of Birds, and I will describe the Way of Yama, terrible even to hear about, by which those who are sinful go in hell.

ये हि पापरतात्ताक्ष्यं दयाधर्मविवर्जिताः ।

दुष्टसङ्गाश्च सच्छास्त्रसत्सङ्गतिपराङ्मुखाः ॥ १४ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

आसुरं भावमापन्ना दैवीसंपद्विवर्जिताः ।

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

14-16. O Tārksya, those who delight in sin, destitute of compassion and righteousness, attached to the wicked, averse from the true scriptures and the company of the good,

Self-satisfied, unbending, intoxicated with the pride of wealth, having the ungodly qualities, lacking the divine attributes,

Bewildered by many thoughts, enveloped in the net of delusion, revelling in the enjoyments of the desire-nature,—fall into a foul hell.

ये नरा ज्ञानशीलाश्च ते यान्ति परमां गतिम् ।

पापशीला नरा यान्ति दुःखेन यमयातनाम् ॥ १७ ॥

17. Those men who are intent upon wisdom go to the highest goal ; the sinfully-inclined go miserably to the torments of Yama.

पापिनोमैहिकं दुःखं यथा भवति तच्छृणु ।

ततस्ते मरणं प्राप्य यथा गच्छन्ति यातनाम् ॥ १८ ॥

18. Listen how the misery of this world accrues to the sinful, then how they, having passed through death, meet with torments.

सुकृतं दुष्कृतं वापि भुक्त्वा पूर्वं यथाजितम् ।

कर्मयोगात्तदा तस्य कश्चिद् व्याधिः प्रजायते ॥ १९ ॥

19. Having experienced the good or the bad actions, in accordance with his former earning,—then, as the result of his' actions, some disease arises.

1. The ambiguity of the pronouns in this work is unavoidable. They may be interpreted only with the aid of common-sense.

आधिव्याधिसमायुक्तं जीविताशासमुत्सुकम् ।

• कालो बलीयानहिवदङ्घ्रातः प्रतिपद्यते ॥ २० ॥

20. Powerful death, unexpectedly, like a serpent, approaches him stricken with bodily and mental pain, yet anxiously hoping to live.

तत्राप्यजातनिर्वेदेऽग्निप्रियाणः स्वयं भूतैः ।

जरयोपात्त वै रूढ्यो मरणाभिमुखो गृहे ॥ २१ ॥

आस्तेऽवमत्यापन्यस्तं गृहपालश्चाहरन् ।

आमयाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥ २२ ॥

वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिकः ।

कासश्वासकृतायासः कण्ठे घुरघुरायते ॥ २३ ॥

शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।

वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥ २४ ॥

21-24. Not yet tired of life, being cared for by his dependents, with his body deformed through old age, nearing death, in the house,

He remains, like a house-dog, eating what is ungraciously placed before him, diseased, with failing digestion, eating little, moving little,

With eyes turned up through loss of vitality, with tubes obstructed by phlegm, exhausted by coughing and difficult breathing, with the death rattle in his throat,

Lying encircled by his sorrowing relatives; though being spoken to he does not answer, being caught in the noose of death.

एवं कुटुंबभरणे व्यापृतात्माऽजितेन्द्रियः ।

अग्रियते रुदतां स्वानामुखेदेनयास्तधीः ॥ २५ ॥

25. In this condition, with mind busy with the support of his family, with senses unconquered, swooning with intense pain he dies amidst his weeping relatives.

तस्मिन्नंतक्षणे तार्क्ष्यं दैवी दृष्टिः प्रजायते ।

एकीभूतं जगत्सर्वं न किञ्चिद्वक्तुमीहते ॥ २६ ॥

26. In this last moment, O Tārṣkya, a divine vision arises,—all the worlds appear as one,—and he does not attempt to say anything.

विकलेन्द्रियसंघाते चैतन्ये जडतां गते ।

प्रचलन्ति ततः प्राणा याम्यैर्निकटवर्तिभिः ॥ २७ ॥

27. Then, at the destruction of the decayed senses and the numbing of the intelligence, the messengers of Yama come near and life departs.

स्वस्थानाञ्चलिते श्वासे कल्पाख्यो ह्यातुरक्षणः ।

शतवृद्धिचकदष्टस्य या पीडा सा तु भूयते ॥ २८ ॥

28. When the breath is leaving its place, the moment of dying

seems an age, and pain like the stinging of hundred scorpions is experienced.

फेनमुद्गिरते सोऽथ मुखं लालाकुलं भवेत् ।

अधोद्वारेण गच्छन्ति पापिनां प्राणवायवः ॥ २९ ॥

29. Now he emits foam ; his mouth becomes filled with saliva. The vital breaths of the sinful depart by the lower gateway.

यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्ष्यौ ।

पाशदण्डधरौ नग्नौ दन्तैः कटकटायतौ ॥ ३० ॥

ऊर्ध्वकेशौ काककृष्णौ वक्रतुण्डौ नखायुधौ ।

स दृष्ट्वा त्रस्तहृदयः शकृन्मूत्रं विमुञ्चति ॥ ३१ ॥

30-31. Then, two terrifying messengers of Yama are come, of fierce aspect, bearing nooses and rods, naked, with grinding teeth,

As black as crows, with hair erect, with ugly faces, with nails like weapons ; seeing whom his heart palpitates and he releases excrements.

अंगुष्ठमात्रः पुरुषो हाहाकुर्वन्कलेवरात् ।

तदैव गृह्यते दूतैर्याम्यैः पश्यन्स्वकं गृहम् ॥ ३२ ॥

32. The man of the size of a thumb, crying out 'oh, oh,' is dragged from the body by the servants of Yama, looking the while at his own body.

यातनादेह आवृत्य पार्श्वेदध्वा गले बलात् ।

नयतो दीर्घमध्वानं दंडं राजभटा यथा ॥ ३३ ॥

33. Having put round him a body of torment, and bound the noose about his neck, they forcibly lead him a long way, like the king's officers a convict.

तस्यैवं नीयमानस्य दूताः संतर्जयन्ति च ।

प्रचदन्ति भयं तीव्रं नरकानां पुनः पुनः ॥ ३४ ॥

शीघ्रं प्रचलदुष्टात्मन्यास्यसि त्वं यमालयम् ।

कुम्भीपाकादिनरकांस्त्वां नयावोऽथ मा चिरम् ॥ ३५ ॥

34-35. While thus leading him the messengers menace him, and recount over and over again the awful terrors of the hells,—

'Hurry up, you wicked man. You shall go to the abode of Yama. We will lead you now, without delay, to Kumbhîpāka and the other hells.'

एवं वाचस्तदा शृण्वन्बन्धूनां रुदितं तथा ।

उच्चैर्हाहेति विलपन्स्ताड्यते यमकिङ्करैः ॥ ३६ ॥

36. Then hearing these words, and the weeping of his relatives ; 'crying loudly 'Oh, oh,' he is beaten by the servants of Yama.

तयोर्निर्मिन्नहृदयस्तर्जनैर्जातवेपथुः ।

पथि इवभिभक्ष्यमाण आर्तोऽघ्नं स्वमनुस्मरन् ॥ ३७ ॥

शुचटपरीतोऽर्कदवानलानिलैः संतप्यमानः पथि तप्तवालुके ।

कृच्छ्रेण पृष्ठे कशया च ताडितश्चलत्यशकोऽपि निराश्रमोदके ॥ ३८ ॥

37-38. With failing heart and shuddering at their threats, bitten by dogs upon the way, afflicted, remembering his misdeeds,

Hungry and thirsty, roasting in the sun, forest-fires and hot winds, struck upon the back with whips, painfully he walks, almost powerless, along a road of burning sand, shelterless and waterless.

तत्र तत्र पतञ्छान्तो मूर्च्छितः पुनरुत्थितः ।

यथा पापीयसा नीतस्तमसा यमसादनम् ॥ ३९ ॥

त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीयते तत्र मानवः ।

प्रदर्शयन्ति दूतास्ता घोरा नरकयातनाः ॥ ४० ॥

39-40. Here and there falling exhausted and insensible, and rising again,—in this way, very miserably led through the darkness to the abode of Yama,

The man is brought there in a short time and the messengers show him the terrible torments of hell.

मुहूर्तमात्रात्त्वरितं यमं वीक्ष्य भयं पुमान् ।

यमाह्वया समं दूतैः पुनरायाति खेचरः ॥ ४१ ॥

41. Having seen the fearful Yama, the man, after a time, by command of Yama, swiftly comes back through the air, with the messengers.

आगम्य वासनाबद्धो देहमिच्छन्वमानुगैः ।

धृतः पाशेन रुदति शुच्टङ्भ्यां परिपीडितः ॥ ४२ ॥

42. Having returned, bound by his past tendencies, desiring the body but held back with a noose by the followers of Yama, tortured by hunger and thirst, he weeps.

भुङ्क्ते पिण्डं सुनैर्दत्तं दानं चानुरकालिकम् ।

तथापि नास्तिकस्तार्क्ष्यं तृप्तिं याति न पातकी ॥ ४३ ॥

43. He obtains the rice-balls given by his offspring, and the gifts made during the time of his illness. Nevertheless, O Tārksya, the sinful Denier does not obtain gratification.

पापिनां नेपतिष्ठन्ति दानं श्राद्धं जलाञ्जलिः ।

अतः शुद्ध्यकुलायान्ति पिण्डदानभुजोऽपि ते ॥ ४४ ॥

44. The Śrāddha, the gifts, and the handful of water, for the sinful, do not uplift. Although they eat the rice-ball offering, still they are tortured with hunger.

भवन्ति प्रेतरूपास्ते पिण्डदानधिवर्जिताः ।

आकल्पं निर्जनारण्ये भ्रमन्ति बहुदुःखिताः ॥ ४५ ॥

15. Those who are in the departed condition; deprived of the rice-ball offering, wander about in great misery, in an uninhabited forest, until the end of the age.

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।

अभुक्त्वा यातनां जन्तुर्मानुष्यं लभते नहि ॥ ४६ ॥

46. Karma not experienced does not die away even in thousands of millions of ages; the being who has not experienced the torment certainly does not obtain the human form.

अतो दद्यात्सुतः पिण्डान्दिनेषु दशसु द्विज ।

प्रत्यहं ते धिभज्यन्ते चतुर्भागैः खगोत्तम ॥ ४७ ॥

47. Hence, O Twice-born,¹ for ten days the son should offer rice-balls. Every day these are divided into four portions, O Best of Birds.

भागद्वयं तु देहस्य पुष्टिदं भूतपञ्चके ।

तृतीयं यमदूतानां चतुर्थं सोऽपजीवति ॥ ४८ ॥

48. Two portions give nourishment to the five elements of the body; the third goes to the messengers of Yama; he lives upon the fourth.

अहारान्नैश्च नवभिः प्रेतः पिण्डमवाप्नुयात् ।

जन्तुर्निष्पन्नदेहश्च दशमे बलमाप्नुयात् ॥ ४९ ॥

49. For nine days and nights the departed obtains rice-balls, and on the tenth day the being, with fully formed body, acquires strength.

दग्धे देहे पुनर्देहः पिण्डैरुपपद्यते खग ।

हस्तमात्रः पुमान्येन पथि भुङ्क्ते शुभाशुभम् ॥ ५० ॥

50. The old body being cremated, a new one is formed by these offerings, O Bird; the man, the size of a hand (cubit), by this experiences good and evil on the way.

प्रथमेऽहनि यः पिण्डस्तेन मूर्धा प्रजायते ।

श्रीवास्कन्धौ द्वितीयेन तृतीयाद्दृढदयं भवेत् ॥ ५१ ॥

चतुर्थेन भवेत्पृष्ठं पञ्चमास्त्राभिरेव च ।

षष्ठेन च कटीगुह्यं सप्तमात्सक्थिनी भवेत् ॥ ५२ ॥

जानुपादौ तथा द्वाभ्यां दशमेऽहि क्षुधातृषा ॥ ५३ ॥

51—53. By the rice-ball of the first day the head is formed; the neck and shoulders by the second; by the third the heart forms;

By the fourth the back forms; and by the fifth the navel; by the sixth the hips and secret parts; by the seventh the thigh forms;

1. Members of the three higher castes take a "second birth" when invested with the sacred thread; all birds are twice-born, in and from the egg.

Likewise next the knees and feet by two ; on the tenth day hunger and thirst.

पिण्डजं देहमाश्रित्य क्षुधाविष्टस्तृषार्दितः ।

एकादशं द्वादशं च प्रेतो भुङ्क्ते दिनद्वयम् ॥ ५४ ॥

54. Dwelling in the body formed by the rice-balls, very hungry and pained with thirst, on both the eleventh and twelfth days the departed eats.

त्रयोदशोऽहनि प्रेतो यन्त्रितो यमकिङ्कुरैः ।

तस्मिन्मार्गं व्रजत्येको गृहीत इव मर्कटः ॥ ५५ ॥

55. On the thirteenth day the departed, bound by the servants of Yama, walks alone along the road like a captured monkey.

षडशीति सहस्राणि योजनानां प्रमाणतः ।

यममार्गस्य विस्तारो विना वैतरणीं स्त्रग ॥ ५६ ॥

56. The extent of the way of Yama measures eighty-six thousand Yojanas,¹ without Vaitarani, O Bird.

अहन्यहनि वै प्रेतो योजनानां शतद्वयम् ।

चत्वारिंशत्तथा सप्त दिवारात्रेण गच्छति ॥ ५७ ॥

57. Two hundred and forty-seven Yojanas each day the departed travels, going by day and night.

अतीत्य क्रमशो मार्गे पुराणीमानि षोडश ।

प्रयाति धर्मराजस्य भवनं पातकी जनः ॥ ५८ ॥

सौम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्वशैलागमौ

क्रौञ्चं क्रूरपुरं विचित्रभवनं बह्वापदं दुःखदम् ।

नानाक्रन्दपुरं सुतप्तभवनं सौद्रं पयोवर्षणं

शीताढ्यं बहुभीति धर्मभवनं याम्यं पुरं चाग्रतः ॥ ५९ ॥

58-59. Having passed successively through these sixteen cities on the way, the sinful man goes to the place of the King of Righteousness² :—

Saunhya,³ Sauripura,⁴ Nāgēndrabhavana,⁵ Gāndharva,⁶ Shailāgama,⁷ Krauncha,⁸ Krūrapura,⁹ Viehitrabhavana,¹⁰ Bahwāpada,¹¹ Duḥkhada,¹² Nānakrandapura,¹³ Sutaptabhavana,¹⁴ Raudra,¹⁵ Payovarṣhana,¹⁶ Shītādhyā,¹⁷ Bahubhiti¹⁸ :—before the city of Yama, the abode of righteousness

1. A Yojana is between 8 and 9 miles.

2. Another form of Yama.

3. Calm place.

4. Town of Saturn.

5. Residence of the Lord of Serpents.

6. Place of Singers.

7. Inaccessible mountain.

8. Name of a mountain.

9. Town of cruelty,

10. A wonderful place.

11. Many calamities.

12. Misery-giving.

13. Town of varied cries.

14. Very hot place.

15. Savage.

16. Rains

17. Very cold.

18. Many horrors.

याम्यपाशैधृतः पापी हाहेति प्ररुदन्पथि ।

स्वगृहं तु परित्यज्य पुरं याम्यमनुव्रजेत् ॥ ६० ॥

60. Held by the nooses of Yama, the sinful, crying out "Oh, oh," having left his own house, goes on the way to the city of Yama.

इति श्रीसारीद्धारे गरुडपुराणे पापिनाम् पेहिकामुष्मिकदुःखनिरूपणं
नाम प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II.

An Account of The Way of Yama.

गण्ड उवाच ।

कीदृशो यमलोकस्य पन्था भवति दुःखदः ।

यत्र यान्ति यथा पापास्तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : What is the path of misery in the world of Yama like ? Tell me, O Keśava, in what way the sinful go there.

श्रीभगवानुवाच ।

यममार्गं महद्दुःखप्रदं ते कथयाम्यहम् ।

मम भक्तोऽपि तच्छ्रुत्वा त्वं भविष्यसि कम्पितः ॥ २ ॥

2. The Blessed Lord said : I will tell you about the Way of Yama, bestowing great misery. Although you are my devotee, when you have heard it you will become agitated.

वृक्षच्छाया न तत्रास्ति यत्र विभ्रमते नरः ।

यस्मिन्मार्गे न चाप्राद्यं येन प्राणान्समुद्धरेत् ॥ ३ ॥

3. There is no shade of trees there, in which a man may take rest, and on this road there is none of the foods by which he may support life.

न जलं दृश्यते क्वापि तृषितोऽतीव यः पिबेत् ।

तपन्ते द्वादशादित्याः प्रलयान्ते यथा खग ॥ ४ ॥

4. No water is to be seen anywhere that he, extremely thirsty, may drink. Twelve suns blaze, O Bird, as though at the end of a pralaya.

तस्मिन् गच्छति पापात्मा शीतवातेन पीडितः ।

कण्टकैर्विध्यते क्वापि क्वचित् सर्पैर्महाविषैः ॥ ५ ॥

5. There the sinful soul goes along pierced by cold winds, in one place torn by thorns, in another stung by very venomous serpents.

सिंहैर्व्याघ्रैः श्वभिर्घोरैर्भक्ष्यते क्वापि पापकृत् ।

वृश्चिकैर्दृश्यते क्वापि क्वचिद्दहति वह्निना ॥ ६ ॥

6. The sinful in one place is bitten by ferocious lions, tigers, and dogs ; in another stung by scorpions ; in another burnt by fire.

ततः कचिन्महाघोरमसिपन्नवनं महत् ।

येजनानां सहस्रे द्वे विस्तारायामतः स्मृतम् ॥ ७ ॥

काकोलूकषटा गृध्रसरशादंशसङ्कुलम् ।

स दावाग्नि च तत्पत्रैर्दिल्लभभिन्नः प्रजायते ॥ ८ ॥

7-8. In one place there is a very terrible forest of sword-like leaves, which is recorded as two thousand yojanas in length and breadth,

Infested with crows, owls, hawks, vultures, bees, mosquitoes, and having forest-fires,—by whose leaves he is pierced and torn.

कश्चित्पतस्यन्धकूपे विकटात्पर्षतात्कचित् ।

गच्छति क्षुरधारासु सङ्कूनामुपरि कचित् ॥ ९ ॥

9. In one place he falls into a hidden well ; in another from a lofty mountain ; in another he treads on razor-edges and on spear-points.

द्वलस्यन्धे तमस्युप्रे जले निपतति कचित् ।

कश्चित्पङ्के जलौकाद्ये कश्चित्सन्तप्तकर्दमे ॥ १० ॥

10. In one place he stumbles in the awful black darkness and falls into water ; in another in mud abounding in leeches ; in another in hot slime.

सन्तप्तवालुकाकीर्णे ध्मातताग्रमये कश्चित् ।

कश्चिदङ्गारराशौ च महाधूमाकुले कश्चित् ॥ ११ ॥

11. In one place is a plain of hot sand, made of smelted copper ; in another a mound of embers ; in another a great cloud of smoke.

कश्चिदङ्गारवृष्टिश्च शिलावृष्टिः सवज्रका ।

रक्तवृष्टिः शस्त्रवृष्टिः कश्चिदुष्णाम्बुवर्षणम् ॥ १२ ॥

क्षारकर्मवृष्टिश्च महानिम्नानि च कश्चित् ।

वज्रप्ररोहणं कापि कन्दरेषु प्रवेशनम् ॥ १३ ॥

12-13. In some places are showers of charcoal, showers of stones and thunderbolts, showers of blood, showers of weapons, showers of boiling water,

And showers of caustic mud. In one place are deep chasms ; in others hills to climb and valleys to descend.

गाढान्धकारस्तत्रास्ति दुःखारोहशिलाः कश्चित् ।

पूयशोणितपूर्णाश्च विष्टापूर्णा हृदाः कश्चित् ॥ १४ ॥

14. In one place there is pitch darkness ; in another rocks difficult to climb over ; in others lakes filled with pus and blood, and with excrement.

मार्गमध्ये वहत्युग्रा घोरा वैतरणी नदी ।

साहृष्टा दुःखदा किंवा यस्या घाती भयावहा ॥ १५ ॥

शतयोजनविस्तीर्णा पूयशोणितवाहिनी ।

अस्थिवृन्दतटा दुर्गा मांसशोणितकर्दमा ॥ १६ ॥

अगाधा दुस्तरा पापैः केशशैवालदुर्गमा ।

महाग्राहसमाकीर्णा घोरपक्षिशतैर्वृता ॥ १७ ॥

15-17. In the midst of the way flows the terribly horrible Vaitaraṇi River, which when seen inspires misery, of which even an account arouses fear.

Extending a hundred yojanas, a flow of pus and blood, impassible, with heaps of bones on the banks, with mud of flesh and blood,

Unfordable, impassible for the sinful, obstructed with hairy moss, filled with huge crocodiles, and crowded with hundreds of dreadful birds.

आगतं पापिनं दृष्ट्वा ज्वालाधूमसमाकुला ।

वथते सा नदी तार्क्ष्य कटाहान्तर्घृतं यथा ॥ १८ ॥

• कृमिभिः सङ्कुला घोरैः सूचीवक्त्रैः समन्ततः ।

वज्रतुण्डैर्महागृध्रैर्वायसैः परिवारिता ॥ १९ ॥

शिशुमारैश्च मकरैर्जलैकामरस्यकच्छपैः ।

अन्यैर्जलस्थजीवैश्च पूरितामांसभेदकैः ॥ २० ॥

18-20. When it sees the sinful approaching, this river, overspread with flames and smoke, seethes, O Tārksya, like butter in the frying-pan :

Covered all over with dreadful throngs of insects with piercing stings, infested with huge vultures and crows with adamantine beaks,

Filled with porpoises, with crocodiles, with leeches, fishes and turtles, and with other flesh-eating water-animals.

पतितास्तदप्रवाहे च क्रन्दन्ति बहुपापिनः ।

हा भ्रातः पुत्र तातेति प्रलपन्ति मुहुर्मुहुः ॥ २१ ॥

21. Very sinful people, fallen into the flood, cry, 'O Brother, O Son, O Father !'—again and again wailing.

क्षुधितास्तृषिताः पापाः पिबन्ति किल शोणितम् ।

सा सरिद्धिरापूरं वहन्ती फेनिलं बहु ॥ २२ ॥

महाघोरातिगर्जन्ती दुर्निरीक्ष्या भयावहा ।

तस्या दर्शनमात्रे ष पापाः स्युर्गतचेतनाः ॥ २३ ॥

22-23. Hungry and thirsty the sinful drink the blood, it is said. That river, flowing with blood, carrying much foam,

Very dreadful, with powerful roaring, difficult to see into, fear-inspiring,—at the very sight of it the sinful swoon away.

बहुवृश्चिकसङ्कीर्णा सेविता कृष्णपन्नगैः ।

तन्मध्ये पतितानां च भ्राता कोऽपि न विद्यते ॥ २४ ॥

24. Covered with many scorpions, and with black snakes,—of those who have fallen into the midst of this, there is no rescuer whatever.

आवर्तशतसाहस्रैः पाताले यान्ति पापिनः ।

क्षणं तिष्ठन्ति पाताले क्षणादुपरिवर्तिनः ॥ २५ ॥

25. By hundreds of thousands of whirlpools the sinful descend to the lower region. They stay for a moment in the lower region, after the moment rising again.

पापिनां पतनायैव निर्मिता सा नदी खग ।

न पारं दृश्यते तस्या दुस्तरा बहुदुःखदा ॥ २६ ॥

26. O Bird, this river was created only that the sinful should fall into it. It is difficult to cross and gives great misery, and its opposite cannot be seen.

एषं बहुविधक्लेशे यममार्गेऽतिदुःखदे ।

क्रोशन्तश्च रुदन्तश्च दुःखिता यान्ति पापिनः ॥ २७ ॥

27. Thus along the Way of Yama, of many kinds of pain, giving extreme misery, go the sinful, crying and weeping and laden with misery.

पाशेन यन्त्रिताः केचित्कृष्यमाणास्तथाङ्कुशैः ।

शस्त्राग्नैः पृष्ठतः प्रोतैर्नीयमानाश्च पापिनः ॥ २८ ॥

28. Bound by the noose, some of them being dragged by hooks, and pierced from behind with points of weapons, the sinful are led on.

नासाग्रपाशकृष्टाश्च कर्णपाशैस्तथापरे ।

कालपाशैः कृष्यमाणाः काकैः कृष्यास्तथापरे ॥ २९ ॥

29. Others are drawn along by a noose through the end of the nose, and also by nooses through the ears ; others, by the nooses of death being dragged along, are pecked by crows.

ग्रीवाबाहुषुपादेषु बद्धाः पृष्ठे च शृङ्खलैः ।

अयोभारश्च यं केचिद्ब्रह्मन्तः पथि यान्ति ये ॥ ३० ॥

यमदूतैर्महाघोरैस्ताड्यमानाश्च मुद्गरैः ।

वमन्तो रुधिरं वक्रात्तदेवाश्नन्ति ते पुनः ॥ ३१ ॥

शोचन्ते स्वानि कर्माणि ग्लानिं गच्छन्ति जन्तवः ।

अतीवदुःखसम्पन्नाः प्रयान्ति यममन्दिरम् ॥ ३२ ॥

30—32. Some go on the way neck, arms, feet and back bound with chains, bearing many loads of iron,

And being beaten with hammers by the awful messengers of Yama ; vomiting blood from the mouth, which then they eat again,

Bewailing their own karmas these beings, becoming exhausted, full of very great misery, go on towards the mansion of Yama.

तथा च स ब्रजन्मार्गे पुत्र पौत्र इति ब्रुवन् ।

हादेति प्ररुदन्नित्यमनुतप्यति मन्धीः ॥ ३२ ॥

महता पुण्ययोगेन मानुषं जन्म लभ्यते ।

तत्राप्य न कृतो धर्मः कीदृशं हि मया कृतम् ॥ ३४ ॥

33-34. And the stupid, thus going on the way, calling on son and grandson, incessantly crying out, 'Oh, oh,' repents :—

'By great meritorious effort birth as a human being is gained. Having obtained that, I did not do my duty,—also, whatever have I done !

मया न दत्तं न हुतं हुताशने तपो न तप्तं त्रिदशा न पूजिताः ।

न तीर्थसेवा विहिता विधानतो देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ३५ ॥

35. 'I made no gifts ; no offerings to the fire ; performed no penances ; did not worship the deities ; did not perform service at a place of pilgrimage as prescribed ;—O Dweller in the Body, make reparation for whatever you have done !

न पूजिता विप्रगणाः सुरापगा न चाश्रिताः सत्पुरुषा न सेविताः ।

परोपकारा न कृताः कदाचन देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ३६ ॥

36. 'I did not duly honour the assemblies of Brahmins ; did not visit the holy river¹ ; did not wait upon good men ; never performed any benevolent acts ; - O Dweller in the Body, make reparation for whatever you have done !

जलाशयो नैव कृनो हि निर्जले मनुष्यहेतोः पशुपक्षिहेतवे ।

गोविप्रवृत्त्यर्थमकारिनाण्वपि देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ३७ ॥

37. 'Alas, I did not excavate tanks in waterless places, either for the benefit of men or for the sake of animals and birds ; did not even a little for the support of cows and brahmins ; - O Dweller in the Body, make reparation for whatever you have done !

न नित्यदानं न गवाहिकं कृतं न वेदशास्त्रार्थवचः प्रमाणितम् ।

भृतं पुराणं न च पूजितो ज्ञो देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ३८ ॥

38. 'I made no daily gifts and did not give food daily to the cow ; did not value the precepts of the Vedas and the Śāstras ; did not listen to the Purāṇas, nor worship the wise ;—O Dweller in the Body, make reparation for whatever you have done !

भर्तुर्मया नैव कृतं हितं वचः पतिव्रतं नैव कदापि पालितम् ।

न गौरवं कापि कृतं गुरुचितं देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ३९ ॥

39. 'I did not follow the good advice of my husband ; never preserved fidelity to my husband ; did not pay due respect to my worthy elders ;—O Dweller in the Body, make reparation for whatever you have done !

न धर्मबुद्ध्या पतिरेव सेविता बहिप्रवेशो न कृनो मृते पतौ ।

वैधव्यमासाद्य तपो न सेवितं देहिन्कच्चिन्निस्तरयस्त्वया कृतम् ॥ ४० ॥

40. 'Not knowing my duty I did not serve my husband, nor after his death enter the fire. Having become widowed I performed no austerities ;—O Dweller in the Body, make reparation for whatever you have done !

मासोपवासैर्न विशोषितं मया चान्द्रायणैर्वा नियमैः सविस्तरैः ।

नारीशरीरं बहुदुःखभाजनं लब्धं मया पूर्वं कृतैर्विकर्मभिः ॥ ४१ ॥

41. 'I did not emaciate myself by monthly fasts by the course of the moon, nor by detailed observances. Owing to my bad deeds in former lives I got a woman's body, which is a source of great misery.'

एवं विलप्य बहुशः संस्मरन्पूर्वदैहिकम् ।
मानुषत्वं मम कुत इति क्रोशन्प्रसर्पति ॥ ४२ ॥

42. Thus having lamented many times, remembering the past incarnation, crying 'Whence did I attain this human state?' he goes on.

दशसप्तदिनान्येको वायुवेगेन गच्छति ।
अष्टादशे दिने तार्क्ष्यं प्रेतः सौम्यपुरं व्रजेत् ॥ ४३ ॥

43. For seventeen days he goes on alone with the speed of the wind. On the eighteenth day, O Tārksya, the departed reaches the City of Saumya.

तस्मिन्पुरवरे रम्ये प्रेतानां च गणोमहान् ।
पुष्पभद्रा नदी तत्र न्यग्रोधः प्रियदर्शनः ॥ ४४ ॥

44. Large numbers of the departed are in that excellent and beautiful city. The River Puṣhpabhadra is there, and a fig-tree delightful to see.

पुरे तत्र सविध्रामं प्राप्यते यमकिङ्करैः ।
दारपुत्रादिकं सौख्यं स्मरते तत्र दुःखितः ॥ ४५ ॥

45. In that city he takes rest, along with the servants of Yama. There he remembers the enjoyment of wife, son and others, and is miserable.

धनानि भृत्यमात्राणि सर्वं शोचति वै यदा ।
तदा प्रेतास्तु तत्रत्याः किङ्कराश्चेदमद्भुवन् ॥ ४६ ॥
क धनं क सुता जाया क सुहृत्क च बान्धवाः ।
स्वकर्मापार्जितं भोक्ता मूढ याहि चिरं पथि ॥ ४७ ॥

46-47. When he bewails his wealth, his family and dependents all, then the departed belonging there and the servants say this :

Where is your wealth now? Where are your children and wife now? Where are your friends and relatives now? You only suffer the result of your own karma, you fool. Go on for a long time !

जानासि सम्बलबलं बलमध्वगानां नो सम्बलाय यतसे परलोकपान्थ ।
गन्तव्यमस्ति तव निश्चितमेव तेन मार्गेण यत्र भवति क्रयविक्रयो हि ॥४८॥

48. 'You know that provisions are the strength of a traveller. You do not strive for provisions, O Traveller in the Higher World ! Yet you must inevitably go on that way, where there is neither buying nor selling.

आबालस्यातमार्गोऽयं नैवमर्त्यं भुतस्त्वया ।
पुराणसम्भवं वाक्यं किं द्विजेभ्योऽपि न भुतम् ॥ ४९ ॥

49. 'Have you not heard, O Mortal, of this way, which is familiar even to children? Have you not heard of it from the twice-horn, as spoken of in the Purānas?'

पषमुक्तस्ततो दूतैस्ताड्यमानश्च मुद्गरैः ।

निपतन्नुत्पतन्धावन्पाशैराकृष्यते बलात् ॥ ५० ॥

50. Thus spoken to by the messengers and being beaten with the hammers, he is forcibly dragged by the nooses, falling down and getting up again and running.

अत्र दत्तं सुतैः पौत्रैः स्नेहाद्वा कृपयाथवा ।

मासिकं पिण्डमश्नाति ततः सौरिपुरं व्रजेत् ॥ ५१ ॥

51. Here he eats the monthly rice-balls given by his sons and grandsons through either love or compassion, and thence goes on into Saunripura.

तत्र नाम्नास्ति राजा वै जङ्गमः कालरूपधृक् ।

तद्दृष्ट्वा भयभीतोऽसौ विश्रामे कुरुते मतिम् ॥ ५२ ॥

52. There is there a king named Jangama, who has the appearance of Death. Having seen him he is overcome with fear and decides to give up efforts.

उदकं चान्तसंयुक्तं भुङ्क्ते तत्र पुरे गतः ।

अपाक्षिके वै यद्दत्तं स तत्पुरमतिक्रमेत् ॥ ५३ ॥

53. In that city he eats a mixture of water and food, given at the end of three fortnights, and then passes on from that city.

ततो नगेन्द्रभवनं प्रेता याति त्वरान्वितः ।

वनानि तत्र रौद्राणि दृष्ट्वा क्रन्दति दुःखितः ॥ ५४ ॥

54. Thence the departed speedily goes to Nagendrabhavana; and having seen the fearful forests there he cries in misery.

निर्घृणैः कृष्यमाणस्तु रुदते च पुनः पुनः ।

मासद्वयावसाने तु तत्पुरं व्यथितो व्रजेत् ॥ ५५ ॥

भुक्त्वा पिण्डं जलं वस्त्रं दत्तं यद्बान्धवैरिह ।

कृष्यमाणः पुनः पाशैर्नीयतेऽग्रे च किङ्करैः ॥ ५६ ॥

55-56. Being dragged unmercifully he weeps again and again. At the end of two months the afflicted leaves that city,

Having enjoyed there the rice-balls, water and cloths given by his relatives; being again dragged with the nooses he is led onwards by the servants.

मासे तृतीये सम्प्राप्ते प्राप्य गन्धर्वपत्तनम् ।

तृतीयमासिकं पिण्डं तत्र भुक्त्वा प्रसर्पति ॥ ५७ ॥

शैलागमं चतुर्थे च मासि प्राप्नोति वै पुरम् ।

पाषाणास्तत्र वर्षन्ति प्रेतस्योपरि भूरिदाः ॥ ५८ ॥

57-58. Upon the coming of the third month, having arrived at the city of the Gaudharvas, and there having eaten the rice-balls offered in the third month he moves on,

• And in the fourth month reaches Śailāgama city. There stones rain down copiously upon the departed.

चतुर्थमासिकं पिण्डं भुक्त्वा किञ्चिस्तुषी भवेत् ।

ततो याति पुरं प्रेतः क्रौञ्चं मासेऽथ पञ्चमे । ५९ ॥

59. Having eaten the rice-balls of the fourth month he becomes somewhat happy. In the fifth month the departed goes thence to the city of Krauncha.

हस्तदत्तं तदा भुङ्क्ते प्रेतः क्रौञ्चपुरे स्थितः ।

यत्पञ्चमासिकं पिण्डं भुक्त्वा क्रूरपुरं व्रजेत् ॥ ६० ॥

60. Remaining in the city of Krauncha, the departed eats the rice-balls given by hand in the fifth month, and then, having eaten it, goes to Krûrapura.

सार्धकैः पञ्चभिर्मासैर्न्यूनषण्मासिकं व्रजेत् ।

तत्र दत्तेन पिण्डेन घटेनाव्यायितः स्थितः ॥ ६१ ॥

61. At the end of five and a half months the ceremony before the six-monthly is performed. He remains, satisfied with the rice-balls and jars then given.

मुहूर्तार्धं तु विभ्रम्य कम्पमानः सुदुःखितः ।

तत्पुरं तु परित्यज्य तर्जितो यमकिङ्करैः ॥ ६२ ॥

प्रयाति चित्रभवनं विचित्रो नाम पार्थिवः ।

यमस्यैवानुजो भ्राता यत्र राज्यं प्रशास्ति हि ॥ ६३ ॥

62-63. Having stayed, trembling and very miserable, for a time and having left that city, threatened by the servants of Yama,

He goes to Chitrabhavana, over which kingdom rules a king named Vichitra, who is the younger brother of Yama.

तं विलोक्य महाकायं यदा भीतः पलायते ।

तदा संमुख आगत्य कैवर्ता इदमब्रुवन् ॥ ६४ ॥

वयं ते ततु कामाय महावैतरणीं नदीम् ।

नावमादाय संप्राप्ता यदि ते पुण्यमीह्वराम् ॥ ६५ ॥

64-65. When he sees his huge form he runs away in fear. Then having come before him some fishermen say :

‘We have arrived, bringing a boat for you—who desire to cross the great Vaitaraṇī River—if your merits are sufficient.’

दानं वितरखं प्रोक्तं मुनिभिस्तत्त्वदर्शिभिः ।
 इयं सा तीर्यते यस्मात्सस्माद्द्वैतरणी स्मृता ॥ ६६ ॥
 यदि त्वया प्रदत्ता गौस्तदा नौरुपसर्पति ।
 नान्यथेति बचस्तेषां श्रुत्वा हा दैव भाषते ॥ ६७ ॥

66-67. 'It is said by the sages, who see the truth, that Vitarapa is a gift, and this is called Vaitaraṇi because it is crossed over by that.

'If you have made the gift of a cow, then the boat will come to you, otherwise not.' Having heard their words, 'Oh Heavens,' he exclaims.

तं दृष्ट्वा कथ्यते सा तु तां दृष्ट्वा सोऽतिक्रन्दते ।
 अदत्तदानः पापात्मा तस्यामेव निमज्जति ॥ ६८ ॥

68. Seeing him it seethes, seeing which he cries loudly. The sinful soul who has made no gifts verily sinks in that.

तन्मुखे कण्टकं दत्त्वा दूतैराकाशसंस्थितैः ।
 बद्धिणेन यथा मत्स्यस्तथा पारं प्रणीयते ॥ ६९ ॥

69. Having fixed a skewer through his lips, the messengers, floating in the air, carry him across like a fish upon a hook.

पाण्मासिकं च यत्पिण्डं तत्र भुक्त्वा प्रसर्पति ।
 मार्गे स विलपन्याति बुभुक्षापीडितो ह्यलम् ॥ ७० ॥

70. Having then eaten the rice-balls of the sixth month, he passes on. He goes on the way lamenting, very greatly afflicted with the desire to eat.

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं व्रजेत् ।
 तत्र भुङ्क्ते प्रदत्तं यत्सप्तमे मासि पुत्रकैः ॥ ७१ ॥

71. At the approach of the seventh month he goes to the city of Bahwāpada. There he enjoys what is given by his sons in the seventh month.

तत्पुरं तु व्यतिक्रम्य दुःखदं पुरमृच्छति ।
 महद्दुःखमवाप्नोति खे गच्छन्खेचरेश्वर ॥ ७२ ॥

72. Having passed beyond that city, he arrives at the city of Duhkhada. Travelling in the air he suffers great misery, O Ruler of Birds.

मास्यष्टमे प्रदत्तं यत्पिण्डं भुक्त्वा प्रसर्पति ।
 नवमे मासि संपूर्णे नानाक्रन्दपुरं व्रजेत् ॥ ७३ ॥

73. Having eaten the rice-balls which are given in the eighth month he moves on. At the end of the ninth month he goes to the city of Nānākraṇḍa.

नानाक्रन्दगणान्दृष्ट्वा क्रन्दमानान्सुदारुणान् ।
 स्वयं च शून्यहृदयः समाक्रन्दति दुःखितः ॥ ७४ ॥

74. Having seen many people crying in agony in various ways, and being himself faint of heart, he cries in great misery.

विहाय तत्पुरं प्रेतस्तर्जितो यमकिङ्करैः ।

सुतप्तभवनं गच्छेद्दशमे मासि कृच्छ्रतः ॥ ७५ ॥

75. Having left that city, the departed, threatened by the servants of Yama, goes, with difficulty, in the tenth month, to Sutaptabhavana.

पिण्डदानं जलं तत्र भुक्त्वापि न सुखी भवेत् ।

मासि चैकादशे पूर्णे पुरं रौद्रं स गच्छति ॥ ७६ ॥

76. Though he there obtains the rice-ball gifts and water, he is not happy. At the completion of the eleventh month he goes to the city of Raudra.

दशैकमासिकं तत्र भुङ्क्ते दत्तं सुतादिभिः ।

सार्धं चैकादशे मासि पयोवर्षमुच्छति ॥ ७७ ॥

77. There he enjoys what is offered in the eleventh month by his sons and others, and half after the eleventh month he reaches Payovarṣana.

मेघास्तत्र प्रवर्षन्ति प्रेतानां दुःखदायकाः ।

न्यूनाब्दिकं च यच्छ्राद्धं तत्र भुङ्क्ते स दुःखितः ॥ ७८ ॥

78. There clouds team, giving misery to the departed, and there he, in misery, obtains the Śrāddha before the annual one.

सम्पूर्णे तु ततो वर्षे शीताढ्यं नगरं व्रजेत् ।

हिमाच्छतगुणं तत्र महाशीतं तपत्यपि ॥ ७९ ॥

79. At the end of the year he goes to the city of Śitādhyā, where cold a hundred times greater than that of the Himālaya afflicts him.

शीतार्तः क्षुधितः सोऽपि वीक्षते हि दिशो दश ।

तिष्ठते बान्धवः कोऽपि यो मे दुःखं व्यपोहति ॥ ८० ॥

80. Hungry and pierced with cold, he looks about in the ten directions. 'Does there remain any relative who will remove my misery?'

किङ्करास्ने वदन्त्यत्र क्व ते पुण्यं हि तादृशम् ।

भुक्त्वा च वार्षिकं पिण्डं धैर्यमालम्बते पुनः ॥ ८१ ॥

81. There the servants ask: 'What sort of merit have you?' Having eaten the annual rice-balls he plucks up courage again.

ततः संवत्सरस्यान्ते प्रेत्यासन्ने यमालये ।

बहुभूतिपुरे गत्वा हस्तमात्रं समुत्सृजेत् ॥ ८२ ॥

82. At the end of the year, coming nearer to the abode of Yama, having reached the city of Bahubhīti, he casts off the body the measure of a hand.

अङ्गुष्ठमात्रो वायुश्च कर्मभोगाय खेचरः ।

यातनादेहमासाद्य सहयाम्यैः प्रयाति च ॥ ८३ ॥

83. The spirit the size of a thumb, to work out its karma, getting a body of torment, sets out through the air with the servants of Yama.

चौर्ध्रदैहिकदानानि यैर्न दत्तानि काश्यप ।
पवं कष्टेन ते यान्ति गृहीता दृढबन्धनैः ॥ ८४ ॥

84. Those who do not offer gifts for the dweller in the upper body, O Kāśyapa, thus go, painfully bound in tight bonds.

धर्मराजपुरे सन्ति चतुर्द्वाराणि खेचर ।
तत्रायं दक्षिणद्वारमार्गस्ते परिकीर्तितः ॥ ८५ ॥

85. Into the city of the King of Justice there are four gateways, O Bird, of which the way of the southern gate has been declared to you.

अस्मिन्पथि महाघोरे क्षुत्तृषाश्रमपीडिताः ।
यथा यान्ति तथा प्रोक्तं किं भूयः श्रोतुमिच्छसि ॥ ८६ ॥

86. How they go on this most dreadful path, afflicted with hunger, thirst and exhaustion, has been told. What else do you wish to hear?

इति श्रीगरुडपुराणे सारोद्दारे यममार्गनिरूपणं नाम द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III.

An Account of the Torments of Yama.

गरुड उवाच ।

यममार्गमतिक्रम्य गत्वा पापी यमालये ।

कीदृशीं यातनां भुङ्क्ते तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : What are the torments like that the sinful suffers, having passed along the way of Yama into the abode of Yama ? Tell me this, O Keśava.

श्री भगवानुवाच ।

आद्यन्तं च प्रवक्ष्यामि शृणुष्व विनतात्मज ।

कथ्यमानेऽपि नरके त्वं भविष्यसि कम्पितः ॥ २ ॥

2. The Blessed Lord said : Listen, O Descendant of Vinatā. I will tell it to you from the beginning to the end. Even at the description of hell you will tremble.

चत्वारिंशद्योजनानि चतुर्युक्तानि काश्यप ।

बहुभीतिपुरादग्रे धर्मराजपुरं महत् ॥ ३ ॥

3. Four and forty yojanas, O Kāśyapa, beyond the city of Bahubhīti, lies the great city of the King of Justice.

हाहाकारसमायुक्तं दृष्ट्वा क्रन्दति पातकी ।

तत्क्रन्दितं समाकर्ण्य यमस्य पुरचारिणः ॥ ४ ॥

गत्वा च तत्र ते सर्वं प्रतीहारं वदन्ति हि ।

धर्मध्वजः प्रतीहारस्तत्र तिष्ठति सर्वदा ॥ ५ ॥

4-5. The sinful man cries when he hears the mingled wails of 'Oh, Oh,' and having heard his cry, those who walk about in the city of Yama.

All go to the door-keeper and report it to him. The doorkeeper Dharmadhivaja, always stands there.

स गत्वा चित्रगुप्ताय ब्रूते तस्य शुभाशुभम् ।

ततस्तं चित्रगुप्तोऽपि धर्मराजं निवेदयेत् ॥ ६ ॥

6. He, having gone to Chitrāgupta,¹ reports the good and evil deeds. Then Chitrāgupta tells it to the King of Justice.

नास्तिका ये नरास्तार्क्ष्य महापापरताः सदा ।

तांश्च सर्वान्यथायोग्यं सम्यग्जानाति धर्मराट् ॥ ७ ॥

7. The men who are Deniers, O Tārksliya, and always delight in great sin ; these are all, as is proper, well-known to the King of Justice.

1. Name of the being who records the doings of men.

तथापि चित्रगुप्ताय तेषां पापं स पृच्छति ।

चित्रगुप्तोऽपि सर्वज्ञः श्रवणात्परिपृच्छति ॥ ८ ॥

8. Nevertheless, he asks Chitrugupta about their sins. Chitrugupta, although he is all-knowing, enquires of the Śravaṇas¹.

श्रवणा ब्रह्मणः पुत्राः स्वर्भूपातालचारिणः ।

दूरश्रवणविज्ञाना दूरदर्शनचक्षुषः ॥ ९ ॥

9. The Śravaṇas are the sons of Brahman who wander in heaven, on earth, and in the nether regions, hear and understand at a distance, and see a long way off.

तेषां पत्न्यस्तथा भूताः श्रवण्यः पृथगाह्वयाः ।

स्त्रोणां विचेष्टितं सर्वं ता विजानन्ति तत्त्वतः ॥ १० ॥

10. Their wives have a similar nature, and are called, distinctively, Śravaṇis. They know accurately all that is done by women.

नरैः प्रच्छन्नं प्रत्यक्षं यत्प्रोक्तं च कृतं च यत् ।

सर्वमावेदयन्त्येव चित्रगुप्ताय ते च ताः ॥ ११ ॥

11. These report to Chitrugupta everything that is said and done, openly and secretly, by men.

चारास्ते धर्मराजस्य मनुष्याणां शुभाशुभम् ।

मनोवाक्कायजं कर्म सर्वं जानन्ति तत्त्वतः ॥ १२ ॥

12. These followers of the King of Justice know accurately all the virtues and vices of mankind, and the karma born of mind, speech and body.

पवं तेषां शक्तिरस्ति मर्त्यामर्त्याधिकारिणाम् ।

कथयन्ति नृणां कर्म श्रवणाः सत्यवादिनः ॥ १३ ॥

13. Such is the power of these, who have authority over mortals and immortals. Thus do these truth-speaking Śravaṇas relate the actions of man.

व्रतैर्दानैश्च सत्योक्त्या यस्तोषयति तान्नरः ।

भवन्ति तस्य ते सौम्याः स्वर्गमोक्षप्रदायिनः ॥ १४ ॥

14. To the man who pleases them by austerity, charity and truthful speech, they become benevolent, granting heaven and liberation.

पापिनां पापकर्माणि ज्ञात्वा ते सत्यवादिनः ।

धर्मराजपुरः प्रोक्ता जायन्ते दुःखदायिनः ॥ १५ ॥

15. Knowing the wicked actions of the sinful, those truth-speakers, relating them before the King of Justice, become dispensers of misery.

आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।

अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम् ॥ १६ ॥

16. The sun and moon, fire, wind, sky, earth and water, the heart, Yama, day and night, the two twilights, and Justice—know the actions of man.

धर्मराजश्चित्रगुप्तः श्रवणा भास्करादयः ।

कायस्थं तत्र पश्यन्ति पापं पुण्यं च सर्वशः ॥ १७ ॥

17 The King of Justice, Chitragnupta, Śravaṇas, the sun and and others see fully the sins and merits of the embodied being.

एवं सुनिश्चयं कृत्वा पापिनां पातकं यमः ।

आह्वय तान्निजं रूपं दर्शयत्यतिभीषणम् ॥ १८ ॥

18. Then Yama, having assured himself concerning the sins of the sinful, summons them and shows them his own very terrible form.

पापिष्ठास्ते प्रपश्यन्ति यमरूपं भयंकरम् ।

दण्डहस्तं महाकायं महिषोपरिसंस्थितम् ॥ १९ ॥

प्रलयांबुदनिर्घोषं कज्जलाचलसन्निभम् ।

विद्युत्प्रभायुधैर्भीमं द्वात्रिंशद्भुजसंयुतम् ॥ २० ॥

योजनत्रयविस्तारं वापीतुल्यविलोचनम् ।

दंष्ट्राकरालवदनं रक्ताक्षं दीर्घनासिकम् ॥ २१ ॥

19—21. Very sinful people behold the terrifying form of Yama—huge of body, rod in hand, seated on a buffalo,

Roaring like a cloud at the time of pralaya, like a mountain of lamp-black, terrible with weapons gleaming like lightning, possessing thirty-two arms,

Extending three yojanas, with eyes like wells, with mouth gaping with formidable fangs, with red eyes and a long nose.

मृत्युज्वरादिभिर्युक्तश्चित्रगुप्तोऽपि भीषणः ।

सर्वं दृताश्च गर्जन्ति यमतुल्याभतदन्तिके ॥ २२ ॥

22. Even Chitragnupta is fearful, attended by Death, Fever and others. Near to him are all the messengers, resembling Yama, roaring.

तं दृष्ट्वा भयभीतस्तु हाहेति वदते खलः ।

अदत्तदानः पापात्मा कम्पते क्रन्दते पुनः ॥ २३ ॥

23. Having seen him, the wretch, overcome with fear, cries 'Oh, Oh.' The sinful soul who made no gifts trembles and cries again.

ततो वदति तान्सर्वान्क्रन्दमानांश्च पापिनः ।

शोचतः स्वानि कर्माणि चित्रगुप्तो यमाह्वया ॥ २४ ॥

24. Then, by command of Yama, Chitragnupta speaks to all those sinners, who are crying, and bewailing their karmas.

भो भोः पापा दुराचारा अहंकारप्रदूषिताः ।

किमथमर्जितं पापं युष्माभिरधिवेकिभिः ॥ २५ ॥

25. 'O, you sinners, evil-doers, polluted with egoism, injudicious, why ever did you commit sin ?

कामक्रोधाद्यदुत्पन्नं सक्रमे न च पापिनाम् ।

तत्पापं दुःखदं मूढाः किमर्थं चरितं जनाः ॥ २६ ॥

26. 'O, you foolish people, why ever did you commit that misery-giving sin which is born of lust, anger and association with the sinful.

कृतवन्तः पुरा यूयं पापान्यस्यन्तर्हर्षिताः ।

तथैव यातना भोग्याः किमिदानो पराङ्मुखाः ॥ २७ ॥

27. 'Hitherto you have committed sins with great delight, and thereby are now destined for torment. It is no use turning your faces away.

कृतानि यानि पापानि युष्माभिः सुबहून्वपि ।

तानि पापानि दुःखस्य कारणं च न वञ्चना ॥ २८ ॥

28. 'The sinful actions done by you are very many, and those sins are the cause of unavoidable misery.

मूर्खेऽपि पण्डिते वापि दरिद्रे वाश्रियान्विते ।

सबले निर्बले वापि समवर्तो यमः स्मृतः ॥ २९ ॥

29. 'It is known that Yama deals equally with the fool and the learned, the beggar and the wealthy, the strong and the weak.'

चित्रगुप्तस्येति वाक्यं श्रुत्वा तं पापिनस्तदा ।

शोचन्तः स्वानि कर्माणि तूष्णीं तिष्ठन्ति निश्चलाः ॥ ३० ॥

30. Hearing these words of Chitrāgupta, the sinful then grieve over their karmas, and remain silent and motionless.

धर्मराजोऽपि तान्दृष्ट्वा चोरघ्ननिश्चलान्स्थितान् ।

आज्ञापयति पापानां शास्तिं चैव यथोचिताम् ॥ ३१ ॥

31. The King of Justice, seeing them standing motionless like thieves, has fitting punishment ordered for the sinful.

ततस्ते निर्दया दूतास्ताडयित्वा वदन्ति च ।

गच्छ पापिन्महाघोराभ्ररकानतिभीषणान् ॥ ३२ ॥

32. 'Then the cruel messengers, having beaten them, say, 'Go along, you sinner, to the very dreadful terrifying hells.'

यमाज्ञाकारिणो दूताः प्रचण्डचण्डकादयः ।

एकपाशेन तान्बद्ध्वा नयन्ति नरकान्प्रति ॥ ३३ ॥

33. The messengers, Prachāṇḍa, 'Chāṇḍaka' and others, executors of the sentences of Yama, having bound them with one noose, lead them towards the hells.

तत्र वृक्षो महानेको उत्रलदग्निमप्रभः ।

पञ्चयोजनवि तीर्णं एकयोजनमुच्छ्रितः ॥ ३४ ॥

34. There is one big tree there, glowing like a blazing fire. It covers five yojanas and is one yojana in height.

तद् वृक्षे शृङ्खलैर्बद्धध्वाश्रोमुखं ताडयन्ति ते ।

रुदन्ति ज्वलितास्तत्र तेषां त्राता न विद्यते ॥ ३५ ॥

35. Having bound them on the tree by chains, head downwards, they beat them. They, for whom there is no rescuer, cry, burning there.

तस्मिन्त्रै शाल्मली वृक्षे लम्बन्नेऽनेकपापिनः ।

क्षुत्पिपासापरिश्रान्ता यमदूतैश्च ढाडिताः ॥ ३६ ॥

36. Many sinful ones are hung on that silk-cotton tree, exhausted by hunger and thirst, and beaten by the messengers of Yama.

क्षमध्वं भोऽपराध मे कृताञ्जलिपुत्रा इति ।

विज्ञापयन्ति तान्दूतान्पापिष्ठास्ते निराश्रयाः ॥ ३७ ॥

37. 'Oh, forgive my faults'—with suppliant hands, those most sinful people, helpless, implore the messengers.

पुनः पुनश्च ते दूतैर्हन्यन्ते लाहयष्टिभिः ।

मुद्गरैस्तोमरैः कुन्तैर्गदाभिर्मुसलैर्भृशम् ॥ ३८ ॥

38. Again and again they are forcibly struck, by the messengers, with metal rods, with hammers, with iron clubs, with spears, with maces and with big pestles.

ताडनाच्चैव निश्चेष्टा मूर्च्छिताश्च भवन्ति ते ।

तथा निश्चेष्टितान्दृष्ट्वा किङ्करास्ते वदन्ति हि ॥ ३९ ॥

भो भो पापा दुराचाराः किमर्थं दुष्टचेष्टितम् ।

सुलभानि न दत्तानि जलान्यन्नान्यापि क्वचित् ॥ ४० ॥

39-40. Thus beaten they become still, swooning away. Then, seeing them quiet, the servants address them thus :

'O, you sinners, you evil-doers, whyever did you commit such wicked deeds? You did not even make the easy water and food offerings at all.

प्रासार्धमपि नो दत्तं न श्ववायसयोर्बलिम् ।

नमस्कृतानातिथयो न कृतं पितृत्तर्पणम् ॥ ४१ ॥

41. 'You did not give even half a mouthful of food to the dog or the crows, nor honour your guests, nor make the water-offering to the forefathers.

यमस्य चित्रगुप्तस्य न कृतं ध्यानमुत्तमम् ।

न जप्तश्च तयोर्मन्त्रो न भवेद्येन यातना ॥ ४२ ॥

42. 'You did not meditate well upon Yama and Chitragupta, nor repeat their mantra, along with which torment cannot exist.

नापि किञ्चित्कृतं तीर्थं पूजिता नैव देवताः ।

गृहाश्रमस्थितेनापि हन्तकारोऽपि नोद्धतः ॥ ४३ ॥

43. 'You never visited any places of pilgrimage, nor worshipped the deities. Though living as a householder you did not even express compassion.

शुश्रूषिताश्च नो सन्तो भुङ्क्ष्व पापफलं स्वकम् ।

यतस्त्वं धर्महीनोऽसि ततः सन्ताड्यसे शुभम् ॥ ४४ ॥

44. 'You did not do any acts of service. Suffer the fruits of your own sin ! Because you are devoid of righteousness you deserve to be beaten.

क्षमापराधं कुरुते भगवान्हरिरीश्वरः ।

वयं तु सापराधानां दण्डदा हि तदाज्ञया ॥ ४५ ॥

45. 'Forgiveness of faults is done by the Lord Hari' Īswara. We only punish miscreants, as we are ordered.'

पवमुक्त्वा च ते दूता निर्दयं ताडयन्ति तान् ।

ज्वलदङ्गारसदृशाः पतितस्ताडनादधः ॥ ४६ ॥

46. Thus having spoken the messengers beat them mercilessly ; and on account of the beating they fall down like glowing charcoal.

पतनात्तस्य पत्रैश्च गात्रच्छेदो भवेत्ततः ।

तानधः पतितान् श्वानो भक्षयन्ति रुदन्ति ते ॥ ४७ ॥

47. In falling their limbs are cut by the sharp leaves, and they cry, fallen down and bitten by dogs.

रुदन्तस्ते ततो दूतैर्मुखमापूर्य रेणुभिः ।

निबध्य विविधैः पाशैर्हन्यन्ते केऽपि मुद्गरैः ॥ ४८ ॥

48. Then the mouths of those who are crying are filled with dust by the messengers ; and, being bound with various nooses some are beaten with hammers.

पापिनः केऽपि भिद्यन्ते क्रकचैः काष्ठवद्विधा ।

क्षित्वा चान्ये धरा पृष्ठे कुठारैः खण्डशः कृताः ॥ ४९ ॥

49. Some of the sinful are cut with saws, like firewood, and others thrown flat on the ground, are chopped into pieces with axes.

अर्धं स्नात्वावटे केचिद्भिद्यन्ते मूर्ध्नि सायकैः ।

अपरे यन्त्रमध्यस्थाः पीडयन्ते चक्षुदण्डवत् ॥ ५० ॥

50. Some, their bodies half-buried in a pit, are pierced in the head with arrows. Others, fixed in the middle of a machine, are squeezed like sugar-cane.

केचित्प्रज्वलमानैस्तु साङ्गारैः परितो भृशम् ।

उलमुकैर्वैष्टयित्वा च ध्यायन्ते लोहपिण्डवत् ॥ ५१ ॥

51. Some are surrounded closely with blazing charcoal, enwrapped with torches, and smelted like a lump of ore.

केचिद् घृतमये पाके तैलपाके तथापरे ।

कटाहे क्षिप्तघटवत्प्रक्षिप्यन्ते यतस्ततः ॥ ५२ ॥

52. Some are plunged into heated butter, and others into heated oil,—and like a cake thrown into the frying-pan they are turned about.

केचिन्मत्तगजेन्द्राणां क्षिप्यन्ते पुरतः पथि ।

बद्ध्वा हस्तौ च पादौ च क्रियन्ते केऽप्यधोमुखाः ॥ ५३ ॥

53. Some are thrown in the way, in front of huge maddened elephants, and some with hands and feet bound are placed head downwards.

क्षिप्यन्ते केऽपि कूपेषु पात्यन्ते केऽपि पर्वतात् ।

निमग्नाः कृमिकुण्डेषु तुद्यन्ते कृमिभिः परे ॥ ५४ ॥

54. Some are thrown into wells ; some are hurled from heights ; others plunged into pits full of worms, are eaten away by them.

वज्रतुण्डैर्महाकाकैर्गृध्रैरामिषगृध्रुभिः ।

निकुप्यन्ते शिरोदेशे नेत्रे वास्ये च चञ्चुभिः ॥ ५५ ॥

55. By the hard beaks of huge flesh-eating crows and vultures they are pecked in the head, eyes and faces.

ऋणं वै प्रार्थयन्त्यन्ये देहि देहि धनं मम ।

यमलोके मया दृष्टो धनं मे भक्षितं त्वया ॥ ५६ ॥

56. Others clamour : ‘ Give up, give up my wealth, which you owe me. In the world of Yama I see my wealth being enjoyed by you.’

एवं विवदमानानां पापिनां नरकालये ।

छित्त्वा सन्दंशकैर्दृता मांसखण्डान्ददन्ति च ॥ ५७ ॥

57. Thus disputing, the sinful, in the hell-region, are given pieces of flesh torn off with pincers by the messengers.

एवं सन्ताड्यतान्दृताः सङ्कृष्य यमशासनात् ।

तामिस्रादिषु घोरेषु क्षिप्यन्ते नरकेषु च ॥ ५८ ॥

58. Thus quarrelling, they are taken hold of by the messengers, by order of Yama, and thrown into the dreadful hells, Tāmīśra and others.

नरकादुःखबहुलास्तत्र वृक्षसमीपतः ।

तेष्वस्ति यन्महद्दुःखं तद्वाचामयगोचरम् ॥ ५९ ॥

59. Hells full of great misery are there,—near to the tree,—in which there is great misery indescribable* in words.

चतुराशीति लक्षाणि नरकाः सन्ति खेचर ।

तेषां मध्ये घोरतमाघौरेयास्त्वेकविंशतिः ॥ ६० ॥

60. There are eighty-four lakhs of hells, O Bird, the midst of which are twenty-one most dreadful of the dreadful.

तामिस्रो लोहशङ्कुश्च महारौरवशालमली ।
 रौरवः कुडमलः कालसूत्रकः पूतिमृत्तिकः ॥ ६१ ॥
 सङ्घातो लोहितोदश्च मविषः सम्प्रतापनः ।
 महानिरयकाकौलौ सञ्जीवमहापथौ ॥ ६२ ॥
 अगोचिरन्धतामिस्रः कुम्भीपाकस्तथैव च ।
 सम्प्रतापननामैकस्तपनस्त्रैकविंशतिः ॥ ६३ ॥
 नानापोडामयाः सर्वे नानाभेदैः प्रकल्पिताः ।
 नानापापाविपाकाश्च किङ्करैर्घैरधिष्ठिता ॥ ६४ ॥

61—64. Tāmisra,¹ Lohaśāṅku,² Maharauravaśālmali,³ Raurava,⁴ Kuḍmala,⁵ Kālasūtraka,⁶ Pūtimṛttika,⁷ Saṅghāta,⁸ Lohitoda,⁹ Saviṣa,¹⁰ Sampratāpana,¹¹ Mahāniraya,¹² Kāka,¹³ Ūlu,¹⁴ Sanjīvana,¹⁵ Mahāpathin,¹⁶ Avichī,¹⁷ Andhatāmisra,¹⁸ Kumbhīpāka,¹⁹ Sampratāpana,²⁰ and Tapana,²¹—in all twenty-one,

All formed of various afflictions and diseases of different classes, the various fruits of sin, and inhabited by multitudes of servants.

एतेषु पतिता मूढाः पापिष्ठा धर्मवर्जिताः ।

तत्र भुङ्गन्ति कल्पान्ते तास्ता नरकयातनाः ॥ ६५ ॥

65. The sinful fools, devoid of righteousness, who have fallen into these, experience there, until the end of the age, the various torments of hell.

यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।

भुङ्क्ते नरो वा नागी वा मिथः सङ्गुन निर्मिताः ॥ ६६ ॥

66. Men and women suffer the torments of Tāmisra, Andhatāmisra, Raurava and other hells, which are produced by secret association.

एवं कटुम्बं चिभ्राण उदग्भर एव वा ।

विसृज्येहाभयं प्रत्य भुङ्क्ते तत्फलमीदृशम् ॥ ६७ ॥

67. Thus he who was holding a family or gratifying his belly, having given up both, and being departed, obtains appropriate fruit.

1. Darkness.	8. Accumulation.	15. Living together.
2. Iron spears.	9. Iron weights.	16. The great path.
3. Very terrible silk-cotton tree.	10. Poisonous.	17. Waveless.
4. Terrible.	11. Burning	18. Besetting darkness.
5. Blossoming.	12. The great exit.	19. Based like a pot.
6. The thread of death.	13. Crows.	20. Burning.
7. Stinking clay.	14. Owls.	21. Hot.

एकः प्रपद्यते ध्वान्तं हित्वेदं स्वं कलेवरम् ।

कुशलेतरपाथेयो भूतद्रोहेण यद्भृतम् ॥ ६८ ॥

68. Having cast off his body, which was nourished at the expense of other creatures, he goes alone to hell, provisioned with the opposite of happiness.

दैवेनासादितं तस्य शमले निरये पुमान् ।

भुङ्क्ते कुटुम्बपोषस्य हतद्रव्य इवातुरः ॥ ६९ ॥

69. The man experiences in a foul hell what is ordained by his fate, like an invalid who has been robbed of his wealth, the support of his family.

केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः ।

याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥ ७० ॥

70. The individual, who was fond of supporting his family by unrighteous means alone, goes to Andhatāmisra, which is the place of uttermost darkness.

अधस्ताम्नरलोकस्य यावतीर्यातनादयः ।

क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥ ७१ ॥

71. Having experienced in due order the torments below, he comes here again, purified.

इति श्रीगहड़पुराणे सारोद्धारे यमयातनानिरूपणं नाम तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV.

An Account of the Kinds of Sins which lead to Hell.

गरुड उवाच ।

कैर्गच्छन्ति महामार्गं वैतरण्यां पतन्ति कैः ।

कैः पापैर्नरके यान्ति तन्मे कथय केशव ॥ १ ॥

1. Garuda said : For what sins do they go on that great Way ? Why do they fall into the Vaitaraṇi ? Why do they go to hell ? Tell me this, O Keśava.

श्रीभगवानुवाच ।

सदैवाकर्मनिरताः शुभकर्मपराङ्मुखाः ।

नरकात्तरकं यान्ति दुःखाद् दुःखं भयाद्भयम् ॥ २ ॥

2. The Blessed Lord said : Those who always delight in wrong deeds, who turn away from good deeds, go from hell to hell, from misery to misery, from fear to fear.

धर्मराजपुरे यान्ति त्रिभिर्द्वारैस्तु धार्मिकाः ।

पापास्तु दक्षिणद्वारमार्गेणैव व्रजन्ति तत् ॥ ३ ॥

3. The righteous go into the city of the King of Justice by three gateways, but the sinful go into it only by the road of the southern gate.

अस्मिन्नेव महादुःखे मार्गं वैतरणी नदी ।

तत्र ये पापिनो यान्ति तानहं कथयामि ते ॥ ४ ॥

4. The Vaitaraṇi River is only on this very miserable way. I will tell you who the sinners are who go by it.

ब्रह्मघ्नाश्च सुरापाश्च गोघ्ना वा बालघातकाः ।

स्त्रीघाती गर्भपाती च ये च प्रच्छन्नपापिनः ॥ ५ ॥

ये हरन्ति गुरोर्द्रव्यं देवद्रव्यं द्विजस्य वा ।

स्त्रीद्रव्यहारिणो ये च बालद्रव्यहराश्च ये ॥ ६ ॥

ये ऋणं न प्रयच्छन्ति ये वै न्यासापहारकाः ।

विश्वासघातका ये च सविषाघ्नेन मारकाः ॥ ७ ॥

दोषग्राही गुणाश्लाघी गुणवत्सु समत्सराः ।

नीचानुरागिणो मूढाः सत्सङ्गतिपराङ्मुखाः ॥ ८ ॥

तीर्थसज्जनसत्कर्म गुरुदेषविनिन्दकाः ।

पुराणवेदमीर्मासान्यायवेदान्तदूषकाः ॥ ९ ॥

हर्षिता दुःखितं हृष्टा हर्षिते दुःखदायकाः ।

दुष्टवाक्यस्य वक्तारो दुष्टचित्ताश्च ये सदा ॥ १० ॥

न शृण्वन्ति हितं वाक्यं शास्त्रवार्त्तां कदापि न ।
 आत्मसम्भाविताः स्तब्धा मूढाः पण्डितमानिनः ॥ ११ ॥
 एते चान्ये च बहवः पापिष्ठा धर्मवर्जिताः ।
 गच्छन्ति यममार्गं हि रोदमाना दिवानिशम् ॥ १२ ॥

5—12. Slayers of Brāhmins, drinkers of intoxicants, slayers of coys, infanticides, murderers of women, destroyers of the embryo, and those who commit secret sins,

Those who steal the wealth of the teacher, the property of the temple or of the twice-born ; those who take away the possessions of women, and those who steal the possessions of children ;

Those who do not repay their debts ; those who misappropriate deposits ; those who betray confidence ; and those who kill with poisonous foods ;

Those who seize upon the fault and depreciate the merit, who are jealous of those who have merit, who are attached to the wicked, who are foolish, who turn away from the company of the good ;

Those who despise places of pilgrimage, good men, good actions, teachers and Shining Ones ; those who disparage the Purāṇas, the Vedas, the Mīmāṃsā, the Nyāya and the Vedānta ;

Those who are elated at seeing the miserable, who try to make the happy wretched, who speak evil words, and are always evil-minded ;

Those who do not listen to good counsel nor even to the word of the Śāstras, who are self-satisfied, who are unbending, who are foolish, who thinks themselves learned ;—

These, and many others, very sinful, devoid of righteousness, certainly go on the Way of Yama, weeping day and night.

यमदूतैस्ताड्यमाना यान्ति वैतरणीं प्रति ।
 तस्यां पतन्ति ये पापास्तानहं कथयामि ते ॥ १३ ॥

13. Beaten by the messengers of Yama, they go towards the Vaitaraṇī. I will tell you what sinners fall into it.

मातरं येऽवमन्यन्ते पितरं गुरुमेव च ।
 आचार्यं चापि पूज्यं च तस्यां मज्जन्ति ते नराः ॥ १४ ॥

14. Those who dishonour their mothers, fathers, teachers and preceptors and the reverend,—these men sink in it.

पतिव्रतां साधुशीलां कुलीनां विनयाञ्चिताम् ।
 स्त्रियं त्यजन्ति ये द्वेषाद्वैतरण्यां पतन्ति ते ॥ १५ ॥

15. Those who wickedly abandon their wives, faithful, of good-qualities, of noble birth, and modest, fall into the Vaitaraṇī.

सतां गुणसहस्रेषु दोषानारोपयन्ति ये ।
तेष्ववज्ञां च कुर्वन्ति वैतरण्यां पतन्ति ते ॥ १६ ॥

16. Those who ascribe evil to the good, possessed of thousands of merits, and treat them disrespectfully, fall into the Vaitaraṇī.

ब्राह्मणाय प्रतिश्रुत्य यथार्थं न ददाति यः ।
ब्राह्म्य नास्ति यो ब्रूयात्तयोर्वासश्च सन्ततम् ॥ १७ ॥

17. Who does not fulfil promises made to Brāhmins, and who, having called them, says, 'There is nothing for you,'—of these two the stay is continued.

स्वयं प्रप्तापहर्ता च दानं दस्वानुतापकः ।
परवृत्तिहरश्चैव दाने दत्ते निवारकः ॥ १८ ॥
यज्ञविध्वंसकश्चैव कथाभङ्गकरश्च यः ।
क्षेत्रसीमाहरश्चैव यश्च गोचरकर्षकः ॥ १९ ॥
ब्राह्मणो रसविक्रेता यदि स्याद् वृषलीपतिः ।
वेदाक्तयज्ञादन्यत्र स्वान्मार्थं पशुमारकः ॥ २० ॥
ब्रह्मकर्म परिभ्रष्टो मांसभोक्ता च मद्यपः ।
उच्छङ्खलस्वभावा यः शास्त्राभ्ययनवर्जितः ॥ २१ ॥
वेदाक्षरं पठेच्छूद्रः कापिलं यः पयः पिबेत् ।
धारयेद् ब्रह्मसूत्रं च भवेद्वा ब्राह्मणोपतिः ॥ २२ ॥
राजभार्याभिलाषो च परदारापहारकः ।
कन्यायां कामुकश्चैव सतीनां दूषकश्च यः ॥ २३ ॥
पते चान्ये च बहवो नाषद्वाचरणोरमुकाः ।
विहितत्यागिनो मूढा वैतरण्यां पतन्ति ते ॥ २४ ॥

18—24. Who takes away what he gave ; who repents of his gifts : who takes away another's livelihood ; who hinders others making gifts ;

Who obstructs sacrifices ; who prevents the telling of stories ; who removes field-boundaries ; who ploughs up pastures ;

The Brāhmin who sells liquors, and consorts with a lowcaste woman ; who kills animals for his own gratification, not for the prescribed sacrifices of the Vedas ;

Who has put aside his Brāhmanic duties ; who eats flesh and drinks liquor ; who is of unbridled nature ; who does not study the Śāstras ;

The Śūdra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brāhmin women ;

Who covets the King's wife ; who abducts others' wives, who is lustful towards virgins, and who slanders virtuous women ;—

These, and many other fools, fond of treading forbidden paths, and abandoning prescribed duties, fall into the Vaitaraṇī.

सर्वे मार्गमतिक्रम्य यान्ति पापा यमालये ।

पुनर्यमाज्ञयागत्य दूतास्तस्यां क्षिपन्ति तान् ॥ २५ ॥

25. Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again.

या वै धुरन्धरा सर्वधैरेयाणां खगाधिप ।

अतस्तस्यां प्रक्षिपन्ति वैतरण्यां च पापिनः ॥ २६ ॥

26. O King of Birds, they then hurl those sinners into the Vaitaraṇī, which is the foremost among hells.

कृष्णा गौर्यदि नो दत्ता नेर्ध्वदेहक्रियाः कृताः ।

तस्यां भुक्त्वा महदुःखं यान्ति वृक्षं तटोद्भवम् ॥ २७ ॥

27. Who did not make gifts of black cows, nor perform the ceremonies for those who are in the upper body ; having suffered great misery in it, go to the tree standing on its bank.

कूटसाक्ष्यप्रदातारः कूटधर्मपरायणाः ।

छलेनार्जनसंसकाश्चौर्यवृत्त्या च जीविनः ॥ २८ ॥

छेदयन्त्यति वृक्षांश्च वनारामविभङ्गकाः ।

व्रतं तीर्थं परित्यज्य विभ्रवाशीलनाशकाः ॥ २९ ॥

भर्तारं दूषयेन्नारी परं मनसि धारयेत् ।

इत्याद्याः शालमलीवृक्षे भुञ्जते बहुताडनम् ॥ ३० ॥

28—30. Who give false witness ; who perform false duties ; who earn by cheating, and who gain a livelihood by thieving ;

Who cut down and destroy big trees, gardens and forests ; who neglect vows and pilgrimages, who destroy the chastity of widows ;

The woman who despises her husband and thinks about another,—such and others at the silk-cotton tree experience much beating.

ताडनात्पतिता दूताः क्षिपन्ति नरकेषु तान् ।

पतन्ति तेषु ये पापास्तानहं कथयामि ते ॥ ३१ ॥

31. Those who fall down, through being beaten, the messengers cast into hells. I will tell you about the sinful who fall into them.

नास्तिका भिन्नमर्यादाः कर्दुर्या विषयात्मकाः ।

दाम्भिकाश्च कृतघ्नाश्च ते वै नरकगामिनः ॥ ३२ ॥

32. Deniers, those who break the laws of morality, the avaricious, those attached to sense-objects, hypocrites, the ungrateful,—these certainly go to hell.

कूपानां च तडागानां वापीनां देवसपानाम् ।

प्रजागृह्याणां भेत्तारस्ते वै नरकगामिनः ॥ ३३ ॥

33. Those who destroy wells, tanks, ponds, shrines, or people's houses,—these certainly go to hell.

विसृज्यान्नन्ति ये दाराच्छिशूभृत्यांस्तथा गुरुन् ।

उत्सृज्य पितृदेवेज्यां ते वै नरकगामिनः ॥ ३४ ॥

34. Those who eat, having neglected their wives, children, servants and teachers, and having neglected the offerings to the forefathers and the Shining Ones,—these certainly go to hell.

शङ्कभिः सेतुभिः काष्ठैः पाषाणैः कण्टकैस्ततः ।

ये मार्गमुपरुन्धन्ति ते वै नरकगामिनः ॥ ३५ ॥

35. Those who obstruct roads with posts, with mounds, with timber, with stones or with thorns,—these certainly go to hell

शिखं शिवां हरिं सूर्यं गणेशं सद्गुरुं बुधम् ।

न पूजयन्ति ये मन्दास्ते वै नरकगामिनः ॥ ३६ ॥

36. Those who, self-indulgent, do not worship Śiva, Śivā, Hari, Śārya, Gaṇeśa, the wise, and the good teachers,—these certainly go to hell.

आरोप्य दासीशयने विप्रोगच्छेदधोगतिम् ।

प्रजामृगाद्य शूद्रायां ब्राह्मण्यादेव हीयते ॥ ३७ ॥

न नमस्कारयोग्यो हि स कदापि द्विजोऽधमः ।

तं पूजयन्ति ये मूढास्ते वै नरकगामिनः ॥ ३८ ॥

37-38. The Brāhmaṇi who places a harlot on his bed, goes to a low condition ; begetting offspring of a Śūdra woman, he is certainly degraded from the Brāhmaṇ rank :

That wretched twice-born is not worthy of salutation at any time ; those fools who worship him certainly go to hell

ब्राह्मणानां च कलहं गोयुद्धं कलहप्रियाः ।

न वर्जन्त्यनुमोदन्ते ते वै नरकगामिनः ॥ ३९ ॥

39. Those who are fond of quarrels, do not give up causing dissension among Brāhmaṇs and cow-fights but delight in them,—they certainly go to hell.

अनन्यशरणस्त्रीणामृतुकालव्यतिक्रमम् ।

ये प्रकुर्वन्ति विद्वेषात्ते वै नरकगामिनः ॥ ४० ॥

40. Those who, through malignity, commit transgression at the time of conception, with women who have no other refuge, —these certainly go to hell.

येऽपि गच्छन्ति रागाभ्या नरा नारीं रजस्वलाम् ।

पर्वस्वप्सु दिवा श्राद्धे ते वै नरकगामिनः ॥ ४१ ॥

41. Those men who, blinded by passion, consort with women in the monthly courses, on the four days of lunar change, in the day time, in water, on Śrāddha occasions, these certainly go to hell.

ये शारीरं मलं वृद्धौ प्रक्षिपन्ति जलेऽपि च ।

आरामे पथि गोष्ठे वा ते वै नरकगामिनः ॥ ४२ ॥

42. Those who throw their bodily refuse into fire, into water, in a garden, in a road, or in a cowpen, --these certainly go to hell.

शस्त्राणां ये च कर्तारः शराणां धनुषां तथा ।

विक्रेतारश्च ये तेषां ते वै नरकगामिनः ॥ ४३ ॥

43. Those who are makers of swords, and of bows and arrows, and those who are sellers of them,-- these certainly go to hell.

चर्मविक्रयिणो वैश्याः केशविक्रेयकाः स्त्रियः ।

विषविक्रयिणः सर्वे ते वै नरकगामिनः ॥ ४४ ॥

44. Vais̥yas who are dealers in skins ; women who sell their hair ; those who sell poisons ;—all these certainly go to hell.

अनाथं नानुकम्पन्ति ये सतान्द्वेषकारकाः ।

विनापराधं दण्डन्ति ते वै नरकगामिनः ॥ ४५ ॥

45. Those who do not compassionate the helpless, who hate the good, who punish the guiltless ; these certainly go to hell.

आशयासमनुप्राप्तान्ब्राह्मणानर्थिनो गृहे ।

न भोजयन्ति पात्रेऽपि ते वै नरकगामिनः ॥ ४६ ॥

46. Those who do not feed the Brāhman guests, who have come full of hope to the house, even though food is cooked ;—these certainly go to hell.

सर्वभूतेष्वविश्वस्तास्तथा तेषु विनिर्दयाः ।

सर्वभूतेषु जिह्वा ये ते वै नरकगामिनः ॥ ४७ ॥

47. Those who are suspicious of all creatures, and who are cruel to them, those who deceive all creatures ; - these certainly go to hell.

नियमान्समुपादाय ये पश्चादजितेन्द्रियाः ।

विग्लापयन्ति तान्भूयस्ते वै नरकगामिनः ॥ ४८ ॥

48. Those who assume observances, and afterwards, with senses uncontrolled, cast them away again,--these certainly go to hell.

अध्यात्मविद्यादातारं नैव मन्यन्ति ये गुरुम् ।

तथा पुराणवक्तारं ते वै नरकगामिनः ॥ ४९ ॥

49. Those who do not respect the teacher who imparts the knowledge of the Supreme Self, and the tellers of the Purāṇas,—these certainly go to hell.

मित्रद्रोहकरा ये च प्रोतिच्छेदकराश्च ये ।

आशाच्छेदकरा ये च ते वै नरकगामिनः ॥ ५० ॥

50. Those who betray their friends ; those who cut short friendship ; and those who destroy hopes ;—these certainly go to hell.

विवाहं देवयात्रां च तीर्थसार्थान्विलुम्पति ।

स वसेन्नरके घोरे तस्मान्नावर्तनं पुनः ॥ ५१ ॥

51. He who interferes with marriage, processions of the Shining Ones,¹ or bands of pilgrims, dwells in a dreadful hell from which there is no return.

अग्निं दद्यान्महापापी गृहे ग्रामे तथा वने ।

स नीतो यमदूतैश्च वह्निकुण्डेषु पच्यते ॥ ५२ ॥

52. The very sinful man who sets fire to a house, a village or a wood, is captured by the messengers of Yama and baked in pits of fire.

अग्निना दग्धगात्रोऽसौ यदा छायां प्रयाचते ।

नीयते च तदा दूतैरसिपत्रवचनान्तरे ॥ ५३ ॥

53. When his limbs are burnt with fire, he begs for a shady place, and then is led by the messengers into the forest of sword-like leaves.

खड्गतीक्ष्णैश्च तत्पत्रैर्गात्रच्छेदो यदा भवेत् ।

तदेचुः शीतलच्छाये सुखनिद्रां कुरुष्व भो ॥ ५४ ॥

54. When his limbs are cut by its leaves, sharp as swords, then they say, 'Ah, ha ! Sleep comfortably in this cool shade !'

पानीयं पातुमिच्छन्वै तृषार्तो यदि याचते ।

पानार्थं तैलमत्युष्णं तदा दूतैः प्रदीयते ॥ ५५ ॥

55. When, afflicted with thirst, he begs for water to drink, then the messengers give him boiling oil to drink.

पीयतां भुज्यतां पानमन्नमूचुस्तदेति ते ।

पीतमात्रं च तेनैव दग्धान्त्राणि पतन्ति ते ॥ ५६ ॥

56. Then they say : 'Drink this liquid and eat this food.' As soon as he drinks it he falls down, burning inside.

कथञ्चित्पुनरुत्थाय प्रलपन्ति सुदीनवत् ।

विवशा उच्छ्वसन्तश्च तं वक्तुमपि नाशकन् ॥ ५७ ॥

57. Getting up again somehow, he wails piteously. Powerless and breathless he is unable even to speak.

इत्येवं बहुशस्ताक्षर्यं यातनाः पापिनां स्मृताः ।

किमेतौर्बस्तरात्प्रोक्तैः सर्वशास्त्रेषु भाषितैः ॥ ५८ ॥

58. Thus, it is declared, O Tārksya, that there are many torments for the sinful. Why should I explain them fully, when they are spoken of in all the Śāstras ?

एवं वै क्लिश्यमानास्ते नरा नार्यः सहस्रशः ।

पच्यन्ते नरके घोरे यावदाभूतसम्प्लवम् ॥ ५९ ॥

1. The images are carried round the streets on occasions.

59. Being tortured thus, men and women by thousands are baked in dreadful hells until the coming of the deluge.

तस्य क्षयं फलं भुक्त्वा तत्रैवात्पद्यते पुनः ।

यमाज्ञया महीं प्राप्य भवन्ति स्थावरादयः ॥ ६० ॥

वृक्षगुल्मलतावल्लीगिरयश्च तृणानि च ।

स्थावरा इति विख्याता महामोहसमावृता ॥ ६१ ॥

कीटाश्च पशवश्चैव पक्षिणश्च जलेचराः ।

चतुरशोति लक्षेषु कथिता देवयोनयः ॥ ६२ ॥

60—62. Having eaten there their undecaying fruits they are born again. By order of Yama they return to the earth and become unmoving and other creatures :

Trees, bushes, plants, creepers, rocks and grasses, these are spoken of as unmoving ; enveloped in great delusion,—

Insects, birds, animals and fish ;—it is said that there are eighty-four hundred thousands of fates of birth-fates.

एताः सर्वाः परिभ्रम्य ततो यान्ति मनुष्यताम् ।

मानुषेऽपि श्वपाकेषु जायन्ते नरकागताः ।

तत्रापि पापचिह्नैस्ते भवन्ति बहुदुःखिताः ॥ ६३ ॥

63. All these evolve thence into the human condition ; having come back from hell they are born in the human kingdom amongst low outcastes, and even there, by the stains of sin, become very miserable.

गलत्कुष्ठाश्च जन्मान्धा महारोगसमाकुलाः ।

भवन्त्येवं नरा नायैः पापचिह्नोपलक्षिताः ॥ ६४ ॥

64. Thus they become men and women oozing with leprosy, born blind, infested with grievous maladies, and bearing the marks of sin.

इति श्रीगरुडपुराणे सारोद्दारे नरकप्रदपापचिह्निरूपणो

नाम चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V.

An Account of the Signs of Sins.

गरुड उवाच ।

येन येन च पापेन यद्यच्चिह्नं प्रजायते ।

यां यां योनिं च गच्छन्ति तन्मे कथय केशव ॥ १ ॥

1. Garuda said: Tell me, O Keshava, by what sins particular signs are produced, and to what sorts of birth such sins lead?

श्रीभगवानुवाच ।

येः पापैर्यान्ति यां योनिं पापिना नरकागताः ।

येन पापेन यच्चिह्नं जायते मम तच्छृणु ॥ २ ॥

2. The Blessed Lord said: The sins on account of which the sinful returning from hell come to particular births, and the signs produced by particular sins, these hear from me.

ब्रह्महा क्षयरोगी स्याद् गोघ्नः स्यात्कुब्जको जडः ।

कन्याघातो भवेत्कुष्ठो त्रयश्चाण्डालयोनिसु ३ ॥

3. The murderer of a Brahman becomes consumptive, the killer of a cow becomes hump-backed and imbecile, the murderer of a virgin becomes leprous, - all three born as outcasts.

स्त्रीघातो गर्भपाती च पुलिन्दो रोगवान्भवेत् ।

अगम्यागमनात्षण्डो दुश्चर्मा गुरुतल्पगः ॥ ४ ॥

4. The slayer of a woman and the destroyer of embryos becomes a savage full of diseases; who commits illicit intercourse, a eunuch; who goes with his teacher's wife, diseased-skinned.

मांसभोक्ताऽतिरक्ताङ्गः श्यावदन्तस्तु मद्यपः ।

अभक्ष्यभक्षको लौल्याद् ब्राह्मणः स्यान्महादरः ॥ ५ ॥

5. The eater of flesh becomes very red; the drinker of intoxicants, one with discoloured teeth; the Brahman who, on account of greed, eats what should not be eaten, becomes big-bellied.

अदत्त्वामिष्टमश्नाति स भवेद्गुल्मगण्डवान् ।

श्राद्धेऽन्नमशुचिं दत्त्वा चित्रकुष्ठी प्रजायते ॥ ६ ॥

6. He who eats sweet foods, without giving to others, becomes swollen-necked; who gives impure food at a Śrāddha ceremony is born a spotted leper.

गुरोर्गर्वणावमानादपस्मारी भवेन्नरः

निन्दको वेदशास्त्राणं पाण्डुरोगी भवेद् ध्रुवम् ॥ ७ ॥

7. The man who, through pride, insults his teacher, becomes an

epileptic ; who despises the Vedas and the Śāstras certainly becomes jaundiced.

कूटसाक्षी भवेन्मूकः काणः स्यात्पङ्क्तिभेदकः ।

अनेष्टः स्याद्विवाहघ्नो जन्मान्धः पुस्तकं हरेत् ॥ ८ ॥

8. Who bears false witness becomes dumb ; who breaks the meal-row¹ becomes one-eyed ; who interferes with marriage becomes lipless ; who steals a book is born blind.

गोब्राह्मणपदाघातात्खड्गः पङ्गुश्च जायते ।

गद्वदोऽनृतवादी स्यात्तच्छ्रोता बधिरो भवेत् ॥ ९ ॥

9. Who strikes a cow or a Brahman with his foot is born lame and deformed ; who speaks lies becomes a stammerer, and who listens to them becomes deaf.

गरदः स्याज्जडोन्मत्तः खल्वाटोऽग्निप्रदायकः ।

दुर्मगः पलविक्रेता रोगवान्परमांसभुक् ॥ १० ॥

10. A poisoner becomes insane ; an incendiary becomes bald ; who sells flesh becomes unlucky ; who eats flesh of other beings becomes diseased.

हीनजातौ प्रजायेत रत्नानामपहारकः ।

कुनखी स्वर्णहर्ता स्याद्घातुमात्रहरोऽधनः ॥ ११ ॥

11. Who steals jewels is born in a low caste ; who steals gold gets diseased nails ; who steals any metal becomes poverty-stricken.

अन्नहर्ता भवेदाखुः शलभो धान्यहारकः ।

चातको जलहर्ता स्याद्विषहर्ता च वृश्चिकः ॥ १२ ॥

12. Who steals food becomes a rat ; who steals grain becomes a locust ; who steals water becomes a Chātaka-bird² ; and who steals poison, a scorpion.

शाकं पत्रं शिखी हत्वा गन्धांशुच्छुन्द्री शुभान् ।

मधु दंशः पलं गृध्रो लवणं च पिपीलिका ॥ १३ ॥

13. Who steals vegetables and leaves becomes a peacock ; perfumes, a musk-rat ; honey, a gad-fly ; flesh, a vulture ; and salt, an ant.

ताम्बूलफलपुष्पादि हर्ता स्याद्धानरो वने ।

उपानत्तृणरूपार्पासहर्ता स्यान्नेष्येनिषु ॥ १४ ॥

14. Who steals betel, fruits and flowers becomes a forest-monkey ; who steal shoes, grass and cotton are born from sheeps' wombs.

1 This refers to the custom among Brāhmins of sitting in a row at meals, and rising together. Whoever gives different food to one than to another is said to break the row also.

2. A bird fabled to live only on rain-drops.

यश्च रौद्रोपजीवी च मार्गे सार्थान्विलुम्पति ।

मृगयाव्यसनी यस्तु छागः स्याद्वधिकगृहे ॥ १५ ॥

15. Who lives by violence, who robs caravans on the road, and who is fond of hunting, certainly becomes a goat in a butcher's house.

यो मृतो विषपातेन कृष्णसर्पो भवेद्द्रौरौ ।

निरङ्कुशास्वभावः स्यात्कुञ्जरो निर्जने वने ॥ १६ ॥

16. Who dies by drinking poison becomes a black serpent on a mountain; whose nature is unrestrained becomes an elephant in a desolate forest.

वैश्वदेवभक्तारः सर्वभक्षाश्च ये द्विजाः ।

अपरीक्षितभोक्तारो व्याघ्राः स्युर्निर्जने वने ॥ १७ ॥

17. Those twice-born who do not make offering to the World-deities, and who eat all foods without consideration, become tigers in a desolate forest.

गायत्रीं न स्मरेद्यस्तु यो न सन्ध्यामुपासते ।

अन्तर्दुष्टो बहिः साधुः स भवेद् ब्राह्मणो बकः ॥ १८ ॥

18. The Brahmin who does not recite the Gīyatrī, who does not meditate at twilight, who is inwardly wicked while outwardly pious, becomes a crane.

अयाज्ययाजको विप्रः स भवेद् ग्रामसूकरः ।

खरो वै बहु याजित्वात्काको निर्मेन्त्रभोजनात् ॥ १९ ॥

19. The Brāhmin who officiates for one unfit to perform sacrifice becomes a village hog, and by too many sacrifices he becomes an ass; by eating without grace, a crow.

पात्रे विद्यामदत्त्वा च बलीवदो भवेद् द्विजः ।

गुरुसेवामकर्ता च शिष्यः स्याद्गाखरः पशुः ॥ २० ॥

20. The twice-born who does not impart learning to the deserving becomes a bull; the pupil who does not serve his teacher becomes an animal, —an ass or a cow.

गुरुं हुंकृत्य तुंकृत्य विप्रं निर्जित्य वादतः ।

अरण्ये निर्जले देशे जायते ब्रह्मराक्षसः ॥ २१ ॥

21. Who threatens and spits at his teacher, or browbeats a Brāhmin, is born as a Brāhmin-fiend¹ in a waterless wilderness.

प्रतिभ्रुतं द्विजे दानमदत्त्वा जम्बुको भवेत् ।

सतामसत्कारकरः फेत्कारोऽग्निमुखो भवेत् ॥ २२ ॥

22. Who does not give to a twice-born according to his promise becomes a jackal; who is not hospitable to the good becomes a howling Fire-face.²

1. A sacred mantra repeated every day by the twice-born caste.

2. A class of evil spirits.

मित्रभ्रुगिरिगृध्रः स्यादुलूकः क्रयवञ्चनात् ।

वर्णाश्रमपरीवादात्कपोतो जायते वने ॥ २३ ॥

23. Who deceives a friend becomes a mountain-vulture ; who cheats in selling, an owl ; who speaks ill of caste and order is born a pigeon in a wood.

आशाच्छेदकरो यस्तुं स्नेहच्छेदकरस्तु यः ।

ये द्वेषास्त्रीपरित्यागी चक्रवाकश्चिरं भवेत् ॥ २४ ॥

24. Who destroys hopes and who destroys affection, who through dislike abandons his wife, becomes a ruddy goose for a long time.

मातापितृगुरुद्वेषी भगिनीभ्रातृवैरकृत् ।

गर्भे योनौ विनष्टः स्याद्यावद्योनिसहस्रशः ॥ २५ ॥

25. Who hates mother, father and teacher, who quarrels with sister and brother, is destroyed when an embryo in the womb, even for a thousand births.

श्वश्र्वोर्गालिप्रदा नारी नित्यं कलहकारिणी ।

सा जलौका च यूका स्याद्भर्तारं भर्त्सते च या ॥ २६ ॥

26. The woman who abuses her mother-in-law and father-in-law, and causes constant quarrels, becomes a leech ; and she who scolds her husband becomes a louse.

स्वपतिं च परित्यज्य परपुंसानुवर्तिनी ।

वलगुली गृहगोधा स्याद्विमुखी वाथ सर्पिणी ॥ २७ ॥

27. Who, abandoning her own husband, runs after another man, becomes a flying-fox, a house-lizard, or a kind of female serpent.

यः स्वगोत्रोपघाती च स्वगोत्रस्त्रीनिषेवणात् ।

तरक्षुः शल्लको भूत्वा ऋक्षयोनिषु जायते ॥ २८ ॥

28. He who cuts off his lineage, by embracing a woman of his own family, having become a hyena and a porcupine, is born from the womb of a bear.

तापसी गमनात्कामी भवेन्मरुपिशाचकः ।

अप्राप्तयौवनासङ्गाद्भवेदजगरो वने ॥ २९ ॥

29. The lustful man who goes with a female ascetic becomes a desert fiend ; who consorts with an immature girl becomes a huge snake in a wood.

गुरुदारामिलाषी च कृकलासो भवेन्नरः ।

राज्ञीं गत्वा भवेद्दृष्टो मित्रपत्नीं च गर्दभः ॥ ३० ॥

30. Who covets his teacher's wife, becomes a chameleon ; who goes with the king's wife becomes corrupt ; and with his friend's wife, a donkey.

गुद्गोविडवराहः स्याद् वृषः स्याद् वृषलीपतिः ।

महाकामी भवेद्यस्तु स्यादश्वः कामलम्पटः ॥ ३१ ॥

31. Who commits unnatural vice becomes a village pig; who consorts with a Śūdra woman becomes a bull; who is passionate becomes a lustful horse.

मृतस्यैकादशाहं तु भुञ्जानः श्वा विजायते ।

लभेदेवलको विप्रो योनिं कुक्कुटसञ्चकाम् ॥ ३२ ॥

द्रव्यार्थं देवतापूजां यः करोति द्विजाधमः ।

स वै देवलको नाम हव्यकव्येषु गर्हितः ॥ ३३ ॥

32-33. Who feeds upon the eleventh-day offerings to the dead is born a dog. The devalaka is born from the womb of a hen.

The wretch among twice-born who worships the deities for the sake of wealth is called a devalaka and is unfit to offer oblations to the deities and forefathers.

महापातकजान्घोराघ्नरकान्प्राप्य दारुणान् ।

कर्मक्षये प्रजायन्ते महापातकिनस्त्वह ॥ ३४ ॥

34. Those who are very sinful, having passed through dreadful hells produced by their great sins, are born here upon the exhaustion of their karma.

सुरोष्ट्रमहिषीणां हि ब्रह्महा योनिमृच्छति ।

वृकश्वानश्टगालानां सुरापायान्ति योनिषु ॥ ३५ ॥

35. The murderer of a Brāhman goes into the womb of an ass, a camel and a she-buffalo; a drinker of intoxicants enters the wombs of a wolf, a dog and a jackal.

कृमिकीटपतङ्गत्वं स्वर्णस्तेयी समाप्नुयात् ।

तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः ॥ ३६ ॥

36. The stealer of gold attains the condition of a worm, an insect and a bird. Who goes with his teacher's wife, goes to the condition of grass, bushes and plants.

परस्य योषितं हत्वा न्यासापहरणेन च ।

ब्रह्मस्वहरणाच्चैव जायते ब्रह्मराक्षसः ॥ ३७ ॥

37. Who steals another's wife, who misappropriates deposits, who robs a Brāhmin, is born as a Brāhmin-fiend.

ब्रह्मस्वं प्रणयाद्भुक्तं दहत्यासप्तमं कुलम् ।

बलात्कारेण चौर्येण दहत्याचन्द्रतारकम् ॥ ३८ ॥

लोहचूर्णाश्मचूर्णे च विषं च जरयेन्नरः ।

ब्रह्मस्वं त्रिषु लोकेषु कः पुमाञ्जरयिष्यति ॥ ३९ ॥

ब्रह्मस्वरसपुष्टानि वाहनानि बलानि च ।

युद्धकाले विशीर्यन्ते सैकताः सेतवो यथा ॥ ४० ॥

38-40. The Brāhmiṇ's possessions acquired by deception, enjoyed even in friendship, afflict the family even for seven generations,—and by forcible robbery even as long as the moon and stars exist :

A man may digest even iron filings, powdered stone, and poison ; but where is the person in the three worlds who can digest a Brāhmiṇ's wealth !

Chariots and troops supported by the wealth of a Brāhmiṇ crumble away in battle like artificial river-banks of sand.

देवद्रव्योपभोगेन ब्रह्मस्वहरणेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ ४१ ॥

स्वमाश्रितं परित्यज्य वेदशास्त्रपरायणम् ।

अन्येभ्यो दीयते दानं कथ्यतेऽयमतिक्रमः ॥ ४२ ॥

ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्जिते ।

ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि ह्यते ॥ ४३ ॥

41-43. By appropriating temple property, by taking a Brāhmiṇ's possessions, and by neglecting Brāhmiṇs, families become broken up.

He is called a neglector who, instead of making a gift to one who is well-read in the Vedas and Śāstras and has resorted to him, gives it to some other,—

But it is no neglect if the Brāhmiṇ is without Veda-knowledge ; it would be like offering to ashes instead of to the blazing fire near by.

अतिक्रमे कृते ताक्षर्यं भुक्त्वा च नरकान्क्रमात् ।

जन्मान्धः सन्दरिद्रः स्यान्न दाता किन्तु याचकः ॥ ४४ ॥

44. Having neglected, (O) Tārksya, and having experienced the results in the successive hells, he is born blind and in poverty, becoming not a giver but a beggar.

स्वदत्तां परदत्तां वा यो हरेष्व वसुन्धराम् ।

षष्टिवर्षसहस्राणि विष्टायां जायते कृमिः ॥ ४५ ॥

45. Who takes away a plot of land, which was given by himself or another, is born for sixty thousand years as a worm in excrement.

स्वयमेव च यो दत्त्वा स्वयमेवापकर्षति ।

स पापी नरकं याति यावदाभूतसम्युत्थम् ॥ ४६ ॥

46. The sinner who takes back by force what has been given by himself, goes into hell until the coming of the deluge.

दत्त्वा वृत्तिं भूमिदानं यत्नतः परिपालयेत् ।

न रक्षति हरेद्यस्तु स पंगुः श्वाभिजायते ॥ ४७ ॥

47. Having given the means of subsistence and a piece of land, he should then protect it firmly. Who does not protect, but robs, is born as a lame dog.

धिप्रस्य वृत्तिकरणे लक्षधेनुफलं भवेत् ।

धिप्रस्य वृत्तिहरणान्मर्कटः श्वा कपिर्भवेत् ॥ ४८ ॥

48. Who gives the means of support to Brāhmins obtains fruit equal to that of a lakh of cows ; who robs Brāhmins of their means of support becomes an ape, a dog and a monkey.

एवमादीनि चिह्नानि योनयश्च खगेश्वर ।

स्वकर्मविहिता लोके दृश्यन्तेऽत्र शरीरिणाम् ॥ ४९ ॥

49. These and other signs and births, O Lord of Birds, are seen to be the karma of the embodied, made by themselves in this world.

एवं दुष्कर्मकर्तारो भुक्त्वा निरययातनाम् ।

जायन्ते पापशेषेण प्रोक्ता स्वेतासु योनिषु ॥ ५० ॥

50. Thus the makers of bad karma, having experienced the tortures of hell, are born with the residues of their sins, in these stated forms.

ततो जन्मसहस्रेषु प्राप्य तिर्यकशरीरताम् ।

दुःखानि भारवह्नेद्भवादीनि लभन्ति ते ॥ ५१ ॥

51. Then, obtaining for thousands of lives the bodies of animals, they suffer from carrying burdens and other miseries.

पक्षिदुःखं ततो भुक्त्वा वृष्टिशीतातपोद्भवम् ।

मानुषं लभते पश्चात्समीभूते शुभाशुभे ॥ ५२ ॥

52. Having experienced as a bird the misery of cold, rain and heat, he afterwards reaches the human state, when the good and evil are balanced.

स्त्रीपुंसोस्तु प्रसङ्गेन भुक्त्वा गर्भे क्रमादसौ ।

गर्भादिमरणांतं च प्राप्य दुःखं त्रियेत्युनः ॥ ५३ ॥

53. Man and woman having come together, he becomes an embryo in due course. Having suffered the miseries from conception onwards to death, he again dies.

समुत्पत्तिर्विनाशश्च जायते सर्वदेहिनाम् ।

एवं प्रवर्तितं चक्रं भूतग्रामे चतुर्विधे ॥ ५४ ॥

54. Birth and death are the lot of all embodied beings ; thus turns the wheel in the four kingdoms of beings.

घटीयन्त्रं यथा मर्त्या भ्रमन्ति मम मायया ।

भूमौ कदाचिन्नरके कर्मपाशसमावृताः ॥ ५५ ॥

55. As the wheel of time turns, so mortals revolve by my magic. They revolve at one time of earth, at another in hell, held fast by the noose of karma.

अदत्तदानाच्च भवेद्दरिद्रो दरिद्रभाषाच्च करोति पापम् ।

पापप्रभावाञ्जरके प्रयाति पुनर्दरिद्रः पुनरेष पापी ॥ ५६ ॥

56. He who does not make gifts becomes poverty—stricken and through poverty he commits sin ; by the force of sin he goes to hell, and is again born in poverty and again becomes sinful.

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।

नामुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ५७ ॥

57. Karma which has been made, whether good or evil, must inevitably be suffered. Karma not suffered does not fade away even in tens of millions of ages.

इति श्रीगरुडपुराणे सारोद्भारे पापचिह्ननिरूपणे नाम पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI.

The Miseries of Birth of the Sinful.

गरुड उवाच ।

कथमुत्पद्यते मातुर्जेठरे नरकागतः ।

गर्भादिदुःखं यद्भुङ्क्ते तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said :—Tell me, O Keśava, how he who returns from hells is formed in the womb of the mother, and what miseries he suffers in the embryonic condition.

विष्णुरुवाच ।

स्त्रीपुं सोस्तु प्रसङ्गेन निरुद्धे शुक्रशोणिते ।

यथा यं जायते मर्त्यस्तथा वक्ष्याम्यहं तव ॥ २ ॥

2. Viṣṇu said : I will tell you how the mortal is born when the male and female elements are bound together by the union of man and woman.

ऋतुमध्ये हि पापानां देहोत्पत्तिः प्रजायते ।

इन्द्रस्य ब्रह्महत्यास्ति यस्मिंस्तस्मिन्दिनत्रये ॥ ३ ॥

3. In the middle of the menstruation period, in the three days on which Indra incurs the sin of Brāhminicide, the body of the sinful begins to form.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।

तृतीये रजकी ह्येता नरकागतमातरः ॥ ४ ॥

4. The mother of one returning from hell is regarded on the first day as an outcaste woman, on the second as the murderer of a Brāhmin, and on the third as a washerwoman.

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।

स्त्रियाः प्रविष्ट उदरं पुंसोरेतः कणाश्रयः ॥ ५ ॥

5. The creature, in obtaining a body, according to karma, the divine eye, enters the womb of a woman, which is the receptacle of a man's seed.

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।

दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥ ६ ॥

6. In one night it becomes a lump; by the fifth night round; by the tenth day like the fruit of the jujube tree,¹ and after that an egg of flesh.

मासेन तु शिरोद्वाभ्यां बाह्वङ्गाद्यङ्गविग्रहः ।

नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ७ ॥

1. That is, hard.

चतुर्भिर्घातवः सप्तपंचमिः क्षुत्तडुद्भवः ।

षड्भिर्जरायुणावीतः कुक्षा भ्राम्यति दक्षिणे ॥ ८ ॥

7-8. By the first month the head, by the second the arms and other parts of the body are formed ; by the third occurs the formation of nails, hair, bones, skin, linga and other cavities ;

By the fourth the seven bodily fluids ; by the fifth hunger and thirst arise ; by the sixth, enveloped by the chorion, it moves to the left of the womb.

मातुर्जग्धान्नपानाद्यैरेधद्वातुरसंमते ।

शोते विण्मूत्रयोर्गते स जन्तुर्जन्तुसम्भवे ॥ ९ ॥

9. The bodily substances are formed of the foods and liquids of the mother, and the creature at the time of birth lies in the disgusting hollow of the loins, amid faeces and urine

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।

मूर्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ १० ॥

10. All its limbs bitten constantly by hungry worms, it swoons away repeatedly through excessive pain, as they are very tender.

कटुतीक्ष्णोष्णलवण रुक्षाम्लादिभिरुल्बणैः ।

मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ।

उल्बेन संवृतस्तस्मिन्तन्त्रैश्च बहिरावृतः ॥ ११ ॥

11. Thus enveloped by the womb and bound outside by the sinews, it feels pain all over its body, caused by the mother's eating many things—pungent, bitter, hot, salt, sour and acid.

आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ।

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ॥ १२ ॥

12. With its head placed in its belly and its back and neck curved, it is unable to move its limbs, like a parrot in a cage.

तत्र लब्धस्मृतिर्देवात्कर्म जन्मशतोद्भवम् ।

स्मरन्दीर्घमनुच्छवासं शर्म किं नाम विन्दते ॥ १३ ॥

13. There he remembers, by divine power, the Karma generated in hundreds of previous births,—and remembering, sobs for a long time, obtaining not the least happiness.

नाथमान ऋषिर्भीतः सप्तवर्धिः कृताञ्जलिः ।

स्तुवीत तं विह्वयया वाचा येनोदरेऽर्पितः ॥ १४ ॥

14. Having this insight he, with hands put together, bound in seven bonds, imploring and trembling, adores in plaintive tones Him who placed him in the womb.

आरभ्य सप्तमान्मासानुलुब्धबोधोऽपि वेपितः ।

नैकत्रास्ते सूतिवातैर्विघ्नाभूरिव सोदरः ॥ १५ ॥

15. From the beginning of the seventh month, though he gains consciousness, he who is in the womb trembles and moves about because of the parturition winds, like a uterine worm.

जीव उवाच ।

श्रीपतिं जगदाधारमशुभक्षयकारकम् ।

ब्रजामि शरणं विष्णुं शरणागतवत्सलम् ॥ १६ ॥

त्वन्मायामोहितो देहे तथा पुत्रकलत्रके ।

अहं ममाभिमानेन गतोऽहं नाथ संसृतिम् ॥ १७ ॥

कृतं परिजनस्यार्थं मया कर्म शुभाशुभम् ।

एकाकी तेन दग्धोऽहं गतास्ते फलभागिनः ॥ १८ ॥

यदि योन्याः प्रमुच्येऽहं तस्मरिष्ये पदं तव ।

तमुपायं करिष्यामि येन मुक्तिं ब्रजाम्यहम् ॥ १९ ॥

विष्णुभ्रुकूपे पतितो दग्धोऽहं जठराग्निना ।

इच्छान्वितो विवसितुं कदा निर्यास्यते बहिः ॥ २० ॥

येनेदृशं मे विद्वानं दत्तं दीनदयालुना ।

तमेव शरणं यामि पुनर्मे माऽस्तु संसृतिः ॥ २१ ॥

न च निर्गन्तुमिच्छामि बहिर्गर्भात्कदाचन ।

यत्र यातस्य मे पापकर्मणा दुर्गतिर्भवेत् ॥ २२ ॥

तस्मादत्र महद्दुःखे स्थितोऽपि विगतक्लमः ।

तद्धरिष्यामि संसारादात्मानं ते पदाश्रयः ॥ २३ ॥

16-23. The creature says, "I seek refuge in Viṣṇu, the husband of Śrī, the supporter of the universe, the destroyer of evil, who is compassionate to those who come for shelter.

"I am bewildered by Thy magic, as regards body and son and wife ; misled by my egoism I am transmigrating, O Lord.

"I did good and evil actions for the sake of my dependents, and as a result I am tormented, while they who enjoy the fruits escape.

"If I am released from this womb I will lay myself at Thy feet, and I will take the means by which I may obtain liberation.

"Fallen into a well of feces and urine, I am burnt by the fire of the belly, and anxious to escape from it. When shall I get out ?

"In Him alone, who has given me this experience, and is compassionate to the afflicted, will I seek refuge. Let not this transmigration occur to me again.

"But no, I wish never to come out of the womb, where misery results from my sinful actions.

“Because remaining even here in great misery, bearing the fatigue, resorting to Thy feet I will keep myself aloof from the worlds of change.”

श्रीभगवानुवाच

एवंकृतमतिर्गर्भे दशमास्यः स्तुवन् ऋषिः ।

सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमासतः ॥ २४ ॥

24. The Blessed Lord said : He who has thus considered, and has been ten months in the womb, endowed with insight, while praying, suddenly is cast out head downwards into birth, by the winds of delivery.

तेनावसृष्टः सहसा कृत्वा वाक्शिर आतुरः ।

विनिष्कामतिकृच्छ्रे णिरुच्छ्वासो हतस्मृतिः ॥ २५ ॥

25. Cast out forcibly, bending down his head, he comes out with anxiety and painfully breathless and with memory destroyed.

पतितो भुवि विष्मूत्रे विष्टाभूरिव चेष्टते ।

रोरूयति गते ज्ञाने विपरीताङ्गतिं गतः ॥ २६ ॥

26. Having fallen on the ground he moves like a worm in excrement. He is become changed in condition, and cries loudly, deprived of knowledge.

गर्भे व्याधौ श्मशाने च पुराणे या मतिर्भवेत् ।

सा यदि स्थिरतां याति को न मुच्येत बन्धनात् ॥ २७ ॥

27. If the state of mind which arises in the womb, during illness, on the cremation ground, or upon hearing the Purāṇas were permanent—who would not be liberated from bondage!

यदा गर्भाद् बहिर्याति कर्मभेगादनन्तरम् ।

तदैव वैष्णवीमाया मोहयत्येव पौरुषम् ॥ २८ ॥

28. When he comes out of the womb, after experiencing his karma, then verily the man is bewildered by the magic of Viṣṇu.

स तदा मायया स्पृष्टो न किञ्चिद्ब्रूदतेऽवशः ।

शैशवादिभवं दुखं पराधीनतयाऽऽनुते ॥ २९ ॥

29. Then, when he is touched by that magic, powerless, he is unable to speak. He experiences the miseries of infancy and childhood arising from dependence.

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।

अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥ ३० ॥

30. He is nourished by people who do not understand his wishes, unable to ward off what is thrust upon him against his desire.

शायितोऽशुचिपर्यङ्के जन्तुस्वेदजदुषिते ।

नेशः कण्डूयनेऽङ्गानामासनोत्थानं चेष्टने ॥ ३१ ॥

31. Lain upon a bed unclean and befouled by perspiration, he is unable to scratch his limbs, to sit, rise or move.

तुदन्त्यामत्वचं दंशामशकामत्कुणादयः ।

रुदन्तं विगतज्ञानं क्रमयः कृमिकं यथा ॥ ३२ ॥

32. Mosquitoes, gnats, bugs and other flies bite him, skinless and weeping and deprived of understanding, just as insects bite little worms.

इत्येवं शैशवं भुक्त्वा दुःखं पैगण्डमेव च ।

ततो यौवनमासाद्य याति सम्पदमासुरीम् ॥ ३३ ॥

33. In this wise having experienced the miseries of infancy and of childhood, he reaches youth and acquires evil tendencies.

तदा दुर्व्यसनासक्तो नीचसङ्गपरायणः ।

शास्त्रसत्यरुषाणां च द्वेषा स्यात्कामलम्पटः ॥ ३४ ॥

34. Then he begins evil brooding, mingling in the company of the wicked ; he hates the scriptures and good men, and becomes lustful.

दृष्ट्वा स्त्रियं देवमायां तद्भ्रवैरजितेन्द्रियः ।

प्रलोभितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥ २५ ॥

35. Seeing a seductive woman, his senses captivated by her blandishments, infatuated he falls into great darkness, like a moth into a flame.

कुरङ्गमातङ्गपतङ्गभृङ्गमीनाहताः पञ्चभिरेव पञ्च ।

एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पञ्च ॥ ३६ ॥

36. The deer, the elephant, the bird, the bee and the fish : these five are led to destruction by one of the senses ; how then shall the infatuated one not be destroyed, when he enjoys the five kinds of objects by five senses.

अलब्ध्वाभीप्सितोऽज्ञानादिद्धमन्युः शुचार्पितः ।

सहदेहेन मानेन वर्धमानेन मन्युना ॥ ३७ ॥

37. He longs for the unobtainable, and on account of ignorance becomes angry and sorry, and his pride and anger increase with the growth of his body.

करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ।

बलाधिकैः सहन्येत गजैरन्यैर्गजो यथा ॥ ३८ ॥

38. The lover makes quarrels with rivals, to his own ruin and is destroyed by those stronger than himself, as one elephant by another.

एवं यो विषयासक्त्या नरत्वमतिदुर्लभम् ।

वृथा नाशयते मूढस्तस्मात्पापतरो हि कः ॥ ३९ ॥

39. Who is more sinful than the fool who, attached to sense-objects, spends in vain the human birth which was difficult to obtain.

जातीशतेषु लभते भुवि मानुषत्वं

तत्रापि दुर्लभतरं खलु भो द्विजत्वम् ।

यस्तत्र पालयति लालयतीन्द्रियाणि

तस्यामृतं क्षरति हस्तगतं प्रमादात् ॥ ४० ॥

40. After hundreds of lives one obtains human birth on earth ; and even more difficult to obtain is that as a twice-born : and who then only provides for and pampers the senses, through foolishness lets slip the nectar from his hand.

ततस्तां वृद्धतां प्राप्य महाव्याधिसमाकुलः ।

मृत्युं प्राप्य महद्दुःखं नरकं याति पूर्ववत् ॥ ४१ ॥

41. Then, having arrived at old age, he is troubled with great diseases ; and, death having come, he goes to a miserable hell, as before.

एवं गतागतैः कर्मपाशैर्बद्धाश्च पापिनः ।

कदापि न विरज्यन्ते मम माया विमोहिताः ॥ ४२ ॥

42. Thus held fast in the ever-circling noose of karma, the sinful, bewildered by my magic, are never released.

इति ते कथिता ताक्षर्यं पापिनां नारकीगतिः ।

अन्त्येष्टिकर्महीनानां किं भूयः श्रोतुमिच्छसि ॥ ४३ ॥

43. Thus I have related to you, O Tārksya, how the sinful, deprived of the sacrifices for the dead, go in hell. What else do you wish to hear ?

इति श्रीगरुडपुराणे सारोद्धारे पापिजन्मादिदुःखनिरूपणे नाम षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII.

Babhruvâhana's Sacrament for the Departed One.

सूत उवाच ।

इति श्रुत्वा तु गरुडः कम्पितोऽश्वत्थपत्रवत् ।
जनानामुपकारार्थं पुनः पप्रच्छ केशवम् ॥ १ ॥

1. Sûta said : Having heard this, Garuḍa, trembling like a leaf of the holy fig-tree, again questioned Keśava for the benefit of men.

गरुड उवाच ।

कृत्वा पापानि मनुजाः प्रमादाद् बुद्धितोऽपि वा ।
न यान्ति यातना याम्याः केनोपायेन कथ्यताम् ॥ २ ॥

2. Garuḍa said : Tell me by what means men who have committed sins unknowingly or knowingly escape from the torments of the servants of Yama.

संसारार्णवमग्नानां नराणां दीनचेतसाम् ।
पापोपहतबुद्धीनां विषयोपहतात्मनाम् ॥ ३ ॥
उद्धारार्थं वद स्वामिन्पुराणार्थं विनिश्चयम् ।
उपायं येन मनुजाः सद्गतिं यान्ति माधव ॥ ४ ॥

3-4. For those men who are immersed in the ocean of transmigration, of weak intelligence, their reason clouded by sin, their self dimmed by attachment to sense-objects --

For their uplifting tell me, O Lord, the exact meaning of the Purâṇas; and the means by which people attain a happy condition, O Mâdhava.

श्रीभगवानुवाच ।

साधु पृष्टं त्वया तार्क्ष्यं मानुषाणां हिताय वै ।
शृणुष्वावहितो भूत्वा सर्वं ते कथयाम्यहम् ॥ ५ ॥

5. The Blessed Lord said : O Târksya, you have done well in asking for the benefit of men. Listen attentively, and I will tell you all.

दुर्गतिः कथिता पूर्वमपुत्राणां च पापिनाम् ।
पुत्रिणां धार्मिकाणां तु न कदाचित्स्त्रगेश्वर ॥ ६ ॥

6. Hard indeed, as already said, is the fate of the sinful and those without sons; but never so, O Lord of Birds, that of those who have sons and who are righteous.

पुत्रजन्मविरोधः स्याद्यदि केनापि कर्मणा ।

तदा कश्चिदुपायेन पुत्रोत्पत्तिं प्रसाधयेत् ॥ ७ ॥

7. If by any past action of his the birth of a son has been prevented, then some means should be taken for obtaining a son.

हरिवंशकर्था भ्रुत्वा शतचण्डी विधानतः ।

भक्त्या श्रीशिवमाराध्य पुत्रमुत्पादयेत्सुधीः ॥ ८ ॥

8. Having listened to the Harivansa, or performed the Śatacṇḍī, or worshipped the Blessed Śiva with devotion, the intelligent should beget a son.

पुत्राप्तो नरकाद्यस्मात्पितरं त्रायते सुतः ।

तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ ९ ॥

9. The son saves his father from the hell called Put; therefore he was named "putra" by the Self-existent himself.

एकोऽपि पुत्रो धर्मात्मा सर्वं तारयते कुलम् ।

पुत्रेण लोकाञ्जयति श्रुतिरेषा सनातनी ॥ १० ॥

10. Even a single son, if righteous, carries the whole family over. 'By the son he conquers the worlds,' is the ancient saying.

इति वेदैरपि प्रोक्तं पुत्रमाहात्म्यमुत्तमम् ।

तस्मात्पुत्रमुखं दृष्ट्वा मुच्यते पैतृकाहणात् ॥ ११ ॥

11. The Vedas also proclaim the great importance of the son. Accordingly, having seen the face of a son, one is released from the debt to the forefathers.

पौत्रस्य स्पर्शनान्मृत्योर्मुच्यते च ऋणत्रयात् ।

लोकानत्येद्दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ॥ १२ ॥

12. By the touch of his grandson a mortal is released from the three-fold debt. With the help of sons, grandsons, and great-grandsons he goes from the worlds and obtains heaven.

ब्राह्मोऽपुत्रोन्नयति सङ्गृहीतस्त्वधो नयेत् ।

एवं ज्ञात्वा स्रगध्रेष्ठ हीनजातिसुतां त्यजेत् ॥ १३ ॥

13. The son of a Brāhma marriage uplifts, but the illegitimate drags down. Knowing this, O Best of Birds, one should avoid a woman of lower caste.

सवर्णोभ्यः सवर्णासु ये पुत्रा वौरसाः स्रग ।

त एव भ्रातृदानेन पितॄणां स्वर्गहेतवः ॥ १४ ॥

14. Sons having father and mother of the same caste are legitimate, O Bird. They alone, by making Śraddha-gifts are the means of their fathers' attaining heaven.

भ्रातृने पुत्रदत्तेन स्वर्यातीति किमुच्यते ।

प्रेतोऽपि परदत्तेन गतः स्वर्गमथो ऽगु ॥ १५ ॥

15. Need I say one attains heaven by means of the Śrâddha performed by a son, when a Departed One went to heaven even when it was offered by another. Now listen.

अत्रैवोदाहरिष्येऽहमितिहासं पुरातनम् ।

श्रीर्ष्वदेहिकदानस्य परमाहात्म्यसूचकम् ॥ १६ ॥

16. Concerning this I will give you, from ancient history, an example of the efficacy of gifts for the higher body.

पुरा त्रेतायुगे तार्क्ष्यं राजासीद् बभ्रुवाहनः ।

महोदयपुरे रम्ये धर्मनिष्ठो महाबलः ॥ १७ ॥

यज्वादानपतिः श्रीमान्ब्रह्मण्यः साधुवत्सलः ।

शीलाचारगुणोपेतो दयादाक्षिण्यसंयुतः ॥ १८ ॥

पालयामास धर्मेण प्रजाः पुत्रानिवारसान् ।

क्षत्रधर्मरतो नित्यं स दण्डान्दण्डयन्नृपः ॥ १९ ॥

17-19. Formerly, in the Treta age, O Târksya, there reigned over the delightful city of Mahodaya a king named Babhruvâhana, who was very powerful, and firm in righteousness,

A sacrificer, Lord of Gifts, prosperous, a lover of Brâhman, valuing the good, endowed with good character and of good conduct, compassionate, skilled,

Righteously protecting his subjects as though they were his own sons, always delighting in Kṣatriya duties, and punishing the guilty.

स कदाचिन्महाबाहुः ससैन्यो मृगयाङ्गुतः ।

घनं विवेश गहनं नानावृक्षसमन्वितम् ॥ २० ॥

नानामृगगणाकीर्णं नानापक्षिनिनादितम् ।

घनमध्ये तदा राजा मृगं दूरादपश्यत् ॥ २१ ॥

20-21. Once, that powerful king, with his army, went hunting. He entered a thick forest, full of various kinds of trees,

Crowded with various species of animals, and resounding with the cries of various birds. In the midst of the forest the king saw a deer in the distance.

तेन विद्धो मृगोऽतीव बाणेन सुदृढेन च ।

बाणमादाय तं तस्य घनेऽदर्शनमेयिवान् ॥ २२ ॥

22. The deer, severely wounded by his very hard arrow, ran out of sight into the interior of the forest, carrying the arrow with him.

कक्षेण रुधिरार्द्रेण स राजानुजगामतम् ।

ततो मृगप्रसङ्गेन घनमन्यद्विवेश सः ॥ २३ ॥

23. The king, following the blood-stains on the grass, pursued the deer and came into another forest.

क्षुत्क्षामकण्ठो नृपतिः श्रमसन्तापमूर्च्छितः ।

जलाशयं समासाद्य साश्व एव व्यगाहत् ॥ २४ ॥

24. That leader of men, hungry and with parched throat, fainting with the heat and with fatigue, coming to a lake bathed in it with his horse.

पपौ तदुदकं शीतं पद्मगन्धादिवासितम् ।

ततोऽष्वतीर्थं सलिलाद्विश्रमो बभ्रुवाहनः ॥ २५ ॥

ददर्श न्यग्रोधतरुं शीतच्छायां मनोहरम् ।

महाविटपविस्तीर्णं पक्षिसङ्घनिनादितम् ॥ २६ ॥

वनस्य तस्य सर्वस्य महाकेतुमिव स्थितम् ।

मूलं तस्य समासाद्य निषसाद महीपतिः ॥ २७ ॥

25-27. Then, having drunk of that cool water, rendered fragrant by the pollen of the lotus, Babhruvāhana came out of the water refreshed, And saw a delightful fig-tree, giving cool shade with its large spreading boughs, sounding with many birds,

And standing like a big standard over the whole forest. The king approached and sat at its root.

अथ प्रेतं ददर्शासौ क्षुत्तडभ्यां व्याकुलेन्द्रियम् ।

उत्कचं मलिनं कुब्जं निर्मासं भीमदर्शनम् ॥ २८ ॥

28. Now he beheld a Departed One, of terrible appearance, hump-backed and fleshless, with hair erect, dirty, and with senses discomposed by hunger and thirst.

तं दृष्ट्वा विकृतं घोरं विस्मितो बभ्रुवाहनः ।

प्रेतोऽपि दृष्ट्वा तं घोरामटवीमागतं नृपम् ॥ २९ ॥

समुत्सुकमना भूत्वा तस्यान्तिकमुपागतः ।

अब्रवीत्स तदा तार्क्ष्यं प्रेतराजो नृपं वचः ॥ ३० ॥

प्रेतभावो मया त्यक्तः प्राप्तोऽस्मि परमाङ्गतिम् ।

त्वत्संयोगान्महाबाहो जातो धन्यतरोऽस्म्यहम् ॥ ३१ ॥

29-31. Seeing him deformed and dreadful Babhruvāhana wondered. The Departed One, also seeing the king who had come to that dreadful forest,

And becoming filled with curiosity, came near to him. Then, O Tārksya, this king of the Departed spoke thus to the king :

“I have escaped the condition of the Departed and reached the highest condition, by being in touch with you, O Great-Armed one,—I am highly blessed.”

राजोवाच ।

दृष्ट्वावर्णं करालास्य प्रेतत्वं घोरदर्शनम् ।

केन कर्मविपाकेन प्राप्तं ते बह्वमङ्गलम् ॥ ३२ ॥

प्रेतत्वकारणं तात ब्रूहि सर्वमशेषतः ।

कोऽसि त्वं केन दानेन प्रेतत्वं ते विनश्यति ॥ ३३ ॥

32-33. The king said: "O Black-complexioned and Gaping-mouthed, by what bad deeds did you reach this state of the Departed, dreadful to see, and highly unhappy?"

"Tell me in detail the cause of your condition, dear. Who are you, and by what gifts will your condition as Departed pass away?"

प्रेत उवाच ।

कथयामि नृपश्रेष्ठ सर्वमेवादितस्तव ।

प्रेतत्वकारणं श्रुत्वा दयां कर्तुं त्वमर्हसि ॥ ३४ ॥

वैदिशं नाम नगरं सर्वसम्पत्समन्वितम् ।

नानाजनपदाकीर्णं नानारत्नसमाकुलम् ॥ ३५ ॥

हर्म्यमासादशोभाढ्यं नानाधर्मसमन्वितम् ।

तत्राहं न्यवसं तात देवार्चनरतः सदा ॥ ३६ ॥

वैश्यो जात्या सुदेवोऽहं नाम्ना विदितमस्तु ते ।

हव्यं न तर्पिता देवाः कव्येन पितरस्तथा ॥ ३७ ॥

विविधैर्दानयोगैश्च विप्राः सन्तर्पिता मया ।

दीनान्धकृपणेषुश्च दत्तमन्नमनेकधा ॥ ३८ ॥

34-38. The Departed one said: "I will tell you everything from the beginning, O Best of Kings. You will surely have compassion upon me when you have heard the cause of my condition as Departed.

"There is a town named Vaidāśa, possessed of all prosperity, having many districts, and abounding in precious stones of various kinds,

"Beautiful with palaces and mansions, and in which many religious acts are performed. There, O Reverend Sir, I dwelt, always engaged in worship of the Shining Ones.

"By caste I am a Vaishya, by name Sudeva, please know. By fire-offering I pleased the Shining Ones, and likewise the forefathers by food.

"I gladdened the twice-born by offering various gifts. I gave food of various kinds to the poor, the blind and the wretched.

तत्सर्वं निष्फलं राजन्मम दैवादुपागतम् ।

यथा मे निष्फलं जातं सुकृतं तद्वदामि ते ॥ ३९ ॥

मम वै सन्ततिर्नास्ति न सुहृन्न च बान्धवः ।

न च मित्रं हि मे तादृग्यः कुर्यादौर्ध्वदेहिकम् ॥ ४० ॥

यस्य न स्यान्महाराज श्राद्धं मासिकषोडशम् ।

प्रेतत्वं सुखिरं तस्य दत्तैः श्राद्धशतैरपि ॥ ४१ ॥

39-41. "All this, O King, through my evil fate has proved fruitless. How my good deeds proved fruitless I will relate to you.

“ I have no offspring, no companion, no relative and no friend like you, who will perform for me the ceremonies for the higher body.

“ If the sixteen monthly Śrāddhas, O great king, are not performed, the condition as Departed becomes firmly fixed, even if hundreds of annual Śrāddhas are performed for him.

त्वमूर्ध्वदैहिकं कृत्वा मामुद्धर महीपते ।

वर्णानां चैव सर्वेषां राजा बन्धुरिहोच्यते ॥ ४२ ॥

तन्मां तारय राजेन्द्र मणिरत्नं ददामि ते ।

यथा मे सद्गतिर्भूयात्प्रेतयोनिश्च गच्छति ॥ ४३ ॥

तथा कार्यं त्वया वीर मम चेदिच्छसि प्रियम् ।

क्षुधातृषादिभिर्दुःखैः प्रेतत्वं दुःसहं मम ॥ ४४ ॥

स्वादूदकं फलं चास्ति वनेऽस्मिन् शीतलं शिवम् ।

न प्राश्नामि क्षुधातोऽहं तृपातो न जलं क्वचित् ॥ ४५ ॥

42-45 “ Uplift me then, O Lord of Earth, by doing the ceremonies for my higher body. It is said that in this world the king is the kinsman of all castes.

“ Therefore, O Lord of Kings, help me over, and I will give you a most precious jewel, so that my departed condition may be destroyed, and my higher state arise.

“ In that manner please act, O warrior, if you desire my welfare. Suffering from the misery of hunger and thirst, I cannot endure this departed condition.

“ In this forest there is sweet and cool water, and pleasant fruits, but I am not able to grasp them at all, although afflicted with hunger and thirst.

यदि मे हि भवेद्राजन्विधिर्नारायणे महान् ।

तदग्रे वेदमन्त्रैश्च क्रियासर्वोर्ध्वदैहिकी ॥ ४६ ॥

तदा नश्यति मे नूनं प्रेतत्वं नात्र संशयः ।

वेदामन्त्रास्तपो दानं दया सर्वत्र जन्तुषु ॥ ४७ ॥

सच्छास्त्रश्रवणं विष्णोः पूजा सज्जनसङ्कतिः ।

प्रेतयेनि विनाशाय भवन्तीति मया श्रुतम् ॥ ४८ ॥

46-48. “ If the great Nārāyaṇa rite is performed for me, O King, along with all the ceremonies for the higher body, with Vaidic mantras,

“ Then surely my condition as departed will unfailingly pass away. Vaidic mantras, austerities, gifts, and compassion to all beings,

“ Listening to holy scriptures, worship of Viṣṇu, association with the good,—these, I have heard, are the destroyers of the departed condition.

अतो वक्ष्यामि ते विष्णुपूजां प्रेतत्वनाशिनीम् ।
 सुवर्णं द्वयमानीय सुवर्णं न्यायसञ्चितम् ।
 तस्य नारायणस्यैकां प्रतिमां भूप कल्पयेत् ॥ ४९ ॥
 पीतवस्त्रयुगच्छन्नां सर्वाभरणभूषिताम् ।
 स्नापिता विविधैस्तोयैरधिवास्य यजेत्ततः ॥ ५० ॥

49-50. "So I will tell you about the worship of Viṣṇu, the destroyer of the departed condition. Bring two pieces of gold, honestly gained, and make one image of Nārāyaṇa from them, O King.

"Dress it with a pair of yellow cloths, put on it various ornaments, bathe it in many waters,—and placing it, you should worship thus.

पूर्वे तु श्रीधरं तस्या दक्षिणे मधुसूदनम् ।
 पश्चिमे वामनं देवमुत्तरे च गदाधरम् ॥ ५१ ॥
 मध्ये पितामहं चैव तथा देवं महेश्वरम् ।
 पूजयेच्च विधानेन गन्धपुष्पादिभिः पृथक् ॥ ५२ ॥
 ततः प्रदक्षिणी कृत्य बह्वी सन्तर्प्य देवताः ।
 घृतेन दध्ना क्षीरेण विश्वेदेवांश्च तर्पयेत् ॥ ५३ ॥
 ततः स्नातो विनीतात्मा यजमानः समाहितः ।
 नारायणाग्रे विधिवत्स्वां क्रियामौर्ध्वदैहिकीम् ॥ ५४ ॥
 आरभेत यथा शास्त्रं क्रोधलोभविवर्जितः ।
 कुर्याच्छ्राद्धानि सर्वाणि वृषस्योत्सर्जनं तथा ॥ ५५ ॥
 ततः पदानि विप्रेभ्यो दद्याच्चैव त्रयोदश ।
 शय्यादानं प्रदत्वा च घटं प्रेतस्य निर्वपेत् ॥ ५६ ॥

51-56. "Place Śrīdhara¹ to the east of it, Madhusūdana² to the south, to the west Vāmanadeva³, to the north Gadādhara,⁴

"In the middle Pītāmaha⁵ and also Maheśwara.⁵ Worship these in turn with sandal-paste and flowers, according to the rite.

"Then, having gone round them, make offerings in the fire to these deities. Make offerings to the universal deities with clarified butter, curds and milk.

"Next, having bathed, calm and controlled in mind, the sacrificer should perform, according to the rite, in front of Nārāyaṇa, the ceremony for the upper body.

"He must commence, as prescribed in the scriptures, by giving up anger and greed, and perform all the ceremonies and the release of a bull.

¹ Viṣṇu, a form of.

² Another form of Viṣṇu, slayer of the demon Madhu.

³ The divine dwarf Viṣṇu.

⁴ The club-bearing Viṣṇu.

⁵ A name for Śiva.

"Then he must give thirteen sets of pots to Brāhmins, and having made the gift of a bed, consecrate a pot of water for the sake of the departed."

राचोवाच ।

कथं प्रेतघटं कुर्याद्द्वारकेन विधानतः ।

ब्रूहि सर्वानुकम्पार्थं घटं प्रेतविमुक्तिदम् ॥ ५७ ॥

* 57. The king said, "How is the pot for the departed to be prepared, and in accordance with what rites must it be given? Tell me, on account of my sympathy for all, about the pot which gives release to the departed."

प्रेत उवाच ।

साधु पृष्टं महाराज कथयामि निबोध ते ।

प्रेतत्वं न भवेद्येन दानेन सुदृढेन च ॥ ५८ ॥

दानं प्रेतघटं नाम सर्वाशुभविनाशनम् ।

दुर्लभं सर्वलोकानां दुर्गतिक्षयकारकम् ॥ ५९ ॥

सन्तसहाटकमयं तु घटं विधाय

ब्रह्मेशकेशवयुतं सहलोकपालैः ।

क्षीराज्यपूर्णविवरं प्रणिपत्य भक्त्या

विप्राय देहि तव दानशतैः किमन्यैः ॥ ६० ॥

ब्रह्मामये तथा विष्णुः शङ्करः शङ्करोऽय्ययः ।

प्राच्यादिषु च तत्कण्ठे लोकपालान् क्रमेण तु ॥ ६१ ॥

सम्पूज्य विधिवद्राजन्धूपैः कुसुमचन्दनैः ।

ततो दग्धाज्यसहितं घटं दद्याद्धिरण्मयम् ॥ ६२ ॥

सर्वदानाधिकं चैतन्महापातकनाशनम् ।

कर्तव्यं श्रद्धया राजन्प्रेतत्वविनिवित्तये ॥ ६३ ॥

58-63. The Departed said : "Oh Great King, you have done well in asking this. Please take notice and I will describe that good gift by which the departed condition cannot exist.

"The gift which is named 'the pot for the departed,' is a destroyer of all evil. In all the worlds it is difficult to obtain this dissipator of evil conditions.

"Having prepared a pot of refined gold, consecrated it to Brahmā, Īśa¹ and Keśava², and all the guardians of the quarters, filled it with clarified butter and worshipped before it with devotion, give it to a twice-born. What good are a hundred other gifts from you ?

¹ Siva.

² Viṣṇu.

“Brahmā in the middle, likewise Viṣṇu, and Śaṅkara, eternal giver of happiness ; in the east and other directions, in the neck of it, the guardians of the universe, in order—

“These having duly worshipped, O King, with incenses, flowers and sandal-paste, one should give away the golden pot, full of milk and clarified butter.

“This gift, O King, which is superior to all other gifts in removing great sins, should be made with faith, for the release of the departed.”

श्रीभगवानुवाच ।

पर्वं सञ्जल्पतस्तस्य प्रेतेन सह काश्यप ।

सेनाजगामानुपदं हस्त्यश्वरथसङ्कुला ॥ ६४ ॥

ततो बले समायाते दत्त्वा राज्ञे महामणिम् ।

नमस्कृत्य पुनः प्रार्थ्य प्रेतोऽदर्शनमेयिवान् ॥ ६५ ॥

64-65. The Blessed Lord spoke on: His army, while he was thus conversing with the departed, followed him up, with elephants, horses and chariots, O Kāśyapa.

On the arrival of the army the departed one, having given the great jewel to the king, bowed to him, again implored him, and became invisible.

तस्माद्ब्रह्मनिष्क्रम्य राजापि स्वपुरं यथा ।

स्वपुरं च समासाद्य तत्सर्वं प्रेतभाषितम् ॥ ६६ ॥

अकार विधिवत्पक्षिन्नोर्ध्वदैहिकजं विधिम् ।

तस्य पुण्यं प्रदानेन प्रेतो मुक्तो दिवं यथा ॥ ६७ ॥

श्राद्धेन परदत्तेन गतः प्रेतोऽपि सद्गतिम् ।

किं पुनः पुत्रदत्तेन पिता यतीति चाद्भुतम् ॥ ६८ ॥

66-68. Having come out of the forest, the king returned to his city, and arrived there remembering all that was said by the departed one.

He duly performed, O Bird, the rites and ceremonies for the dweller in the upper body, and the departed, released by these sacred gifts, attained heaven.

By the Śrāddha, performed even by a stranger, the departed attain a happy state, what wonder then that when the son performs it the father should reach it !

इतिहासमिमं पुण्यं शृणोति श्रावयेच्च यः ।

न तौ प्रेतत्वमायातः पापाचारयुतावपि ॥ ६९ ॥

69. He who hears, and he who causes others to hear, this holy history, never go to the departed condition, though they may have acted sinfully.

इति श्रीगरुडपुराणे साराद्धारं बभ्रवाहनप्रेतसंस्कारो नाम
सप्तमोऽध्यायः ॥ ७ ॥

An Account of the Gifts for the Dying.

गरुड उवाच ।

ग्रामुष्मिकीं क्रियां सर्वान् वद सुकृतिनां मम ।

कर्तव्या सा यथा पुत्रैस्तथा च कथय प्रभो ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, all the rites for those in the other worlds who have done good, and also how these rites should be performed by the sons.

श्रीभगवानुवाच ।

साधु पृष्टं त्वया ताक्ष्यं मानुषाणां हिताय वै ।

धार्मिकार्हं च यत्कृत्यं तत्सर्वं कथयामि ते ॥ २ ॥

2. The Blessed Lord said: O Tākṣya, you have done well in questioning me for the benefit of mankind. I will tell you all about the rites proper for the righteous.

सुकृती वार्धके दृष्ट्वा शरीरं व्याधिसंयुतम् ।

प्रतिकूलान्महाश्चैत्र प्राणघोपस्य चाश्रुतिम् ॥ ३ ॥

तदा स्वमरणं ज्ञात्वा निर्भयः स्यादतन्द्रितः ।

अज्ञातज्ञातपापानां प्रायश्चित्तं समाचरेत् ॥ ४ ॥

3-4. The good person, finding his body, in its old age, afflicted with diseases, and the planetary conditions unfavourable, and not hearing the sounds of life,

And knowing his death to be near, should be fearless and alert, and should make reparation for any sins committed knowingly or in ignorance.

यदा स्यादातुरः कालस्तदा स्नानं समाचरेत् ।

पूजनं कारयेद्द्विष्णोः शालग्रामस्वरूपिणः ॥ ५ ॥

अर्चयेद् गन्धपुष्पैश्च कुङ्कुमैस्तुलसीदलैः ।

धूपैर्दीपैश्च नैवेद्यैर्बहुभिर्मेदकादिभिः ॥ ६ ॥

दत्त्वा च दक्षिणां चिप्रान्नैवेद्यादेव भोजयेत् ।

अष्टाक्षरं जपेन्मन्त्रं द्वादशाक्षरमेव च ॥ ७ ॥

संस्मरेच्छृणुयाच्चैव विष्णोर्नामशिवस्य च ।

हरेर्नाम हरेत्पापं नृणां श्रवणगोचरम् ॥ ८ ॥

5-8. When it is near the time to die he must perform his ablutions, and worship Viṣṇu in the form of Śālagrāma.

He must worship with fragrant substances, with flowers, with red saffron, with leaves of the holy basil, with incense, with lamps, with offerings of food and many sweetmeats, and other things.

He should give presents to Brāhmins, should feed them with the offerings, and should recite the eight and the twelve syllabled mantras.

He should call to mind, and listen to, the names of Viṣṇu and Śiva. The name of Hari, coming with the range of hearing, takes away the sins of men.

रोगिणोऽन्तिकमासाद्य शोचनीयं न बान्धवैः ।

स्मरणीयं पवित्रं मे नामध्येयं मुहुर्मुहुः ॥ ९ ॥

9. Relatives, coming near the diseased, should not mourn. My holy name should be remembered and meditated upon repeatedly.

मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः ।

रामो रामश्च कृष्णश्च बुद्धः कल्की तथैव च ॥ १० ॥

पतानि दश नामानि स्मर्तेव्यानि सदा बुधैः ।

समीपे रोगिणो ब्रूयुर्बान्धवास्ते प्रकीर्तिताः ॥ ११ ॥

10-11. The Fish, the Tortoise, the Boar, the Man-lion, the Dwarf, Paraśurāma, Rāma, Kṛiṣṇa, Buddha, and also Kalki¹ :

These ten names should always be meditated upon by the wise. Those who recite them near the diseased are called relatives.

कृष्णति मङ्गलं नाम यस्य वाचि प्रवर्तते ।

तस्य भस्मी भवन्त्याशु महापातककोटयः ॥ १२ ॥

म्रियमाणो हरेर्नाम गृणन्पुत्रोपचारितम् ।

अजामिलोऽप्यगाद्धाम किं पुनः श्रद्धया गृणन् ॥ १३ ॥

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।

अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥ १४ ॥

हरेर्नामश्च या शक्तिः पापा निर्हरणे द्विज ।

तावत्कर्तुं समर्थो न पातकं पातकी जनः ॥ १५ ॥

किङ्कुरेभ्यो यमः प्राहानयध्वं नास्तिकं जनम् ।

नैवानयत भो दूता हरिनामस्मरन्नरम् ॥ १६ ॥

12-16. Of him who gives voice to the auspicious name "Kṛiṣṇa" tens of millions of great sins are quickly reduced to ashes.

Even the dying Ajīmila reached heaven by pronouncing the name Hari, which had been given to his son. How much more then is its effect when it is pronounced with faith!

¹ The ten avatāras, descents or incarnations of viṣṇu, which appeared in archaic and ancient times, except Kalki, who is still to come.

Hari, meditated upon even by one who has evil thoughts, takes away sins : fire burns, even though accidentally touched.

The sinful man is not able to sin while the power of the name Hari is uprooting the sins, O Twice-born.

Yama said to his servants : “ Bring the man who denies, but O messengers, do not bring the man who meditates on the name Hari. ”

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।

शोधरं माधवं गोपिकावल्लभं जानकीनायकं रामचन्द्रं भजे ॥ १७ ॥

कमलनयनवासुदेवविष्णो धरणिधराच्युतशङ्खचक्रपाणे ।

भवशरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ॥ १८ ॥

तानानयध्वमसतो विमुखान्मुकुन्दपादारविश्वमकरन्दरसाद्जलम् ।

निष्किञ्चनैः परमहंसकुलैरसन्नै रजुष्टाद्गृहे निरयवर्मेनि बद्धतुष्णान् ॥ १९ ॥

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तश्चरणारविन्दम् ।

कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥ २० ॥

17-20. One should worship the Achyuta, Keśava, Rāma, Nārāyaṇa, Kṛiṣṇa, Dāmodara, Vāsudeva, Hari, Śrīdhara, Mādhavam, Gopīkāvallabham, Rāmachandra, the Lord of Jānakī.¹

“ O servants, do not go near those sinless people who take refuge in the lotus-eyed Vāsudeva and Viṣṇu, who is the supporter of the earth, and carries in his hand the conch and discus.

“ Bring those sinners who always turn away from the nectar of the lotus-feet of Viṣṇu,—which are served by the race of Paramahānsas, who know the true essence of things, and are without possessions,—and those whose desires are bound up in the household, which is the path to hell.”

“ Bring them whose tongues do not pronounce the qualities and name of the Lord, whose minds do not meditate upon His lotus feet, whose heads never bow to Kṛiṣṇa, who do not offer worship to Viṣṇu.”

तस्मात्सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् ।

महतामपि पक्षीन्द्र विद्वद्ये कान्तिक निष्कृतिम् ॥ २१ ॥

प्रार्थयिष्यन्ति च्छीर्णानि नारायणपराङ्मुखम् ।

न निष्पुनन्ति दुर्बुद्धिं सुराकुम्भमिवापगाः ॥ २२ ॥

कृष्ण नाम्ना न नरकं पश्यन्ति गतकिल्बिषाः ।

यमं च तद्गटाश्चैव स्वप्नेऽपि न कदाचन ॥ २३ ॥

21-23. Know, then, O Lord of Birds, the hymning of Viṣṇu, which bestows welfare on the universe, to be the best expiation for even great sins.

¹ Names of Vishnu.

² Ajāmila was a man of very evil life, who named his son Nārāyaṇa, and happened to call him as he was dying.

The performance of penances does not purify the wicked man, who has turned his face away from Nārāyaṇa; just as even rivers cannot purify a liquor-pot.

By the name of Kṛiṣṇa one is riddened of sins, and never sees, even in dream, Yama nor his servants.

मांसास्थिरक्तघत्कायो वैतरण्यां पतेन्न सः ।

योऽन्ते दद्याद्द्विजेभ्यश्च नन्दनन्दनगामिति ॥ २४ ॥

अतः स्मरेन्महा विष्णोर्नामपापौघनाशनम् ।

गीतासहस्रनामानि पठेद्वा शृणुयादपि ॥ २५ ॥

24-25. The man, having a body of flesh, bones and blood,—who, towards the end gives cows to the twice-born, uttering “Nandanandanam,” never falls into the Vaitaraṇī.

Hence one should remember the name of Mahā Viṣṇu, which effaces multitudes of sins, and should read or listen to the Gītā and the Hymn of the Thousand Names.

एकादशीव्रतं गीता गङ्गाम्बुतुलसीदलम् ।

विष्णोः पादाम्बुनामानि मरणे मुक्तिदानि च ॥ २६ ॥

ततः सङ्कल्पयेदन्नं सघृतं च सकाञ्चनम् ।

सवत्सा धेनवो देयाः श्रोत्रियाय द्विजातये ॥ २७ ॥

26-27. The fast of the eleventh day, the Gītā, the water of the Ganges, the leaves of the holy basil, the foot-water and names of Viṣṇu— all these are givers of freedom at the time of death.

Then he must dedicate food, with clarified butter and gold, to a learned twice-born and also give cows with calves.

अन्ते जनो यद्ददाति स्वल्पं वा यदि वा बहु ।

तदक्षयं भवेत्तार्क्ष्यं यत्पुत्रश्चानुमोदते ॥ २८ ॥

अन्तकाले तु सत्पुत्रः सर्वदानानि दापयेत् ।

यत्तदर्थं सुतो लोकं प्रार्थ्यते धर्मकोविदैः ॥ २९ ॥

भूमिष्ठं पितरं दृष्ट्वा अर्थोन्मीलितलोचनम् ।

पुत्रैस्तृष्णा न कर्तव्या तद्धने पूर्वसंचिते ॥ ३० ॥

स तद्ददाति सत्पुत्रो यावज्जीवत्यसौ चिरम् ।

अतिबाहस्तु तान्मार्गं दुःखं न लभते यतः ॥ ३१ ॥

28-31. Whatever a man gives in his last days, little or much, if it is approved by his son, is exempt from decay, O Tārksya.

In these last days a good son should make all the gifts. It is for the sake of this that the wise pray for a righteous son in this world,

The sons, seeing their father lying upon the ground with eyes half-closed, should not covet his earned wealth.¹

A good son will make such gifts as will prolong his father's life, and free him from misery when he goes into the next world.

आतुरे चापरामे च द्वयं दानं विशिष्यते ।
अतोऽवश्यं प्रदातव्यमष्टदानं तिलादिकम् ॥ ३२ ॥
तिला लोहं हिरण्यं च कार्पासो लवणं तथा ।
सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम् ॥ ३३ ॥
पतदष्टमहादानं महापातकनाशनम् ।
अन्तकाले प्रदातव्यं शृणु तस्य च सत्फलम् ॥ ३४ ॥

32-34. In disease and calamity two gifts rank above all others. They are indispensable—the eight-fold gift of sesamum and other things.

Sesamum, iron, gold, cotton stuff, salt, the seven grains, a plot of ground, a cow,—every one of these is said to purify.

The eight great gifts are the effacers of great sins, and should be given in the last days. Hear now their good effects :

मम स्वेदसमुद्भूताः पांचत्रास्त्रिविधास्तिलाः ।
असुरा दानवा दैत्यास्तृप्यन्ति तिलदानतः ॥ ३५ ॥
तिलाः श्वेतास्तथा कृष्णा दानेन कपिलास्तिलाः ।
संहरन्ति त्रिधा पापं वाङ्मनः कायसञ्चितम् ॥ ३६ ॥

35-36. There are three kinds of holy sesamums generated from my sweat. Asuras, Dānvas and Dūtyas² are gratified by the gift of those sesamums.

White, black and brown are the three kinds of sesamums. The gift of these removes the sins gathered in speech, thought and action.

लोहदानं च दातव्यं भूमियुक्तेन पाणिना ।
यमसीमां न चाप्नोति न गच्छेत्तस्य वर्त्मनि ॥ ३७ ॥
कुडारो मुसलो दण्डः खड्गश्च छुरिका तथा ।
शस्त्राणि यमहस्ते च निग्रहे पापकर्मणाम् ॥ ३८ ॥
यमायुधानां सन्तुष्ट्यैदानमेतदुदाहृतम् ।
तस्माद्द्याल्लोहदानं यमलोके सुखावहम् ॥ ३९ ॥
उरणः श्यामसूत्रश्च शुण्डामर्कोऽप्युदुम्बरः ।
शेषं बलो महादूता लोहदानात्सुखप्रदा ॥ ४० ॥

37-40. A gift of iron-ore should be made with the hands touching the ground,—then he does not go within the domain of Yama, nor tread his path.

¹ They may expect ancestral property, but not that earned by the father.

² Classes of non-human beings.

Yama holds in his hands, for the punishing of the sinful, an axe, a threshing-pestle, a rod, a sword and a dagger.

This gift is considered propitiatory to these weapons of Yama. Therefore should be made the gift of iron, which is the bringer of happiness in the world of Yama.

Because of this gift of iron, happiness is bestowed by these great messengers of Yama:—Urāṇa, Śyāmasūtra, Śuṇḍāmārka, Udumbara, Śeṣa and Bala.

शृणु तार्क्ष्य परं गुह्यं दानानां दानमुत्तमम् ।
 दत्तेन तेन तुष्यन्ति भूर्भुवःस्वर्गवासिनः ॥ ४१ ॥
 ब्रह्माद्या ऋषयो देवा धर्मराजसभासदाः ।
 स्वर्णदानेन सन्तुष्टा भवन्ति वरदायकाः ॥ ४२ ॥
 तस्माद्देयं स्वर्णदानं प्रेतोद्धरणहेतवे ।
 न याति यमलोकं सा स्वर्गतिं तात गच्छति ॥ ४३ ॥
 चिरं वसेत्सत्यलोके ततो राजा भवेदिह ।
 रूपवान्धार्मिको वाग्मी श्रीमानतुलविक्रमः ॥ ४४ ॥

41-44. Hear this great secret, O Tārksya, about this most supreme gift, by which are pleased the dwellers in Bhū, Bhūvar and Swar worlds.¹

Brahmā and others, sages, shining ones, and those who are in the assembly of the King of Justice are gratified by the gift of gold, and become granters of boons.

Therefore a gift of gold should be made for the uplifting of the departed. He does not go to the world of Yama, O child, but reaches heaven.

He dwells for a long time in the world of truth and is then reborn here as a king, handsome, righteous, eloquent, prosperous, and of unexcelled strength.

कार्पासस्य च दानेन दूतेभ्यो न भयं भवेत् ।
 लवणं दीयते यच्च तेन नैव भयं यमात् ॥ ४५ ॥

45. By the gift of cotton-stuff one is freed from fear of the messengers. By the gift of salt one is freed from the fear of Yama.

अथोलवणकार्पासतिलकाञ्चनदानतः ।
 चित्रगुप्तादयस्तुष्टा यमस्य पुरवासिनः ॥ ४६ ॥
 सप्तधान्यप्रदानेन प्रीतो धर्मध्वजो भवेत् ।
 तुष्टा भवन्ति येन्येऽपि त्रिषु द्वारेष्वधिष्ठिताः ॥ ४७ ॥
 व्रीहयो यवगोधूममुद्गमापाः प्रियङ्गवाः ।
 चणकाः सप्तमाज्ञेयाः सप्तधान्यमुदाहृतम् ॥ ४८ ॥

¹ Physical, astral and lower mental worlds.

46-48. By gifts of iron, salt, cotton-stuff, sesamum and gold, Chitrugupta and the others who dwell in the city of Yama are propitiated.

And by gifts of the seven grains the standard-bearer of the King of Justice and others who stand at the gates are propitiated.

Rices, barley, wheat, kidney beans, mûṣa,¹ panic seeds, dwarf-peas : these are called the seven grains.

गोचर्ममात्रं वसुधा दत्ता पात्रे विधानतः ।
 पुनाति ब्रह्महत्यायादृष्टमेतन्मुनीश्वरैः ॥ ४९ ॥
 न व्रतेभ्यो न तीर्थेभ्यो नान्यद्दानाद्विनश्यति ।
 राज्ये कृतं महापापं भूमिदानाद्विलीयते ॥ ९० ॥
 पृथिवीं सस्यसम्पूर्णं यो ददाति द्विजाय यः ।
 स प्रयातीन्द्रभुवनं पूज्यमानः सुरासुरैः ॥ ५१ ॥
 अल्पफलदानि स्युरन्यदानानि काश्यप ।
 पृथिवीदानजं पुण्यमहन्यहनि वद्धतै ॥ ५२ ॥

49-52. It has been observed by the sages that the gift of a plot of land of the size of a cow's hide, in accordance with the rites, to a proper person, absolves one from Brahmicide.

Not by vows, not by holy pilgrimages, not by any gifts but by the gift of land is a great sin committed in kingship expiated.

He who gives to the twice-born land filled with grains goes to the abode of Indra and is worshipped by divinities and demons.

All other gifts, O Kaśyapa, are producers of little fruit. The fruit produced by the gift of land increases daily.

यो भूत्वा भूमिपो भूमिं नो ददाति द्विजातये ।
 स नाप्नोति कुटीं ग्रामे दरिद्री स्याद्भवे भवे ॥ ५३ ॥
 अदानाद्भूमिदानस्य भूपति त्वाभिमानतः ।
 निवसेन्नरके यावच्छेषो धारयते धराम् ॥ ५४ ॥
 तस्माद्भूमीश्वरो भूमिदानमेव प्रदापयेत् ।
 अन्येषां भूमिदानार्थं गोदानं कथितं मया ॥ ५५ ॥

53-55. He who, having become a king, does not give land to the twice-born, is reborn for many times as a beggar, without even a village hut

The king who, through pride, does not make gifts of land, shall dwell in hell as long as Śeṣa² supports the earth.

Therefore shall a king especially make gifts of land ; though for others, I say, the gift of a cow is equal to a gift of land.

¹ A kind of spotted grain.

² The eternal serpent,

ततोऽन्तधेनुर्दातव्या रुद्रधेनुं प्रदापयेत् ।
 ऋणधेनुं ततो दत्त्वा मोक्षधेनुं प्रदापयेत् ॥ ५६ ॥
 दधाद्वैतरणीं धेनुं विशेषविधिना खग ।
 तारयन्ति नरं गावस्त्रिविधाञ्चैव पातकात् ॥ ५७ ॥

56-57. Towards the end, a cow should be given. He should give a cow to overcome death, another to absolve himself of debts, another for the gaining of liberation.

With special rites, O Bird, should the gift of a cow for Vai raṇī be made. The cows verily carry the man beyond three kinds of hells:

बालत्वे यच्च कौमारे यत्पापं यौवने कृतम् ।
 वयः परिणतौ यच्च यच्च जन्मान्तरेष्वपि ॥ ५८ ॥
 यन्निशायां तथा प्रातर्यन्मध्याह्नापराह्णयोः ।
 सन्ध्ययोर्यत्कृतं पापं कायेन मनसा गिरा ॥ ५९ ॥
 दत्त्वा धेनुं सकृद्वापि कपिलां क्षीरसंयुताम् ।
 सोपस्करां सवत्सां च तपोवृत्तसमन्विते ॥ ६० ॥
 ब्राह्मणे वेदविदुषि सर्वपापैः प्रमुच्यते ।
 उद्धरेदन्तकालं सा दातारं पापसञ्चयात् ॥ ६१ ॥

58-61. The sins committed in boyhood, in youth, in manhood, in old age and in previous births,

The sins committed in the night, in the morning, in the forenoon and the afternoon, in the twilight;— of action, speech and thought,

Having given even once a tawny cow, milk-giving, with the calf and other necessary things, to a well-conducted and austere Brāhmin, learned in the Vedas,—one is absolved of all these sins. The giver is released by her at the end from the accumulated sins.

एका गौः स्वस्थचित्तस्य ह्यातुरस्य च गोशतम् ।
 सहस्रं भ्रियमाणस्य दत्तं चित्तविवर्जितम् ॥ ६२ ॥
 मृतस्यैतत्पुनर्लक्षं विधिपूतं च तत्समम् ।
 तीर्थपात्रसमोपेतं दानमेकं च लक्षधा ॥ ६३ ॥

62-63. The gift of one cow while one is in full vigour of mind, the gift of a hundred cows while suffering from diseases, the gift of a thousand when dying and bereft of mental faculties,—

And the gift of one hundred thousand cows after death¹, are equal. A gift made to a deserving person, who has bathed at the sacred waters, increases a hundred thousand fold.

पात्रे दत्तं च यद्दानं तल्लक्षगुणितं भवेत् ।
 दातुः फलमनन्तं स्यान्न पात्रस्य प्रतिग्रहः ॥ ६४ ॥

¹ That is, given by another for one.

64. A gift made to a deserving person multiplies a hundred-thousand-fold. It brings unending fruit to the giver and does not harm the recipient.

स्वाध्यायहोमसंयुक्तः परपाकविषर्जितः ।
 रत्नपूर्वामपि महीं प्रतिगृह्य न लिप्यते ॥ ६५ ॥
 विषशीतापहौ मन्त्रवह्नी किं दोषभागिनौ ।
 अपात्रे सा च गौर्दत्ता दातारं नरकं नयेत् ॥ ६६ ॥
 कुलैकशतसंयुक्तं गृहीतारं तु पातयेत् ।
 नापात्रे चिदुषा देया आत्मनः श्रेय इच्छता ॥ ६७ ॥
 एका ह्येकस्य दातव्या बहूनां न कदाचन ।
 सा विक्रीता विभक्ता वा दहत्यासप्तमं कुलम् ॥ ६८ ॥

65-68. One who has studied the scriptures and made fire-offerings to the shining ones and who does not eat food cooked by others is not polluted by receiving even the earth filled with precious stones.

Mantras and fire, the removers of cold and poison, do not themselves partake of these evil qualities. The cow given to an undeserving person leads the giver to hell,

And it troubles the recipient's people for a hundred generations. A gift should not be made to an undeserving person by the wise who desire their own welfare.

One cow should be given to one only, and never to many. If he either sells it or shares it his family will be troubled to the seventh generation.

कथिता या मया पूर्वं तव वैतरणी नदी ।
 तस्या उद्धरणोपायं गोदानं कथयामि ते ॥ ६९ ॥

69. I will tell you about the gift of a cow, which is a means for crossing the Vaitaraṇī River, of which I have spoken to you already.

कृष्णां वा पाटलां वाऽपि धेनुं कुर्यादलङ्कृताम् ।
 स्वर्णशृङ्गां शैव्यखुरीं कांस्यपात्रोपदेहिनीम् ॥ ७० ॥
 कृष्णवस्त्रयुगच्छन्नां कण्ठघण्टासमन्विताम् ।
 कार्पासोपरि संस्थाप्य ताप्रपात्रं सचैलकम् ॥ ७१ ॥
 यमं हैमं न्यसेत्तत्र लोहदण्डसमन्वितम् ।
 कांस्यपात्रे घृतं कृत्वा सर्वन्तस्योपरि न्यसेत् ॥ ७२ ॥
 नावमिक्षुमयीं कृत्वा पट्टसूत्रेण वेष्टयेत् ।
 गतं विधाय सजलं कृत्वा तस्मिन्निक्षेपेत्तरीम् ॥ ७३ ॥
 तस्योपरि स्थितां कृत्वा सूर्यदेहसमुद्भवाम् ।
 धेनुं सङ्कल्पयेत्तत्र यथा शास्त्रविधानतः ॥ ७४ ॥

सालङ्काराणि वस्त्राणि ब्राह्मणाय प्रकल्पयेत् ।
 पूजां कुर्याद्विधानेन गन्धपुष्पाक्षतादिभिः ॥ ७५ ॥
 पुच्छं संगृह्य धेनोस्तु नावमाश्रित्य पादतः ।
 पुरस्कृत्य ततो विप्रमिमं मन्त्रमुदीरयेत् ॥ ७६ ॥

70-76. One should decorate a black or reddish cow, tip its horns with gold, silver its feet, and milk it into a bronze vessel ;

Cover it with a pair of black cloths, hang a bell round its neck, and place the covered bronze vessel upon some cotton-stuff ;

Put there a golden image of Yama, and an iron rod ; place clarified butter in the bronze vessel and put all upon the cow ;

Make a raft of sugarcanes, fastening it with silk threads ; make a hole, fill it with water, and in it place the raft :

Having placed the things which are born from the body of the sun¹ in it, dedicate the cow there in accordance with the scriptures.

Present the cloths, with ornaments to a Brāhmin ; properly worship with fragrances, flowers, and coloured rice²,

Take hold of the tail of the cow, place a foot in the boat, and, having honoured a Brāhmin, recite this mantra : —

भवसागरमग्नानां शोकतापोर्मिदुःखिनाम् ।
 ज्ञाता त्वं हि जगन्नाथः शरणागतवत्सलः ॥ ७७ ॥
 विष्णुरूपद्विज श्रेष्ठ मामुद्धर महीसुर ।
 सदक्षिणा मया दत्ता तुभ्यं वैतरणीं नमः ॥ ७८ ॥
 यममार्गे महाघोरे तां नदीं शतयोजनाम् ।
 तर्तुं कामो ददाम्येतां तुभ्यं वैतरणीं नमः ॥ ७९ ॥
 धेनुके मां प्रतीक्षस्व यमद्वारमहापथे ।
 उत्तारणार्थं देवेशि वैतरण्यै नमोऽस्तु ते ॥ ८० ॥
 गावो मे अग्रतः सन्तु गावो मे सन्तु पृष्ठतः ।
 गावो मे हृदये सन्तु गवां मध्ये वसाम्यहम् ॥ ८१ ॥
 या लक्ष्मीः सर्वभूतानां या च देवे प्रतिष्ठिता ।
 धेनुरूपेण सा देवी मम पापं व्यपोहतु ॥ ८२ ॥

77-82. "O Lord of the Universe, compassionate to those who seek refuge in Thee, Thou art verily the saviour of those who are immersed in the ocean of existence, made miserable by the waves of sorrow and remorse.

¹ Probably the afore-mentioned cow, ghee, gold, silk, etc., are closely connected with sacrifice and therefore with the sun.

² Akṣata, whole rice coloured with turmeric and saffron, and used to honour persons by sprinkling over them,

“O Best of the Twice-born, the very form of Viṣṇu, God upon earth, uplift me. I have presented this gift to you. Salutations to Vaitaraṇi !

“I have presented this to you, being desirous of crossing that river, which is a hundred yojanas in extent, and lies on the very dreadful way of Yama. Salutations to Vaitaraṇi.

“O Cow, look upon me, for the sake of my passing through the gateway of Yama on the great path. Salutations to thee, Vaitaraṇi, Queen of the shining ones !

“May cows be in front of me ; may cows be behind me ; may cows be in my heart¹ ; and may I dwell in the midst of cows.

“May she who is the Goddess of Prosperity for all creatures, who is the mainstay of the shining ones, in the form of a cow remove my sins.”

इति मन्त्रैश्च सम्प्रार्थ्य साञ्जलिर्धेनुकां यमम् ।
सर्वं प्रदक्षिणी कृत्य ब्राह्मणाय निवेदयेत् ॥ ८३ ॥
एवं दद्याद्विधानेन यो गां वैतरणीं खग ।
स याति धर्ममार्गेण धर्मराजसभान्तरे ॥ ८४ ॥

83-84. With hands together having invoked, with these mantras, Yama in the form of a cow, and having walked round all these things, he should give them to the Brāhmin.

He who, with these rites, gives the Vaitaraṇi cow, goes by a righteous path into the assembly of the King of Justice.

स्वस्थावस्थशरीरे तु वैतरण्या व्रतं चरेत् ।
देया च विदुषा धेनुस्तां नदीं तर्तुमिच्छता ॥ ८५ ॥
सा नायाति महामार्गे गोदानेन नदीं खग ।
तस्मादवश्यं दातव्यं पुण्यकालेषु सर्वदा ॥ ८६ ॥

85-86. Whether the body is well or ill one should carry out the Vaitaraṇi observance. The wise man, desiring to cross that river, should make a gift of a cow.

That river, O Bird, does not appear in the Great Way after the gift of a cow.² Therefore it is necessary to give a cow at all sacred times.

गङ्गादिसर्वतीर्थेषु ब्राह्मणावसथेषु च ।
चन्द्रसूर्योपरागेषु सङ्क्रान्तौ दर्शवासरे ॥ ८७ ॥
अयने विषुवे चैव व्यतीपाते युगादिषु ।
अन्येषु पुण्यकालेषु दद्याद्गोदानमुत्तमम् ॥ ८८ ॥

¹ Note here, that the cow is merely a symbol.

² Note the subjective character of the “river.”

87-88. At all the sacred bathing-places, like the Ganges, and in the dwelling-places of Brāhmins ; at the eclipses of the sun and moon, *at the crossing over*¹, on the day of the new moon.

At the equinoctial and solstitial points, at Vyatipāta,² on Yuga days³ and at other sacred times,—the supreme gift of a cow should be made.

यदैव जायते भ्रष्टा पात्रं सम्प्राप्यते यदा ।

स पव पुण्यकालः स्याद्यतः सम्पत्तिरस्थिरा ॥ ८९ ॥

89. That verily is called the sacred time, in which faith is produced, and when a proper person is present,—thence flows unending benefit.

अस्थिराणि शरीराणि विभवो नैव शाश्वतः ।

नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसञ्चयः ॥ ९० ॥

90. Bodies are transitory ; possessions are not eternal ; death is always near ;—one should accumulate righteousness.

आत्मवित्तानुसारेण तत्र दानमनन्तकम् ।

देयं विप्राय विदुषे स्वात्मनः श्रेय इच्छता ॥ ९१ ॥

अल्पेनापि हि वित्तेन स्वहस्तेनात्मने कृतम् ।

तदक्षय्यं भवेदानं तत्कालं चोपतिष्ठति ॥ ९२ ॥

91-92. So one who desires his own welfare should make unending gifts, according to his wealth, to a learned Brāhmin.

The gift of even a little wealth, presented with one's own hand :—this is unending, and the time is effectual.

गृहीतदानपाथेयः सुखं याति महाध्वनि ।

अन्यथा क्लिश्यते जन्तुः पाथेयरहितः पथि ॥ ९३ ॥

यानि यानि च दानानि दत्तानि भुवि मानवैः ।

यमलोकपथे तानि ह्युपतिष्ठन्ति चाग्रतः ॥ ९४ ॥

93-94. He who has gifts as provision, goes happily on the Great Way. Otherwise—without provision—the man suffers pain on the path.

All the gifts made by human beings in this world clear the way for them on the path of the world of Yama.

महापुण्यप्रभावेण मानुषं जन्म लभ्यते ।

यस्तत्प्राप्य चरेद्धर्मं स याति परमां गतिम् ॥ ९५ ॥

अविज्ञाय नरो धर्मं दुःस्वमायाति याति च ।

मनुष्यजन्मसाफल्यं केवलं धर्मसेवनम् ॥ ९६ ॥

¹ The passing of the sun from one constellation to another.

² When the sun and moon are on opposite sides of either solstice, and the minutes of declination are the same.

³ Every month there is a day called Yuga—the last or last but one.

95-96. By the power of great merit, birth as a human being is obtained. He who, having gained it, follows righteousness, reaches the supreme goal.

The man who neglects righteousness, goes and comes in misery. The fruitfulness of birth as a human being depends upon the pursuit of righteousness alone.

धनपुत्रकलत्रादि शरीरमपि बान्धवाः ।
 अनित्यं सर्वमेवेदं तस्माद्धर्मं समाचरेत् ॥ ९७ ॥
 तावद् बन्धुः पिता तावद्यावज्जीवति मानवः ।
 मृतानामन्तरं ज्ञात्वा क्षणात्स्नेहो निवर्तते ॥ ९८ ॥
 आत्मैव ह्यात्मनो बन्धुरिति विद्यान्मुहुर्मुहुः ।
 जीवन्नपीति सञ्चिन्त्य मृतानां कः प्रदास्यति ॥ ९९ ॥

97-99. Wealth, sons, wife and family, body, kinsmen,—all these are transitory. Therefore righteousness should be sought.

So long as a man is alive he has a father and other relatives; but when they have known him to be dead, their affection soon fades away.

He should constantly remember that the true kinsman of the self is the Self. If not to the living, much less will anyone give to the dead.

एवं जानन्नित्यं सर्वं स्वहस्तेनैव दीयताम् ।
 अनित्यं जीवितं यस्मात्पश्चात्कोऽपि न दास्यति ॥ १०० ॥

100. Knowing all this, one should give with one's own hand, while still alive. Life is transient; and who can give afterwards?

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ १०१ ॥
 गृहादर्थान्निवर्तन्ते श्मशानात्सर्वबान्धवाः ।
 शुभाशुभं कृतं कर्म गच्छन्तमनुगच्छति ॥ १०२ ॥

101-102. The relatives turn away with averted faces leaving the dead body on the ground, like a lump of wood or earth, but righteousness goes with him.

The wealth disappears from the house, and the relatives from the cremation-ground. The good and evil karma he has made goes with him.

शरीरं वह्निना दग्धं कृतं कर्म सहास्थितम् ।
 पुण्यं वा यदि वा पापं भुङ्क्ते सर्वत्र मानवः ॥ १०३ ॥
 न कोऽपि कस्यचिद् बन्धुः संसारे दुःखसागरे ।
 जायते कर्मसम्बन्धाद्याति कर्मक्षये पुनः ॥ १०४ ॥

103-104. When his body has been destroyed by fire his karma remains and wherever he is the man experiences it, be it good or bad.

Nobody has a relation in this changing ocean of sorrow. He is born by the attraction of karma, and goes again upon its exhaustion.

मातृपितृसुतभ्रातृबन्धुदारादिसङ्गमः ।

प्रपायामिष जन्तूनां नद्यां काष्ठौघवञ्चलः ॥ १०५ ॥

कस्य पुत्राश्च पौत्राश्च कस्य भार्या धनं च वा ।

संसारे नास्ति कः कस्य स्वयं तस्मात्प्रदीयताम् ॥ १०६ ॥

105-106. Like creatures in a water-tank, and like the motion of sticks in a river is one's contact with mother, father, son, brother, kinsman, wife and the others.

Whose are the sons, and the grandsons? Whose is the wife, or the wealth? In the world of change nobody belongs to anybody. Therefore one should make gifts himself.

आत्मायत्तं धनं यावत्तावद्विप्रे समपयेत् ।

पराधीने धने जाते न किञ्चिद्वक्तुमुत्सहेत् ॥ १०७ ॥

पूर्वजन्मकृताहानादत्र लब्धं धनं बहु ।

तस्मादेवं परिज्ञाय धर्मार्थं दीयतां धनम् ॥ १०८ ॥

धर्मात्सञ्जायतेऽर्थश्च धर्मात्कामोऽभिजायते ।

धर्म एवापवर्गाय तस्माद्धर्मं समाचरेत् ॥ १०९ ॥

107-109. As long as one is in possession of wealth, so long should one make gifts to a Brāhmin; but when the wealth becomes another's one can have nothing to say.

On account of gifts made in a former birth much wealth is obtained in this. Hence should wealth be given, by one knowing this, for the sake of righteousness.

Wealth is born of righteousness; by righteousness desire is conquered. Righteousness verily is the cause of freedom. Therefore should righteousness be pursued.

श्रद्धया धार्यते धर्मो बहुभिर्नार्थराशिभिः ।

निष्किञ्चना हि मुनयः श्रद्धावन्तो दिवं गताः ॥ ११० ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रियमात्मनः ॥ १११ ॥

110-111. Righteousness is supported by faith, not by large piles of wealth. The wise, though in poverty, have faith, and go to heaven.

From him who offers to Me, with devotion, a leaf, a flower, a fruit or water—from him, the self-subdued, I accept that, presented with devotion.

तस्मादवश्यं दातव्यं तदा दानं विधानतः ।

अल्पं वा बहुवेतीमां गणनां नैव कारयेत् ॥ ११२ ॥

112. Therefore, by all means, a gift should be made, and as prescribed. Whether it be small or great does not count with me.

धर्मात्मा च स पुत्रो वै दैवतैरपि पूज्यते ।

दापयेद्यस्तु दानानि पितरं ह्यातुरं भुवि ॥ ११३ ॥

पित्रोर्निमित्तं यद्विक्तं पुत्रैः पात्रे समर्पितम् ।

आत्मापि पावितस्तेन पुत्रपौत्रप्रपौत्रकैः ॥ ११४ ॥

*113-114. A righteous son is honoured even by the shining ones. He should cause his ailing father to make gifts on earth.

If the wealth made by the father is given to the deserving by the sons—then, by that, himself, his sons, grandsons and great-grandsons are ennobled.

पितुः शतगुणं पुण्यं सहस्रं मातुरेव च ।

भगिनीदशलाहस्रं सोदरे दत्तमक्षयम् ॥ ११५ ॥

115. What is given through the father has a hundred-fold merit; through the mother, a thousand-fold; through the sister, ten-thousand fold; through the brother, incalculable.

न चैवोपद्रवादातुर्न वा नरकयातनाः ।

मृत्युकाले न च भयं यमदूतसमुद्भवम् ॥ १६ ॥

यदि लोभान्न यच्छन्ति काले ह्यातुरसञ्ज्ञके ।

मृताः सोचन्ति ते सर्वे कदर्याः पापिनः खग ॥ ११७ ॥

पुत्राः पौत्राः सह भ्रात्रा सगोत्राः सुहृदस्तु ये ।

ददन्ति नातुरे दानं ब्रह्मघ्नास्ते न संशयः ॥ ११८ ॥

116-118. For him who makes gifts there are no troubles and no torments of hell, and no fear caused by the messengers of Yama at the time of death.

All those sinful misers, O Bird, who, because of greed, do not make gifts at the time of illness come to grief when dead.

Sons, grandsons, brothers, kinsmen and friends who do not make gifts on behalf of a dying man are without doubt slayers of Brāhman.

इति श्रीगरुडपुराणे सारोद्दारे आतुरदाननिरूपणं नाम अष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX.

An Account of the Rites for the Dying.

गरुड उवाच ।

कथितं भवता सम्यग् दानमातुरकालिकम् ।

ध्रियमाणस्य यत्कृत्यं तदिदानीं वद प्रभो ॥ १ ॥

1. Garuḍa said: You have spoken fully about the gifts for the diseased. Tell now, O Lord, of the rites for the dying.

श्रीभगवान् उवाच ।

शृणु ताश्च प्रवक्ष्यामि देहत्यागस्य तद्विधिम् ।

मृता येन विधानेन सद्गतिं यान्ति मानवाः ॥ २ ॥

2. The Blessed Lord said: Listen, O Tārṅgya, and I will explain the rites for one leaving the body, and by what rites men after death reach a good condition.

कर्मयोगाद्यदा देही मुञ्चत्यत्र निजं वपुः ।

तुलसीसन्निधौ कुर्यान्मण्डलं गोमयेन तु ॥ ३ ॥

तिलांश्चैव विकीर्याथ दर्भांश्चैव विनिक्षिपेत् ।

स्थापयेदासने शुभ्रे शालग्रामशिलां तदा ॥ ४ ॥

शालग्रामशिला यत्र पापदोषभयापहा ।

तत्सन्निधानमरणान्मुक्तिर्जन्तोः सुनिश्चिता ॥ ५ ॥

3-5. When, by the effects of karma, the embodied leaves his ordinary body, then, near to a holy basil tree one should make a ring with cowdung.¹

Next, having scattered sesamum seed, he should strew darbha-grass, and then have the Śālagrāma stone placed on the cleaned platform.

Liberation is certain for the being who dies near the Śālagrāma stone, which removes all ills and sins.

तुलसीघटपञ्चलाया यत्रास्ति भवतापहा ।

तत्रैव मरणान्मुक्तिः सर्वदा दान दुर्लभा ॥ ६ ॥

तुलसीघटपस्थानं गृहे यस्यावतिष्ठते ।

तद्गृहं तीर्थरूपं हि न यान्ति यमकिङ्कुराः ॥ ७ ॥

तुलसी मञ्जरी युक्तो यस्तु प्राणान्विमुञ्चति ।

यमस्तं नेक्षितुं शक्तो युक्तं पापशतैरपि ॥ ८ ॥

तस्या दलं मुखे कृत्वः तिलदर्भासने मृतः ।

नरो विष्णुपुरं याति पुत्रहीनोऽप्यसंशयः ॥ ९ ॥

¹ Cowdung is extensively used in India as a purifier and antiseptic.

6-9 Where is the shade of the holy basil tree, which removes the pain of being, there is always liberation for the dying, difficult to obtain by gifts.

The house in which the holy basil tree is enshrined is like a holy bathing place,—the servants of Yama do not come to it.

Yama is not able to see him who gives up his life while having a holy basil shoot, though he have hundreds of sins.

The man who dies with a leaf of it in his mouth, upon a seat of sesamum and darbha-grass, goes to the city of Viṣṇu, unfaillingly, though he have no son.

तिलाः पवित्रास्त्रिविधा दर्भाश्च तुलसीरपि ।
 नरं निवारयन्त्येते दुर्गतिं यान्तमातुरम् ॥ १० ॥
 मम स्वेदसमुद्भूता यतस्ते पावनास्तिलाः ।
 असुरा दानवा दैत्या विद्रवन्ति तिलैस्ततः ॥ ११ ॥
 दर्भा विभूतिर्मे ताक्ष्यं मम रोमसमुद्भवाः ।
 अतस्तत्स्पर्शनादेव स्वर्गं गच्छन्ति मानवाः ॥ १२ ॥
 कुशमूले स्थितो ब्रह्मा कुशमध्ये जनार्दनः ।
 कुशाग्रे शङ्कुरादेवस्त्रयो देवाः कुशे स्थिताः ॥ १३ ॥

10-13. Sesamums, darbha-grasses and holy basil are three holy things, and they prevent an ailing man from going to a miserable condition.

Because the sesamum is produced from My sweat it is holy ; hence Asuras, Dānavas and Daityas run away from sesamum.

The darbha grasses, my riches, O Tārkaḥya, are produced from my hairs ; hence by the mere touch of them men attain heaven.

Brahmā is seated at the root of the kuśa-grass ; in the middle of the kuśa is Janārdana ;¹ at the tip of the kuśa is Śaṅkaradeva²—three shining ones are seated in the kuśa grass.

अतः कुशावह्निमन्त्रतुलसीविप्रधेनवः ।
 नैते निर्माल्यतां यान्ति क्रियमाणाः पुनः पुनः ॥ १४ ॥
 दर्भाः पिण्डेषु निर्माल्या ब्राह्मणाः प्रेतभोजने ।
 मन्त्रा गौस्तुलसी नीचे चितायां च हुताशनः ॥ १५ ॥

14-15. Hence kuśa, fire, mantras, holy basil, Brāhmins and cows do not lose their purity. by being used again and again.

Darbha-grass becomes unclean with rice-balls ; Brāhmins, by eating the offerings for the departed ; mantras, cows and holy basil, when basely used ; and fire, on a cremation-ground.

¹ Viṣṇu.

² Śiva.

गोमयेनोपलिप्ते तु दर्भास्तरणसंस्कृते ।
 भूतले ह्यातुरं कुर्यादन्तरिक्षं विवर्जयेत् ॥ १६ ॥
 ब्रह्मा विष्णुश्च रुद्रश्च सर्वे देवा हुताशनः ।
 मण्डलोपरि तिष्ठन्ति तस्मात्कुर्वीत मण्डलम् ॥ १७ ॥
 सर्वत्र वसुधा पूता लेपो यत्र न विद्यते ।
 यत्र लेपः कृतस्तत्र पुनर्लेपेन शुद्ध्यति ॥ १८ ॥
 राक्षसाश्च पिशाचाश्च भूताः प्रेता यमानुगाः ।
 अलिप्तदेशे खट्वायामन्तरिक्षे विशन्ति च ॥ १९ ॥
 अतोऽग्निहोत्रं श्राद्धं च ब्रह्मभोज्यं सुरार्चनम् ।
 मण्डलेन विना भूम्यामातुरं नैव कारयेत् ॥ २० ॥

16-20. One should lay the dying man on the ground cleaned with cow-dung and spread over with darbha-grasses ; not support him in the air.¹

Brahmā, Viṣṇu, Rudra² all the shining ones, and Sacrificial Fire stand upon the ring,—therefore should one make a ring.

The ground must be pure everywhere, with no stain to be seen. If there is a stain it should be cleaned away by further plastering.

Demons, goblins, elementals, spooks, and the followers of Yama enter an impure place, and a cot above the ground.

Hence without this ring one should not perform oblations to the fire, Śrāddha, the feeding of Brāhmins, the worship of the Holy Ones ; nor place the dying man upon the ground.

लिप्तभूम्यामतः कृत्वा स्वर्णं रत्नं मुखे क्षिपेत् ।
 विष्णोः पादादकं दद्याच्छालग्रामस्वरूपिणः ॥ २१ ॥
 शालग्रामशिलातोयं यः पिबेद् बिन्दुमात्रकम् ।
 स सर्वपापनिर्मुक्तो वैकुण्ठभुवनं व्रजेत् ॥ २२ ॥

21-22. Next, placing him on the cleaned ground, one should put gold and jewels upon his lips, and give him the Water of the Feet of Viṣṇu in the form of the Śālagrāma

He who drinks even a drop of the water of the water of the Śālagrāma stone³ is absolved from all sins, and goes to the residence Vaikuṅṭha.*

ततो गङ्गाजलं दद्यान्महापातकनाशनम् ।
 सर्वतीर्थकृतस्नानदानपुण्यफलप्रदम् ॥ २३ ॥
 चान्द्रायणं चरेद्यस्तु सहस्रं कायशोधनम् ।
 पिबेद्यच्चैव गङ्गाम्भः समौ स्यातामुभावपि ॥ २४ ॥

¹ When the people of the house are aware that one is about to die they remove him from the couch to the ground.

² Siva.

³ Water is poured over the stone, and thus consecrated to Viṣṇu.

* The heaven of Viṣṇu.

अग्निं प्राप्य यथा ताक्ष्यं तूलराशिर्विनश्यति ।
 तथा गङ्गाम्बुपानेन पातकं भस्मसाद्भवेत् ॥ २५ ॥
 यस्तु सूर्याशुसन्तप्तं गाङ्गं यः सलिलं पिबेत् ।
 स सर्वयोनिनिर्मुक्तः प्रयाति सदनं हरेः ॥ २६ ॥
 नद्योजलावगाहेन पावयन्तीतराञ्जनान् ।
 दर्शनास्पर्शनात्पानात्तथा गङ्गेतिकीर्तिनात् ॥ २७ ॥
 पुनात्यपुण्यान्पुरुषान् शतशोऽथ सहस्रशः ।
 गङ्गा तस्मात्पिबेत्तस्या जलं संसारतारकम् ॥ २८ ॥
 गङ्गागङ्गेति यो ब्रूयात्प्राणैः कण्ठगतैरपि ।
 मृतो विष्णुपुरं याति न पुनर्जायते भुवि ॥ २९ ॥
 उत्क्रामद्भिश्च यः प्राणैः पुरुषः भ्रद्धयान्वितः ।
 चिन्तयेन्मनसा गङ्गां सोऽपि याति पराङ्गतिम् ॥ ३० ॥

23-30. Then one should give him the water of the Ganges, which is the effacer of great sins, and gives fruit of merit equal to bathings and gifts at all the sacred waters.

He who performs a thousand times the Chāndrāyana fast which purifies his body, and he who drinks the water of the Ganges, are both equal.

Just as, O Tārksya, a bundle of cotton is destroyed by falling into the fire, so, by his drinking the water of the Ganges, is his sin reduced to ashes.

He who drinks the water of the Ganges, heated by the rays of the sun¹ is freed from all births and goes to the abode of Hari.

By bathing in other rivers men are purified,—so also by merely touching, drinking or calling upon the Ganges.

It sanctifies meritless men by hundreds and thousands. Therefore should one drink of the Ganges, whose water helps one over the ocean of transmigration.

He who calls, “O Ganges, Ganges” while life is flickering in the throat, goes when dead to the city of Viṣṇu, and is not born again on earth.

And the man who, when his life is leaving, contemplates with faith the Ganges, goes to the highest goal.

अतो ध्यायेन्नमेद्गङ्गां संस्मरेत्तज्जलं पिबेत् ।
 ततो भागवतं किञ्चिच्छृणुयान्मोक्षदायकम् ॥ ३१ ॥
 श्लोकं श्लोकार्धपादं वा योऽन्ते भागवतं पठेत् ।
 न तस्य पुनरावृत्तिर्ब्रह्मलोकान्कदाचन ॥ ३२ ॥

¹ Here is a mystical suggestion.

वेदोपनिषदां पाठाच्छिवविष्णुस्तवादिपि ।

ब्राह्मणक्षत्रियविशां मरणं मुक्तिदायकम् ॥ ३३ ॥

31-33. Therefore he should contemplate, salute, keep in mind the Ganges, and drink its water. Then he should listen, however little, to the Bhāgavata,¹ which is a giver of liberation.

He who in his last moments repeats a verse, or half or quarter of a verse of the Bhāgavata never returns hither from the world of Brahmā.

The repeating of the Vedas and the Upaniṣads; the hymning of Viṣṇu and Śiva—these bring liberation at death to Brāhmins, Kṣatriyas and Vaiśyas.

प्राणप्रयाणसमये कुर्याद्दिनशमं खग ।

दद्यादातुरसंन्यासं विरक्तस्य द्विजन्मनः ॥ ३४ ॥

संन्यस्तमिति यो ब्रयात्प्राणैः कण्ठगतैरपि ।

मृतो विष्णुपुरं याति न पुनर्जायते भुवि ॥ ३५ ॥

34-35. At the time when the breath is leaving the body, he should make a fast, O Bird. Dissatisfied with worldly things the twice-born should take up relinquishment.²

He who says,³ while life is still flickering in his throat, "I have relinquished," goes at death to the city of Viṣṇu, and is not born again on earth.

पथं जातविधानस्य धार्मिकस्य तदा खग ।

ऊर्ध्वच्छिद्रेण गच्छन्ति प्राणास्तस्य सुखेन हि ॥ ३६ ॥

मुखं च चक्षुषी नासे कणौ द्वाराणि सप्त च ।

पथ्यः सुकृतिनो यान्ति योगिनस्तालुरन्ध्रतः ॥ ३७ ॥

अपानान्मिलितप्राणौ यदा हि भवतः पृथक् ।

सूक्ष्मी भूत्वा तदा वायुर्विनिष्कमति पुत्तलात् ॥ ३८ ॥

शरीरं पतते पश्चाद्भिर्गते मस्तीश्वरं ।

कालाहतं पतत्येवं निराधारो यथा द्रुमः ॥ ३९ ॥

36-39. Then, of him who is righteous and has thus performed the rites, O Bird, the life breaths easily pass out through the higher opening.

The mouth, eyes, nostrils and ears are the seven gateways through which go those of good deeds. Yogins go through an opening in the head.

When the rising and descending life-breaths, which are joined, become separate, then, becoming subtle, the life-breath departs from the inert body.

¹ The Bhāgavata Purāṇa.

² Sannyāsa, giving up attachment to worldly life and its objects.

³ That is, truly says.

When the Lord of Breath departs, the body falls like a tree unsupported and stricken by time.

निर्विचेष्टं शरीरं तु प्राणैर्मुक्तं जुगुप्सितम् ।
अस्पृश्यं जायते सद्यो दुर्गन्धं सर्वनिन्दितम् ॥ ४० ॥
त्रिधावस्थाशरीरस्य कुमिविद्भस्मरूपतः ।
किं गर्वः क्रियते देहे क्षणविध्वंसिभिर्नरैः ॥ ४१ ॥

•40-41. The motionless body, left by the vital breath, becomes detestable and unfit to touch ; foul smells soon arise in it, and it is disliked by everybody.

How can men, who perish in a moment, be proud of the body, with its three conditions,— worm, dung and ashes ?

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च ।
तेजस्तेजसि लीयते समीरस्तु समीरणे ॥ ४२ ॥
आकाशश्च तथाकाशे सर्वव्यापी च शङ्करः ।
नित्यमुक्तो जगत्साक्षी आत्मा देहेष्वजोऽमरः ॥ ४३ ॥

42-43. Earth is dissipated to earth ; likewise water to water ; fire is dissipated in fire ; also air in air.

And, similarly, ether to ether : and the Self that is in the bodies is happy, all-pervading, eternally free, witness of the world, birthless and deathless.

सर्वेन्द्रिययुतो जीवः शब्दादिविषयवृत्तः ।
कामरागादिभिर्युक्तः कर्मकोशसमन्वितः ॥ ४४ ॥
पुण्यवासनया युक्तो निर्मितेस्वेन कर्मणा ।
स प्रविश्य नवे दंहे गृहे दग्धे यथा गृही ॥ ४५ ॥

44-45. The individual, possessing all the senses, surrounded with sense-objects of sound and the rest, clinging to desire and love, environed by the sheath of karma,

Endowed with good tendencies, enters a new body created by his own karma, as does a householder whose house has been burnt.

तदा विमानमादाय किंकिणीजालमालियत् ।
आयान्ति देवदूताश्च लसन्नामरशोभिताः ॥ ४६ ॥
धर्मतत्त्वविदः प्राज्ञाः सदा धार्मिकवल्लभाः ।
तदैर्न कृतकृत्यं स्वर्विमानेन नयन्ति ते ॥ ४७ ॥

46-47. Then the messengers of the Shining Ones, resplendent with flashing plumes, arrive, bringing a chariot wreathed with countless bells,

And they, knowing the true righteousness, wise, always beloved by the righteous, carry him, who has performed the rites, away in their own chariot.

सुदिव्यदेहे विरजाम्बरक्षक सुवर्णरत्नाभरणैरुपेतः ।

दानप्रभावात्स महानुभावः प्राप्नोति नाकं सुरपूज्यमानः ॥ ४८ ॥

48. That great man, in a resplendent body, with shining garments and garlands, possessed of gold and diamond ornaments, by virtue of gifts attains heaven, and is honoured by the Holy Ones.

इति श्रीगर्ुडपुराणे सारोद्धारे त्रियमाणकृत्यनिरूपणं नाम नवमोऽध्यायः ॥ ९ ॥

The Collecting of the Bones from the Fire.

गरुड उवाच ।

देहदाहविधानं च वद सुकृतिनां विभो ।

सती यदि भवेत्पत्नी तस्याश्च महिमां वद ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, the rites for burning the bodies of the good, and describe also the greatness of the wife who is faithful.

श्रीभगवानुवाच ।

शृणु ताक्ष्यं प्रवक्ष्यामि सर्वमेवोर्ध्वदैहिकम् ।

तत्कृत्वा पुत्रपौत्राश्च मुच्यन्ते पैतृकादृणात् ॥ २ ॥

2. The Blessed Lord said: Listen, O Tārkaṣya. I will tell you all about the ceremonies for the upper body, by doing which sons and grandsons are released from the hereditary debt.

किं दत्तैर्बहुभिर्दानैः पित्रोरन्येष्टिमाचरेत् ।

तेनाग्निष्टोमसदृशं पुत्रः फलमवाप्नुयात् ॥ ३ ॥

3. There is no need for numerous gifts, but one should perform the funeral ceremonies for his parents; the son who does so obtains fruit like that of the Agniṣṭoma.¹

तदा शोकं परित्यज्य कारयेन्मुण्डनं सुतः ।

समस्तबान्धवैर्युक्तः सर्वपापापनुत्तये ॥ ४ ॥

मातापित्रोर्मृतौ येन कारितं मुण्डनं न हि ।

आत्मजः स कथं ह्येयः संसारार्थवतारकः ॥ ५ ॥

अतो मुण्डनमावश्यं नस्त्रकक्षविर्जितम् ।

ततः स बान्धवः स्नात्वा धैतत्रस्त्राणि धारयेत् ॥ ६ ॥

4-6. Then the son, abandoning sorrow, should have the shave, along with all his relatives, in order to remove all sins.

The son who does not have the shave when the mother or father has died,—how can he be called a son, the helper through the ocean of changefulness.

Therefore he must have the shave by all means, except the nails and the hair of the armpits. Then, having bathed with his relatives he must put on clean cloths.

¹ A certain sacrifice.

सद्यो जलं समानीय ततस्तं स्नापयेच्छवम् ।
मण्डयेच्चन्दनैः स्रग्भिर्गङ्गामृत्तिकयाऽथवा ॥ ७ ॥
नवीनवस्त्रैः सञ्छाद्य तदा पिण्डं सदक्षिणम् ।
नाम गोत्रं समुच्चार्य सङ्कल्पेनापसव्यनः ॥ ८ ॥
मृत्युस्थाने शवो नाम तस्य नाम्ना प्रदापयेत् ।
तेन भूमि भवेत्तुष्टा तदधिष्ठात् देवता ॥ ९ ॥

7-9. Then, bringing river water, he should bathe the corpse, and next adorn it with sandal-paste, garlands, or the clay of the Ganges ;

Having covered it with new cloths he, with his sacred thread on the right shoulder, should pronounce the family name, and dedicate rice-balls and presents, —

At the place of death, in the name of the so-called dead, he should offer them. By this the earth and its presiding deity become pleased.

द्वारदेशे भवेत्यान्धस्तस्य नाम्ना प्रदापयेत् ।
तेन नैवोपघाताय भूतकोटिषु दुर्गताः ॥ १० ॥

10. He should make offering at the threshold in the name of him who is become a traveller ; by this the evil ones amongst the tens of millions of elementals can do no harm.

ततः प्रदक्षिणां कृत्वा पूजनीयः स्नुषादिभिः ।
स्कंधः पुत्रेण दातव्यस्तदान्यैर्बान्धवैः सह ॥ ११ ॥
धृत्वा स्कंधे स्वपितरं यः स्मशानाय गच्छति ।
सोऽवमेघफलं पुत्रो लभते च पदे पदे ॥ १२ ॥
नीत्वा स्कंधे स्वपुष्टेऽङ्के सदा तातेन लालितः ।
तदैव तहणान्मुच्येन्मृतं स्वपितरं वहेत् ॥ १३ ॥

11-13. Then the daughter-in-law¹ and others should go round it and worship it ; then along with the other relatives the son should bear it on his shoulder.

The son who bears his father on his shoulder to the burning-ground obtains the fruit of the horse-sacrifice at every step.

He who carries his dead father on shoulder or back or hip pays off the debt of constant parental kindnesses.

ततोऽर्धमार्गे विश्रामं समाज्याभ्युक्ष्य कारयेत् ।
संस्नाप्य भूतसंज्ञाय तस्मै तेन प्रदापयेत् ॥ १४ ॥

14. Then, half-way, after cleaning and sprinkling, he should make a halt. Having bathed the corpse, he should make an offering for him.

¹ His son's wife—the wife of the son performing the rite.

पिशाचा राक्षसा यक्षा ये चान्ये दिक्ष संस्थिताः ।

तस्य होतव्य देहस्य नैवायोग्यत्वकारकाः ॥ १५ ॥

15. Oblations should be made in order that goblins, demons and fiends, and others in the various directions, shall not cause disturbance of that body which is to be sacrificed.

ततो नीत्वा स्मशानेषु स्थापयेदुत्तरामुखम् ।

तत्र देहस्य दाहार्थं स्थलं संशोधयेद्यथा ॥ १६ ॥

संमार्ज्यं भूमिं संल्लिप्योल्लिख्योद्धृत्य च वेदिकाम् ।

अभ्युक्ष्योपसमाधाय वह्निं तत्र विधानतः ॥ १७ ॥

पुष्पाक्षतैरथाभ्यर्च्य देवं क्रत्यादसञ्जकम् ।

लोमभ्यस्त्वनुवाकेन होमं कुर्याद्यथाविधि ॥ १८ ॥

त्वं भूतभृज्जगद्योनिस्त्वं भूतपरिपालकः ।

मृतः सांसारिकत्तस्मादेनं त्वं स्वर्गतिं नय ॥ १९ ॥

16-19. Then it should be taken to the burning-ground, and laid down with its head to the north. Some place should be cleaned there, for the burning of the body, as follows :

Having swept the ground and washed it with cow-dung, having taken out some earth and erected an altar and sprinkled it with water, and having placed the fire as prescribed,

And having worshipped with flowers and coloured rice the Shining One known as the eater of flesh,¹ he should make an oblation as prescribed, beginning with 'Ioman,'--

"Oh, Thou, Supporter of Beings, Womb of the World, Nourisher of Creatures. This one belonging to the changing world is dead ; lead Thou him to heaven !"

इति सम्प्रार्थयित्वाऽग्निं चितां तत्रैव कारयेत् ।

श्रीखण्डतुलसीकाष्ठैः पलाशाश्वत्थदाहभिः ॥ २० ॥

चितामारोप्य तं प्रेतं पिण्डौ द्वौ तत्र दापयेत् ।

चितायां शवहस्ते च प्रेतनाम्ना खगोभ्वर ।

चिता मोक्षप्रभृतिकं प्रेतत्वमुपजायते ॥ २१ ॥

केऽपि तं साधकं प्राहुः प्रेतकल्पविदो जनाः ।

चितायां तेन नाम्ना वा प्रेतनाम्नाऽथवा करे ॥ २२ ॥

20-22. Having thus prayed to the fire, he should make there a funeral pyre with sandal wood, the holy basil wood, and with the wood of palāsha and aśwattha.

Having placed the departed on the funeral pyre, he should offer in the name of the departed two rice-balls in the hand of the dead,

¹ The fire-god,

on the funeral pyre. From the time he is released on the funeral pyre the condition as departed begins.

Those who know the ways of the departed call him a seeker. An offering should be made on the funeral pyre, either in this name, or in that of Departed.

इत्येवं पञ्चभिः पिण्डैः शवस्याहुति योग्यता ।

अन्यथा चोपघाताय पूर्वोक्तास्ते भवन्ति हि ॥ २३ ॥

23. Thus the dead gets the benefit of the offering of five rice-balls ; otherwise the above-mentioned come to disturb.

प्रेतो दत्त्वा पञ्चपिण्डान् हृतमादाय तं तृणैः ।

अग्निं पुत्रस्तदा दद्यान्न भवेत्पञ्चकं यदि ॥ २४ ॥

24. The son, having dedicated five rice-balls to the departed, and having brought the oblation with the grasses, should give them to the fire, if there is not Pañchaka.¹

पञ्चके प्रमृतो यस्तु न गतिं लभते नरः ।

दाहस्तत्र न कर्तव्यः कृतेऽन्यमरणं भवेत् ॥ २५ ॥

आदौ कृत्वा धनिष्ठार्धमेतन्नक्षत्रपञ्चकम् ।

रेवत्यन्तं न दाहेऽर्हं दाहे च न शुभं भवेत् ॥ २६ ॥

गृहे हानिर्भवेत्तस्य ऋक्षेष्वेव मृतो हि यः ।

पुत्राणां गोत्रिणां चापि कश्चिद्विघ्नः प्रजायते ॥ २७ ॥

25-27. Who dies in the Pañchaka does not attain a good condition. Burning should not be done then ; if it is done, another death occurs.

Beginning from the middle of Dhaniṣṭhâ, in the five Pañchaka mansions ending with Revati² is not a suitable time for burning. If burning takes place, evil occurs.

Harm befalls the house in which death takes place in the Rikṣa mansion, and some trouble arises for the sons and family.

अथवा ऋक्षमध्ये हि दाहः स्याद्विधिपूर्वकः ।

तद्विधिं ते प्रवक्ष्यामि सर्वदोषप्रशान्तये ॥ २८ ॥

28. I will explain to you the rites for the warding off of all ills, in case burning takes place in the middle of Rikṣa.

शवस्य निकटे तार्क्ष्यं निःक्षिपेत्पुत्तलांस्तदा ।

दर्भमयांश्च चतुर ऋक्षमन्त्राभिमन्त्रितान् ॥ २९ ॥

तप्तहेमप्रकर्तव्यं वहन्ति ऋक्षनामभिः ।

प्रेताजयतमन्त्रेण पुनर्होमस्तु सग्पुटैः ॥ ३० ॥

ततो दाहः प्रकर्तव्यस्तैश्च पुत्तलकैः सह ।

¹ A certain astrological position ; 5 days in each month.

² The fifth Nakṣatra.

सपिण्डनदिने कुर्यात्तस्य शान्तिविधिं सुतः ॥ ३१ ॥
 तिलपात्रं हिरण्यं च रूप्यं रत्नं यथा क्रमम् ।
 घृतपूर्णं कांस्यपात्रं दद्याद्दोषप्रशान्तये ॥ ३२ ॥
 एवं शान्तिविधानं तु कृत्वा दाहं करोति यः ।
 न तस्य विघ्नो जायेत प्रेतो याति पराङ्गतिम् ॥ ३३ ॥

29-33. Then one should place near the corpse images, O Târksya, make of darbha grass, and consecrated with the four Rikṣa mantras.

Purified gold should be used, and sacrifice performed with Rikṣa mantras, with the mantra "Pretâjayata," and with leaf-vessels.

Then the burning along with the images should be done, and the son, on the day of the offering of the rice-balls, should perform the pacificatory rites for him.

For warding off ills he should give a vessel full of sesamum, gold, silver, diamonds, and a bronze vessel filled with clarified butter, in order.

Who, after having thus performed the pacificatory ceremonies, does the burning,—no harm befalls him ; and the departed goes to the supreme condition.

एवं पञ्चकदाहः स्यात्तद्विना केवलं दहेत् ।
 सती यदि भवेत्पत्नी तया सह विनिर्दहेत् ॥ ३४ ॥

34. This is for the Pañchaka burnings ; in other cases he should burn it alone. If the wife is faithful, he may burn with her.

पतिव्रता यदा नारी भर्तुः प्रियहिते रता ।
 इच्छेत्सहैव गमनं तदा स्नानं समाचरेत् ॥ ३५ ॥
 कुङ्कुमाञ्जनसद्वस्त्रभूषणैर्भूषितां तनुम् ।
 दानं दद्याद् द्विजातिभ्यो बन्धुवर्गैभ्य एव च ॥ ३६ ॥
 गुरुं नमस्कृत्य तदा निर्गच्छेन्मन्दिराद्बहिः ।
 ततो देवालयं गत्वा भक्त्या तं प्रणमेद्धरिम् ॥ ३७ ॥
 समर्प्याभरणं तत्र श्रीफलं परिगृह्य च ।
 लज्जां मोहं परित्यज्य स्मशानभवनं व्रजेत् ॥ ३८ ॥
 तत्र सूर्यं नमस्कृत्य परिक्रम्य चितां तदा ।
 पुष्पशय्यां तदारोहेन्निजाङ्गे स्वापयेत्पतिम् ॥ ३९ ॥
 सखिभ्यः श्रीफलं दद्याद्दाहमाह्नापयेत्ततः ।
 गङ्गास्नानसमञ्जात्वा शरीरं परिदाहयेत् ॥ ४० ॥

35-40. If the wife is faithful, and intent on her husband's welfare, and if she wishes to follow him, then she should bathe ;

Adorn her body with saffron powder, collyrium and beautiful clothes and ornaments ; make gifts to the twice-born and to the circle of relatives ;

Bow to the preceptor ; come out of the house ; go to a temple and worship Hari with devotion :

Then, having dedicated her ornaments there and holding a cocoonut, and having put aside shyness and worldly delusions she should go to the burning-ground.

Having there bowed to the sun, and walked round the funeral pyre, she should ascend a bed of flowers and rest her husband on her lap.

And, giving the cocoonut to her friends, she should order the burning. The body should be burnt with the thought that this is equal to bathing in the Ganges.

न दहेद्भ्रमिणी नारी शरीरं पतिना सह ।

जनयित्वा प्रसूतिं च बालं पोष्य सती भवेत् ॥ ४१ ॥

41. The pregnant woman should not burn her body with her husband's. Having been delivered of the child, and having nourished it, she may become "faithful."

नारी भर्तारमासाद्य शरीरं दहते यदि ।

अग्निर्दहति गात्राणि नैवात्मानं प्रपीडयेत् ॥ ४२ ॥

दहते ध्मायमानानां धातूनां च यथा मलाः ।

तथा नारी दहेत्पापं हुताशे ह्यमृतोपमे ॥ ४३ ॥

दिव्यादौ सत्ययुक्तश्च शुद्धो धर्मयुतो नरः ।

यथा न दहते तसलोहपिण्डेन कर्हिचित् ॥ ४४ ॥

तथा सा पतिसंयुक्ता दहते न कदाचन ।

अन्तात्मात्मना भर्तु मृतैर्नैकत्वमागता ॥ ४५ ॥

42-45. When a woman burns her body with her husband's, the fire burns her limbs only, but does not alliet her soul.

Just as metals when smelted lose their impurity so also the woman burns away her sins in the fire that is like nectar.

Just as, in the ordeals, the truthful, pure and righteous man is not burnt, even by a ball of heated iron ;

Likewise she who has joined her husband is never burnt. Her inner soul becomes unified with that of her husband, by death.

यावच्चान्नौ मृते पत्यौ स्त्री नात्मानं प्रदाहयेत् ।

तावन्न मुच्यते सा हि स्त्री शरीरात्कथञ्चन ॥ ४६ ॥

तस्मात्सर्वप्रयत्नेन स्वपतिं सेवयेत्सदा ।

कर्मणा मनसा वाचा मृते जीवति तद्रता ॥ ४७ ॥

46-47. The woman who does not burn herself in the fire, on her husband's death, is certainly never released from feminine bodies.

¹ This is interpreted to mean that she may now ascend a pyre in order to join her husband in the other world.

Therefore should every effort be made to serve the husband always, by actions, thought and speech, whether he be dead or living.

मृतै भर्तरि या नारी समारोहेद्बधुताशनम् ।
 सारुन्धती समा भूत्वा स्वर्गलोके महीयते ॥ ४८ ॥
 तत्र सा भर्तृपरमा स्तूयमानाप्सरोगणैः ।
 रमते पतिना सार्धं यावदिन्द्राश्चतुर्दश ॥ ४९ ॥
 मातृकं पैतृकं चैव यत्र सा च प्रदीयते ।
 कुलत्रयं पुनात्यत्र भर्तारं यानुगच्छति ॥ ५० ॥
 तिस्रः कोट्योर्ध्रकोटी च यानि रोमाणि मानुषे ।
 तावत्कालं वसेत्स्वर्गे पतिना सह मोदते ॥ ५१ ॥
 विमाने सूर्यसङ्काशे क्रीडते रमणेन सा ।
 यावदादित्यचन्द्रौ च भर्तृ लोके चिरं वसेत् ॥ ५२ ॥

48-52. The woman who ascends the funeral pyre, when her husband is dead, becomes equal to Ārundhati,¹ and attains the heaven-world.

There she, with her husband as highest interest, praised by numbers of celestial damsels, rejoices with her husband as long as the fourteen Indras endure.

She who goes with her husband purifies three families—her mother's, her father's, and that into which she was given.

For as many periods as there are hairs on a man,—thirty-five millions,—she rejoices with her husband, dwelling in heaven.

She sports with her beloved in the celestial chariot; and dwells in her husband's world as long as the sun and moon endure.

पुनश्चिरायुः सा भूत्वा जायते विमले कुले ।
 पतिव्रता तु या नारी तमेव लभते पतिम् ॥ ५३ ॥
 या क्षणं दाहदुःखेन सुखमेतादृशं त्यजेत् ।
 सा मूढा जन्मपर्यन्तं दहते विरहाग्निना ॥ ५४ ॥
 तस्मात्पतिं शिवं ज्ञात्वा सह तेन दहेत्तनुम् ।
 यदि न स्यात्सती तार्क्ष्यं तमेवं प्रदहेत्तदा ॥ ५५ ॥

53-55. She is re-born in a stainless family, long-lived. The woman who is faithful obtains the same husband as before.

That fool who, on account of the momentary pain of burning, surrenders this happiness, is burned until the end of her life by the fire of separation.

Therefore, knowing the husband to be Śiva, she should burn her body with his. If she be not true, O Tārksya, then he must burn alone.

¹ The wife of Vasiṣṭha—a model wife.

अर्धे दग्धेऽथवा पूर्णे स्फोटयेत्तस्य मस्तकम् ।
 गृहस्थानां तु काष्ठेन यतीनां श्रोफलेन च ॥ ५६ ॥
 प्राप्तये पितृलोकानां भित्त्वा तद्ब्रह्मरन्ध्रकम् ।
 आज्याहुतिं ततो दद्यान्मन्त्रेणनेन तत्सुतः ॥ ५७ ॥
 अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
 असौ स्वर्गाय लोकाय स्वाहा ज्वलतु पावकः ॥ ५८ ॥
 एवमाज्याहुतिं दत्त्वा तिलमिश्रां समन्त्रकाम् ।
 रोदितव्यं ततो गाढं तेन तस्य सुखं भवेत् ॥ ५९ ॥

56-59. Whether half or wholly burnt, his skull should be split open, in the case of householders with a piece of wood, in that of ascetics with a cocoanut.

His son, so that he may attain the world of the forefathers, having split open the brahmarandra¹ should make an oblation of clarified butter with this mantra :

“Thou art born from him ;² may he be born again from you. He is an offering to the heaven-world. O Fire, blaze forth !”

Thus having made an oblation of clarified butter, with mantras and sesamum offerings, he should weep loudly, that he may become happy.

दाहादनन्तरं कार्यं स्त्रीभिः स्नानं ततः सुतैः ।
 तिलोदकं ततो दद्यान्नामगोत्रोपकल्पितम् ॥ ६० ॥
 प्राशयेन्निर्म्यपत्राणि मृतकस्य गुणान्वदेत् ।
 स्त्रीजनोऽग्रे गृहं गच्छेत्पृष्ठतो नरसञ्चयः ॥ ६१ ॥

60-61. When the burning is finished the women should bathe, then the sons, and offer water mixed with sesamum, in the name of the family.

He should eat the leaves of the nimba-tree and recount the virtues of the dead. They should walk home, the women in front and the men behind.

गृहे स्नानं पुनः कृत्वा गोम्रासं च प्रदापयेत् ।
 पत्रावल्यां च भुञ्जीयाद् हात्रं नैव भक्षयेत् ॥ ६२ ॥

62. Having bathed again at home, he should give food to a cow and eat from a leaf-plate —but not any food already in the house.

मृतकस्थानमालिष्य दक्षिणाभिमुखं ततः ।
 द्वादशाहकपर्यन्तं दीपं कुर्यादहर्निशम् ॥ ६३ ॥

63. Having cleaned the place of death with cow-dung, he should keep a lamp burning there, turned to the south, up to the twelfth day.

¹ An opening at the top of the head.

² The funeral pyre is lighted from the sacred household fire.

सूर्येऽस्तमागते तार्क्ष्ये श्मशाने वा चतुष्पथे ।
 दुग्धं च मृण्मये पात्रे तैर्यं दद्याद्दिनत्रयम् ॥ ६४ ॥
 अपक्वमृण्मयं पात्रं क्षीरनीरप्रपूरितम् ।
 काष्ठत्रयं गुणैर्बद्धं धृत्वा मन्त्रं पठेदिमम् ॥ ६५ ॥
 श्मशानानलदग्ध्रोऽसि परित्यक्तोऽसि बान्धवैः ।
 इदं नीरमिदं क्षीरमत्र स्नाहि इदं पिब ॥ ६६ ॥

* 64-66. For three days, at sunset, O Tārksya, he should offer, at the cross-roads or on the burning-ground, milk and water in an earthen pot.

Holding the unbaked earthen pot, filled with milk and water, bound with three sticks, he should repeat this mantra :

“Thou hast been burned with the fires of the burning-ground. Thou hast been forsaken by relatives. Here is milk and here water ; batho and drink !”

चतुर्थे सञ्चयः कार्यः साग्निकैश्च निरग्निकैः ।
 तृतीयेऽह्नि द्वितीये वा कर्तव्यश्चाविरोधतः ॥ ६७ ॥

67. On the fourth day the collection¹ should be made, by those who maintain household fires, and by those who do not. If there is nothing to prevent, on the second or the third day he should do as follows :

गत्वा श्मशानभूमिं च स्नानं कृत्वा शुचिर्भवेत् ।
 ऊर्णासूत्रं वेष्टयित्वा पवित्रो परिधाय च ॥ ६८ ॥
 दद्यात् श्मशानवासिभ्यस्ततो मापबलिं सुतः ।
 यमाय त्वेति मन्त्रेण तिस्रः कुर्यात्परिक्रमाः ॥ ६९ ॥
 ततो दुग्धेन सम्भ्युक्ष्य चितास्थानं खगेश्वर ।
 जलेन सेवयेत्पश्चादुद्धरेदस्थिवृन्दकम् ॥ ७० ॥
 कृत्वा पलाशपात्रेषु क्षालयेद्दुग्धवारिभिः ।
 संस्थाप्य मृण्मये पात्रे श्राद्धं कुर्याद्यथा विधि ॥ ७१ ॥
 त्रिकोणं स्थण्डिलं कृत्वा गोमयेनोपलेपितम् ।
 दक्षिणाभिमुखो दिक्षु दद्यात्पिण्डत्रयं त्रिषु ॥ ७२ ॥
 पुञ्जीकृत्य चितामस्य तत्र धृत्वा त्रिपादुकाम् ।
 स्थापयेत्तत्र सजलमनाच्छाद्यमुखं घटम् ॥ ७३ ॥
 ततस्तण्डुलपाकेन दधिघृतसमन्वितम् ।
 बलिं प्रेताय सजलं दद्यान्मिष्टं यथाविधि ॥ ७४ ॥
 पदानि दशपञ्चैव चोत्तरस्यां दिशि व्रजेत् ।
 गर्तं विधाय तत्रास्थिपात्रं संस्थाप्येत्यग ॥ ७५ ॥

तस्योपरि ततो दद्यात्पिण्डं दाहार्तिनाशनम् ।
 गर्ताद्बुद्धृत्य तत्यात्रं नीत्वा गच्छेज्जलाशयम् ॥ ७६ ॥
 तत्र प्रक्षालयेद्दुग्धजलादस्थि पुनः पुनः ।
 चर्चयेच्चन्दनेनाथ कुङ्कुमेन विशेषतः ॥ ७७ ॥
 धृत्वा समुत्के तानि कृत्वा च हृदि मस्तके ।
 परिक्रम्य नमस्कृत्य गङ्गामध्ये विनिःक्षिपेत् ॥ ७८ ॥

68-78. Having gone to the burning-ground, having bathed and become pure, having put on a woollen garment, and wearing the sacred ring,¹

The son should make the grain oblation to the denizens of the burning-ground, and walk round three times, repeating the mantra beginning with "Yamāyatva."

Then having sprinkled milk over the place of the funeral pyre, O Lord of Birds, he should sprinkle water, and begin to pick up the heap of bones.

Having placed them on palasha leaves, he should sprinkle them with milk and water, and, having put them into an earthen pot, perform Śrāddha as prescribed.

Having prepared a triangular plot of ground, and cleansed it with cow-dung, he, facing south, should offer three rice-balls, in the three directions.

Having collected the ashes from the pyre, taking a three-legged stool he should place on it a jar with mouth uncovered, containing water.

Then he should make, for the departed, an oblation of cooked rice with curds and clarified butter, water and sweetmeats, as prescribed.

He should take fifteen steps in the northerly direction and, digging a hole there, place in it, O Bird, the jar of bones.

Then he should offer over it a rice-ball, which destroys the pain of burning, and, taking the vessel from the hole, carry it to a tank of water.

Then he should several times sprinkle the bones with water and milk, and worship them well, with sandal-paste and saffron.

Having put them into a leaf-box, touched with it his heart and head and walked round it saluting it, he should drop it into the middle of the Ganges.

अन्तर्दशाहं यस्यास्थि गङ्गातोये निमज्जति ।
 न तस्य पुनरावृत्तिर्ब्रह्मलोकात्कदाचन ॥ ७९ ॥
 यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति ।
 तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ८० ॥

¹ A finger-ring of kusha grass, put on the third finger of right hand,

गङ्गाजलोर्मि संस्पृश्य मृतकं पवनो यदा ।
 स्पृशते पातकं तस्य सद्य एव विनश्यति ॥ ८१ ॥
 आराध्य तपसोप्रेण गङ्गादेवीं भगीरथः ।
 उद्धारार्थं पूर्वजानामानयद्ब्रह्मलोकतः ॥ ८२ ॥
 त्रिषु लोकेषु विख्यातं गङ्गायाः पावनं यशः ।
 या पुत्रान्सगरस्यैतान्भस्माव्याननयद्विवम् ॥ ८३ ॥
 पूर्वं वयसि पापानि ये कृत्वा मानवा मृताः ।
 गङ्गायामस्थिपतनात्स्वर्गलोकं प्रयान्ति ते ॥ ८४ ॥

79-84. He whose bones sink in the water of the Ganges within ten days, never returns from the world of Brahmā.

As long as a man's bones float on the water of the Ganges,—for so many thousands of years he remains in the heaven-world.

When the wind which has touched the waves of the Ganges touches the dead, his sin is at once destroyed.

Having worshipped, with great austerities, the divine Ganges, for the uplifting of his forefathers, Bhagiratha¹ brought her down from the world of Brahmā.

In the three worlds is celebrated the purifying fame of the Ganges, who led to heaven the sons of Sagara² who had been reduced to ashes.

Those men who die after committing sins attain the heaven-world by their bones falling into the Ganges.

कश्चिद्व्याधो महारण्ये सर्वप्राणिविहिंसकः ।
 सिंहेन निहतो यावत्प्रयाति नरकालये ॥ ८५ ॥
 तवत्काकेन तस्यास्थि गङ्गायां पातितं तदा ।
 दिव्यं विमानमारुह्य स गतो देवमन्दिरम् ॥ ८६ ॥

85-86. There was a certain hunter, a destroyer of all sorts of creatures who, killed by a lion in a great forest, went to the place called hell.

When his bones were dropped into the Ganges by a crow he ascended the divine chariot and went to the abode of the Shining Ones.

अतः स्वमेव सत्पुत्रो गङ्गायामस्थि पातयेत् ।
 अस्थिसञ्चयनादूर्ध्वं दशगात्रं समाचरेत् ॥ ८७ ॥

87. Hence the good son should himself drop the bones in the Ganges. After the bones are collected he should perform the ten-days' ceremonies.

¹ A great king who is said to have brought down the Ganges from heaven to earth.

² There is a legend to the effect that the 60,000 sons of Sagara were reduced to ashes by Viṣṇu, and that they, the ancestors of Bhṛigu, were released and purified by him in the Ganges.

अथ कश्चिद्विदेशे वा वने चौरभये मृतः ।

न लब्धस्तस्य देहश्च च्छृणुयाद्यदिने तदा ॥ ८८ ॥

दर्भेपुत्तलकं कृत्वा पूर्ववत्केवलं दहेत् ।

तस्य भस्म समादाय गङ्गातोये विनिःक्षिपेत् ॥ ८९ ॥

दशगान्नादिकं कर्म तद्दिनादेव कारयेत् ।

स एव दिवसो ग्राह्यः श्राद्धे सावत्सरादिके ॥ ९० ॥

88-90. Now, if anybody meets his death in an uninhabited place, or in a wood, or from dangerous thieves, and if his body is not found, then, on the day this is heard of—

Having made an effigy of darbha grass, one should burn it alone, as explained above, and then collect its ashes and drop them into the water of the Ganges,

And from the same day the ten-days' ceremonies should be performed and that date should be noted, for the performance of the annual Śrāddha.

पूर्णे गर्भे मृता नारी विदार्य जठरं तदा ।

बालं निष्कास्य निक्षिप्य भूमौ तामेव दाहयेत् ॥ ९१ ॥

91. If a woman dies in the fulness of pregnancy, her womb should be cut open, and the child drawn out and placed on the ground, and she alone be burned.

गङ्गातीरे मृतं बालं गङ्गायामेव पातयेत् ।

अन्यदेशे क्षिपेद् भूमौ सप्तविंशति मासजम् ॥ ९२ ॥

अतः परं दहेत्तस्य गङ्गायामस्थि निःक्षिपेत् ।

जलकुम्भश्च दातव्यं बालानामेव भोजनम् ॥ ९३ ॥

92-93. If a child dies on the bank of the Ganges, it should simply be thrown into the Ganges; if in another place, it should be buried in the ground, up to twenty-seven months old.

Older than that it should be burned and its bones strewn on the Ganges. A gift of a water-pot should be made, and food should be given to children.

गर्भे नष्टे क्रिया नास्ति दुग्धं देयं मृते शिशौ ।

घटं च पायसं भोज्यं दद्याद् बालविपत्तिषु ॥ ९४ ॥

कुमारे च मृते बालान्कुमारानेव भोजयेत् ।

सबालान्भोजयेद्विप्रान्पौगण्डे सव्रजे मृते ॥ ९५ ॥

मृतश्च पञ्चमादूर्ध्वमव्रतः सव्रतोऽपि वा ।

पायसेन गुडेनापि पिण्डान्दद्याद्दशक्रमात् ॥ ९६ ॥

एकादशं द्वादशं च वृषोत्सर्गविधिं विना ।

महादानं विहीनं च पौगण्डे कृत्यमाचरेत् ॥ ९७ ॥

जीवमाने च पितरि न पौगण्डे सपिण्डनम् ।

अतस्तस्य द्वादशाहान्येकोद्दिष्टं समाचरेत् ॥ ९८ ॥

94-98. If the embryo perishes, there are no rites. If an infant dies, one should give milk. If a child dies, then one should offer a jar, milk-porridge and eatables.

If a youth dies, one should have young children fed. If a youth who has taken the vow dies, one should have Brahmīṅs, along with children, fed.

When one who has passed five years dies, whether vowed or not, one should offer ten rice-balls, along with milk-food and lumps of sugar.

On the eleventh and twelfth days one should perform the ceremonies for a youth, but without the rites of releasing a bull and of the great gift.

If the father is living, there is not joint rite for the youth, but on the twelfth day one should perform the ceremony for him alone.

स्त्रीशूद्राणां विवाहस्तु व्रतस्थाने प्रकीर्तितः ।

व्रतात्प्राक्सर्ववर्णानां वयस्तुल्या क्रिया भवेत् ॥ ९९ ॥

99. Marriage, with women and Śūdras, is declared to take the place of vows. Previous to the taking of vows, with all the castes, rites are done according to age.

स्वल्पात्कर्म प्रसङ्गाच्च स्वल्पाद्विषयबन्धनात् ।

स्वल्पे वयसि देहे च क्रियां स्वल्पामपीच्छति ॥ १०० ॥

100. He who is little attached to action, who is little bound by sense-objects, and he who is young in age of body, requires but scanty rites.

किशोरे तरुणे कुर्याच्छय्यावृषमखादिकम् ।

पददानं महादानं गोदानमपि दापयेत् ॥ १०१ ॥

101. In boyhood and in youth the cat, the bull and other sacrifices should be performed; and the gifts of land, the great gift and the gift of a cow should be made.

यतीनां चैव सर्वेषां न दाहो नोदकक्रिया ।

दशगान्नादिकं तेषां न कर्तव्यं सुतादिभिः ॥ १०२ ॥

दण्डग्रहणमात्रेण नरो नारायणे भवेत् ।

त्रिदण्डग्रहणात्तेषां प्रेतत्वं नैव जायते ॥ १०३ ॥

ज्ञानिनस्तु सदा मुक्ताः स्वरूपानुभवेन हि ।

अतस्ते तु प्रदत्तानां पिण्डानां नैव काङ्क्षिणः ॥ १०४ ॥

तस्मात्पिण्डादिकं तेषां नैव नोदकमाचरेत् ।

तीर्थश्राद्धं गयाश्राद्धं पितृभक्त्या समाचरेत् ॥ १०५ ॥

हंसं परमहंसं च कुटीचक्रबद्धकौ ।

पतान्सन्यासिनस्तार्क्ष्यं पृथिव्यां स्थापयेन्मृतान् ॥ १०६ ॥

गङ्गादीनामभावे हि पृथिव्यां स्थापनं स्मृतम् ।

यत्र सन्ति महानद्यस्तदा तास्वेव निःक्षिपेत् ॥ १०७ ॥

102-107. With all ascetics there is no burning, no water rites ; and the ten-days' ceremonies should not be performed for them by their sons.

A man, by the mere holding of the staff, becomes Nârâyana¹ ; because of carrying the three-fold staff they never go into the condition of the departed.

Those who *know* are always free, by realisation of their own true nature, hence they do not expect rice-balls to be given.

Therefore rice-balls and water should not be offered to them, but one should perform the annual Śrâddha at the sacred waters, and Śrâddha at Gayâ, with devotion to the forefathers.

The Haṅsa, Paramahaṅsa, Kutichaka, Bahûdaka ; these are Sannyâsins,² O Târksya, and when dead, they must be buried in the ground.

If the Ganges, or other, is not available, it is declared that they should be buried in the ground. Where great rivers exist, they should be thrown into them.

इति श्री गरुडपुराणे
दाहास्थिसञ्चयकर्मनिरूपणं नाम
दशमोऽध्यायः ॥ १० ॥

¹ Viṣṇu.

² These names are given to advanced stages of human development.

CHAPTER XI.

An Account of the Ten-Days' Ceremonies.

गरुड उवाच ।

दशगात्रविधिं ब्रूहि कृते किं सुकृतं भवेत् ।

पुत्राभावे तु कः कुर्यादिति मे वद केशव ॥ १ ॥

1. Garuḍa said : Tell me, O Keśava, what good results follow from the performance of the ten-days' rite, and who should perform it if there is no son.

श्री भगवानुवाच ।

शृणु तार्क्ष्य प्रवक्ष्यामि दशगात्रविधिं तव ।

यद्विधाय च सत्पुत्रो मुच्यते पैतृकाद्विमुक्तः ॥ २ ॥

2 The Blessed Lord said : Listen, O Tārksya, and I will tell you about the ten-days' ceremony ; having done which, a good son is released from the hereditary debt.

पुत्रः शोकं परित्यज्य धृतिमास्थाय सात्विकीम् ।

पितुः पिण्डादिकं कुर्यादश्रुपातं न कारयेत् ॥ ३ ॥

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।

अतो न रोदिनयं हि तदा शोकाच्चिरर्थकात् ॥ ४ ॥

यदि वर्षसहस्राणि शोचतेऽर्हन्निशत्रवः ।

तथापि नैव निधनं गतो दृश्येन कर्हिचित् ॥ ५ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्यं न शोकं कारयेद् बुधः ॥ ६ ॥

न हि कश्चिदुपायोऽस्ति दैवो वा मानुषोऽपि वा ।

यो हि मृत्युवशं प्राप्तो जन्तुः पुनरिहाव्रजेत् ॥ ७ ॥

अवश्यं भाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न युज्येरन्नलरामयुधिष्ठिराः ॥ ८ ॥

3-8. The son, taking calm courage, should offer rice-balls to the father, refraining from tears,

Because the departed has inevitably to drink the bitter tears let fall by his relatives, and they should not weep when sorrow is useless.

Although there be sorrowing day and night for thousands of years, the man who is dead may never be seen.

Death is certain for those who are born, and birth is certain for the dead. This is inevitable, and therefore a wise man should not grieve over it.

There is no way out, either human or divine; the being who has come under the sway of death must be born again here.

If there were a way of averting the inevitable, then Nala, Râma and Yudishthira would not have experienced miseries.

नायमत्यन्तसंवासः कस्यचित्केनचित्सह ।
 अपि स्वप्नशरीरेण किमुतान्यैः पृथक्जनैः ॥ ९ ॥
 यथा हि पथिकः कश्चिच्छायामाश्रित्य विश्रमेत् ।
 विश्रम्य च पुनर्गच्छेत्तद्ब्रह्मभूतसमागमः ॥ १० ॥
 यत्प्रातः संस्कृतं भोज्यं सायन्तञ्च विनश्यति ।
 तदन्नरससम्पुष्टे काये का नाम नित्यता ॥ ११ ॥

9-11. Nobody should form an excessive attachment to anybody; the body is only a dream, what then of other persons' ?

As a traveller, resorting to some shady place, rests awhile and then departs again; so is the coming together of beings.

The good things eaten in the morning are destroyed by evening; how can there be permanence in a body which is sustained by these foods ?

भैषज्यमेतद्दःखस्य विचारं परिचिन्त्य च ।
 अज्ञानप्रभवं शोकं त्यक्त्वा कुर्यात्क्रियां सुतः ॥ १२ ॥
 पुत्राभावे वधूः कुर्याद्धार्याभावे च सोदरः ।
 शिष्यो वा ब्राह्मणस्यैव सपिण्डो वा समाचरेत् ॥ १३ ॥
 ज्येष्ठस्य वा कनिष्ठस्य भ्रातुः पुत्रैश्च पौत्रकैः ।
 दशगात्रादिकं कार्यं पुत्रहीने नरे खग ॥ १४ ॥
 भ्रातृणामेकजातानामेकश्च त्पुत्रवान् भवेत् ।
 सर्वे ते तेन पुत्रेण पुत्रिणा मनुरब्रवीत् ॥ १५ ॥
 पत्न्यश्च बह्व्य एकस्य चैका पुत्रवती भवेत् ।
 सर्वास्ताः पुत्रवत्यः स्युस्तेनैकेन सुतेन हि ॥ १६ ॥
 सर्वेषां पुत्रहीनानां मित्रः पिण्डं प्रदापयेत् ।
 क्रियालोपो न कर्तव्यः सर्वाभावे पुरोहितः ॥ १७ ॥

12-17. Having considered this, which removes misery, and given up sorrow arising from ignorance, the son should perform the rites.

If there is no son the wife should perform them, and if no wife the brother; or a Brâhmin's pupil or a proper kinsman should perform them.

The ten days' ceremonies, for the man who has no son, should be performed by the sons or grandsons of his younger or his elder brother, O Bird;

Manu declared that if, of brothers of the same father, only one has a son, they are all considered, on account of that son, to have a son.

If a man has several wives, but only one of them has a son, all of them have a son, on account of that son.

For all who have no sons a friend may offer the rice-balls. The rites must not be neglected. If there is nobody else, the family priest may do them.

स्त्री वाऽथ पुरुषः कश्चिद्विष्टस्य कुरुते क्रियाम् ।

अनाथप्रेतसंस्कारात्कोटियज्ञफलं लभेत् ॥ १८ ॥

18. A man or a woman who performs the rites for a friend, by this sacrament for the helpless departed, obtains the fruit of tens of millions of sacrifices.

पितुः पुत्रेण कर्तव्यं दशगात्रादिकं खग ।

मृते ज्येष्ठेऽप्यतिस्नेहान्न कुर्वीत पिता सुते ॥ १९ ॥

बहवोऽपि यदा पुत्रा विधिमेकः समाचरेत् ।

दशगात्रं सपिण्डत्वं श्राद्धान्यन्यानि षोडश ॥ २० ॥

एकेनैव तु कार्याणि संविभक्तधनेऽपि ।

विभक्तैस्तु पृथक्कार्यं श्राद्धं सावत्सरादिकम् ॥ २१ ॥

19-21. The ten-days' ceremony for the father should be performed by the son, O Bird. Even if the eldest son dies, the father should not, through excessive affection, perform it.

Although there be many sons, only one shall perform the ten-days' ceremony, the rice-ball offerings, and the other sixteen Śrāddhas,—

Only by one these ceremonies, even if the wealth has been divided. But the annual Śrāddha should be performed severally if the wealth has been divided.

तस्माज्ज्येष्ठः सुतो भक्त्या दशगात्रं समाचरेत् ।

एकभोजी भूमिशायी भूत्वा ब्रह्मपरः शुचिः ॥ २२ ॥

सप्तवारं परिक्रम्य धरणीं यत्फलं लभेत् ।

क्रियां कृत्वा पितुर्मातुस्तत्फलं लभते सुतः ॥ २३ ॥

आरभ्य दशगात्रं च यावद्वै वार्षिकं भवेत् ।

तावत्पुत्रः क्रियां कुर्वन् गयाश्राद्धफलं लभेत् ॥ २४ ॥

22-24. Therefore should the eldest son perform with devotion the ten-days' ceremony,¹ eating one meal, sleeping on the ground, devoted to Brāhman,² and pure.

The son obtains such fruit from the performance of the rite for the father and mother, as is obtained by going round the shrines seven times.

1 One each day.

2 Celibate.

The son who performs the rites for one year, beginning with the ten-days' ceremony, obtains such fruit as is acquired by performing the Śrāddha at Gayā.

कूपे तङ्गगे वारामे तीर्थे देवालयेऽपि वा ।
 गत्वा मध्यमयामे तु स्नानं कुर्यादमन्त्रकम् ॥ २५ ॥
 शुचिभूत्वा वृक्षमूले दक्षिणाभिमुखः स्थितः ।
 कुर्याच्च वेदिकां तत्र गोमयेन्नोपलिप्यताम् ॥ २६ ॥
 तस्यां पर्णे दर्भमयं स्थापयेत्कौशिकं द्विजम् ।
 तं पाद्यादिभिरभ्यर्च्य प्रणमेदतसीति च ॥ २७ ॥
 तदग्रे च ततो दत्त्वा पिण्डार्थं कौशमासनम् ।
 तस्योपरि ततः पिण्डं नामगोत्रोपकल्पितम् ॥ २८ ॥
 दद्यात्तण्डुलपाकेन यवपिण्डेन वा सुतः ।
 उसीरं चन्दनं भृङ्गराजपुष्पं निवेदयेत् ॥
 धूपं दीपं च नैवेद्यं मुखवासं च दक्षिणाम् ॥ २९ ॥
 काकान्नं पयसोः पात्रे वर्धमानजलाञ्जलीन् ।
 प्रेतायामुकनाम्ने च मद्दत्तमुपत्तिष्ठतु ॥ ३० ॥

25-30. Having gone to a well or a tank, in a garden, at a sacred bathing-place, or in a temple, between nine and twelve noon, he should bathe without reciting mantras.

Being purified, seated facing southward at the root of a tree, he should make an altar¹ there, cleansed with cow-dung.

He should place on it, over leaves, a twice-born² made of darbha and kuśa grasses, and having worshipped it with water for the feet and other things, should bow to it, saying the "Atasi."

Then having spread kuśa grass in front of it, as a seat for the rice-ball, and having placed upon it a ball prepared in the family-name of the departed,—

Made of cooked rice or of barley meal,—the son should make the offering. He should dedicate Uśīra-root, sandal paste, the flowers of the Bhrīṅgarāja, incense, a lamp, eatables, mouth-perfumes and presents.

Crow-food, milk and water, and handfuls of castor-oil in a pot : "May all this, that has been given by me to the departed in his earthly name, persist."

अन्नं वस्त्रं जलं द्रव्यमन्यद्वा दीयते च यत् ।
 प्रेतशब्देन यद्दत्तं मृतस्यानन्यदायकम् ॥ ३१ ॥

1 A square flat mound a few inches high.

2 A rough image, symbolical of the deceased twice-born person.

तस्मादादिदिनादूर्ध्वं प्राक्सपिण्डीविधानतः ।

येषितः पुरुषस्यापि प्रेतशब्दं समुच्चरेत् ॥ ३२ ॥

31-32. Food, cloths, water, wealth or other things, if given in the name of the departed, confer eternity upon the dead.

Therefore, from the first day onwards, one should pronounce the name of the departed woman or man, in accordance with the sapinḍa rite.

प्रथमेऽहनि यत्पिण्डं दीयते विधिपूर्वकम् ।

तेनैव विधिवात्रेण नवपिण्डान्प्रदापयेत् ॥ ३३ ॥

33. In the same way that on the first day a rice-ball is given as prescribed, so should the nine rice-balls be given.

नवमे दिवसे चैव सपिण्डैः सकलैर्जनैः ।

तैलाभ्यङ्गः प्रकर्तव्यो मृतकस्वर्गकाम्यया ॥ ३४ ॥

बहिः स्नात्वा गृहीत्वा च दूर्वालाजसमन्विताः ।

अग्रतः प्रमदां कृत्वा समागच्छेन्मृतालयम् ॥ ३५ ॥

दूर्वावकुलवृद्धिस्ते लाजा इव विकासता ।

पवमुक्त्वा त्यजेद्देहे लाजान्दूर्वा समन्विताम् ॥ ३६ ॥

34-36. On the ninth day all the authorised kinsmen at the proper time should besmear themselves with oil, wishing the dead to reach heaven.

Having bathed in the open, taking with them panic grass and parched grain, and having the women go in front, they should proceed to the place of the dead,

And say: "May his family increase like the panic grass, and radiate like the parched grain," and then leave in the house the mixed panic grass and grain.

दशमेऽहनि मांसेन पिण्डं दद्यात्खगेश्वर ।

मापेण तन्निषेधाद्वा कलौ न पल्पैतृकम् ॥ ३७ ॥

दशमे दिवसे क्षौरं बान्धवानां समुण्डनम् ।

क्रियाकर्तुः सुतस्यापि पुनर्मुण्डनमाचरेत् ॥ ३८ ॥

37-38. On the tenth day a ball of flesh should be given, O Lord of Birds, or a ball of māṣa, since flesh is forbidden in the Kali Yuga at the ceremony for the forefathers.

On the tenth day he should shave, as also should the other relatives. The son who performs the ceremony must again have a complete shave.

मिष्टान्नं भोजयेदेकं दिनेषु दशसु द्विजम् ।

प्रार्थयेत्प्रेतमुक्तिं च हरिन्ध्यात्वा कृताञ्जलिः ॥ ३९ ॥

39. During the ten days he should feed a twice-born with seasoned foods. Having meditated upon Hari, he should, with hands together, pray for the release of the departed.

अतसीपुण्यसङ्काशं पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्दं न तेषां त्रिद्यते भयम् ॥ ४० ॥

40. There is no reason for fear for those who bow to Govinda, the Eternal, clad in yellow robes, as beautiful as the atasī flower.

अनादिनिधनो देवः शङ्खचक्रगदाधरः ।

अक्षय्यः पुण्डरीकाक्ष प्रेतमोक्षप्रदो भव ॥ ४१ ॥

इति सम्प्रार्थनामन्त्रं श्राद्धान्ते प्रत्यहं पठेत् ।

स्नात्वा गत्वा गृहे दत्त्वा गोप्रासं भोजनं चरेत् ॥ ४२ ॥

41-42. "O Beginningless and Endless Deva; O Bearer of the conch, discus and mace, Indestructible, Lotus-eyed, be Thou the giver of release to the departed."

Every day at the conclusion of the Śrāddha he should prayerfully repeat this incantation. Having bathed, gone home, and given food to the cow, he may eat.

इति श्रीगरुडपुराणे सारोद्धारे दशगात्रविधिनिरूपणं नामैकादशोऽध्यायः ॥ ११ ॥

CHAPTER XII.

An Account of the Eleventh-day Rite.

गरुड उवाच ।

एकादशदिनस्यापि विधिं ब्रूहि सुरेश्वर ।

• वृषोत्सर्गविधानं च वद मे जगदीश्वर ॥ १ ॥

1. Garuda said: O Lord of the Holy Ones, tell me about the eleventh-day rite also, and, O Ruler of the universe, explain the ceremony of the dedication of the bull.

श्री भगवानुवाच ।

एकादशोऽहिं गन्तव्यं प्रातरेव जलाशये ।

भौर्ध्वदेहिऋष्याः सर्वाः करणीयाः प्रयत्नतः ॥ २ ॥

2. The Blessed Lord said: In the early morning on the eleventh day one should go to a water-reservoir, and perform diligently all the funeral ceremonies.

निमन्त्रयेद् ब्राह्मणांश्च वेदशास्त्रपरायणान् ।

प्रार्थयेत्प्रेतमुक्तिं च नमस्कृत्य कृताञ्जलिः ॥ ३ ॥

3. He should invite Brahmins, well-read in Vedas and Śāstras, and bowing their heads, with hands folded together, pray for the release of the departed.

स्नानसन्ध्यादिकं कृत्वा ह्याचार्योऽपि शुचिर्भवेत् ।

विधानं विधिवत्कुर्यादेकादशदिनोचितम् ॥ ४ ॥

4. Even a preceptor should become purified by bathing, and performing the *Sandhyâ* and other ceremonies¹; one should do the eleventh-day ceremony, as prescribed.

अमन्त्रं कारयेच्छ्राद्धं दशाहं नामगोत्रतः ।

एकादशोऽहिं प्रेतस्य दद्यात्पिण्डं समन्त्रकम् ॥ ५ ॥

5. One should perform the tenth-day Śrāddha in the family name, without mantras; and on the eleventh day, offer a rice-ball to the departed, with mantras.

सौवर्णं कारयेद्विष्णुं ब्रह्माणं सौवर्णं तथा ।

रुद्रस्ताम्रमयः कार्यो यमोलोहमयः खग ॥ ६ ॥

पश्चिमे विष्णुकलशं गङ्गोदकसमन्वितम् ।

तस्योपरि न्यसेद्विष्णुं पीतवस्त्रेण वेष्टितम् ॥ ७ ॥

पूर्वे तु ब्रह्मकलशं क्षीरोदकसमन्वितम् ।

ब्रह्माणं स्थापयेत्तत्र द्विवेदवस्त्रेण वेष्टितम् ॥ ८ ॥

¹ For an account of these ceremonies, see the *Daily Practice of the Hindus* by Mr. Sris Chandra Vasu, Panini Office, Allahabad.

उत्तरस्यां रुद्रकुम्भं पूरितं मधुसर्पिषा ।
 श्रीरुद्रं स्थापयेत्तत्र रक्तवस्त्रेण वेष्टितम् ॥ ९ ॥
 दक्षिणस्यां यमघटमिन्द्रोदकसमन्वितम् ।
 कृष्णवस्त्रेण संवेष्ट्य तस्योपरि यमं न्यसेत् ॥ १० ॥

6-10. One should make a golden image of Viṣṇu, a silver one of Brahmā, a copper one of Rudra, and an iron one of Yama, O Bird.

To the west there should be a pot filled with Ganges water for Viṣṇu ; and upon it one should place Viṣṇu, clad in yellow robes.

To the east there should be a pot of milk and water for Brahmā ; and there one should place Brahmā, clad in white robes.

To the north there should be a pot of honey and clarified butter for Rudra, and there one should place Rudra, clad in red robes.

To the south there should be a pot of rain-water for Yama ; and upon it one should place Yama, clad in black robes.

मध्ये तु मण्डलं कृत्वा स्थापयेत्कौशिकं सुतः ।
 दक्षिणाभिमुखो भूत्वापसव्येन च तर्पयेत् ॥ ११ ॥
 विष्णुं विधिं शिवं धर्मं वेदमन्त्रैश्च तर्पयेत् ।
 होमं कृत्वाचरेत्पश्चाच्छ्राद्धं दशघटादिकम् ॥ १२ ॥
 गोदानं च ततो दद्यात्पितृणां तारणाय वै ।
 गौरेषाहि मया दत्ता प्रीतये तेऽस्तु माधव ॥ १३ ॥

11-13. The son, having made a circle in the middle, and placed therein kuśa-grass, facing southward, with the sacred thread over the right shoulder¹, should make the water-offering.

He should make water-offering, with Vaidic mantras, to Viṣṇu, to the creator², to Śiva and to Justice,³ perform the offering to the fire and then the eleventh-day Śrāddha,

And he should next make a gift of a cow for the helping along of his forefathers : " this cow is given by me. May it please Thee, O Mādhava."

उपभुक्तं तु तस्यासीद्वस्त्रभूषणवाहनम् ।
 घृतपूर्णं कांस्यपात्रं सप्तधान्यं तदीप्सितम् ॥ १४ ॥
 तिलाद्यष्टमहादानमन्तकालेन चैत्कृतम् ।
 शय्यासमीपे धृतवैतहानं तस्याः प्रदापयेत् ॥ १५ ॥

¹ It is usually worn over the left shoulder under the right arm, for this ceremony he must change it.

² Brahmā.

³ Dharma or Yama.

12-15. His clothes, his ornaments, his conveyances,—these, which he has used,—a brass vessel filled with clarified butter, the seven grains which he liked,

Sesamum and the rest, the eight great gifts : if one does not offer these in his last days, they should be brought to his bedside and he should have them given.

प्रक्षाल्य विप्रचरणौ पूजयेदम्बरादिभिः ॥

सिद्धान्नं तस्य दातव्यं मोदकापूपकाः पयः ॥ १६ ॥

16. Having washed the feet of a Brâhmin he should honour him with cloths and other things, and give him cooked food, sweetmeats, flour-cakes and milk.

स्थापयेत्पुरुषं हैमं शय्योपरि तदा सुतः ।

पूजयित्वा प्रदातव्या मृतशय्या यथोदिता ॥ १७ ॥

प्रेतस्य प्रतिमायुक्ता सर्वोपकरणैर्वृता ।

प्रेतशय्या मया ह्येषा तुभ्यं विप्र निवेदिता ॥ १८ ॥

इत्याचार्याय दातव्या ब्राह्मणाय कुटुम्बिने ।

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ॥ १९ ॥

17-19. Then the son should place upon the bed a golden image, and having worshiped it, give the bed as prescribed, for the sake of the dead.

“This bed is given by me to you, O Brâhmin, for the sake of the departed, with the image of the departed, and the other things.”

With these words it should be given to a Brâhmin preceptor who has a family ; so going round him he should salute him and present it.

एवं शय्या प्रदानेन श्राद्धेन नवकादिना ।

वृषोत्सर्गविधानेन प्रेतो याति पराङ्गतिम् ॥ २० ॥

20. By this gift of the bed, and by the Śrâddhas of the ninth and other days, and by the right of the dedication of a bull, the departed goes to the highest condition.

एकादशेऽह्नि विधिना वृषोत्सर्गं समाचरेत् ।

हीनाङ्गं रोगिणं बालं त्यक्त्वा कुर्यात्सलक्षणम् ॥ २१ ॥

रक्ताक्षः पिङ्गलो यस्तु रक्तः शृङ्गे गले खुरे ।

श्वेतोदरः कृष्णपृष्ठो ब्राह्मणस्य विधीयते ॥ २२ ॥

सुस्निग्धवर्णो यो रक्तः क्षत्रियस्य विधीयते ।

पीतवर्णश्च वैश्यस्य कृष्णः शूद्रस्य शस्यते ॥ २३ ॥

यस्तु सर्वाङ्गपिङ्गः स्याच्छ्रेतः पुच्छे पदेषु च ।

सपिङ्गो वृष इत्याहुः पितॄणां प्रीतिवर्धनः ॥ २४ ॥

चरणास्तु मुखं पुच्छं यस्य श्वेतानि गोपतेः ।

लाक्षारसवर्णो यः स नील इति कीर्तितः ॥ २५ ॥

लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।
 पिङ्गः खुरविषाणाभ्यां रक्तनीलो निगद्यते ॥ २६ ॥
 सर्वाङ्गेष्वेकवर्णो यः पिङ्गः पुच्छे खुरेषु यः ॥
 तं नीलपिङ्गमित्याहुः पूर्वजो द्वारकारकम् ॥ २७ ॥
 पारावतसवर्णस्तु ललाटे तिलकान्वितः ।
 तं बभ्रु नीलमित्याहुः पूर्णं सर्वाङ्गशोभनम् ॥ २८ ॥
 नीलः सर्वशरीरेषु रक्तश्च नयनद्वये ।
 तमप्याहुर्महानीलं नीलः पञ्चविधः स्मृतः ॥ २९ ॥
 अवश्यमेव मोक्तव्यो न स धार्यो गृहे भवेत् ।
 तदर्थमेषा चरति लोके गाथा पुरातनी ॥ ३० ॥

21-30. On the eleventh day the rite of the dedication of a bull should be performed as prescribed. He should not use a cow which is crippled, ill or too young, but one having well-marked characteristics.

That which has red eyes, a reddish colour, red horns, neck and hoofs, white belly and black back is suitable for a Brâhmiṇ ;

A glossy and red complexion is suitable for a Kṣatriya; yellow colour for a Vaiśya ; black is suitable for a Śûdra.

One with all limbs red-brown, with tail and feet white, is called a reddish bull, and increases the satisfaction of the forefathers.

The bull whose face, legs and tail are white, and which is the colour of lac dye is called dark.

That which has a red colour, with white face and tail, and brown hoofs and horns is called dark-coloured.

That which has one colour over all its limbs and tail and hoofs is called dark-brown, and is the uplifter of the ancestors.

That which is dove-coloured and has a tilaka-mark¹ on its forehead is called deep-brown, and is entirely beautiful in all its limbs.

That which is dark over all its body, and red in its eyes, is called very dark—of which five varieties are known.

This should by all means be dedicated, and should not be used for domestic purposes. It exists in the world on this account,—so runs an ancient saying.

पृथ्व्या बहवः पुत्रा यत्र कोऽपि गयां व्रजेत् ।
 गौरीं विवाहयेत्कन्यां नीलं वा वृषमुत्वजेत् ॥ ३१ ॥
 स एव पुत्रो मन्तव्यो वृषोत्सर्गं तु यश्चरेत् ।
 गयायां श्राद्धदाता च थाऽन्यो विद्यासमः किल ॥ ३२ ॥

¹ Orthodox Hindus place a mark on the forehead to show caste and other things.

रौरवादिषु ये केचित्पच्यन्ते यस्य पूर्वजाः ।
 वृषोत्सर्गेण तान्सर्वांस्तारयेदेकविंशतिम् ॥ ३३ ॥
 वृषोत्सर्गं किलेच्छन्ति पितरः स्वगता अपि ।
 अस्मद्दंशे सुतः कोऽपि वृषोत्सर्गं करिष्यति ॥ ३४ ॥
 तदुत्सर्गाद्वयं सर्वं यास्यामः परमां गतिम् ।
 सर्वयज्ञेषु चास्माकं वृषयज्ञो हि मुक्तिदः ॥ ३५ ॥

* 31-35. One should desire for many sons, of whom one perchance may go to Gayâ, or marry a virgin Gaurî or dedicate a dark bull.

He alone should be considered a son who performs the dedication of a bull and the Gayâ Śrāddha—who does not do so verily is like unto excrement.

Any one whose ancestors are tormented in Raurava and other hells helps them all out for twenty-one generations by the dedication of a bull.

Even the forefathers who have gone to heaven desire the dedication of a bull : “ which son in our lineage will perform the dedication of a bull,

“ By whose dedication, all of us will go to the highest condition ? Among all sacrifices, the bull-sacrifice is the certain giver of release to us.”

तस्मात्पितृविमुक्त्यर्थं वृषयज्ञं समाचरेत् ।
 यथोक्तेन विधानेन कुर्यात्सर्वं प्रयत्नतः ॥ ३६ ॥

36. Therefore, for the release of the forefathers, one should perform the bull-sacrifice. He should do everything with diligence according to the prescribed rite.

ग्रहाणां स्थापनं कृत्वा तत्तन्मन्त्रैश्च पूजनम् ।
 हेमं कुर्याद्यथा शास्त्रं पूजयेद् वृषमातुरः ॥ ३७ ॥

37. Having cast the positions of the planets and worshipped them with their respective mantras, the ailing man should make the fire-offering, according to the Śāstras, and worship a bull.

वत्सं वत्सीं समानाय बध्नीयात्कङ्कणं तयोः ।
 वैवाह्येन विधानेन स्तम्भमारोपयेत्तदा ॥ ३८ ॥
 स्नापयेच्च वृषं वत्सीं रुद्रकुम्भोदकेन च ।
 गन्धमाल्यंश्च सम्पूज्य कारयेच्च प्रदक्षिणाम् ॥ ३९ ॥
 त्रिशूलं दक्षिणे पाश्वर्षे वामे चक्रं प्रदापयेत् ।
 तं विमुच्यार्जुलं बध्वा पठेन्मन्त्रमिमं सुतः ॥ ४० ॥
 धर्मस्त्वं वृषरूपेण ब्रह्मणा निर्मितः पुरा ।
 तवोत्सर्गप्रदानेन तारयस्व भवार्णवात् ॥ ४१ ॥
 इति मन्त्रान्नमस्कृत्य वत्सं वत्सीं संमुत्सृजेत् ।
 वरदोऽहं सदा तस्य प्रेतमोक्षं ददामि च ॥ ४२ ॥

38-42. Having brought together a young bull and cow, he should bind them together with a marriage string in accordance with marriage rites, and then tether them to a post ;

And should bathe the bull and young cow with the water from the pot of Rudra, and, having worshipped them with fragrances and garlands, walk round them.

He should [mark] the right side with the trident of Śiva and the left side with a discus. Having released the bull, the son, with hands folded together, should recite this mantra :—

“Thou art Justice in the form of a bull. Thou wert formerly created by Brahmā. On account of your being released, help over this ocean of existence !”

Having thus bowed to it, with this mantra, he should release the bull and the young cow. “I shall always be the grantor of boons to you, and will give release to the departed.”

तस्मादेष प्रकर्तव्यस्तत्फलं जीवतो भवेत् ।

अपुत्रस्तु स्वयं कृत्वा सुखं याति परां गतिम् ॥ ४३ ॥

43. Therefore this should be done. Its fruit comes even during life. The man who has no son, doing it himself, gets easily to the highest condition.

कार्तिकादौ शुभे मासे चोत्तरायणे रवौ ।

शुक्लपक्षेऽथवा कृष्णे द्वादश्यादितिथौ तथा ॥ ४४ ॥

ग्रहणद्वितये चैव पुष्यतीर्थेऽनद्वये ।

विषुवन्दितये चापि वृषोत्सर्गं समाचरेत् ॥ ४५ ॥

44-45. In the month of Kartika¹ and in other auspicious months, when the sun is going north, in the bright fortnight, or the dark on the twelfth and following days,

In the two eclipses, at a sacred bathing place, at the equinoctial and solstitial points, one should perform the dedication of a bull.

शुभलग्ने मुहूर्ते च शुचौ देशे समाहितः ।

ब्राह्मणं तु समाहूय विधिज्ञं शुभलक्षणम् ॥ ४६ ॥

जपैर्होमैस्तथा दानैः प्रकुर्याद्देहशोधनम् ।

पूर्ववत्सकलं कृत्यं कुर्याद्धोमादिलक्षणम् ॥ ४७ ॥

शालग्रामं च संस्थाप्य वैष्णवं श्राद्धमाचरेत् ।

आत्मश्राद्धं ततः कुर्याद्दद्यादानं द्विजन्मने ॥ ४८ ॥

एवं यः कुरुते पश्चिन्न पुत्रस्यापि पुत्रवान् ।

सर्वकामफलं तस्य वृषोत्सर्गात्प्रजायते ॥ ४९ ॥

¹ Including the latter part of October and the first part of November.

46-49. At the hour when the sun enters an auspicious constellation, and in a pure place, a Brāhmin who knows the rites and has the auspicious signs should be invited.

By recitation, by fire-offerings, likewise by gifts, the purification of the body should be done. As in the former case, all the rites should be done ; such as the fire-offering and the rest ;

And having placed a Śālagrāma one should do the Vaiṣṇava Śrāddha, and then perform the Śrāddha for himself and give gifts to the twice-born.

He who does this, O Bird, whether having a son or not, by the performance of the dedication of a bull obtains the fruit of all his desires.

अग्निहोत्रादिभिर्यज्ञैर्दानैश्च विविधैरपि ।

न तां गतिमवाप्नोति वृषोत्सर्गेण यां लभेत् ॥ ५० ॥

50. That condition which is obtained by the performance of the release of a bull, is not reached by oblations to the fire and other sacrifices, nor by manifold gifts.

बाल्ये कौमारे पौगण्डे यौवने वार्धके कृतम् ।

यत्पापं तद्विनश्येत् वृषोत्सर्गान्न संशयः ॥ ५१ ॥

मित्रद्रोही कृतघ्नश्च सुरापो गुरुतल्पगः ।

ब्रह्महा हेमहारी च वृषोत्सर्गात्प्रमुच्यते ॥ ५२ ॥

तस्मात्सर्वप्रयत्नेन वृषयज्ञं समाचरेत् ।

वृषोत्सर्गसमं पुण्यं नास्ति तार्क्ष्यं जगत्रये ॥ ५३ ॥

51-53. The sins which are committed in infancy, in childhood, in youth, in manhood and in old age are destroyed, without doubt, by the dedication of a bull.

The betrayer of friends, the ungrateful, the drinker of intoxicants, he who goes with his teacher's wife, the slayer of a Brāhmin, the stealer of gold are all absolved by the dedication of a bull

Therefore should one perform the bull sacrifice with all diligence, O Tārksya ; there is no merit in all the three worlds equal to that from the dedication of a bull.

पतिपुत्रवती नारी द्वयोरग्रे मृता यदि ।

वृषोत्सर्गं नैव कुर्याद्दद्याद्वा च पयस्विनीम् ॥ ५४ ॥

51. If a woman, having a husband and a son, predeceases both, the dedication of a bull should not be performed,--one should present a milk-giving cow.

वृषभं वाहयेद्यस्तु स्कन्धे पृष्ठे च खेचर ।

स पतेन्नरके घोरे यावदाभूतसम्प्लवम् ॥ ५५ ॥

वृषभं ताडयेद्यस्तु निर्दयो मुष्टियष्टिभिः ।

स नरः कल्पपर्यन्ते भुञ्जते यमयातनाम् ॥ ५६ ॥

55-56. He who burdens a bull on the shoulder or on the back, falls into a dreadful hell, O bird! until the coming of the deluge.

The man who cruelly strikes a bull with his fists or with sticks, suffers the torments of Yama until the end of the age.

पवं कृत्वा वृषोत्सर्गं कुर्याच्छ्राद्धानि षोडश ।

सपिण्डीकरणादर्वाकं तदहं कथयामि ते ॥ ५७ ॥

स्थाने द्वारेऽर्धमार्गे च चिन्तायां शवहस्तके ।

अस्थिसञ्चयने षष्ठो दशपिण्डा दशाह्निकाः ॥ ५८ ॥

मलिनं षोडशं चैतन्प्रथमं परिकीर्तितम् ।

अन्यच्च षोडशं मध्ये द्वितीयं कथयामि ते ॥ ५९ ॥

57-59. Having thus carried out the dedication of a bull, one should perform the sixteen Ś. dhas. I will tell you what should be done prior to sapinḍīkarana ceremony.

That at the place of death; at the threshold; half-way on the road; at the funeral pyre; in the hand of the corpse; and at the collection of the bones;—these six, and the ten piṇḍas given in the ten days:—

These first sixteen are called impure. And next I will tell you about the second, the middle, sixteen:—

प्रथमं विष्णवे दद्याद् द्वितीयं श्रीशिवाय च ।

याम्याय परिवाराय तृतीयं पिण्डमुत्सृजेत् ॥ ६० ॥

चतुर्थं सोमराजाय हव्यवाहाय पञ्चमम् ।

कव्यवाहाय षष्ठं च दद्यात्कालाय सप्तमम् ॥ ६१ ॥

रुद्राय चाष्टमं दद्यान्नवमं पुरुषाय च ।

प्रेताय दशमं चैवैकादशं विष्णवे नमः ॥ ६२ ॥

द्वादशं ब्रह्मणे दद्याद्विष्णवे च त्रयोदशम् ।

चतुर्दशं शिवायैव यमाय दशपञ्चकम् ॥ ६३ ॥

दद्यात्तत्पुरुषायैव पिण्डं षोडशकं खग ।

मध्यं षोडशकं प्राहुरेतत्तत्त्वविदो जनाः ॥ ६४ ॥

60-64. One should offer the first rice-ball to Viṣṇu, the second to the blessed Śiva; one should present the third to the retinue of Yama.

The fourth to king Soma, the fifth to the bearer of oblations to the Shining Ones,¹ and the sixth to the bearer of oblations to the forefather; the seventh one should present to Death;

The eighth one should give to Rudra,¹ the ninth to Puruṣa,² the tenth to the departed, and the eleventh reverently to Viṣṇu ;

The twelfth one should give to Brahmā, the thirteenth to Viṣṇu, the fourteenth to Śiva, the fifteenth to Yama ;

The sixteenth rice-ball, O bird, one should give to Puruṣa : These are called the middle sixteen by men who know the truth.

द्वादशप्रतिमासेषु पाक्षिकं च त्रिपाक्षिकम् ।

न्यूनपाण्मासिकं पिण्डं दद्यान्न्यूनाद्विकं तथा ॥ ६५ ॥

उत्तमं षोडशं चैतन्मया ते परिकीर्तितम् ।

श्रपयित्वा चरुं ताक्ष्यं कुर्यादेकादशोऽहनि ॥ ६६ ॥

चत्वारिंशत्तथैवाष्टौ श्राद्धं प्रेतत्वनाशनम् ।

यस्य ज्ञातं विधानेन स भवेत्पितृपङ्क्तिभाक् ॥ ६७ ॥

65-67. One should give rice-balls in each one of the twelve months, on the fortnight, the third fortnight, before the six months, and also before the year,--

This is the last sixteen, I have declared to you. Having had food cooked, O Tārksya.

The forty-eight Śrāddhas destroy the condition of the ghost-life. He for whom this series is performed becomes a member of the assembly of the forefathers.

पितृपङ्क्तिप्रवेशार्थं कारयेत्योडशत्रयम् ।

पतच्छ्राद्धविहीनश्चेत्येते भवति सुखिरम् ॥ ५८ ॥

यावन्न दीयते श्राद्धं षोडशत्रयसञ्ज्ञकम् ।

स्वदत्तं परदत्तं च तावन्नैवोपतिष्ठते ॥ ६९ ॥

68-69. The three sixteens should be performed so that the departed may join the assembly of the forefathers ; if deprived of Śrāddhas the ghost remains as preta always.

If the performance of the three sixteens of Śrāddhas is not carried out, either by himself or another, then he certainly does not join them.

तस्मात्पुत्रेण कर्तव्यं विधिना षोडशत्रयम् ।

भर्तुर्वा कुरुते पत्नी तस्य श्रेयो ह्यनन्तकम् ॥ ७० ॥

सम्परे तस्य या पत्युः कुरुते चौरध्वदेहिकम् ।

क्षयाहं पाक्षिकश्राद्धं सा सतीत्युच्यते मया ॥ ७१ ॥

उपकाराय सा भर्तुर्जीवत्वेण पतिव्रता ।

जीवितं सफलं तस्या या मृतं स्वामिनं भजेत् ॥ ७२ ॥

¹ Śiva.

² The primeval man ; Viṣṇu.

70-72. Therefore the three sixteens should be performed by the son, as prescribed, or if the wife does them for the husband there is uninterrupted prosperity.

She who does the funeral ceremonies on the death of her husband, and the annual and the fortnightly is called by me, "the Faithful."

This faithful wife lives for the good of her husband: the life is fruitful of her who worships her dead lord.

अथ कश्चित्प्रमादेन म्रियते वह्निवारिभिः ।
 संस्कारप्रमुखं कर्म सर्वं कुर्याद्यथाविधि ॥ ७३ ॥
 प्रमादादिच्छया वापि नागाद्वा म्रियते यदि ।
 पक्षयोरुभयोर्नागं पञ्चमीषु प्रपूजयेत् ॥ ७४ ॥
 कुर्यात्पिष्टमयी लेख्यां नागभोगाकृतिं भुवि ।
 अर्चयेत्तां स्त्रितैः पुष्पैः सुगन्धैश्चन्दनेन च ॥ ७५ ॥
 प्रदद्याद्द्वपदीपौ च तण्डुलांश्च तिलान्क्षिपेत् ।
 आमपिष्टं च नैवेद्यं क्षीरं च विनिवेदयेत् ॥ ७६ ॥
 सौचर्णं शक्तितो नागं गां च दद्याद् द्विजन्मने ।
 कृताञ्जलिस्ततो ब्रयत्प्रीयतां नागराडिति ॥ ७७ ॥
 पुनस्तेषां प्रकुर्वीत नारायणबलिक्रियाम् ।
 तथा लभन्ते स्वर्वासं मुच्यन्ते सर्वपातकैः ॥ ७८ ॥

73-78. Also, for any one who, owing to carelessness, is killed by fire, or by water, one should perform the sacrament and other rites as prescribed.

If he is killed through recklessness or wilfully, or by a serpent, then one should worship a serpent on the fifth day of each fortnight.

One should form a picture of a hooded serpent upon the ground with ricepowder, and worship with white sweet-smelling flowers and sandalpaste.

One should offer a serpent incenses and lights, and strew rice and sesamum, and should dedicate 'uncooked rice-flour,' eatables and milk.

One should offer a serpent made of gold, according to his means, and a cow, to a twice-born. Then one should, with hands together "may the King of Serpents be pleased;"

And should further perform for them the rite Nārāyaṇa-bali, by which they are absolved of all sins and obtain residence in heaven,

¹ The food is placed near the image, and passes of the hands are made as though to influence it towards the image.

² Made into a ball, usually with sugar and coconut.

एवं सर्वक्रियां कृत्वा घटं सान्नं जलान्वितम् ।

दद्यादाब्दं यथासाङ्ग्यान्पिष्टान्वा सजलान्क्रमात् ॥ ७९ ॥

79. Thus, having done all the rites, one should give every day a jar with food and water until the end of the year, or rice-balls with water regularly.

एवमेकादशे कृत्वा कुर्यात्सापिण्डनं ततः ।

शय्यापदानां दानं च कारयेत्सूतके गते ॥ ८० ॥

80. Having done this on the eleventh day he should then offer the rice-balls for all the ancestors,¹ and when free from pollution he should have made a gift of a bed and other gifts.

इति श्रीगण्डपुराणे सारोद्धारे एकादशदिनविधिनिरूपणं नाम द्वादशोऽध्यायः ॥ १२ ॥

¹ This ceremony is performed on the twelfth day, as it were in anticipation of the annual event. It is the ceremony for all the ancestors together.

CHAPTER XIII.

An Account of the Ceremony for all the Ancestors.

गरुड उवाच ।

सपिण्डनविधिं ब्रूहि सूतकस्य च निर्णयम् ।

शय्यापादानां सामग्रीं तेषां च महिमां प्रभो ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, about the method of [performing] the Sapiṇḍa rite, the removal of pollution, and the gift of a bed and accessories.

श्रीभगवानुवाच ।

शृणु तार्क्ष्यं प्रवक्ष्यामि सापिण्ड्याद्यखिलां क्रियाम् ।

प्रेतनाम परित्यज्य यया पितृगणे विशेत् ॥ २ ॥

2. The Blessed Lord said: Listen, O Târksya, and I will explain to you the entire Sapiṇḍa rite, by which the condition of preta is left behind and the soul enters the class of the pitris.

न पिण्डे मिलितो येषां पितामहशिवादिषु ।

नोपतिष्ठन्ति दानानि पुत्रैर्दत्तान्यनेकधा ॥ ३ ॥

अशुद्धः स्यात्सदा पुत्रो न शुद्ध्यन्ति कदाचन ।

सूतकं न निवर्तेत सपिण्डीकरणं विना ॥ ४ ॥

तस्मात्पुत्रेण कर्तव्यं सूतकान्ते सपिण्डनम् ।

सूतकान्तं प्रवक्ष्यामि सर्वेषां च यथोचितम् ॥ ५ ॥

3-5. Those whose piṇḍas have not been mixed together with the ancestors called Śiva and the rest,¹ are not uplifted by the various gifts made by the sons.

If the son is always impure, they are never purified; without the Sapiṇḍa rite the impurity does not depart.

Therefore the Sapiṇḍa, at the end of the pollution period, should be performed by the son. I will tell you about the ending of pollution to be observed by all.

ब्राह्मणास्तु दशाहेन क्षत्रियो द्वादशेहनि ।

वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति ॥ ६ ॥

दशाहेन सपिण्डास्तु शुद्ध्यन्ति प्रेतसूतके ।

त्रिरात्रेण सकुल्यास्तु स्नात्वा शुद्ध्यन्ति गोत्रजाः ॥ ७ ॥

चतुर्थे दशरात्रं स्यात्स्वप्निशाः पुंसि पञ्चमे ।

षष्ठे चतुरहः प्रोक्तं सप्तमे च दिनत्रयम् ॥ ८ ॥

अष्टमे दिनमेकं तु नवमे प्रहरद्वयम् ।

दशमे ज्ञानमात्रं हि मृतकं जन्मसूतकम् ॥ ९ ॥

¹ The grandfather, his father and grandfather are considered as corresponding to Vasu, Rudra and Āditya. Rudra is Śiva.

6-9. A Brāhmiṇ becomes pure in ten days, a Kṣātrīya in twelve days; a Vaiśya in fifteen days, a Śūdra in a month.

The Sapiṇḍa relatives¹ are purified from the death pollution in ten days; the Sākulya relatives² in three nights, and the gotrajās³ are purified merely by bathing.

Those who are related within the fourth degree to the deceased are purified in ten nights, those in the fifth degree, in six nights; the sixth, four days; the seventh, three days;

The eighth, a single day; the ninth, a quarter of a day; the tenth, merely till bathing;—so long lasts the pollution of death and birth [according to the distance of degrees from the deceased].

देशान्तरगतः कश्चिच्छुष्याद्यो ह्यहर्निशम् ।

यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ १० ॥

अतिक्रान्ते दशाहे तु त्रिरात्रमशुचिर्भवेत् ।

संवत्सरे व्यतीते तु ज्ञानमात्राद्विशुध्यति ॥ ११ ॥

10-11. If a person dies in a foreign land and one hears of his death, then the impurity lasts for the remaining portion of ten days on which he hears the news;

If after the lapse of ten days, he is polluted for three nights. If after a year, he becomes pure even by bathing.

आद्यभागद्वयं यावन्मृतकस्य च सूतके ।

द्वितीये पतिते चाद्यात्सूतकाच्छुद्धिरिष्यते ॥ १२ ॥

12. If a second pollution comes during that from the first death, then the purification from the first pollution includes that from the second.

आदन्तजननात्सद्य आचौलान्तैशिकी स्मृता ।

त्रिरात्रमात्रताद्देशाद्दशरात्रमतः परम् ॥ १३ ॥

13. If a boy who has not yet cut his teeth dies, purification is immediate; before tonsure, one night, it is said; before the investiture with the thread, three nights; and afterwards, ten nights.

आजन्मनस्तु चैलान्तं यत्र कन्या विपद्यते ।

सद्यः शौचं भवेत्तत्र सर्ववर्णेषु नित्यशः ॥ १४ ॥

ततो वाग्दानपर्यन्तं यावदेकाहमेव हि ।

अतः परं प्रवृद्धानां त्रिरात्रमिति निश्चयः ॥ १५ ॥

धाकप्रदाने कृते त्वत्र ज्ञेयं चोभयतस्त्रयहम् ।

पितुर्वरस्य च ततो दत्तानां भर्तुरेव हि ॥ १६ ॥

14-16. If a girl dies between birth and tonsure, purification is immediate, in all the castes alike;

¹ Cousins up to the seventh, on the male line,—all males and unmarried females.

² Do. fourteenth do. do.

³ Do. forty-second do. do.

Up to betrothal a single day, and from that to old age three nights are authoritative ;

If after the betrothal ceremony three days for both families, it should be understood ; if after marriage, only the husband's family.

षण्मासाभ्यन्तरे यावद्गर्भस्त्रावा भवेद्यदि ।

तदा माससमैस्तासां दिवसैः शुद्धिरिष्यते ॥ १७ ॥

अत ऊर्ध्वं स्वजात्युक्तमाशौचं तासु विद्यते ।

सद्यः शौचं सपिण्डानां गर्भस्य पतने सति ॥ १८ ॥

17-18. If the embryo dies before sixth month ; in as many days as the embryo lived months, purity is regained

After this the women are polluted, according to the caste. If the embryo dies, purification of the Sapinda relatives is immediate.

सर्वेषामेव वर्णानां सूतके मृतकेऽपि वा ।

दशाहाच्छुद्धिरित्येष कलौ शास्त्रस्य निश्चयः ॥ १९ ॥

19. During the Kali Age—it is authoritatively declared in the Śāstras—ten days' purification for all the castes, after births and deaths.

आशीर्वादं देवपूजां प्रत्युत्थानाभिवन्दनम् ।

पर्यङ्के शयनं स्पर्शं न कुर्यान्मृतसूतके ॥ २० ॥

सन्ध्या दानं जपं होमं स्वाध्यायं पितृतर्पणम् ।

ब्रह्मभोज्यं व्रतं नैव कर्तव्यं मृतसूतके ॥ २१ ॥

नित्यं नैमित्तिकं काम्यं सूतके यः समाचरेत् ।

तस्य पूर्वकृतं नित्यादिकं कर्म विनश्यति ॥ २२ ॥

20-22. Blessing the worship of the Shining Ones, reception of guests, salutation, lying on a bed, and touching others should not be done during the death pollution.

Sandhyā prayers, giving, reciting, fire-offering, religious study, offering to the forefathers, feeding of Brāhmins and the observance of vows should not be done during the death pollution.

He who during pollution performs the daily, the occasional and the specially desired ceremonies—of him the regular and other ceremonies already done are lost.

व्रतिनो मन्त्रपूतस्य साग्निकस्य द्विजस्य च ।

ब्रह्मनिष्ठस्य यतिनो न हि राज्ञां च सूतकम् ॥ २३ ॥

23. For one observing vows, engaged in mantras or in fire-offerings, or a twice-born intent upon Brahman, an ascetic or a king there is verily no pollution.

विवाहोत्सवयज्ञेषु जाते च मृतसूतके ।

तस्य पूर्वकृतं चान्नं भोज्यं तन्मनुरब्रवीत् ॥ २४ ॥

सूतके यस्तु गृह्णाति तदज्ञानान्न दोषभाक् ।
 दाता दोषमवाप्नोति याचकाय ददन्नपि ॥ २५ ॥
 प्रच्छाद्य सूतकं यस्तु ददात्यन्नं द्विजाय च ।
 ज्ञात्वा गृह्णन्ति ये विप्रा दोषभाजस्त एव हि ॥ २६ ॥

24-26. Food prepared before marriage festivals and sacrifices, and before the pollution by birth or death, can be eaten ; so Manu declared.

Whoever, during pollution, accepts through ignorance, suffers no evil, but the giver even though it be to a mendicant that he gives, suffers evil.

Whoever, hiding his pollution, gives food to a twice-born, and the Brahmin who knowing it, accepts it,—are both subjected to suffering.

तस्मात्सूतकशुद्धयर्थं पितुः कुर्यात्सपिण्डनम् ।
 ततः पितृगणैः सार्धं पितृलोकं स गच्छति ॥ २७ ॥

27. Therefore, for the purifying from pollution, one should perform the Sapiḍṇa ceremony for the father, who then goes to the world of the forefathers to join the multitudes of forefathers.

द्वादशाहे त्रिपक्षे वा षण्मासे वत्सरेऽपि वा ।
 सपिण्डीकरणं प्रोक्तं मुनिभिस्तत्त्वदशिभिः ॥ २८ ॥
 मया तु प्रोच्यते तार्क्ष्यं शास्त्रधर्मानुसारतः ।
 चतुर्णामेव वर्णानां द्वादशाहे सपिण्डनम् ॥ २९ ॥
 आनन्यात्कलिधर्माणां पुंसां चैवायुषः क्षयात् ।
 अस्थिरत्वाच्छरीरस्य द्वादशाहे प्रशस्यते ॥ ३० ॥

28-30. The truth-knowing sages have declared that the Sapiḍṇa ceremony should be on the twelfth day, the third fortnight, the sixth month or at the end of the year.

But I say, O Tārksya, following the scriptural ordinances, that for the four castes the Sapiḍṇa should be on the twelfth day.

The twelfth day is preferable because of the endless variety of conditions in the Kali Age, and because of the shortened life of men, and the impermanence of the body.

व्रतबन्धोत्सवादीनि व्रतस्योद्यापनानि च ।
 विवाहादि भवेन्नैव मृते च गृहमेधिनि ॥ ३१ ॥
 भिक्षुभिक्षां न गृह्णाति हन्तकारो न गृह्यते ।
 नित्यं नैमित्तिकं लुप्येद्यावत्पिण्डं न मेलितम् ॥ ३२ ॥
 कर्मलोपात्प्रत्यवायां भवेत्तस्मात्सपिण्डनम् ।
 निरग्निः सान्निको वा द्वादशाहे समाचरेत् ॥ ३३ ॥

31-33. If a Brāhmin house-holder dies, then investiture with the sacred thread, the fulfilment of vows, marriage and other ceremonies should not be done,

Until the Sapiṇḍa has been performed the mendicant should not accept alms; and guest-offerings should not be accepted. The daily and the occasional ceremonies should be discontinued.

By the omission of rites sinfulness arises; therefore one should perform the Sapiṇḍa ceremony on the twelfth day, whether he be without fire or with fire.

यत्फलं सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम् ।

तत्फलं समवाप्नोति द्वादशाहे सपिण्डनात् ॥ ३३ ॥

34. The fruit which accrues from visiting all the sacred bathing-places; the fruit which accrues from performing all sacrifices: that fruit is obtained by doing the Sapiṇḍa ceremony on the twelfth day.

अतः स्नात्वा मृत्स्थाने गोमयेनोपलेपिते ।

शास्त्रोक्तेन विधानेन सपिण्डी कारयेत्सुतः ॥ ३५ ॥

35. Hence, having bathed, and having cleaned with cow-dung the place of death, the son should perform the Sapiṇḍa ceremony, as laid down in the scriptures.

पाद्यार्घ्याचमनीयाद्यैर्विश्वेदेवांश्च पूजयेत् ।

कौपिन्ने विकिरं दत्त्वा पुनराप उपस्पृशेत् ॥ ३६ ॥

दद्यात्पितामहादीनां त्रीन्पिण्डांश्च यथाक्रमम् ।

चतुर्द्रार्करूपाणां चतुर्थं मृत्कस्य च ॥ ३७ ॥

चन्दनैस्तुलसीपत्रैर्धूपैः दीपैः सुभोजनैः ।

मुखवासैः सुवस्त्रैश्च दक्षिणाभिश्च पूजयेत् ॥ ३८ ॥

प्रेतपिण्डं त्रिधा कृत्वा सुवर्णस्य शलाकया ।

पितामहादिपिण्डेषु मेलयेत्तं पृथक्पृथक् ॥ ३९ ॥

36-39. Then he should worship the world-deities with foot-water, oblations, and âchamana.* Next, having given rice-balls to other departed ones, he should sip water.

He should offer three rice-balls in order to his grandfather and others, in the forms of Vasu, Rudra and Arka, and the fourth rice-ball to the dead.

He should worship with sandal-paste, leaves of the holy basil, incenses, lamps, agreeable foods, mouth-scents, good cloths and presents.

Having divided the rice-ball for the departed into three parts with a thin bar of gold, he should mix them severally with the three rice-balls given to the grandfather and the others.

पितामहासमं मातुः पितामहसमं पितुः ।

सपिण्डीकरणं कुर्यादिति तार्क्ष्यं मतं मम ॥ ४० ॥

* Consisting of rice, darbha grass, and flowers, with water.

† See "Daily Practice of the Hindus" for an account of âchamana.

40. It is my decision, O Tārksya, that the Sapiṇḍa ought to be done; the mother's with the grandmother's and the father's with the grandfather's.

मृते पितरि यस्याथ विद्यते च पितामहः ।
 तेन देयास्त्रयः पिण्डाः प्रपितामह पूर्वकाः ॥ ४१ ॥
 तेभ्यश्च पैतृकं पिण्डं मेलयेत्तं त्रिधाकृतम् ।
 मातर्यग्रे प्रशान्तायां विद्यते च पितामही ॥ ४२ ॥
 तदा मातृकश्चाद्धेऽपि कुर्यात्पैतृकविद्विधिः ।
 यद्वा मयि महालक्ष्म्यां तयोः पिण्डं च मेलयेत् ॥ ४३ ॥

41-43. If the father dies while the grandfather still lives, three rice balls should be offered to the great grandfather and his predecessors.

The father's rice-ball, divided into three parts should be mixed with their rice-balls. If the mother dies before the grandmother—

Then he should perform the mother's Śrāddha in the same way as the father's; or should mix the rice-ball with both mine and great Lakṣmī's.

अपुत्रायाः स्त्रियाः कुर्यात्पतिः सापिण्डनादिकम् ।
 श्वश्रवादिभिः सहैवास्याः सपिण्डी करणं भवेत् ॥ ४४ ॥

44. The husband should perform the Sapiṇḍa ceremony for his wife, if she has no son; he should do the Sapiṇḍa for her along with the mother-in-law and others.

भर्त्रादिभिस्त्रिभिः कार्यं सपिण्डी करणं स्त्रियाः ।
 नैतन्मम मनं ताक्ष्यं पत्या सापिण्डश्चमर्हति ॥ ४५ ॥

45. "The Sapiṇḍa rite for women should be done with that for the husband, his father and grandfather"—that, O Tārksya, is not my opinion; because the wife being already half the body of her husband requires no Sapiṇḍa ceremony with regard to her husband.

एकां चितां समारूढौ दम्पती यदि काश्यप ।
 तृणमन्तरतः कृत्वा श्वशुरादेस्तदाचरेत् ॥ ४६ ॥

46. If, O Kāśyapa! husband and wife ascend the same funeral pyre, then, having put grasses between them, he should perform it with that of the mother-in-law and father-in-law.

एक एव सुतः कुर्यादादौ पिण्डादिकं पितुः ।
 तदूर्ध्वं च प्रकुर्वीत सत्याः स्नानं पुनश्चरेत् ॥ ४७ ॥

47. Only one son should perform the rites; first the offering of a rice-ball and other things for the father, and after that, having bathed again, the rite for the mother.

हुताशं या समारूढा दशाहाभ्यन्तरे सती ।
 तस्या भर्तुर्दिने कार्यं शय्यादानं सपिण्डनम् ॥ ४८ ॥

48. For the woman who has ascended the pyre during the ten days the Sapiṇḍa and the gift of a bed should be done on the same days as those of her husband.

कृत्वा सपिण्डनं तार्क्ष्यं प्रकुर्यात्पितृतर्पणम् ।
उदाहरेत् स्वधाकारं वेदमन्त्रैः समन्वितम् ॥ ४९ ॥
अतिथिं भोजयेत्पश्चाद्भक्तकारं च सर्वदा ।
तेन तृप्यन्ति पितरो मुनयो देवदानवाः ॥ ५० ॥
ग्रासमात्रा भवेद्भिक्षा चतुर्ग्रासं तु पुष्कलम् ।
पुष्कलानि च चत्वारि हन्तकारो विधीयते ॥ ५१ ॥

49-51. Having done the Sapiṇḍa, O Tārkyā, he should make the offering of water to the forefathers. He should utter "Let there be Swadhā," along with Vaidic mantras.

Afterwards he should always have a guest fed until he says "hanta." By this the forefathers, the sages, the Shining Ones and the Dānavas are pleased.

As much as a mouthful is called "alms," four mouthfuls is "abundance," and four abundances is called "hantakāra."

सपिण्ड्यां विप्रचरणौ पूजयेच्चन्द्रनाक्षतैः ।
दानं तस्मै प्रदातव्यमक्षय्यं तृप्तिहेतवे ॥ ५२ ॥
वर्षवृत्तिं घृतं चान्नं सुवर्णं रजतं सुगाम् ।
अश्वं गजं रथं भूमिमाचार्याय प्रदापयेत् ॥ ५३ ॥

52-53. During the Sapiṇḍa he should worship the feet of a twice-born with sandal-paste and coloured rice, and make to him a gift, for his continued satisfaction.

He should have maintenance for a year, clarified butter, food, gold, silver, a good cow, a horse, an elephant, a chariot and a plot of ground given to a preceptor.

ततश्च पूजयेन्मन्त्रैः स्वस्तिवाचनपूर्वकम् ।
कुङ्कुमाक्षतनैवेद्यैर्ग्रहान्देवीं विनायकम् ॥ ५४ ॥

54. Then he should worship with mantras—after saying "Hail to thee"—the planets, Devi,* and Vināyakam², with saffron, coloured rice and eatables.

आचार्यस्तु ततः कुर्यादभिषेकं समन्त्रकम् ।
बद्ध्वा सूत्रं करे दद्यात्पूजास्तथाऽक्षतान् ॥ ५५ ॥

55. The preceptor should then, with mantras, sprinkle water, and having bound a thread upon the hand, should present the coloured rice also consecrated with mantras.

* A benediction which the recipient makes when he has had enough.

² The consort of Siva.

² Gaṇeśa.

ततश्च भोजयेद्विप्रान्मिष्टानैर्विविधैः शुभैः ।
 दद्यात्सदक्षिणांस्तेभ्यः सजलान्निषड्घटान् ॥ ५६ ॥
 वार्यायुधप्रतोदस्तु दण्डस्तु द्विजभोजनात् ।
 स्पृष्टव्यानन्तरं वर्णैः शुद्धये रंस्ते ततः क्रमात् ॥ ५७ ॥

56-57. Then he should have Brāhmins fed with various pleasant sweetened foods, and he should give them presents, and twelve pots with water and food.

After the feeding of the twice-born, water, a weapon, scales, and a rod should be touched severally by the castes, who are respectively thus purified.

एवं सपिण्डनं कृत्वा क्रियावस्त्राणि सन्यजेत् ।
 शुक्लाम्बरधरो भूत्वा शय्यादानं प्रदापयेत् ॥ ५८ ॥

58. The Sapinḍa ceremony having been thus performed, the cloths worn during the rite should be cast off; and white cloths having been donned, the gift of a bed should be made.

शय्यादानं प्रशंसन्ति सर्वे देवा सवासवाः ।
 तस्माच्छय्या प्रदातव्या मरणे जीवितेऽपि वा ॥ ५९ ॥
 सारदाहमयौ रम्यां सुचित्रैश्चित्रितां दृढाम् ।
 पट्टसूत्रैर्वितानितां हेमपत्रैरलङ्कृताम् ॥ ६० ॥
 हंसतूलीप्रतिच्छन्नां शुभशीरोपधानिकाम् ।
 प्रच्छादनपटीयुक्तां पुष्पगन्धैः सुवासिताम् ॥ ६१ ॥
 दिव्यगन्धैः सुबद्धां च सुविशालां सुखप्रदाम् ।
 शय्यामेवंविधां कृत्वा ह्यास्तृतीयां व्यसेद् भुवि ॥ ६२ ॥
 छत्रं दीपालयं शैष्यं चामरासनभाजनम् ।
 भृङ्गारकारकादशं पञ्चवर्णवितानकम् ॥ ६४ ॥
 शयनस्य भवेत्किञ्चिद् यश्चाभ्यदुपकारकम् ।
 तत्सर्वं परितस्तत्याः स्वै स्वै स्थाने नियोजयेत् ॥ ६३ ॥

59-61. All the Devās, headed by Indra, extol the gift of a bed. Therefore a bed should be given, during life or else after death.

Made of the choicest wood, delightful, painted in beautiful colours, strong, canopied with silken cloth, ornamented with gold leaves,

Having beautiful pillows stuffed with swans' down, together with a coverlet made fragrant with the scent of flowers,

Well-bound with bright bands, broad and pleasant: such a bed as this being made, it should be placed on the ground covered with cloth.

An umbrella, a row of silver lamps, an oxtail fan, a seat, a vessel, a water-pot, a mirror, and a canopy of five colours,

¹ A high class of superhuman beings.

And all the other accompaniments of the bed he should place round it, in their proper places.

तस्यां संस्थापयेद्द्वैमं हरिं लक्ष्मीसमन्वितम् ।
सर्वाभरणसंयुक्तमायुधाम्बरसंयुतम् ॥ ६५ ॥
स्त्रीणां च क्षयने धृत्वा कज्जलालक्तकुङ्कुमम् ।
वस्त्रं भूषादिकं यच्च सर्वमेव प्रदापयेत् ॥ ६६ ॥

65-66. On it he should have placed a golden Hari, together with Lakṣmī, with all the ornaments, weapons and clothes.

And, in the case of women, having placed them on the bed, he should have the red dye, saffron, clothes, ornaments, and all the other necessary things.

ततो विप्रं सपत्नीकं गन्धपुष्पैरलङ्कृतम् ।
कर्णाङ्कुलीयाभरणैः कण्ठसूत्रैश्च काञ्चनैः ॥ ६७ ॥
उष्णीषमुत्तरीयं च चैलकं परिधाय च ।
स्थापयेत्सुखशय्यायां लक्ष्मीनारायणाग्रतः ॥ ६८ ॥

67-68. Then a Brāhmin, with his wife adorned with fragrances and flowers, with ear and finger ornaments and golden necklaces,

Wearing a turban and an upper cloth and jacket, should be seated by him on the comfortable bed, in front of Lakṣmī and Nārāyaṇa.

कुङ्कुमैः पुष्पमालाभिर्हरिं लक्ष्मीं समर्चयेत् ।
पूजयेत्लोकपालांश्च ग्रहान्देवीं विनायकम् ॥ ६९ ॥
उत्तराभिमुखो भूत्वा गृहीत्वा कुतुमाञ्जलिम् ।
उच्चारयेदिमं मन्त्रं विप्रस्य पुरतः स्थितः ॥ ७० ॥
यथा कृष्ण त्वदीयास्ति शय्या क्षीरोदसागरे ।
तथा भूयादशून्येयं मम जन्मनि जन्मनि ॥ ७१ ॥

69-71. He should worship Hari and Lakṣmī with saffron and flower-garlands, and adore the Guardians of the World, the Planetary Spirits and Vināyaka.

Facing north, and holding flowers in his palms, he should pronounce this mantra, standing in front of the Brāhmin :

“Just as, O Kṛiṣṇa, your bed is the ocean full of milk, may this likewise be not empty in my future births.”

एवं पुष्पाञ्जलिं विप्रे प्रतिमायां हरेः क्षिपेत् ।
तनः सोपस्करं शय्यादानं सङ्कल्पपूर्वकम् ॥ ७२ ॥
दद्याद् व्रतोपदेष्ट्रे च गुरवे ब्रह्मवादिने ।
गृहाण ब्राह्मणैनां त्वं कौं ददातीति कीर्तयन् ॥ ७३ ॥
आन्दोलयेद्द्विजं लक्ष्मीं हरिं च शयने स्थितम् ।
ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जेयेत् ॥ ७४ ॥

72-74. Thus he should place the handful of flowers before the Brāhmiṇ and the image of Hari, and then the bed-gift with its accompaniments, according to the rite.

He should give it to him who observes vows, is a teacher, and tells about Brāhmiṇ, and say, "O Brāhmiṇ, receive these. How seldom does any one so give ! "

He should rock the twice-born and Lakṣmi and Hari, seated on the bed, and then, having walked round and bowed, give them leave. •

सर्वोपकरणैर्युक्तं यदद्यादतिसुन्दरम् ।

शय्यायां सुखसुप्प्यर्थं गृहं च विभवे सति ॥ ७५ ॥

75. If he is rich he should give a very beautiful house, furnished with all the necessaries, so that he may sleep happily on the bed.

जीवमानः स्वहस्तेन यदि शय्यां ददाति यः ।

तज्जीवता वृषोत्सर्गं पर्वणीषु समाचरेत् ॥ ७६ ॥

76. If a living man makes with his own hand the gift of a bed, there should be performed, while he is still living, on full moon day the dedication of a bull.

इयमेकस्य दानव्या बहूनां न कदाचन ।

सा विभक्ता च विक्रीता दातारं पातयत्यघः ॥ ७७ ॥

77. This bed should be given to one only, and never to several. Divided or sold it drags down the giver.

पात्रे प्रदाय शयनं वाञ्छितं फलमाप्नुयात् ।

पिता च दाता तनयः परत्रेह च मोदते ॥ ७८ ॥

78. Having given a bed to a deserving person, he may obtain the fruit of his desires. The father, and the son giving it, rejoices here and hereafter.

पुरन्दरगृहे दिव्ये सूर्यपुत्रालयेऽपि च ।

उपतिष्ठेन्न सन्देहः शय्यादानप्रभावतः ॥ ७९ ॥

विमानवरमारूढः सेव्यमानोऽस्सरो गणैः ।

आभूतसम्प्लवं यावत्तिष्ठन्यातङ्कवर्जितः ॥ ८० ॥

79-80. At the celestial house of Indra, and at the abode of Yama, he will arrive without doubt through the potency of the gift of a bed.

He will reside there free from trouble, seated in the best of chariots, waited upon by numbers of celestial damsels, until the coming of the deluge.

सर्वतीर्थेषु यत्पुण्यं सर्वपर्वदिनेषु च ।

तेभ्यश्चाप्यधिकं पुण्यं शय्यादानोद्भवं भवेत् ॥ ८१ ॥

81. The merit from all the sacred bathing places, and on all the days of the changes of the moon : even superior to these is the merit arising from the gift of a bed.

एवं दत्त्वा सुतः शय्यां पददानं प्रदापयेत् ।
 तच्छृणुष्व मयाख्यातं यथावत्कथयामि ते ॥ ८२ ॥
 छत्रोपानहवस्त्राणि मुद्रिका च कमण्डलुः ।
 आसनं पञ्चपात्राणि पदं सप्तविधं स्मृतम् ॥ ८३ ॥
 दण्डेन ताम्रपत्रेण ह्यामान्भैर्भोजनैरपि ।
 अर्घ्ययज्ञोपवीतैश्च पदं सम्पूर्णां व्रजेत् ॥ ८४ ॥
 त्रयोदशतदानीत्थं यथा शक्त्या विधाय च ।
 त्रयोदशेभ्यो विप्रेभ्यः प्रदद्याद् द्वादशेऽहनि ॥ ८५ ॥
 अनेन पददानेन धार्मिका यान्ति सद्गतिम् ।
 यममार्गगतानां च पददानं सुखप्रदम् ॥ ८६ ॥

82-86. Having thus made the gift of a bed, the son should have *Padadāna* given. Listen to my words, and I will tell you the method of it.

An umbrella, shoes, clothes, a signet ring, a water-pot, a seat, a set of five vessels—are called the seven kinds of *padas*.

This *pada* becomes complete with a staff, a copper vessel, uncooked rice, foods, valueables, and sacred threads.

Having, according to his means, obtained these thirteen *padas* he should give them to thirteen Brāhmins on the twelfth day.

By this *padadāna* the righteous go to a good condition, and this *padadāna* gives happiness to those who have gone on the way of Yama.

आतपस्तत्र वै शैद्रो दह्यते येन मानवः ।
 छत्रदानेन सुच्छाया जायते तस्य मूर्धनि ॥ ८७ ॥
 अतिकण्टकसङ्कीर्णं यमलोकस्य वर्त्मनि ।
 अश्वरूढाश्च ते यान्ति ददते यद्युपानहौ ॥ ८८ ॥
 शीतोष्णवातदुःखानि तत्र घोरानि खेचर ।
 वस्त्रदानप्रभावेण सुखं निस्तरते पथि ॥ ८९ ॥
 यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः ।
 न पीडयन्ति तं मार्गं मुद्रिकायाः प्रदानतः ॥ ९० ॥
 बहुघर्मसमाकीर्णं निर्वाते तौयवर्जिते ।
 कमण्डलुप्रदानेन तृपितः पिबते जलम् ॥ ९१ ॥
 मृतोद्देशेन यो दद्यादुदपात्रं च ताम्रजम् ।
 प्रपादानसहस्रस्य यत्फलं सोऽश्नुते ध्रुवम् ॥ ९२ ॥
 आसने भाजने चैव दत्ते सम्यग्द्विजातये ।
 सुखेन भुङ्क्ते पाथेयं पथि गच्छन् शनैः शनैः ॥ ९३ ॥

87-93. There is there intense heat, by which the man is scorched, but the gift of an umbrella makes pleasant shade above his head ;

And on the path in the world of Yama, full of great thorns, those who gave shoes go riding horses.

The miseries of cold and heat and wind are dreadful there, O Bird, but by the power of the gift of clothes he goes happily along the way.

The messengers of Yama, very terrible, fierce and brown-black, do not trouble on the road him who made the gift of a signet ring. .

It is enveloped in great heat, is windless and without water ; through the gift of a water pot he, when thirsty, drinks water.

Who, for the dead, gives a water-vessel made of copper, certainly enjoys the fruit which is obtained by thousands of gifts of wells.

Through properly giving to a twice-born a seat and a vessel, leisurely going on the path he comfortably enjoys his provisions.

एवं सपिण्डनेदिने दत्त्वा दानं विधानतः ।

बहून्सम्भोयेद्विप्रान्यः श्वपाकादिकानपि ॥ ९४ ॥

ततः सपिण्डमादूर्ध्वमर्वाक्संवत्सरादपि ।

प्रतिमासं प्रदातव्यो जलकुम्भः सपिण्डकः ॥ ९५ ॥

94-95. Having thus given, on the day of the *Sapinḍa* ceremony, this gift, as prescribed, he should have many Brâhmins fed, also chaṇḍalās and other outcasts.

Then, after the *Sapinḍa* and before the annual ceremony, a water-pot with rice-balls should be given every month.

कृतस्य करणं नास्ति प्रेतकार्याद्दत्ते खग ।

प्रेतार्थं तु पुनः कुर्यादक्षय्यतृप्तिहेतवे ॥ ९६ ॥

96. There is no re-doing of what is done excepting the rites for the departed,¹ O Bird ; but, for the sake of the departed it may be done again, as a means of unfading satisfaction.

अतो विशेषं वक्ष्यामि मासिकस्याब्दिकस्य च ।

पाक्षकस्य विशेषं च विशेषं तिथिषु मृते ॥ ९७ ॥

पौर्णमास्यां मृतो यस्तु चतुर्थी तस्य ऊलिका ।

चतुर्थीं तु मृतो यस्तु नवमी तस्य ऊलिका ॥ ९८ ॥

नवम्यां तु मृतो यस्तु रिक्ता तस्य चतुर्दशी ।

इत्येवं पाक्षिकं श्राद्धं कुर्याद्विंशतिमे दिने ॥ ९९ ॥

97-99. Now I shall tell you the rules concerning the monthly, the annual and the fortnightly ceremonies,² and of dying on lunar days.

¹ If other ceremonies have been badly done they may not be re-performed ; but this may.

If one dies at the full moon his rites fall on the fourth day. If one dies on the fourth day his rites fall on the ninth.

If one dies on the ninth day, his day is the fourteenth. In these cases one should perform the fortnightly Śrāddha on the twentieth day.

एक एव यदा मासः संक्रान्तिद्वयसंयुतः ।
 मासद्वयगतं श्राद्धं मलमासे हि शस्यते ॥ १०० ॥
 एकस्मिन्मासि मासौ द्वौ यदि स्यातां तयोर्द्वयोः ।
 तावेव पक्षौ ता एव तिथयस्त्रिंशदेव हि ॥ १०१ ॥
 तिथ्यर्थे प्रथमे पूर्वे द्वितीयेऽर्धे तदुत्तरः ।
 मासाविति बुधैश्चिन्त्यौ मलमासस्य मध्यगौ ॥ १०२ ॥
 असंक्रान्ते च कर्तव्यं सपिण्डीकरणं खग ।
 तथैव मासिकं श्राद्धं वार्षिकं प्रथमं तथा ॥ १०३ ॥
 संवत्सरश्च मध्ये तु यदि स्यादधिमासकः ।
 तदा त्रयोदशे मासि क्रिया प्रेतस्य वार्षिकी ॥ १०४ ॥
 पिण्डवर्ज्यमसंक्रान्ते संक्रान्ते पिण्डसंयुतम् ।
 प्रतिसंवत्सरं श्राद्धमेवं मासद्वयेऽपि च ॥ १०५ ॥

100-105. When in one month [Kṣayamāsa] two saṅkrāntis occur, in the irregular month, the month being double, the Śrāddha is not performed.¹

When there are two months in one month, of those two, the two fortnights and the thirty days are the same [both must be performed.]

For the first half day take the former [the dark]; for the second half,

1. 'The ceremonies are performed according to the lunar months, but there are to be only twelve of the monthly ones in a year. Astrological calculations are done with solar months. Hence there is an intercalary month of 30 days every three years. The saṅkrānta is a solar month, the passing of the sun through one zodiacal constellation. The difference of solar and lunar months is about 11 days in the year; hence an additional irregular month occurs once in 27 months. In this long month, the malamasa, or irregular portion, is the first half, while the second half is regular. The kṣaya-māsa is a name for a month which occurs every 149th year, in which there is no saṅkrānti,—thus there are only 12 months in that year, not 13, although it is a year of intercalary month. In this case the intercalary is added and treated as such, but the regular month is dropped. It is November, December, January or February which is thus dropped, but the intercalary is always associated with one of the other eight. The month preceding the month which is dropped has its two fortnights taken as belonging to the regular and the dropped month respectively. If a man dies in the second fortnight in this case the annual ceremony belongs to the month which was dropped. If, on the other hand, a man has died and his month is dropped the preceding month is taken for the annual Śrāddha. If a man dies in the adigmāsa, then his annual Śrāddha must be done in the dark half on the same day on which he died; if his death occurred during the first half of the day, and on the same day in the bright half if he died during the second half of the day.

the latter. Thus are understood by the wise the two months which are in the irregular month.

The Sapiṇḍa ceremony, O bird, should be done when there is no saukrānta; similarly the monthly and the first annual Śrāddhas.

If there is an additional month in the middle of a year, then in the thirteenth month the annual ceremony for the departed occurs.

.When there is no saukrānta, rice-balls are not used; when there is saukrānta, rice-balls are proper. Thus the annual Śrāddha should be done in both months.

एवं संवत्सरे पूर्णे वार्षिकं श्राद्धमाचरेत् ।

तस्मिन्नपि विशेषेण भोजनीया द्विजातयः ॥ १०६ ॥

106. Thus, at the end of the first year one should perform the annual Śrāddha, and in that, in addition, the twice-born should be fed.

कुर्यात्संवत्सरादूर्ध्वं श्राद्धे पिण्डत्रयं सदा ।

एकोद्दिष्टं न कर्तव्यं तेन स्यात्पितृघातकः ॥ १०७ ॥

तीर्थश्राद्धं गयाश्राद्धं गजच्छायं च पैतृकम् ।

अब्दमध्ये न कुर्वीत ग्रहणे न युगादिषु ॥ १०८ ॥

यदा पुत्रेण वै कार्यं गयाश्राद्धं खगेश्वर ।

तदा संवत्सरादूर्ध्वं कर्तव्यं पितृभक्तितः ॥ १०९ ॥

गयाश्राद्धात्प्रमुच्यन्ते पितरो भवसागरात् ।

गदाधरानुग्रहेण ते यान्ति परमां गतिम् ॥ ११० ॥

107-110. After a year one should always offer three rice-balls at the Śrāddha. The ceremony for one only should not be done; by it one becomes the destroyer of his forefathers.

The Śrāddha at a sacred bathing-place, the Śrāddha at Gayā, the Gajachelhlāyam, for the fathers--these he should not do during the year, nor at eclipses, nor on yuga days.

If the son performs the Śrāddha at Gayā, O Lord of Birds, it should be done after a year, with devotion to the forefathers.

The forefathers are freed from the ocean of existence by the Śrāddha at Gayā, and, by favour of the Viṣṇu, they go to the supreme state.

तुलसी मञ्जरीभिश्च पूजयेद्विष्णुपादुकाम् ।

तस्यालवादितीर्थेषु पिण्डान्दद्याद्यथाक्रमम् ॥ १११ ॥

उद्धरेत्सप्तगोत्राणि कुलमेकोत्तरं शतम् ।

शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे ॥ ११२ ॥

गयामुपेत्य यः श्राद्धं करोति कुलनन्दनः ।

सफलं तस्य तज्जन्म जायते पितृतुष्टिदम् ॥ ११३ ॥

111-113. He should worship the feet of Viṣṇu with the shoots of the holy basil, and in proper order offer rice-balls round them.

He who offers, on the head of Gayâ, a rice-ball of the size of even a samī leaf helps over seven clans and one hundred and one families.

He who, delighting the family, having gone to Gayâ, performs the Śrāddha and gives satisfaction to the forefathers, his life is fruitful.

श्रूयते चापि पितृभिर्गोता गाथा खगेश्वर ।

इक्ष्वाकौर्मनु पुत्रस्य कलापोपवने सुरैः ॥ ११४ ॥

अपि नस्ते भविष्यन्ति कुले सन्मार्गशीलिनः ।

गयामुपेत्य ये पिण्डान्दास्यन्त्यस्माकमादरात् ॥ ११५ ॥

114-115. O Lord of birds, the forefathers hear a song sung by the Holy Ones in Kalāpa, the garden of Ikṣvāku, the son of Manu :—

“Are there none in your family, treading the good path, who, having gone to Gayâ, will offer us rice-balls, with devotion?”

एवमामुष्मिकीं ताक्ष्यं यः करोति क्रियां सुतः ।

स स्यात्सुखी भवेन्मुक्तः कौशिकस्यात्मजा यथा ॥ ११६ ॥

भरद्वाजात्मजाः सप्त भुक्त्वा जन्मपरंपराम् ।

कृत्वापि गोवधं ताक्ष्यं मुक्ताः पितृप्रसादतः ॥ ११७ ॥

सप्तव्याघ्रा दशार्णेषु मृगाः कालञ्जिरे गिरौ ।

चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे ॥ ११८ ॥

तेऽपि जानाः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः ।

पितृभक्त्या च ते सर्वे गता मुक्तिं द्विजात्मजाः ॥ ११९ ॥

116-119. The son who thus performs the rites for the other world, O Tārksya, is happy and becomes liberated, like the son of Kauṣika.

The seven sons of Bharadwāja, having experienced a series of births, were liberated by the favour of the forefathers, O Tārksya, although they killed a cow.

The seven hunters in the country of Daśarṇas; the deer on the mountain of Kālinjira; the Chakravaka birds in Śaradvīpa; and the swans in the Mānasa lake

Were born as Brāhmiṇs learned in the Vedas, on the field of the Kurus, and all these sons of the twice-born attained liberation through devotion to the forefathers.

तस्मात्सर्वप्रयत्नेन पितृभक्तो भवेन्नरः ।

इहलोके परे वापि पितृभक्त्या सुखी भवेत् ॥ १२० ॥

120. Therefore a man should make every effort in devotion to the forefathers, for by devotion to the forefathers he becomes happy either in this or the other world.

एतत्तार्क्ष्यं मया ख्यातं सर्वमेवैर्ध्वदेहिकम् ।

पुत्रवाञ्छाप्रदं पुण्यं पितुर्मुक्तिप्रदायकम् ॥ १२१ ॥

121. Thus I have told you, O Tārksya, all the ceremonies, concerning the deceased, giving merit to and satisfying the desires of the son, and giving liberation to the forefathers.

निर्धनोऽपि नरः कश्चिद् यः शृणोति कथामिमाम् ।

सोऽपि पापविनिर्मुक्तो दानस्य फलमाप्नुयात् ॥ १२२ ॥

122. Any man who is poor, but hears this account, even he, absolved from sins, obtains the fruit of gifts.

विधिनां कुरुते यस्तु श्राद्धदानं मयोदितम् ।

शृणुयाद्गारुडं चापि शृणु तस्यापि यत्फलम् ॥ १२३ ॥

पिता ददाति सत्पुत्रान् गोधनानि पितामहः ।

धनदाता भवेत्सोऽपि यस्तस्य प्रपितामहः ॥ १२४ ॥

दद्याद्विपुलमन्नाद्यं वृद्धस्तु प्रपितामहः ।

तृप्ताः श्राद्धेन ते सर्वे दत्त्वा पुत्रस्य वाञ्छितम् ॥ १२५ ॥

गच्छन्ति धर्ममार्गेश्च धर्मराजस्य मन्दिरम् ।

तत्र धर्मसभायां ते तिष्ठन्ति परमादरात् ॥ १२६ ॥

123-126. He who performs, according to the rite, the Śrāddha offerings described by me, and also hears the Garuḍa Purāṇa,—listen to the fruit for him :—

The father gives good sons ; the grandfather, wealth of cows and his great-grandfather becomes the giver of riches.

The great-great-grandfather gives foods in abundance : all these, gratified by the Śrāddha, granting the son's desires,

Go on the way of righteousness to the mansion of the King of Justice, and there they remain, highly respected, in the assembly of Righteousness.

सूत उवाच ।

एवं श्री विष्णुना प्रोक्तमैर्ध्वदानसमुद्भवम् ।

श्रुत्वा माहात्म्यमतुलं गरुडो हर्षमागतः ॥ १२७ ॥

127. Sūta said : Having heard the result of the after-death gifts and their mighty greatness, thus declared by the Blessed Viṣṇu, Garuḍa went into raptures.

इति श्रीगरुडपुराणे सारोद्दारे सपिण्डनादिसर्वकर्म निरूपणं नाम

त्रयोदशोऽध्यायः ॥ १३ ॥

CHAPTER XIV.

An Account of the City of the King of Justice.

गरुड उवाच ।

यमलोकः कियन्मात्रः कीदृशः केन निर्मितः ।

सभा च कीदृशी तस्यां धर्म आस्ते च कैः सह ॥ १ ॥

ये धर्ममार्गैर्गच्छन्ति धार्मिका धर्ममन्दिरम् ।

तान्धर्मानपि मार्गांश्च ममाख्याहि दयानिधे ॥ २ ॥

1-2. Garuḍa said: what is the extent of the world of Yama? What is it like? By whom was it made? What is the assembly like, and with whom does Justice reside?

The righteous go by righteous ways to the mansion of Justice; tell me about those righteous ones and the ways, O Treasure-house of Compassion.

श्री भगवानुवाच ।

शृणु ताक्ष्यं प्रवक्ष्यामि यद्गम्यं नारदादिभिः ।

तद्धर्मनगरं दिव्यं महापुण्यैरवाप्यते ॥ ३ ॥

याम्यनैर्ऋतयोर्मध्ये पुरं वैवस्वतस्य यत् ।

सर्ववज्रमयं दिव्यमभेद्यं तत्पुरात्सुरैः ॥ ४ ॥

चतुरस्रं चतुर्द्वारमुच्चप्राकारवेष्टितम् ।

योजनानां सहस्रं हि प्रमाणेन तदुच्यते ॥ ५ ॥

3-5. The Blessed Lord said: Listen, O Tārksya, I will tell you about that shining city of Justice, which is accessible to Nārada and others and is reached by the very meritorious.

Between the south and south-west is the city of the son of Vivaswata, all built of diamonds, resplendent, impregnable by Holy Ones or Demons.

It is declared to be four-angled, with four gateways, surrounded by high ramparts and measuring a thousand yojanas.

तस्मिन्पुरेऽस्ति सुभगं चित्रगुप्तस्य मन्दिरम् ।

पञ्चविंशतिसङ्ख्याकैर्योजनैर्विस्तृतयतम् ॥ ६ ॥

दशोच्छ्रितं महादिव्यं लोहप्राकारवेष्टितम् ।

प्रतोलीशतसञ्चारं पताकाध्वजभूषितम् ॥ ७ ॥

धिमानगणसङ्कोणे गीतवादित्रनादितम् ।

चित्रितं चित्रकुशलैर्निर्मितं देवशिल्पिभिः ॥ ८ ॥

उद्यानोपवनैरभ्यं नानाविहगकूजितम् ।

गन्धर्वैरप्सरोभिश्च समन्तात्परिवारितम् ॥ ९ ॥

6-9. In that city is the very lovely dwelling of Chitrugupta, which extends to the number of twenty-five yojanas,

Surrounded with shining ramparts of iron, up to ten [yojanas] heights, with hundreds of streets decorated with flags and banners,

Abounding in chariots, resounding with songs and music, decorated by skilful painters and constructed by divine architects,

Beautiful with gardens and parks, and sounding with the songs of various birds ; habited in every part by celestial damsels and choristers.

तत्सभायां चित्रगुप्तः स्वासने परमाद्भुते ।

संस्थितो गणयेदायुर्मानुषाणां यथातथम् ॥ १० ॥

न मुह्यति कथञ्चित्स सुकृते दुष्कृतेऽपि वा ।

यद्यन्नोपाजितं कर्म शुभं वा यदि वाशुभम् ॥ ११ ॥

तत्सर्वं भुञ्जते तत्र चित्रगुप्तस्य शासनात् ।

चित्रगुप्तालयात्प्राच्यां ज्वरस्यास्ति महागृहम् ॥ १२ ॥

दक्षिणस्यां च शूलस्य लूताविस्फोटयेस्तथा ।

पश्चिमे कालपाशः स्यादजीर्णस्यारुचेस्तथा ॥ १३ ॥

उदीच्यां राजरोगोऽस्ति पाण्डुरोगस्तथैव च ।

पेशान्यां तु शिरोऽर्तिः स्यादाग्नेय्यामस्ति मूर्च्छना ॥ १४ ॥

अतिसारो नैर्ऋते तु वायव्यां शीतदाहकौ ।

पवमादिभिरन्यैश्च व्यादिभिः परिवारितः ॥ १५ ॥

10-15. Chitrugupta, seated on his most wonderful throne in that assembly, considers the lives of men individually.

He is never mistaken in distinguishing between good and evil deeds, or by whom good or evil deeds have been done—

And by order of Chitrugupta he experiences all of them there. To the east of the abode of Chitrugupta is the great house of Fever.

To the south are those of Rheumatism and skin diseases, and small-pox likewise. To the west are those of the Snare of Death, Dyspepsia, and Biliousness also.

To the north there is consumption and Jaundice likewise ; to the north-west, Headache ; to the south-east, Syncope.

To the south-west, is Dysentery ; to the north-west cold and heat--with these and other diseases it is surrounded.

लिखते चित्रगुप्तस्तु मानुषाणां शुभाशुभम् ।

चित्रगुप्तालयादग्ने योजनानां च विंशतिः ॥ १६ ॥

पुरमध्ये महादिव्यं धर्मराजस्य मन्विरम् ।

अस्ति रत्नमयं दिव्यं विद्युज्ज्वालार्कवर्चसम् ॥ १७ ॥

द्विशतं योजनानां च विस्तारायामतः स्फुटम् ।
 पञ्चाशच्च प्रमाणेन योजनानां समुच्छ्रितम् ॥ १८ ॥
 धृतं स्तम्भसहस्रैश्च वैदूर्यमणिमण्डितम् ।
 काञ्चनालङ्कृतं नानाहर्म्यप्रासादसङ्कुलम् ॥ १९ ॥
 शारदाभ्रनिभं रुक्मकलशैः सुमनोहरम् ।
 चित्रस्फटिकसोपानं वज्रकुट्टिमशोभितम् ॥ २० ॥
 मुक्ताजालगवाक्षं च पताकाध्वजभूषितम् ।
 घण्टानकनिनादाढ्यं हेमतोरणमण्डितम् ॥ २१ ॥
 नानाश्चर्यमयं स्वर्णं कपाटशतसङ्कुलम् ।
 नानाद्रुमलतागुलमैर्निष्कण्टैः सुविराजितम् ॥ २२ ॥
 एवमादिभिरन्यैश्च भूषणैर्भूषितं सदा ।
 आत्मयोगप्रभावेश्च निर्मितं विश्वकर्मणा ॥ २३ ॥

16-23. Chitrageupta records the good and evil of men. Twenty yojanas before the abode of Chitrageupta,

In the middle of the city, is the very resplendent mansion of the king of justice. It is shining with jewels, and splendid like lighting, flame and the sun.

It is certainly two hundred yojanas in extent, and measures fifty yojanas in height.

It is supported by thousands of pillars, decorated with emeralds, ornamented with gold, and is full of palaces and mansions,

Pleasing to the mind with cupolas of the splendour of the autumnal sky; with beautiful crystal stairways and walls beautified with diamonds.

And with windows of strings of pearls, decorated with flags and banners; rich with the sounds of bells and drums; and embellished with golden fringes,

Filled with various wonders; with hundreds of golden doors; beautiful with trees, plants and creepers without thorns.

With these and other embellishments decorated always --it was created by the architect of the Universe by the power of his own Yoga.

तस्मिन्नस्ति सभा दिव्या शतयोजनमायता ।
 अर्कप्रकाशाम्नाजिष्णुः सर्वतः कामरूपिणी ॥ २४ ॥
 नातिशीतानि चात्युष्णानि मनसोज्यन्तहर्षिणी ।
 न शोको न जरा तस्यां श्रुत्पिपासेन चाप्रियम् ॥ २५ ॥
 सर्वे कामाः स्थिता यस्यां ये दिव्या ये च मानुषाः ।
 रसवच्च प्रभूतं च भक्ष्यं भोज्यं च सर्वशः ॥ २६ ॥
 रसवन्ति च तोयानि शीतान्युष्णानि चैव हि ।
 पुण्याः शब्दादयस्तस्यां नित्यं कामफलद्रुमाः ॥ २७ ॥

असम्बाधा च सा तार्क्ष्यम्या कामागमा सभा ।
दीर्घकालं तपस्तप्त्वा निर्मिता विभ्वकर्मणा ॥ २८ ॥

24-28. In that there is a divine assembly place which is a thousand yojanas in extent, splendid like the sun, full of light, and in every way satisfying ;¹

With no extreme heat and no extreme cold ; most ravishing to the mind, with no sorrows and no old age there, and no trouble of hunger and thirst.

All there are in a condition of happiness, whether they be human or divine ; the catables are tasteful and plentiful, and enjoyable in every way.

The water, both hot and cold, are sweet ; the sounds and other things there are pleasant ; and trees always bear the fruit desired.

That assembly, O Tārksya, has no bondage, is enchanting, is a fulfiller of desires, and was created by the Architect of the Universe by doing tapas² for a long time.

तामुग्रतपसो यान्ति सुव्रताः सत्यवादिनः ।
शान्ताः सन्न्यासिनः सिद्धाः पूताः पूतेन कर्मणा ॥ २९ ॥
सर्वे भास्वरदेहास्तेऽलङ्कृता विरजाम्बराः ।
स्वकृतैः कर्मभिः पुण्यैस्तत्र तिष्ठन्ति भूषिताः ॥ ३० ॥

29-30. Those who have done great tapas, are of good vows, truth-speaking, tranquil, renouncing, accomplished, and purified by good actions go there.

All there have bodies of light, and are adorned with shining garments, and remain there ornamented with their own meritorious actions.

तस्यां स धर्मो भगवानासनेऽनुपमे शुभे ।
दशयोजनविस्तोर्णे सर्वरत्नैः सुमण्डिते ॥ ३१ ॥
उपविष्टः सतां श्रेष्ठश्लत्रुशोभितमस्तकः ।
कुण्डलालङ्कृतः श्रीमान्महामुकुटमण्डितः ॥ ३२ ॥
सर्वालङ्कारसंयुक्तो नीलमघसमप्रभः ।
वालव्यजनहस्ताभिरप्सरोभिश्च वीजितः ॥ ३३ ॥

31-33. There the Lord of Justice, on a throne pure and incomparable, ten yojanas in extent, bedecked with all kinds of jewels—

Sits, the Best of the Good, his head dignified with the regal umbrella, ornamented with ear-rings, prosperous, made splendid with a large crown.

Adorned with all ornaments, splendid as a blue cloud, and fanned by celestial damsels bearing in their hands fans of hair.

¹ Taking any form desired.

² Meditation with an effort to produce physical effects.

गन्धर्वाणां समूहाश्च सङ्घशश्चाप्सरोगणाः ।
 गीतवादित्रनृत्याद्यैः परितः सेवयन्ति तम् ॥ ३४ ॥
 मृत्युना पाशहस्तेन कालेन च बलीयसा ।
 चित्रगुप्तेन चित्रेण कृतां तेन निषेवितः ॥ ३५ ॥
 पाशदण्डधरैरुग्रैर्निर्देशवशवतिभिः ।
 आत्मतुल्यबलैर्नाना सुभटैः परिवारितः ॥ ३६ ॥
 अग्निष्वात्ताश्च पितरः सोमपाश्चोष्मपाश्च ये ।
 स्वधावन्तो बर्हिषदो मूर्तामूर्ताश्च ये खग ॥ ३७ ॥
 अर्यमाद्याः पितृगणा मूर्तिमन्तस्तथापरे ।
 सर्वे ते मुनिभिः सार्धं धर्मराजमुपासते ॥ ३८ ॥
 अत्रिर्वसिष्ठः पुलहो दक्षः क्रतुरथाङ्गिराः ।
 जामदग्न्यो भृगुश्चैव पुलस्त्यागस्त्य नारदाः ॥ ३९ ॥
 पते चान्ये च बहवः पितृराजसभासदः ।
 न शक्याः परिसङ्ख्यातुं नामभिः कर्मभिस्तथा ॥ ४० ॥

34-40. Multitudes of celestial choristers and numerous groups of celestial damsels, round about, serve him with songs, music and dances.

He is waited up by Mṛityu¹ with a noose in his hand, by kâla¹ still more powerful, and by Chitragupta, the recorder of fate,

Surrounded by various servants equal to him in prowess, bearing awful nooses and rods, ready to do his bidding,

Who are the Agniṣvâttha, Pitris,² the Somapâs and the Uṣmapâs, the powerful Barhiṣads formed and formless, O Bird,

Aryamâs and others, hosts of progenitors, and others having forms,—all these wait upon the King of Justice, with the sages :

Atri, Vaśiṣṭha, Pulaha, Dakṣa, Kraturatha, Aṅgiras, Jâmadagnya, and also Bhṛigu, Pulastya, Agastya, Nârada,—

These, and many others in the assembly of the King of Progenitors, impossible to enumerate, either by their names or their deeds.

व्याख्याभिर्धर्मशास्त्राणां निर्णेतारो यथा तथम् ।
 सेवन्ते धर्मराजं ते शासनात्परमेष्ठिनः ॥ ४१ ॥
 राजाना सूर्यवंशीयाः सोमवंश्यस्तथापरे ।
 सभायां धर्मराजं ते धर्मज्ञाः पयुं पासते ॥ ४२ ॥
 मनुर्दिलीपो मान्धाता सगरश्च भगीरथः ।
 अम्बरीषोऽनरख्यश्च मुचुकुन्दो निमिः पृथुः ॥ ४३ ॥
 ययातिर्नहुषः पूरुर्दुष्यन्तश्च शिबिर्निलः ।
 भरतः शन्तनुः पाण्डुः सहस्राङ्गुर्न एव च ॥ ४४ ॥

¹ Forms of Death.

² A class of progenitors,

पते राजर्षयः पुण्याः कीर्तिमन्तो बहुभुताः ।

इष्टाभ्वमेधैर्बहुभिर्जाता धर्मसभासदः ॥ ४५ ॥

41-45. Those who expound with accurate commentaries, the Dharmaśāstras,¹ serve the King of Justice by order of Parameṣṭhin.²

The kings of the Solar Race, also of the Lunar Race,—these knowers of righteousness wait upon the King of Justice in the assembly.

Manu, Dilipa, Māndhātā, Sagara, Bhagīratha, Ambarīṣa, Anarānya, Muchakunda, Nimi, and Prithu,

Yayāti, Nahuṣa, Puru ; Duṣmanta, Śibi, Nala, Bharata, Śāntanu, Pāṇdu, and also Saahasrārjuna,—

These royal sages, meritorious, famous, well-read in the Vedas, having performed many horse sacrifices, are in the assembly of Righteousness.

सभायां धर्मराजस्य धर्मपव प्रवर्तते ।

न तत्र पक्षपातोऽस्ति नानृतं न च मत्सरः ॥ ४६ ॥

सभ्याः सर्वे शास्त्रविदः सर्वे धर्मपरायणाः ।

तस्यां सभायां सततं वैवस्वतमुपासते ॥ ४७ ॥

46-47. Righteousness alone prevails in the assembly of the King of Justice. There is there no favouritism, no untruthfulness, and no jealousy.

All those assembled are knowers of the scriptures ; all are devoted to righteousness ; and in that assembly they continually wait upon Vaivasvata³

ईदृशी सा सभा ताक्ष्यं धर्मराज्ञो महात्मनः ।

न तां पश्यन्ति ये पापा दक्षिणेन पथागताः ॥ ४८ ॥

धर्मराजपुरे गन्तुं चतुर्मागं भवन्ति च ।

पापिनां गमने पूर्वं स तु ते परिकीर्तितः ॥ ४९ ॥

48-49. Such, O Tārksya, is the assembly of the great-souled King of Justice. The sinners, who go by the southern path, do not behold it.

There are four ways leading into the city of the King of Justice. The way for the sinful has already been described to you.

पूर्वादिभिस्त्रिभिर्मार्गैर्ये गता धर्ममन्दिरे ।

ते हि सुकृतिनः पुण्यैस्तस्यां गच्छन्ति तान् शृणु ॥ ५० ॥

50. Those who go into the mansion of righteousness by the three gateways, eastern and others, are those of good deeds. By their merits they go into it. Hear about them :—

पूर्वं मार्गस्तु तत्रैकः सर्वभोगसमन्वितः ।

पारिजाततरुच्छायाच्छादिता रत्नमण्डनः ॥ ५१ ॥

¹ Scriptures teaching the duties of life.

² Brahman.

³ Yama, the son of Vivasvat.

विमानगणसङ्कीर्णं हंसावलिविराजितः ।
 विद्रुमारामसङ्कीर्णः पीयूषद्रवसंबुतः ॥ ५२ ॥
 तेन ब्रह्मर्षये यान्ति पुण्या राजर्षयोऽमलाः ।
 अक्सरोगखण्धर्वविद्याधरमहोरगाः ॥ ५३ ॥
 देवताराधकाश्चान्ये शिवभक्तिपरायणाः ।
 प्रीण्ये प्रपादानरता माघे काष्ठप्रदायिनः ॥ ५४ ॥
 विश्रामयन्ति वर्षासु विरक्तान्दानमानतः ।
 दुःखितस्यामृतं ब्रूते ददते ह्याश्रमन्तु ये ॥ ५५ ॥
 सत्यधर्मपरा ये च क्रोधलोभविवर्जिताः ।
 पितृमातृषु ये भक्ता गुरुशुश्रूषणे रताः ॥ ५६ ॥
 भूमिदा गृहदा गोदा विद्यादानप्रदायकाः ।
 पुराणवक्तृश्रोतारः पारायणपरायणाः ॥ ५७ ॥ •
 पते सुकृतिनश्चान्ये पूर्वद्वारे विशान्ति च ।
 यान्ति धर्मसभा यान्ते सुशीलाः शुद्धबुद्धयः ॥ ५८ ॥

51-58. *There is an eastern way, abounding in all enjoyments, covered with the shade of Pārijāta trees, and paved with jewels,*

Busy with numerous chariots ; splendidly lined with swans, bounded by trees and pleasure-gardens, having the essence of nectar.

By that go the holy Brāhmin-sages, the stainless royal sages, and multitudes of celestial damsels, choristers, magicians and great serpents,

And worshippers of the deities, and the devotees of Śiva, those who give rest-houses in the summer, and who give fuel in winter,

Those who shelter ascetics¹ in their houses during the rains, and make them gifts ; those who speak consolation to the mentally distressed, and certainly those who give a hermitage,

And those who delight in truth and righteousness ; those free from anger and greed ; those devoted to father and mother, those taking pleasure in the service of their Teachers.

Those who make gifts of land, of houses, of cows ; those who impart learning ; those who tell and listen to the Purāṇas ;—are travellers on the path—

These, and others of good deeds, enter by the eastern gate. Skilful in goodness, and of purified intelligence, they go to the Assembly of Righteousness.

द्वितीयस्तूत्तरो मार्गो महारथशतैर्वृतः ।

नरयानसमायुक्तो हरिचन्दनमण्डितः ॥ ५९ ॥

हंससारससङ्कीर्णश्चक्रवाकोपशोभितः ।

अमृतद्रवसम्पूर्णस्तत्र भाति सरोवरः ॥ ६० ॥

¹ Those who have renounced the world.

अनेन वैदिका यान्ति तथाभ्यागतपूजकाः ।
दुर्गामान्वोश्च ये भक्तास्तीर्थस्नाताश्च पर्वसु ॥ ६१ ॥
ये मृता धर्मसङ्ग्रामेऽनशनेन मृताश्च ये ।
वाराणस्यां गोग्रहे च तीर्थतोये मृता विधेः ॥ ६२ ॥
ब्राह्मणार्थे स्वामिकार्ये तीर्थक्षेत्रेषु ये मृताः ।
ये मृता देवधिक्त्से योगाभ्यासेन ये मृताः ॥ ६३ ॥
सत्पात्रपूजका नित्यं महादानरताश्च ये ।
प्रविशन्त्युत्तरे द्वारे यान्ति धर्मसभां च ते ॥ ६४ ॥

59-64. The second, the northern way, is filled with hundreds of great chariots and with palanquins, and is paved with yellow sandal-wood ; It is full of swans and water-fowl, and beautiful with Brāhmany ducks, and there is there a delightful tank full of the essence of nectar.

On this way go those who are learned in the Vedas, also those who honour guests, those who are worshippers of Dūrgā¹ and Bhannu,² and those who bathe at the sacred waters at the changes of the moon,

Those who die in the pursuit of righteousness, and those who die of vow of starvation, those who die in Benares, those who die in the protection of cattle, those who are accidentally drowned in the sacred waters ;

Those who die for the sake of Brāhmins, in the service of the master, at the sacred waters and on holy ground, by the will of the Shining Ones ; those who die in the practice of Yoga ;

Those who always honour the deserving, and those who delight in making great gifts, — these, entering by the northern gate, reach the Assembly of Righteousness.

तृतीयः पश्चिमो मार्गो रत्नमन्दिरमण्डितः ।
सुधारससदापूर्णेदीर्घिकाभिविराजितः ॥ ६५ ॥
पेरावतकुलोद्भूतमत्तमातङ्गसङ्कुलः ।
उच्चैःश्रवः समुत्पन्नहयरत्नसमन्वितः ॥ ६६ ॥
एतेनात्मपरा यान्ति सच्छास्त्रपरिचिन्तकाः ।
अनन्यविष्णुभक्ताश्च गायत्रीमन्त्रज्ञापकाः ॥ ६६ ॥
परहिंसापरद्रव्यपरवादपराङ्मुखाः ।
स्वदारनिरताः सन्तः साग्निका वेदपाठकाः ॥ ६८ ॥
ब्रह्मचर्यव्रतधरा वानप्रस्थास्तपस्विनः ।
श्रीपादसन्न्यासपराः समलोष्टाश्मकाञ्चनाः ॥ ६९ ॥
ज्ञानवैराग्यसम्पन्नाः सर्वभूतहिते रताः ।
शिवविष्णुव्रतकराः कर्मब्रह्मसमर्पकाः ॥ ७० ॥

¹ The consort of Siva.

² The Sun.

ऋषैस्त्रिभिर्विनिर्मुक्ताः पञ्चयज्ञरताः सदा ।
 पितॄणां श्राद्धदातारः काले सान्ध्यमुपासकाः ॥ ७१ ॥
 नीचसङ्गविनिर्मुक्ताः सत्सङ्गतिपरायणाः ।
 एतेऽसरो गणैर्युक्ताः विमानवरसंस्थिताः ॥ ७२ ॥
 सुधापानं प्रकुर्वन्तो यान्ति ते धर्ममन्दिरम् ।
 विशान्ति पश्चिमद्वारे यान्ति धर्मसभान्तरे ॥ ७३ ॥

65-73. The third, the western way, is beautified with jewelled mansions, and splendid with ponds, always filled with the essence of nectar,

Is filled with maddened elephants sprung of the family of Airāvata¹ and with jewels of horses sprung from Uchehaiṣṛavā.²

By this way go the self-reliant, those who contemplate the good scriptures, those entirely devoted to Viṣṇu, those who repeat the Gāyatri-mantra,

Those who turn away from injury to others, from the wealth of others, and from calumny ; those faithful to their wives ; the good ; those who maintain household fires ; those who repeat the Vedas ;

Observers of the vow of celibacy ; forest dwellers ; the austere ; devotees of the feet of Śrī ; those intent upon renunciation ; those who look equally upon gold, stone and earth ;

Those who have attained knowledge and dispassion ; those intent upon the welfare of all beings ; those who keep vows to Śiva and Viṣṇu ; those who perform the rites of Brahmā,

Those who are rid of the three-fold debt ; those who always take pleasure in the five sacrifices ; those who perform Śrāddha for the forefathers ; those who perform the Sandhyā at the proper times ;

Those who abstain from the company of the wicked, devoted to the society of the good ;—these, accompanied by numbers of celestial damsels, ascend the best of chariots.

They drink nectar, and go to the mansion of righteousness, and entering by the western gate, go to the Assembly of Righteousness.

यमस्तानागतान्दृष्ट्वा स्वागतं वदते मुहुः ।
 समुत्थानं च कुरुते तेषां गच्छति संमुखम् ॥ ७४ ॥
 तदा चतुर्भुजो भूत्वा शङ्खचक्रगदासिभृत् ।
 पुण्यकर्मरतानां च स्नेहामित्रवदाचरेत् ॥ ७५ ॥

¹ The divine elephant.

² The divine horse.

सिंहासनं च ददते नमस्कारं करोति च ।

पादार्यं कुरुते पश्चात्पूजते चन्दनादिभिः ॥ ७६ ॥

74-76. Yama, seeing them come, rising and coming forward, repeatedly bids them welcome.

Then, assuming his four arms, holding his conch, discus, mace and sword, he speaks and acts in a kind and friendly way to those who delight in meritorious deeds.

He offers them the throne, and bows to them ; washes their feet, and then honours them with sandal-paste and other things.

नमस्कुर्वन्तु भोः सभ्या ज्ञानिनं परमादरात् ।

एष मे मण्डलं भित्त्वा ब्रह्मलोकं प्रयास्यति ॥ ७७ ॥

भो भो बुद्धिमतां श्रेष्ठा नरकक्लेशभीरवः ।

भवद्भिः साधितं पुण्यैर्देवत्वं सुखदायकम् ॥ ७८ ॥

मानुषं दुर्लभं प्राप्य नित्यं यस्तु न साधयेत् ।

स याति नरकं घोरं कोऽयस्तस्मादचेतनः ॥ ७९ ॥

अस्थिरेण शरीरेण योऽस्थिरैश्च धनादिभिः ।

सञ्चिनोति स्थिरं धर्मं स एको बुद्धिमाप्तरः ॥ ८० ॥

तस्मात्सर्वप्रयत्नेन कर्तव्यो धर्मसञ्चयः ।

गच्छध्वं पुण्यवत्स्थानं सर्वभोगसमन्वितम् ॥ ८१ ॥

77-81. "O' You Assembled! Salute with deepest reverence the knower. He, departing from my dominion, will go to the world of Brahmā.

"O, Best of the Wise, who avoid the pains of hell ; you have by your merits attained divinity, the state of happiness.

"He who, attaining the human state, difficult to reach, never acts wisely, he goes to a dreadful hell. Who is more foolish than he ?

"He who, in the impermanent body, amid perishable wealth and other things, stores up unchanging righteousness, he alone is a wise man.

"Therefore should righteousness be accumulated, with every effort. Go you to the holy place which abounds in all enjoyments."

इति धर्मवचः श्रुत्वा तं प्रणम्य सभां च ताम् ।

अमरैः पूज्यमानास्ते स्तूयमाना मुनीश्वरैः ॥ ८२ ॥

विमानगणसङ्कीर्णाः प्रयान्ति परमं पदम् ।

केचिद्धर्मसभायां हि तिष्ठन्ति परमादरात् ॥ ८३ ॥

उषित्वा तत्र कल्याणं भुक्त्वा भोगानमानुषान् ।

प्राप्नोति पुण्यशेषेण मानुष्यं पुण्यदर्शनम् ॥ ८४ ॥

महाधनी च सर्वज्ञः सर्वशास्त्रविशारदः ।

पुनः स्वात्मविचारेण ततो याति परां गतिम् ॥ ८५ ॥

82-85. They, having heard the words of Justice, and having saluted him and the assembly, and being honoured by the immortals and extolled by the leaders of the sages,

Go along the highest path, accompanied by multitudes of chariots ; then those in that assembly of righteousness rise up with great respect.

Having spent there¹ some ages, and enjoyed superhuman pleasures, they obtain, as a result of their merits, holy human birth,

Wealthy and wise, expert in all the scriptures. Then again they go to the highest condition by their own good conduct.

एतत्ते कथितं सर्वं त्वया पृष्टं यमालयम् ।

इदं शृण्वन्नरो भक्त्या धर्मराजसभां व्रजेत् ॥ ८६ ॥

86. All this about the abode of Yama has been told you upon your asking. The man who hears this with devotion goes to the assembly of the King of Justice.

इति श्रीगण्डपुराणे सारोद्वारे धर्मराजनगरनिरूपणे नाम चतुर्दशोऽध्यायः ॥ १४ ॥

¹ That is in Heaven world.

CHAPTER XV.

An Account of the Coming to Birth of People who have done Good.

गरुड उवाच ।

धर्मात्मा स्वर्गतिं भुक्त्वा जायते विमले कुले ।
अतस्तस्य समुत्पत्तिं जननी जठरे वद ॥ १ ॥
यथा विचारं कुरुते देहेऽस्मिन्सुकृती जनः ।
तथाहं श्रोतुमिच्छामि वद मे करुणानिधे ॥ २ ॥

1-2. Garuḍa said : The righteous man having enjoyed heaven, is born in a stainless family. Now tell me how he is produced in the womb of the mother.

I wish to hear what, in this body, the man of good deeds thinks. Tell me, O Treasure-house of Compassion !

श्रीभगवानुवाच ।

साधु पृष्टं त्वया तास्व्यं परं गोप्यं वदामि ते ।
यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्रजायते ॥ ३ ॥
वक्ष्यामि च शरीरस्य स्वरूपं पारमार्थिकम् ।
ब्रह्माण्डगुणसम्पन्नं योगिनां धारणास्पदम् ॥ ४ ॥

3-4. The Blessed Lord said : You have asked well, O Tārksya. I will tell you that supreme secret, even by knowing which one becomes all-knowing.

I will tell you the real nature of that body which possesses the attributes of the universal Egg,—the object of concentration of Yogins.

षड्चक्रचिन्तनं यस्मिन्यथा कुर्वन्ति योगिनः ।
ब्रह्मरन्ध्रे चिदानन्दरूपध्यानं तथा शृणु ॥ ५ ॥
शुचीनां श्रीमतां गेहे जायते सुकृती यथा ।
तथा विधानं नियमं तत्पित्रोः कथयामि ते ॥ ६ ॥

5-6. Hear how the Yogins perform the meditation upon the six chakras¹ within it, and likewise meditation upon the nature of Chit and Ānanda in the Brahmaraṅdhra,

And how he of good deeds is born in the house of the pure and prosperous. I will tell you also about the rites and observances of the parents.

¹ Certain centres in the etheric and higher bodies, which revolves like wheels when set in motion by meditation ; hence the name chakra.

ऋतुकाले तु नारीणां त्यजेद्दिनचतुष्टयम् ।
 तावन्नालोकयेद्वक्त्रं पापं वपुषि सम्भवेत् ॥ ७ ॥
 स्नात्वा सचैलं सा नारी चतुर्थेऽहनि शुद्धयति ।
 सप्ताहात्पितृदेवानां भवेद्योग्या व्रतार्चने ॥ ८ ॥
 सप्ताहमध्ये यो गर्भः स भवेन्मलिनाशयः ।
 प्रायशः सम्भवन्त्यत्र पुत्रस्त्वष्टाहमध्यतः ॥ ९ ॥
 युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मा सुरात्रिषु ।
 पूर्वं सप्तकमुरघृञ्च तस्माद्युग्मासु संविशेत् ॥ १० ॥

7-10. After menstruation the women should be avoided for four days. Their faces should not be seen during that time, lest sin should arise in the body.

Having bathed, and washed her clothes, a woman becomes pure on the fourth day. From the seventh day she becomes fit to perform the rites of worship to the forefathers and the Shining Ones.

During the seven days the embryo continues impure. Here the sons gradually enter during the eighth day.

Sons are born on even nights, daughters on odd. Keeping away from her during the first seven days, on even nights he enters.

षोडशतुं निशाः स्त्रीणां सामान्याः समुदाहृताः ।
 या वै चतुर्दशीरात्रिर्गर्भस्तिष्ठति तत्र वै ॥ ११ ॥
 गुणभाग्यनिधिः पुत्रस्तदा ज्ञायेत धार्मिकः ।
 सा निशा प्राकृतैर्जीवैर्न लभ्येत कदाचन ॥ १२ ॥

11-12. Sixteen nights are declared to be common for women.¹ On the fourteenth night the seed remains there certainly.

Then is produced the righteous son, a store of auspicious qualities. That night is never obtained by vulgar people.

पञ्चमेऽहनि नारीणां कार्यं मधुरभोजनम् ।
 कटु क्षारं च तीक्ष्णं च त्याज्यमुष्णं च दूरतः ॥ १३ ॥

13. On the fifth day women should eat sweet foods. Pungent, acid, astringent and hot things should be entirely avoided.

तत्क्षेत्रमोषधीपात्रं बीजं चाप्यमृतायितम् ।
 तस्मिन्नुप्त्या नरः स्वामी सम्यक् फलमवाप्नुयात् ॥ १४ ॥
 ताम्बूलपुष्पक्षीरघृण्डैः संयुक्तः शुचिवस्त्रभृत् ।
 धर्ममादाय मनसि सुतल्पं संविशेत्पुमान् ॥ १५ ॥
 निषेकसमये यादृङ् नरचित्तविकल्पना ।
 तादृक्स्वभावसम्भूतेर्जन्तुर्विशति कुक्षिगः ॥ १६ ॥

¹ Sixteen are favourable, but the fourteenth of them is best, if some other cause does not render it inauspicious.

चैतन्यं बीजभूतं हि नित्यं शुक्रोऽप्यवस्थितम् ।
 कामश्चित्तं च शुक्रं च यदा ह्येकत्वमाप्नुयात् ॥ १७ ॥
 तदा द्रावमवाप्नोति योषिर्द्भर्माशये नरः ।
 शुक्रशोणितसंयोगात् पिण्डोत्पत्तिः प्रजायते ॥ १८ ॥

14-18. The husband, like a husbandman, having sown the seed of great potentiality in the field which is productive of grain, reaps a good harvest.

The man, having chewed betel,¹ put on flowers and sandal-paste, and clean clothes, and with righteous thoughts in his mind, should unite with his good wife.

According to the thoughts in his mind at the time of union will be the nature of the one who enters the womb.

The intelligence joined with the seed remains always in the sperm. When desire, thought and sperm become united,

Then the man obtains semen, and in the interior of the womb the formation of ovum takes place, by the union of sperm and germ [cells].

परमानन्ददः पुत्रो भवेद्भर्भगतः कृती ।
 भवन्ति तस्य निखिलाः क्रियाः पुंसवनादिकाः ॥ १९ ॥

19. The good son who enters the womb is the giver of the highest bliss. For him there are numerous rites, such as the Punsavana.*

जन्म प्राप्नोति पुण्यात्मा ग्रहेषूच्चगतेषु च ।
 तज्जन्मसमये विप्राः प्राप्नुवन्ति धनं बहु ॥ २० ॥
 विद्याविनयसम्यन्नो वर्धते पितृवेश्मनि ।
 सतांसङ्गेन स भवेत् सर्वागमविशारदः ॥ २१ ॥
 दिव्याङ्गनादिभोक्ता स्यात् तारुण्ये दानवाश्रयणी ।
 पूर्वं कृततपस्तीर्थं महापुण्यफलोदयात् ॥ २२ ॥
 ततश्च पतते नित्यमात्मानात्मविचारणे ।
 अध्यारोपापवादाभ्यां कुरुते ब्रह्मचिन्तनम् ॥ २३ ॥

20-23. The meritorious soul obtains birth in a high family. At the time of his birth Brâhmins receive much wealth.

He grows up in his parents' house, endowed with learning and modesty, becoming skilful in all the sciences, by association with the wise.

In his youth he is divinely handsome, wealthy and benevolent, arising as the result of great merit, austerities, and pilgrimages to sacred waters, formerly done.

¹ To augment the virile power.

* A rite performed when living conception is observed.

Then he constantly strives to discriminate between the self and the not-self. By adhyāropa¹ and apavāda² he meditates upon Brahman.

अस्यासङ्गावबोधाय ब्रह्मणोन्वयकारिणः ।

क्षित्वाद्यनात्मवर्गस्य गुणांस्ते कथयाम्यहम् ॥ २४ ॥

24. For the understanding of the dissociation of Brahman from that with which he is associated, I will tell you the attributes of earth and the others, which are of the genus "Not-self."

क्षितिर्वारि हविर्भोक्ता वायुराकाश एव च ।

स्थूलभूता इमे प्रोक्ताः पिण्डोऽयं पाञ्चभौतिकः ॥ २५ ॥

त्वगस्थि नाड्यो रोमाणि मांसं चैव खगेश्वर ।

एते पञ्चगुणा भूमेर्मया ते परिकीर्तिताः ॥ २६ ॥

लाला मूत्रं तथा शुक्रं मज्जा रक्तं च पञ्चमम् ।

अपां पञ्चगुणाः प्रोक्तास्नेजसोऽपि निशामय ॥ २७ ॥

क्षुधा तृषा तथा लस्यं निद्रा कान्तिस्तथैव च ।

तेजः पञ्चगुणं तार्क्ष्यं प्रोक्तं सर्वत्र योगिभिः ॥ २८ ॥

आकुञ्चनं धावनं च लङ्घनं च प्रसारणम् ।

चेष्टितं चेति पञ्चैव गुणा वायोः प्रकीर्तिताः ॥ २९ ॥

घोषाश्चिन्ता च शून्यत्वं मोहश्चिन्ता च संशयः ।

आकाशस्य गुणाः पञ्च ज्ञातव्यास्ते प्रयत्नतः ॥ ३० ॥

25-30. Earth, water, fire, air and ether—these are called the stable elements. This body is made up of the five elements.

Skin, bones, nerves, hair and flesh,—these are the five attributes of earth, O Lord of birds, declared to you by me

Saliva, urine, sperm, marrow, and blood, the fifth,—are said to be the five attributes of water. Now hear those of fire :—

Hunger, thirst, sloth, sleep and sexual desire—are called the five attributes of fire by Yogins everywhere, O Tārksya.

Bending, running, jumping, stretching and moving,—these are declared the five attributes of air.

Speech, thought, vacuity, delusion and mental instability—the five attributes of ether, may be understood by you with effort.

मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ।

अन्तःकरणमुद्दिष्टं पूर्वकर्माधिवासितम् ॥ ३१ ॥

31. Mind, reason, individualisation, analysis—these four are called the Internal Means, and have the flavour of past karma.

श्रोत्रं त्वक्चक्षुषी जिह्वा धारणं ज्ञानेन्द्रियाणि च ।

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि च ॥ ३२ ॥

¹ False ascription, and ² refutation, two sorts of arguments.

32. Ears, skin, eyes, tongue and nose are the sense organs. The organs of speech, hands, feet, the organs of generation and of excretion are the organs of action.

दिव्वातार्कं प्रचेतोश्चिञ्जीन्द्रोपेन्द्रमित्रकाः ।

ज्ञानकर्मेन्द्रियाणां च देवताः परिकीर्तिताः ॥ ३३ ॥

33. Dik, Vāta, Arka, Prachetas, the two Aśvins, Vahni, Indra, Upendra, Mitra, are declared to be the duties of the organs of sense and action.

इडा च पिङ्गला चैव सुषुम्णाख्या तृतीयका ।

गान्धारी गजजिह्वा च पूषा चैव यशस्विनी ॥ ३४ ॥

अलम्बुषा कुहूश्चपि शङ्खिनी दशमी तथा ।

पिण्डमध्यस्थिताह्ये ता प्रधाना दश नाडिकाः ॥ ३५ ॥

34-35. Idā,¹ Pingalā,² Suṣumnā,³ thirdly, and also Gāndhārī,⁴ Gajajihva,⁵ Pūṣā,⁶ Yaśasvinī,⁷

Alambuṣa⁸ and Kuhū,⁹ and Śāṅkhinī,¹⁰ the tenth as well—are situated in the interior of the body, and are the ten principal Nāḍis.¹¹

प्राणोऽपानाः समानाख्या उदानो व्यान एव च ।

नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः ॥ ३६ ॥

हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।

उदानः कण्ठदेशेऽस्याद्वयानः सर्वशरीरगः ॥ ३७ ॥

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।

कृकलः श्रुत्करो ज्ञेयो देवदत्तो विजम्भणे ॥ ३८ ॥

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।

कवलैर्भुक्तमन्नं हि पुष्टिदं सर्वदेहिनाम् ॥ ३९ ॥

36-39. Prāṇa, Apāna, Samāna, Udāna, and Vyāna also,—Nāga, Śūrma, Kṛkala, Devadatta and Dhanañjaya^{1 2} :—

In the heart, Prāṇa; in the anus, Apāna; in the navel, Samāna; in the region of the throat, Udāna; and distributed all over the body, Vyāna :

¹ The left hand nāḍī.

² The right hand one.

³ The central one.

⁴ This goes to the left eye.

⁵ This goes to the right eye.

⁶ This goes to the right ear.

⁷ This goes to the left ear.

⁸ This goes to the mouth.

⁹ This goes to the lingam.

¹⁰ This goes to the mūla.

¹¹ An inner nerve, channel for the vital breath.

¹² Various forms of the vital breath.

Vomiting is called Nāga ; opening and shutting the eyes is known as Kūrma ; the cause of hunger is to be known as Krikala ; Yawning, Devadatta ;

Dhauañjaya, all-pervading, does not leave even the corpse, and carries all over the body the nourishment which is obtained by eating mouthfuls of food.

नयते व्यानको वायुः सारांशं सर्वनाडिषु ।
 आहारो भुक्तमात्रो हि वायुना क्रियते द्विधा ॥ ४० ॥
 सम्प्रविद्य गुदे सम्यक् पृथगन्नं पृथग्जलम् ।
 ऊर्ध्वमग्नेर्जलं कृत्वा कृत्वान्नं च जलोपरि ॥ ४१ ॥
 अग्नेश्चाधः स्वयं प्राणः स्थित्वाग्निं धमते शनैः ।
 वायुना ध्मायमानोऽग्निः पृथक्किष्टं पृथग्नसम् ॥ ४२ ॥
 कुरुते व्यानको वायुर्विष्वक् सम्प्रापयेद्रसम् ।
 द्वारैर्द्वादशभिर्भिन्नं किष्टं देहाद्बहिः स्रजेत् ॥ ४३ ॥

40-43. The air called Vyāna carries the essential part in all the Nāḍis. Food, as soon as eaten, is split into two by that air.

Having entered near the anus it separates the solid and liquid portions, placing the water over the fire, and the solid over the water,

The Prāṇa standing under the fire, inflames it slowly. The fire, inflamed by the air, separates the substance from the waste.

The Vyāna air makes the essence go all over, and the waste, forced through the twelve gateways, is ejected from the body.

कर्णाक्षि नासिका जिह्वा दन्ता नाभिर्नखा गुदम् ।
 गुह्यं शिला वपुर्लोम मलस्थानानि चक्षते ॥ ४४ ॥

44. Ears, eyes, nostrils, tongue, teeth, navel, nails, anus, generative organs, head, trunk, hair—are called unclean places.

एवं सत्रे प्रवर्तन्ते स्वस्वकर्माणि वायवः ।

उपलभ्यात्मनः सत्तां सूर्यालोकां यथा जनाः ॥ ४५ ॥

45. Thus the airs, having derived their power from the self, perform their own functions, affecting people, just as does the rising of the sun.

इदानीं नरदेहस्य शृणुरूपद्वयं खग ।

व्यावहारिकमेकं च द्वितीयं पारमार्थिकम् ॥ ४६ ॥

46. Now hear, O Bird, the two-fold nature of the body of man. One is Vyāvahārika, and the second Pāramāthika.

तिस्रः कोट्योऽर्थकोटी च रोमाणि व्यावहारिके ।

सप्तलक्षाणि केशाः स्युर्नखा प्रोक्तास्तु विंशतिः ॥ ४७ ॥

द्वात्रिंशद्दशनाः प्रोक्ताः सामान्याद्विनतासुत ।

मांसं पलसहस्रं तु रक्तं पलशतं स्मृतम् ॥ ४८ ॥

पलानि दश मेदस्तु त्वक्पलानि च सप्ततिः ।
 पलद्वादशकं मज्जा महारक्तं पलत्रयम् ॥ ४९ ॥
 शुक्रं द्विकुडवं ह्येयं कुडवं शोणितं स्मृतम् ।
 पृष्ठ्युत्तरं च त्रिशतमस्थनां देहे प्रकीर्तितम् ॥ ५० ॥
 नाड्यः स्थूलाश्च सूक्ष्माश्च कोटिशः परिकीर्तिताः ।
 पित्तं पलानि पञ्चाशत्तदर्धं श्लेष्मणस्तथा ॥ ५१ ॥
 सततं जायमानं तु विष्णुभ्रं चाप्रमाणतः ।
 पतद्गुणसमायुक्तं शरीरं व्यावहारिकम् ॥ ५२ ॥

47-52. On the Vyāvahārika there are thirty-five millions of hairs of the body, seven hundred thousands of hairs of the head, it is said, and twenty nails ;

There are said to be thirty-two teeth usually, O son of Vinatā ; the flesh is said to be one thousand *palās*¹ and blood one hundred *palās* ;

Fat is ten *palās* ; skin is seven *palās*, marrow is twelve *palās* ; the "great blood" is three *palās* ;

Seed is known to be two *kuḷavas* ; ovum one *kuḷava* ; and bones in the body are said to be three hundred and sixty ;

The *nāḍīs*, both dense and subtle, number tens of million ; bile is fifty *palās* ; phlegm is half of that ;

The waste materials are not measurable, as they are constantly changing. The body which possesses these attributes is Vyāvahārika.*

भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।

आदित्याद्या ग्रहाः सन्ति शरीरे पारमार्थिके ॥ ५३ ॥

53. All the worlds, mountains, continents, oceans, suns and planets are in the Pāramārthika² body.

पारमार्थिकदेहे हि षट्चक्राणि भवन्ति च ।

ब्रह्माण्डे ये गुणाः प्रोक्तास्तेऽप्यस्मिन्नेव संस्थिताः ॥ ५४ ॥

54. In the Pāramārthika body, there are six chakras in which are said to be located the attributes of the egg of Brahmā.

तानहं ते प्रवक्ष्यामि योगिनां धारणास्पदान् ।

येषां भावनया जन्तुर्भवेद्वैराजरूपभाक् ॥ ५५ ॥

55. I will tell you about these, which are the objects of meditation of Yogins. By pondering upon them one becomes the enjoyer of the nature of Vairāja.*

¹ Pala is a little more than an ounce (½ oz.) .

² Individual and common physical body. .

³ Universal and spiritual body.

* Viraj means "to shine."

पादाधस्तात्तलं ज्ञेयं पादोर्ध्वं वितलं तथा ।
 जानुनोः सुनलं विद्धि सक्थिदेशं महातलम् ॥ ५६ ॥
 तलातलं सक्थिमूले गुह्यदेशे रसातलम् ।
 पातालं कटिसंस्थं च सप्तलोकाः प्रकीर्तिताः ॥ ५७ ॥
 भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्ध्वके ।
 स्वर्लोकं हृदये विद्यात्कण्ठदेशे महस्तथा ॥ ५८ ॥
 जनलोकं वक्रदेशे तपोलोकं ललाटके ।
 सत्यलोकं ब्रह्मरन्ध्रे भुवनानि चतुर्दश ॥ ५९ ॥

56-59. Below the feet is called Atala; above the feet, Vitala; at the knees know it as Sutala; at the thighs Mahātala;

At the hips, Talātala; at the secret part Rasātala; at the loins Pātala; these are declared to be the seven worlds:

Bhūloka, at the middle of the navel; above it the Bhuvanloka; in the heart, Svarloka; at the throat it should be known as Maharloka; Janaloka, in the region of the mouth; Tapoloka, at the forehead; Satyaloka in the Brahma-randhra—these are the fourteen worlds.

त्रिकोणे संस्थितो मेरुर्ध्रः कोणे च मन्दरः ।
 दक्षकोणे च कैलासो वामकोणे हिमाचलः ॥ ६० ॥
 निषधश्चोर्ध्वरेखायां दक्षायाम् गन्धमादनः ।
 रमणे वामरेखायां समैते कुलपर्वताः ॥ ६१ ॥

60-61. Meru is situated in the triangle¹; Mandara is in the inverted triangle; Kailāsa is in the right triangle; Himāchala, in the left triangle.

Niṣada in the upper lines; Gandhamādana in the lines on the right; Ramaṇa in the lines on the left;—the seven great mountains.

अस्थिस्थाने भवेज्जम्बुः शाको मज्जासु संस्थितः ।
 कुशद्वीपः स्थितो मांसे क्रौञ्चद्वीपः शिरासु च ॥ ६२ ॥
 त्वचायां शाल्मलीद्वीपो गोमेदो रोमसञ्चये ।
 नखस्थं पुष्करं विद्यात्सागरास्तदनन्तरम् ॥ ६३ ॥
 क्षारोदो हि भवेन्मूत्रे क्षीरे क्षीरोदसागरः ।
 सुरोदधिः श्लेष्मसंस्थो मज्जायां घृतसागरः ॥ ६४ ॥
 रसोदधिं रसे विद्याच्छेषिणे दधिसागरः ।
 स्वादूदो लम्बिकास्थाने जानीयाद्विनतासुत ॥ ६५ ॥

62-65. Jambu is in the place of the bones; Śāka is situated in the marrow; the Kuśa continent is situated in the flesh; the Krauncha continent in the nerves;

The Śālmali continent is in the skin; Gomeda, in the mass of hair; Puṣkara, in the place of the nails;—and next the oceans:—

¹ The triangle in the triangle. Meru is the sacred mountain or pakk.

In the urine the Kṣīra ocean; the Kṣīra ocean in the milk; the Sura ocean is situated in the phlegm; in the marow, the Ghṛita ocean;

The Rasa ocean in the juices; the Dadhi ocean is known to be in the ova; the Swādu ocean in the region of the soft palate; you should know, O son of Vinatâ.

नादचक्रे स्थितः सूर्यो बिन्दुचक्रे च चन्द्रमाः ।

लोचनस्थः कुजो ज्ञेयो हृदयेऽङ्गः प्रकीर्तितः ॥ ६६ ॥

विष्णुस्थाने गुरुं विद्याच्छुक्रे शुक्रो व्यवस्थितः ।

नाभिस्थाने स्थितो मन्दो मुखे राहुः प्रकीर्तितः ॥ ६७ ॥

वायुस्थाने स्थितः केतुः शरीरे ग्रहमण्डलम् ।

एवं सर्वस्वरूपेण चिन्तयेदात्मनस्तनुम् ॥ ६८ ॥

66-68. The sun is situated in the Nāda chakra; the moon is in the Bindu chakra; Mars is situated, it should be known, in the eyes; Mercury is in the heart, it is declared;

Jupiter is in the Viṣṇu-sthāna, it should be known; Venus is situated in the seed; Saturn is in the navel; Rāhu, in the face, it is declared;

Ketu is situated in the lungs; --in the body is the circle of the planets. In all these forms one should meditate on his own body.

सदा प्रभानसमये बद्ध पद्मासनः स्थितः ।

षट्चक्रचिन्तनं कुर्याद्यथोक्तमजपाक्रमम् ॥ ६९ ॥

अजपा नाम गायत्री मुनीनां मोक्षदायिनी ।

अस्याः सङ्कल्पमात्रेण सर्वपापैः प्रमुच्यते ॥ ७० ॥

शृणु ताक्ष्यं प्रवक्ष्येऽहमजपाक्रममुत्तमम् ।

यं कृत्वा सर्वदा जीवो जीवभावं विमुञ्चति ॥ ७१ ॥

69-71. Always at dawn, sitting steadily cross-legged, one should meditate upon the six chakras, in the order of the Ajapâ.¹

The Gâyatri called Ajapa is the giver of liberation to the sages; by merely thinking upon it one is released from all sin.

Listen, O Tārksya, and I will explain the best method of Ajapâ, by doing which the individual always gives up his separateness.

मूलाधारः स्वाधिष्ठानं मणिपूरकमेव च ।

अनाहतं विशुद्ध्याख्यमाज्ञा षट्चक्रमुच्यते ॥ ७२ ॥

मूलाधारे लिङ्गदेशे नाभ्यां हृदि च कण्ठके ।

भुवोर्मध्ये ब्रह्मरन्ध्रे क्रमाच्चक्राणि चिन्तयेत् ॥ ७३ ॥

72-73. Mûlâdhâra, Swâdhishthâna, Maṇipûraka, Anâhatam, Viśud-dhi and also Âjñâ,—are spoken of as the six chakras.

¹ The saying of "Hansa."

One should meditate in order upon the chakras, at the root of the generative organ ; in the region of the pelvis ; in the navel ; in the heart ; in the throat ; between the eyebrows ; at the top of the head.

आधारं तु चतुर्दलानलसमं वासान्तवर्णाश्रयं
 स्वाधिष्ठानमपि प्रभाकरसमं बालान्तषट्पत्रकम् ।
 रक्ताभं मणिपूरकं दशदलं डाद्यम्फकारान्तकं
 पत्रैर्द्वादशभिरनाहतपुरं हैमं कठान्ता वृतम् ॥ ७४ ॥
 पत्रैः सस्वरषोडशैः शशधरज्योतिर्विशुद्धाम्बुजं
 हंसेत्यक्षरयुग्मकं द्वयदलं रक्ताभमात्राम्बुजम् ।
 तस्मादूर्ध्वगतं प्रभासितमिदं पद्मं सहस्रच्छदं
 सत्यानन्दमयं सदा शिवमयं ज्योतिर्मयं शाश्वतम् ॥ ७५ ॥

74-75. The mûlâdhâra is four-petalled and resplendent, with letters from va to sa ; the Svâdhiṣṭhâna resembles the sun, is six-petalled, and has the letters from ba to la ; the Maṇipûraka is red in colour and has ten petals, from ḍa to pha ; the Anâhata is twelve-petalled, from ka to tha, and is golden-coloured ;

The viśuddhi lotus is sixteen-petalled, with the vowels, and has the light of the moon ; the Mâtra¹ lotus is two-petalled, has the letters ha and kṣa, and is red in colour ; the one at the top of the head is the most resplendent, this lotus has a thousand petals, and is the seat of truth and bliss, ever auspicious, light-possessing and eternal.

गणेशं च विधिं विष्णुं शिवं जीवं गुरुं ततः ।

व्यापकं च परं ब्रह्म क्रमाच्चक्रेषु चिन्तयेत् ॥ ७६ ॥

76. One should meditate, in order, in the chakras, on Gaṇeṣa, on Vidhi,² on Viṣṇu, on Śiva, on Jiva, on Guru, and on Parambrahman, all-pervading.

एकविंशत्सहस्राणि षट्शतान्यधिकानि च ।

अहोरात्रेण श्वासस्य गतिः सूक्ष्मा स्मृता बुधैः ॥ ७७ ॥

हकारेण बहिर्याति सकारेण विशेत्पुनः ।

हंसेो हंसेति मन्त्रेण जीवो जपति तत्त्वतः ॥ ७८ ॥

षट्शतं गणनाथाय षट्सहस्रं तु वेधसे ।

षट्सहस्रं च हरये षट्सहस्रं हराय च ॥ ७९ ॥

जीवात्मने सहस्रं च सहस्रं गुरवे तथा ।

चिदात्मने सहस्रं च जपसङ्ख्यां निवेदयेत् ॥ ८० ॥

77-80. It is said by the wise that the subtle movements of the breath in one day and night number twenty-one thousand six hundred.

¹ That is. the Ājñā.

² Brahmā.

It goes out with the sound of "ha," and enters again with the sound of "sa." The individual is, indeed, always repeating the mantra, "Haṁsa, haṁsa,"—

Six hundred for Gaṇeśa ; six thousand for Vedhas¹ ; six thousand for Hari² ; six thousand for Hara.³

A thousand for the Jivātman ; a thousand for Guru ; a thousand for the Chidātman ;— thus one should understand the respective numbers of the repetitions.

एतांश्चक्रगतान्ब्रह्ममयूखान्मुनयोऽमरान् ।

सत्सम्प्रदायवेत्तारश्चिन्तयन्त्यरुणादयः ॥ ८१ ॥

शुक्रादयोऽपि मुनयः शिष्यानुपदिशन्ति च ।

अतः प्रवृत्तिं महतां ध्यात्वा ध्यायेत्सदा बुधः ॥ ८२ ॥

81-82. Aruṇa and other sages, who know the succession of Teachers, meditate upon the deities presiding over the chakras, who are rays of Brahman.

The sages, Śuka and others, teach it to their pupils ; therefore a wise man, after meditating upon the path of the Great Ones, should always meditate thus.

कृत्वा च मानसीं पूजां सर्वक्रेष्वनन्यधीः ।

ततो गुरुपदेशेन गायत्रीमजपां जपेत् ॥ ८३ ॥

83. Having worshipped mentally in all the chakras, with unwavering mind, he should repeat the Ajapā-gāyatrī according to the instructions of the Teacher.

अधोमुखे ततो रन्ध्रे सहस्रदलपङ्कजे ।

हंसगं श्रीगुरुं ध्यायेद्वराभयकराभुजम् ॥ ८४ ॥

क्षालितं चिन्तयेद्देहं तत्पादामृतधारया ।

पञ्चोपचारैः सम्पूज्य प्रणमेत्तत्तत्त्वेन च ॥ ८५ ॥

ततः कुण्डलिनीं ध्यायेदारोहादवरोहतः ।

षट्चक्रकृतसञ्चारं सार्धत्रिवलयां स्थिताम् ॥ ८६ ॥

ततो ध्यायेत्सुषुम्णाख्यं धामरन्ध्राद् बहिर्गतम् ।

तथा तेन गता यान्ति तद्विष्णोः परमं पदम् ॥ ८७ ॥

ततो मश्चिन्तितं रूपं स्वयं ज्योतिः सनातनम् ।

सदानन्दं सदा ध्यायेन्मूर्ध्नि ब्राह्मसञ्ज्ञके ॥ ८८ ॥

84-88. He should meditate in the Randhra, with the thousand-petalled lotus inverted, upon the Blessed Teacher within the Haṁsa, whose lotus-hand frees from fear.

¹ Brahmā.

² Viṣṇu.

³ Iva.

He should regard his body as being washed in the flow of nectar from His feet. Having worshipped in the five-fold way he should prostrate, singing His praise.

Then he should meditate on the Kuṇḍalinī, as moving upwards and downwards, as making a tour of the six chakras, placed in three-and-a-half coils.

Then he should meditate on the place called Suṣuṃṇā, which goes out of the Randhra ; thereby he goes to the highest state of Viṣṇu.

Then he should always meditate, between four o'clock and sunrise, on my form, self-illuminated, eternal and ever-blissful.

एवं गुरुपदेशेन मनो निश्चलतां नयेत् ।
न तु स्वप्नेन प्रयत्नेन तद्विना पतनं भवेत् ॥ ८९ ॥

89. He should bring his mind to a state of steadiness, not by efforts alone, but under the instruction of a teacher, without whom he falls.

अन्तर्यागं विधायैवं बहिर्यागं समाचरेत् ।
ज्ञानसन्ध्यादिकं कृत्वा कुर्याद्भरिहरार्चनम् ॥ ९० ॥

90. Having done the inward-sacrifice he should perform the outward-sacrifice. Having done the purificatory ablution, and the Sandhyā, he should worship Hari and Hara.

देहाभिमानिनामन्तर्मुखीवृत्तिर्न जायते ।
अतस्तेषां तु मद्भक्तिः सुकरा मोक्षदायिनी ॥ ९१ ॥
तपोयोगादयो मोक्षमार्गाः सन्ति तथापि च ।
समीचीनस्तु मद्भक्तिमार्गः संसरतामिह ॥ ९२ ॥
ब्रह्मादिभिश्च सर्वज्ञैरयमेव विनिश्चितः ।
त्रिवारं वेदशास्त्राणि विचार्य च पुनः पुनः ॥ ९३ ॥
यज्ञादयोऽपि सद्भर्माश्चित्तशोधनकारकाः ।
फलरूपा च मद्भक्तिस्तां लब्ध्वा नावसीदति ॥ ९४ ॥

91-94. For those who are attached to the body facing-inward¹ does not come about. For them devotion is easier, and that gives liberation.

Tapas, and Yoga, and others, are also ways to liberation, but for those who are attached to the world of change the path by devotion to me is far superior.

This is the conclusion of the all-knowing Brahma and others, after having conned the Vedas and the Śāstras for three periods.

Sacrifices and other righteous duties purify the mind. The devotion to me has a form of fruit from which the obtainer never falls away.

¹ Their meditation is unsuccessful, because they are thinking of outer things.

एवमाचरणं तार्क्ष्यं करोति सुकृती नरः ।

संयोगेन च मद्भक्त्या मोक्षं याति सनातनम् ॥ १५ ॥

95. The good man who follows this, O Tārksya, by the union due to devotion to me, goes to eternal liberation.

इति श्रीगरुडपुराणे सारोद्दारे सुकृतिजनजन्माचरणनिरूपणे
नाम पञ्चदशोऽध्यायः ॥ १५ ॥

CHAPTER XVI.

An Account of the Law for Liberation.

गरुड उवाच ।

श्रु ता मयादयासिन्धो ह्यज्ञानाज्जीवसंसृतिः ।
अधुना श्रोतुमिच्छामि मोक्षोपायं सनातनम् ॥ १ ॥
भगवन्देवदेवेश शरणागतवत्सल ।
असारे धारसंसारे सर्वदुःखमलीमसे ॥ २ ॥
नानाविधशरीरस्था अनन्ताजीवराशयः ।
जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते ॥ ३ ॥
सदा दुःखानुरा एव न सुखी विद्यते क्वचित् ।
केनोपायेन मोक्षे श मुच्यन्ते वद मे प्रभो ॥ ४ ॥

1-4. Garuḍa said : I have heard from you, O Ocean of compassion, about the transmigrating of the individual, through ignorance, in the worlds of change. I now wish to hear about the means for eternal liberation.

O Lord, O Ruler of the Shining Ones, compassionate to those who seek refuge,—in this terrible world of change, in the unsubstantial, in all deep miseries,

The endless multitudes of individuals, placed in various kinds of bodies, are born and die—of them no end is known.

Always miserable in this world, no one is ever known to be happy.

O Lord of Liberation, tell me by what means they may obtain release, O Lord.

श्रीभगवानुवाच ।

शृणु तार्क्ष्य प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
यस्य श्रवणमात्रेण संसारान्मुच्यते नरः ॥ ५ ॥
अस्ति देवः परब्रह्मस्वरूपी निष्कलः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोद्भवः ॥ ६ ॥
स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात्परः ।
निर्गुणः सच्चिदानन्दस्तदंशाज्जीवसञ्ज्ञकः ॥ ७ ॥

5-7. The Blessed Lord said : Listen, O Tārksya, and I will explain to you what you have asked, even by the hearing of which a man is released from the world of change.

There is a Shining One, Śiva, who has the nature of Supreme Brahman, who is partless, all-knowing, all-doing, Lord of all, stainless and secondless,

Self-illuminated, beginningless and endless, beyond the Beyond, without attributes, Being and Knowing and Bliss. That which is considered the individual is from a part of Him.

अनाद्यविद्योपहताद् यथाग्नौ विस्फुल्लिङ्गकाः ।

देहाद्युपाधिसम्भिन्नास्ते कर्मभिरनादिभिः ॥ ८ ॥

सुखदुःखप्रदैः पुण्यपापरूपैर्नियन्त्रिताः ।

तत्तज्जातियुतं देहमायुर्भोगं च कर्मजम् ॥ ९ ॥

प्रति जन्म प्रपद्यन्ते तेषामपि परं पुनः ।

सुसूक्ष्मलिङ्गशारीरमामोक्षादक्षरं खग ॥ १० ॥

8-10 These, like sparks of a fire, with beginningless ignorance, separated and encased in bodies by beginningless karma,

Are fettered by forms of good and evil, giving happiness and misery, —with nationality of body, length of life, and fortune born of karma.

In every life obtained. They have also, O Bird, a higher and more subtle body, the *linga*, lasting until liberation.

स्थावराः कृमयश्चाजाः पक्षिणः पशवो नराः ।

धार्मिकास्त्रिदशास्तद्वन्न मोक्षिणश्च यथा क्रमम् ॥ ११ ॥

चतुर्विधशरीराणि धृत्वा मुक्त्वा सहस्रशः ।

सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् ॥ १२ ॥

चतुरशीतिलक्षेषु शरीरेषु शरीरिणाम् ।

न मानुषं विनान्यत्र तत्त्वज्ञानं तु लभ्यते ॥ १३ ॥

11-13. The unmoving things, worms, goats, birds, animals, men, the righteous, the thirty-three deities, and also the liberated, according to their order,—

Having worn and cast aside the four sorts of bodies thousands of times, one becomes a man by good deeds, and if he becomes a 'knower' he attains liberation.

The embodied, in the eighty-four hundred thousands of bodies before attaining human birth, can obtain no knowledge of the truth.

अत्र जन्मसहस्राणां सहस्रैरपि कोटिभिः ।

कदाचिन्नभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ॥ १४ ॥

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।

यस्तारयति नात्मानं तस्मात्पापतरोऽत्र कः ॥ १५ ॥

नरः प्राप्योत्तमं जन्म लब्ध्वा चेन्द्रियसौष्टवम् ।

न वेच्यात्महितं यस्तु स भवेद् ब्रह्मघातकः ॥ १६ ॥

14-16. Through millions of myriads of thousands of births some one a being obtains human birth, through the accumulation of merit.

He who, having obtained a human body, difficult to get, and a step to liberation, does not help himself over,—who in this world is more sinful than he?

The man who, having obtained this highest birth and superior senses, does not understand what benefits the soul is a slayer of Brahman.

विनादेहेन कस्यापि पुरुषार्थो न विद्यते ।

तस्माद्देहं धनं रक्षेत् पुण्यकर्माणि साधयेत् ॥ १७ ॥

रक्षयेत्सर्वदात्मानमात्मा सर्वस्य भाजनम् ।

रक्षणे यत्नमातिष्ठेज्जीवन्भद्राणि पश्यति ॥ १८ ॥

पुनर्ग्रामः पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम् ।

पुनः शुभाशुभं कर्म न शरीरं पुनः पुनः ॥ १९ ॥

17-19. Without a body, nobody obtains the object of human life; therefore should he guard his body as wealth and perform meritorious deeds.

He should always guard his body, which is the means to everything. Living, he should make every effort to protect it, in view of welfare.

A village again, a field again, wealth again, a house again, good and evil actions again—the body never again.¹

शरीररक्षणेपायाः क्रियन्ते सर्वदा बुधैः ।

नेच्छन्ति च पुनस्त्यागमपि कुप्रादिरोगिणः ॥ २० ॥

तद्गोपितं स्याद्धर्मार्थं धर्मो ज्ञानार्थमेव च ।

ज्ञानं तु ध्यानयोगार्थमचिरात्प्रविमुच्यते ॥ २१ ॥

20-21. The wise always adopt means for the preservation of the body; even those afflicted with diseases such as leprosy do not wish to give it up.

It should be guarded for the sake of duty; duty for the sake of knowledge; knowledge for the sake of Yoga-meditation,—then he is soon released.

आत्मैव यदि नात्मानमहितैभ्यो निवारयेत् ।

कोन्यो हितकरस्तस्मादात्मानं तारयिष्यति ॥ २२ ॥

इहैव नरकव्याधेश्चिकित्सां न करोति यः ।

गत्वा निर्दोषधं देशं व्याधिष्यः किङ्कुरिष्यति ॥ २३ ॥

22-23. If he does not guard himself against harm who else will? Therefore should he look after his own benefit.

He who does not take precautions against the diseases of hell while here; afflicted with disease and having gone to a country where there is no medicine, what will he do?

¹ Meaning that one may re-obtain these things after losing them—but not the body.

व्याघ्रीवास्ते जरा चायुर्यीति भिन्नघटाम्बुवत् ।

निघ्नन्ति रिपुवद्रोगास्तस्माच्छ्रेयः समभ्यसेत् ॥ २४ ॥

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः ।

यावन्नन्दिद्यवैकल्यं तावच्छ्रेयः समभ्यसेत् ॥ २५ ॥

24-25. Old age comes on like a tigress; life goes like water from a broken pot; diseases attack like foes. Therefore should he strive for the best.

So long as misery does not come, so long as calamity does not befall, so long as the senses are not decayed, so long should he strive for the best.

यावत्तिष्ठति देहाज्यं तावत्तत्त्वं समभ्यसेत् ।

सन्दीप्तकौणभवने कूपं खनति दुर्मतिः ॥ २६ ॥

कालो न ज्ञायते नाना कार्यैः संसारसम्भवैः ।

सुखं दुःखं जनो हन्त न वेत्ति हितमात्मनः ॥ २७ ॥

जातानार्तान्मृतानापद्ग्रस्तान्दृष्ट्वा च दुःखितान् ।

लोकं मोहसुरा पीत्वा न बिभेति कदाचन ॥ २८ ॥

सम्पदः स्वप्नसङ्काशा यौवनं कुसुमोपमम् ।

तडिच्चपलमायुष्यं कस्य स्याज्जानतो धृतिः ॥ २९ ॥

शानं जीवितमत्यल्पं निद्रालस्यैस्तदर्धकम् ।

बाल्यरोगजरदुःखैरल्पं तदपि निष्फलम् ॥ ३० ॥

प्रारब्धव्ये निरुद्योगो जागर्तव्ये प्रसुप्तकः ।

विश्वस्तव्यो भयस्थाने हा नरः को न हन्यते ॥ ३१ ॥

तौयफेनसमे देहे जीवेनाक्रम्य संस्थिते ।

अनित्यप्रियसंवासे कथं तिष्ठति निर्भयः ॥ ३२ ॥

26-32. So long as the body lasts, so long should truth be pursued,—the stupid man digs his well when the corner of his house is already afire.

The time of death is not known by those who are variously embodied in the world of change. Alas! a man, between happiness and misery, does not know his own benefit.

Though seeing those just born, the afflicted, the dead, those whom calamity has befallen, and the miserable, people are never afraid, having drunk the liquor of delusion.

Riches are like unto a dream; youth is like a flower, life is fickle as lightning,—where is there a discerning one who is at ease?

Even a hundred years of life is very little, and half of it is sleep and idleness, and even that little is unfruitful owing to the miseries of childhood, disease and old age,

He does not do what ought to be done ; when he should be awake he sleeps ; where he should fear he confides. Alas ! what man is not stricken.

How shall the individual who has taken a body, which is like foam on water and is attached to passing objects, be free from fear ?

अहिते हितसञ्ज्ञः स्यादध्रुवे ध्रुवसञ्ज्ञकः ।

अनर्थे चार्थं विज्ञानः स्वमर्थं यो न वेत्ति सः ॥ ३३ ॥

पश्यन्नपि प्रस्खलति शृण्वन्नपि न बुध्यति ।

पश्यन्नपि न जानाति देवमायाविमोहितः ॥ ३४ ॥

तन्निमज्जज्जगदिदं गम्भीरे कालसागरे ।

मृत्युरोगजराग्राहैर्न कश्चिदपि बुध्यते ॥ ३५ ॥

33-35. He who does not know what is good for him thinks the harmful beneficial, the impermanent permanent, and the evil good ;

Though seeing, he falters ; though hearing, he does not understand ; though reading, he does not know ; bewildered by the divine magic.

This universe is immersed in the boundless ocean of death,—though grasped by the crocodiles of death, disease and old age, he does not understand.

प्रतिक्षणमयं कालः क्षीयमाणो न लक्ष्यते ।

आमकुम्भ इवाम्भस्थो विशीर्णो न विभाव्यते ॥ ३६ ॥

युज्यते वेष्टनं वायाराकाशस्य च खण्डनम् ।

ग्रथनं च तरङ्गाणामास्थानायुषि युज्यते ॥ ३७ ॥

पृथिवी दह्यते येन मेहश्चापि विशीर्यते ।

शुष्यते सागरजलं शरीरस्य च का कथा ॥ ३८ ॥

36-38. Time, though wearing away with every moment, is unnoticed, just as an unbaked pot placed in water disappears imperceptibly.

Air may be enclosed, ether may be split ; waves may be bound,—life cannot be made permanent.

Earth is burnt away by time ; even Meru is reduced to powder ; the water of the ocean is dried away—what shall be said of the body ?

अपत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे ।

जल्पन्तमिति मर्त्याजं हन्ति कालवृकोबलात् ॥ ३९ ॥

इदं कृतमिदं कार्यमिदमन्यत्कृताकृतम् ।

एवमीहा समायुक्तं कृतान्तः कुरुते वशम् ॥ ४० ॥

श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम् ।

न हि मृत्युः प्रतीक्षेत कृतं वाप्यथवा कृतम् ॥ ४१ ॥

39-41. The wolf of death forcibly slays the lamb of a mortal, who prates of "my offspring; my wife; my wealth; my relatives."

"This has been done; this is to be done; this other is done or not done." Him who is thus prating death overpowers.

"It must be done to-morrow; it must be done to-day; in the morning or in the afternoon,"—death does not consider whether it has been done or not done.

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम् ।

मृत्युशत्रुमधिष्ठोजसि त्रातारं किं न पश्यसि ॥ ४२ ॥

42. Thou shalt encounter the enemy, death, whose coming is shown by age, who has an army of dreadful diseases—wilt thou not see the saviour?

तृष्णासूचीविनिर्भिन्नं सिक्तं विषयसर्पिषा ।

रागद्वेषानले पक्कं मृत्युरश्नाति मानवम् ॥ ४३ ॥

बालांश्च यौवनस्थांश्च वृद्धान्गर्भगतानपि ।

सर्वानाविशते मृत्युरेवं भूतमिदं जगत् ॥ ४४ ॥

43-44. Death preys upon the man afflicted with the needles of thirst, bitten by the serpent of sense-objects, and baked in the fire of desire and repulsion.

Death attacks children, young men, the old, those in the embryo condition,—such is this world of creatures.

स्वदेहमपि जीवोऽयं मुक्त्वा याति यमालयम् ।

स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ४५ ॥

दुःखमूलं हि संसारः स यस्यास्ति स दुःखिता ।

तस्य त्यागः कृतो येन स सुखी नापरः क्वचित् ॥ ४६ ॥

प्रभवं सर्वदुःखानामालयं सकलापदाम् ।

आश्रयं सर्वपापानां संसारं वर्जयेत्क्षणात् ॥ ४७ ॥

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते ।

पुत्रदारमयैः पाशैर्मुच्यते न कदाचन ॥ ४८ ॥

45-48. This individual, leaving his own body, goes to the abode of Yama. What is the good of association with wife, mother, father, son and others?

The world of change is verily the root of misery. He who is in it is afflicted with misery. He who abandons it becomes happy,—otherwise never.

This world of change, which is the source of all misery, the seat of all calamities, and the refuge of all sins, should be abandoned at once.

A man bound in fetters of iron or wood may be released, but from the fetters of son and wife can never be freed.

यावन्तः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान् ।
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कुवः ॥ ४९ ॥
वञ्चिताशेषवित्तैस्तैर्नित्यं लोको विनाशितः ।
हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ॥ ५० ॥
मांसलुब्धो यथा मत्स्यो लोहशङ्कुं न पश्यति ।
सुखलुब्धस्तथा देही यमबाधां न पश्यति ॥ ५१ ॥

49-51. So long as the being makes attachments pleasant to the mind, so long shall the dagger of sorrow pierce his heart.

People are destroyed every day by the desire for great wealth. *Alas !* Fie upon the foods of the senses, which steal away the senses of the body.

Just as the fish, covetous of flesh, does not see the iron hook, so the embodied, covetous of pleasure, does not see the torments of Yama.

हिताहितेन जानन्तो नित्यमुन्मार्गगामिनः ।
कुक्षिपूरणनिष्ठा ये ते नरा नारकाः खग ॥ ५२ ॥
निद्रादिमैथुनाहाराः सर्वेषां प्राणिनां समाः ।
ज्ञानवान्मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः ॥ ५३ ॥
प्रभाते मलमूत्राभ्यां क्षुत्तु ड्भ्यां मध्यगे रवौ ।
रात्रौ मदननिद्राभ्यां बाध्यन्ते मृढमानवाः ॥ ५४ ॥
स्वदेहधनदारादिनिरताः सर्वजन्तवः ।
जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः ॥ ५५ ॥

52-55. Those men who do not understand what is good and what is not good for them, who constantly pursue evil courses, and are intent on the filling of the belly, are destined for hell, O Bird.

Sleep, sexual pleasure, and eating are common to all creatures. Who possesses knowledge is called a man, who is devoid of it is called a beast.

Foolish men are tormented at break of day by nature's calls ; when the sun is in the meridian by hunger and thirst ; in the night by passion and sleep.

All those beings who are attached to their bodies, wealth, wife and other things, are born and die deluded by ignorance, alas !

तस्मात्सङ्गः सदा त्याज्यः सर्वस्त्यक्तुं न शक्यते ।
महद्भिः सह कर्तव्यः सन्तः सङ्गस्य भेषजम् ॥ ५६ ॥
सत्सङ्गश्च विवेकश्च निर्मलं नयनद्वयम् ।
यस्य नास्ति नरः सोऽग्न्यः कथं न स्यादमार्गगः ॥ ५७ ॥

56-57. Therefore should attachment be shunned always. It is not possible to give up everything. Therefore should friendship with the great be cultivated, as a remedy for attachment.

Attachment to the good, discrimination, and purity of the eyes—the man who has not these is blind. How shall he not tread evil ways ?

स्वस्ववर्णा श्रमाचारनिरताः सर्वमानवाः ।

न जानन्ति परं धर्मं वृथा नश्यन्ति दाम्भिकाः ॥ ५८ ॥

58. All those deluded men who turn away from the duties of their respective castes and orders, and do not understand the highest righteousness, perish fruitlessly.

क्रियायासपराः केचिद् व्रतचर्यादिसंयुताः ।

अज्ञानसंवृतात्मानः सञ्चरन्ति प्रतारकाः ॥ ५९ ॥

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।

मन्त्रोच्चारणहोमाद्यैर्भ्रामिताः क्रतुविस्तरैः ॥ ६० ॥

59-60. Some are intent upon ceremonies, attached to the practice of vows ; with self enveloped in ignorance the imposters go about.

The men who are attached to the ceremonial alone are satisfied with mere names, deluded by the repetitions of mantras, oblations and other things, and by elaborate rituals.

एकभुक्तोपवासाद्यैर्नियमैः कायशोषणैः ।

मूढाः परोक्षमिच्छन्ति मम मायाविमोहिताः ॥ ६१ ॥

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम् ।

वल्मीकताडनादेव मृतः कुत्र महोरगः ॥ ६२ ॥

61-62. The fools, bewildered by My magic, desire to obtain the invisible by single meals, fasts and other restraints, and by the emaciation of the body.

Of those who have no discrimination, what liberation can there be by bodily tortures alone ? What great serpent is killed by beating the ant-hill alone ?¹

जटामाराजिनैर्युक्ता दाम्भिकावेपथारिणः ।

भ्रमन्ति ज्ञानिवह्नौके भ्रामयन्ति जनानपि ॥ ६३ ॥

63. The hypocrites, putting on appearances, and wearing quantities of matted hair, and using antelope skins, wander about like knowers, and even delude people.

संसारजसुखासुक्तं ब्रह्मज्ञोऽस्मीति वादिनम् ।

कर्मब्रह्मोभयभ्रष्टं तं त्यजेदन्यजं यथा ॥ ६४ ॥

64. He who is attached to the pleasures of the worlds of change, saying "I am a knower of Brahman," and is devoid of both rites and Brahman should be shunned like a low outcaste.

¹ There is supposed to be a serpent living in the ground beneath the ant-hill.

गृहारण्यसमालोके गतव्रीडादिगम्बराः ।
 चरन्ति गर्दभाद्याश्च विरक्तास्ते भवन्ति किम् ॥ ६५ ॥
 मृद्गस्रोद्ध लनादेव मुक्ताः स्युर्यदि मानवाः ।
 मृद्गस्रवासी नित्यं श्वा स किं मुक्तो भविष्यति ॥ ६६ ॥
 वृणपर्णोदकाहाराः सततं वनवासिनः ।
 जम्बूकाखुमृगाद्याश्च तापसास्ते भवन्ति किम् ॥ ६७ ॥
 आजन्ममरणान्तं च गङ्गादितटिनीस्थिताः ।
 मण्डूकमत्स्यप्रमुखा योगिनस्ते भवन्ति किम् ॥ ६८ ॥
 पारावताः शिलाहाराः कदाचिदपि चातकाः ।
 न पिबन्ति महीतोयं व्रतिनस्ते भवन्ति किम् ॥ ६९ ॥

65-69. Donkeys walk about among people, in forests and among houses, quite naked and unashamed. Are these free from attachment?

If men are to be liberated by earth, ashes and dust, does the dog which always live among earth and ashes become liberated?

The jackals, rats, deer and others, which feed upon grass, leaves and water, and always live in forests, — do these become ascetics?

The crocodiles, fishes and others, which from birth to death, dwell in the waters of Ganges, — do these become Yogins?

Pigeons at times eat stones, and Chātaka birds do not drink water from the earth, — are these observers of vows?

तस्मादित्यादिकं कर्म लोकरञ्जनकारकम् ।

मेक्षस्य कारणं साक्षात्तत्त्वज्ञानं खगेश्वर ॥ ७० ॥

70. Therefore this class of practices is a thing which makes pleasure for people, O Lord of Birds, — direct knowledge of the Truth is the cause of liberation.

पटुदर्शनमहाकूपे पतिताः पशवः खग ।

परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ॥ ७१ ॥

वेदशास्त्रार्णवे घोरं ऊह्यमाना इतस्ततः ।

षड्दार्मिनिग्रहग्रस्तास्तितृण्ति हि कुतार्किकाः ॥ ७२ ॥

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः ।

विडम्बकस्य तस्यैव तत्सर्वं काकभाषितम् ॥ ७३ ॥

71-73. Fallen into the great well of the six philosophies,¹ O Bird, the brutes do not understand the chief good; bound in the snare of animalism.

They are tossed hither and thither in the dreadful ocean of Vedas and Śāstras; caught in the six waves they remain sophists.

¹ Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, Vedānta.

He who knows the Vedas, the Śāstras and the Purāṇas, but does not know the chief good,—of that imitator all this is as the speech of a crow.

इदं ज्ञातमिदं ज्ञेयमिति चिन्तासमालुकाः ।

पठन्त्यहर्निशं शास्त्रं परतत्त्वपराङ्मुखाः ॥ ७४ ॥

वाक्यच्छन्दो निबन्धेन काव्यालङ्कारशोभिताः ।

चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः ॥ ७५ ॥

74-75. "This is known ; this must be known,"—thus bewildered by anxiety they read the scriptures day and night, turning away from the highest truth.

The fools, decorated with garlands of poetry constructed of forms of speech, miserable with anxiety, remain with senses bewildered.

अन्यथा परमं तत्त्वं जनाः क्लियन्ति चान्यथा ।

अन्यथा शास्त्रसद्भावो व्याख्यां कुर्वन्ति चान्यथा ॥ ७६ ॥

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च ।

अहङ्काररताः केचिदुपदेशादिवर्जिताः ॥ ७७ ॥

76-77. Men trouble themselves variously, but the highest truth is otherwise ; they explain in different ways but the best purport of the Śāstras is otherwise.

They talk of the highest experiences, not realising them themselves. Some have ceased preaching, being engrossed in egotism.

पठन्ति वेदशास्त्राणि बोधयन्ति परस्परम् ।

न जानन्ति परं तत्त्वं दर्शीपाकरसं यथा ॥ ७८ ॥

शिरो वहति पुष्पाणि गन्धं जानाति नासिकाः ।

पठन्ति वेदशास्त्राणि दुर्लभो भावबोधकः ॥ ७९ ॥

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति ।

गोपः कुक्षिगते छागे कूपे पश्यति दुर्मतिः ॥ ८० ॥

संसारमोहनाशाय शब्दबोधो न हि क्षमः ।

न निवर्तेत तिमिरं कदाचिद्दीपवार्तया ॥ ८१ ॥

प्रज्ञाहीनस्य पठनं यथान्यस्य च दर्पणम् ।

अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम् ॥ ८२ ॥

78-82. They repeat the Vedas and the Śāstras, and argue with one another, but they do not understand the highest truth,—like the spoon the flavour of the food.

The head bears flowers, the nostril knows the smell. They read the Vedas and the Śāstras, but find impossible the understanding of the truth.

The fool, not knowing that the truth is seated in himself, is bewildered by the Śāstras,—a foolish goatherd, with the young goat under his arm, peers into the well.

Verbal knowledge cannot destroy the illusions of the world of change,—darkness never disappears by talking of a lamp.

Reading, to a man devoid of wisdom, is like a mirror to the blind; hence, for those who have understanding, Śāstras are only a pointer to the knowledge of the truth.

इदं ज्ञातमिदं ज्ञेयं सर्वं तु श्रोतुमिच्छति ।
दिव्यवर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ॥ ८३ ॥
अनेकानि च शास्त्राणि स्वल्पायुर्विघ्नकोटयः ।
तस्मात्सारं विजानीयात् क्षीरं हंस इवाम्भसि ॥ ८४ ॥

83-84. "This is known; this must be known,"—he wishes to hear everything. If one lives for a thousand celestial years he cannot reach the end of the Śāstras.

The Śāstras are numerous; life is brief; and there are tens of millions of obstacles; therefore the essence should be understood,—like the swan taking the milk in the water.

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वाऽथ बुद्धिमान् ।
पलालमिव धान्यार्थं सर्वशास्त्राणि सन्त्यजेत् ॥ ८५ ॥
यथाऽमृते न तृप्तस्य नाहारेण प्रयोजनम् ।
तत्त्वज्ञस्य तथा तार्क्ष्यं न शास्त्रेण प्रयोजनम् ॥ ८६ ॥

85-86. Having practised the Vedas and the Śāstras, and having known the Truth, the wise man should abandon all the scriptures; just as one rich in grains abandons the straw.

Just as there is no use for food to one who is satisfied with nectar, so is there not use for the scriptures, O Tārksya, to the knower of the Truth.

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि ।
ज्ञानादेव हि कैवल्यं नान्यथा विनतात्मज ॥ ८७ ॥
नाश्रमः कारणं मुक्तेर्दर्शनानि न कारणम् ।
तथैव सर्वकर्माणि ज्ञानमेव हि कारणम् ॥ ८८ ॥

87-88. There is no liberation by the study of the Vedas, nor by the reading of the Śāstras. Emancipation is by knowledge alone, not otherwise, O son of Vinatā.

The stages of life are not the cause of liberation, nor are the philosophies, nor are actions,—knowledge only is the cause.

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बकाः ।
 काष्ठभारसहस्रेषु होकं सञ्जीवनं परम् ॥ ८७ ॥
 अद्वैतं हि शिवं प्रोक्तं क्रियायासविवर्जितम् ।
 गुरुवक्त्रेण लभ्येत नाधीतागमकोटिभिः ॥ ९० ॥

89-90. One word from the Teacher gives liberation ; all learning is masquerade. Among thousands of woods the Sañjivana¹ is best.

The non-dual, verily declared auspicious, is beyond efforts of action, and to be obtained by the word of the Teacher, not by the study of tens of millions of texts.

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।
 शब्दब्रह्मागममयं परब्रह्मविवेकजम् ॥ ९१ ॥

91. Knowledge is said to be of two kinds : study and discrimination. The study is of Sabda Brahmañ ; Para Brahmañ is reached by discrimination.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।
 समं तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम् ॥ ९२ ॥

92. Some prefer the Non-dual² ; other prefer the Dual³ but they do not understand the One Reality, beyond the Dual and Non-dual.

द्वे पदे बन्धमोक्षाय नममेति ममेति च ।
 ममेति बध्यते जन्तुर्नममेति प्रमुच्यते ॥ ९३ ॥
 तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तिदा ।
 आयासायापरं कर्म विद्यान्याशिल्पनैपुणम् ॥ ९४ ॥

93-94. Two phrases make for bondage and liberation: "Mine" and "Not-mine." The being saying "Mine" is bound ; saying "Not-mine" is released.

That is the karma that does not bind, that the knowledge that gives release ; other karma is worrying, other knowledge is skillful chiselling.

यावत्कर्माणि दीयन्ते यावत्संसारवासना ।
 यावदिन्द्रियचापत्यं तावत्तत्त्वकथा कुतः ॥ ९५ ॥
 यावद्देहाभिमानश्च ममता यावदेव हि ।
 यावत्प्रयत्नवेगोऽस्ति यावत्सङ्कल्पकल्पना ॥ ९६ ॥
 यावन्नो मनसः स्थैर्यं न यावच्छास्त्रचिन्तनम् ।
 यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः ॥ ९७ ॥

¹ The plant brought by Hanumat to restore Lakṣmañ when killed by Indrajit.

² Advaita philosophy. Eternal inseparateness and non-duality.

³ Dvaita. Separateness of the individual and universal self.

95-97. So long as actions are performed ; so long as the impressions of the world of change remain , so long as the senses are fickle; so long how can there be realisation of Truth ?

So long as there is pride of body; so long as there is the sense of "mineness," so long as there is excited striving; so long as there is imagination of plans ;

So long as there is not stability of mind ; so long as there is no meditation upon the Śāstras, so long as there is no love for the Teacher; so long how can there be realisation of Truth ?

तावत्तपो व्रतं तीर्थं जपहोमार्चनादिकम् ।

वेदशाखागम कथा यावत्तत्त्वं न विन्दति ॥ ९८ ॥

तस्मात्सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।

तत्त्वनिष्ठो भवेत्तार्थं यदीच्छेन्मोक्षमात्मनः ॥ ९९ ॥

98-99. So long as one does not reach Truth, so long should he do austerities, vows, pilgrimage to sacred waters, recitations, oblations, worship and reading of the prescribed texts of the Vedas and Śāstras.

Therefore, if one desires liberation for himself, O Tārksya, he should by every effort, always, and under all circumstances be attached to Truth.

धर्मज्ञानप्रसूनस्य स्वर्गमोक्षफलस्य च ।

तापत्रयादिसन्तप्तश्रद्धायां मोक्षतरोः श्रयेत् ॥ १०० ॥

100. One who is tormented by the three miseries and the rest, should resort to the shade of the tree of Liberation, whose flowers are righteousness and knowledge, and fruits are heaven and liberation.

नस्माज्ज्ञानेनात्मतत्त्वं विज्ञेयं श्रीगुरोर्मुखात् ।

सुखे न मुच्यते जन्तुर्घोरसंसारबन्धनात् ॥ १०१ ॥

101. Therefore from the mouth of the Blessed Teacher the Truth of the self should be known. By knowledge the being is easily released from the awful bondage of the worlds of change.

तत्त्वज्ञस्यान्तिमं कृत्यं शृणु वक्ष्यामि तेऽधुना ।

येन मोक्षामवाप्नोति ब्रह्मनिर्वाणसञ्ज्ञकम् ॥ १०२ ॥

102. Listen ! I will tell you now about the final actions of the knower of the Truth, by which he obtains liberation, which is called the Nirvāṇa of Brahman.

अन्तकाले तु पुंषु आगते गतसाध्वसः ।

छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनुये च तम् ॥ १०३ ॥

गृहात्प्रव्रजिता धीरः पुण्यतीर्थजलाप्लवः ।

शुचौ विविक्त आसीनो विधिवत्कल्पितासने ॥ १०४ ॥

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम् ।

मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन् ॥ १०५ ॥

नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः ।

मनः कर्मभिराक्षितं शुभार्थं धारयेद्विया ॥ १०६ ॥

अहं ब्रह्मा परं धाम ब्रह्माहं परमं पदम् ।

एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले ॥ १०७ ॥

103-107. His last days approaching, the man, rid of fear, should cut off, with the sword of unattachment, the desires connected with the body.

Courageously wandering from home, performing ablutions in the water of the holy bathing places, sitting alone on a pure seat prepared as prescribed,

He should practise mentally upon the supreme three-fold pure Word of Brahmâ. He should, with breath controlled, restrain his mind, not forgetting the Brahma Bija.¹

With reason for charioteer he should withdraw the senses from the sense-objects by the mind, and should fix his mind, drawn away by karmas, with understanding, upon the pure.

“I am Brahma, the Supreme Abode; I am Brahman, the Highest Goal,”—having realised this and placed the self in the self he should meditate.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमाङ्गतिम् ॥ १०८ ॥

108 He who, when leaving the body, utters the one-syllabled Brahma, “Om,” remembering me, goes to the Highest Goal.

न यत्र दाम्भिका यान्ति ज्ञानवैराग्यवर्जिताः ।

सुधियस्तां गतिं यान्ति तानहं कथयामि ते ॥ १०९ ॥

निर्मानमोहाजितसङ्गदोषा अध्यात्मनित्यविनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसङ्केर्गच्छन्त्यमृदाः पदमव्ययं तत् ॥ ११० ॥

109-110. The hypocrites, devoid of knowledge and unattachment, do not go there. I will tell you about the wise, who go to that goal.

Free from pride and delusion, with the evils of attachment conquered, always dwelling in the Higher Self, with desires overcome, released from the contracts known as pleasure and pain, they go, undeluded, on that eternal path.

ज्ञानहृदे सत्यजले रागद्वेषमलापहे ।

यः स्नाति मानसे तीर्थे स वै मेक्षमवाप्नुयात् ॥ १११ ॥

1. Bija is a seed ; a mantra governing a work such as an Upaniṣad. Om̐.

श्रौढवैराग्यमास्थाय भजते मामनन्यभाक् ।
 पूर्णदृष्टिः प्रसान्नत्मा स वै मोक्षमवाप्नुयात् ॥ ११२ ॥
 त्यक्त्वा गृहं च यस्तीर्थं निवसेन्मरणोत्सुकः ।
 म्रियते मुक्तिक्षेत्रेषु स वै मोक्षमवाप्नुयात् ॥ ११३ ॥
 त्रयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
 पुरीद्वारावती ज्ञेया सप्तैता मोक्षदायिकाः ॥ ११४ ॥

111-114. He who bathes in the water of the Mánasa,¹ which removes the impurities of attraction and repulsion, in the lake of knowledge, in the waters of Truth,—he verily attains liberation.

He who, firm in non-attachment, worships me, thinking of no other, full-visioned, with tranquil self,—he verily attains liberation.

He who, expecting to die, leaving his home, dwells at a sacred bathing-place, or dies in a place of liberation, he verily attains liberation.

Ayodhyá,² Mathurá,³ Gayá,⁴ Kāśī,⁵ Kāñchī,⁶ Avantikā,⁷ Dwārāvati,⁸—these seven cities should be known as the givers of liberation.

इति ते कथितं ताक्ष्यं मोक्षधर्मं सनातनम् ।
 ज्ञानवैराग्यसहितं श्रुत्वा मोक्षमवाप्नुयात् ॥ ११५ ॥

115. This eternal way of liberation has been described to you, O Tārksya,—hearing it with knowledge and dispassion one attains liberation.

मोक्षं गच्छन्ति तत्त्वज्ञा धार्मिकाः स्वर्गतिं नराः ।
 पापिनेा दुर्गतिं यान्ति संसरन्ति खगादयः ॥ ११६ ॥

116. Knowers of Truth attain liberation; righteous men go to heaven; sinners go to an evil condition; birds and others transmigrate.

इत्येवं सर्वशास्त्राणां सारोद्धारो निरूपितः ।
 मया ते षोडशाध्यायैः किं भूयः श्रोतुमिच्छसि ॥ ११७ ॥

117. Thus in sixteen chapters I have related to you the extracted essence of all the scriptures. What else do you wish to hear?

¹ A holy lake in the Himálayas, also a mystical place.

² Perhaps Oudh.

³ Muttra.

⁴ Gayá.

⁵ Benares.

⁶ Conjeeveram.

⁷ Ujjain.

⁸ Dwāraká.

सूत उवाच ।

एवं ध्रुत्वा वचो राजर्गरुडो भगवन्मुखात् ।
 कृताञ्जलिस्वाचेदं तं प्रणम्य मुहुर्मुहुः ॥ ११८ ॥
 भगवन्देवदेवेश श्रावयित्वा वचोऽमृतम् ।
 तारितोऽहं त्वया नाथ भवसागरतः प्रभो ॥ ११९ ॥
 स्थितोऽस्मि गतसन्देहः कृताऽर्थोऽस्मि न संशयः ।
 इत्युक्त्वा गरुडस्तूष्णीं स्थित्वा ध्यानपरेऽभवत् ॥ १२० ॥ •

118-120. Sūta said: Having thus heard, O King, these words from the mouth of the Lord, Garuḍa, repeatedly prostrating himself, said this, with hands folded together :—

“O Lord, O God of Gods, having heard these words of nectar I have been helped over the ocean of existence, O Lord, O Protector !

“ I stand freed from doubts. My desires have been completely fulfilled.” Having said this, Garuḍa became silent and lost in meditation.

स्मरणाद्गतिहर्ता पूजनयज्ञेन सद्गतेर्दाता ।
 यः परया निजभक्त्या ददाति मुक्तिं स मां हरिः पातु ॥ १२१ ॥

121. May Hari, the remembrance of whom removes evil, who gives the condition of happiness for the sacrifice of worship, and who gives liberation for supreme devotion to Him,—protect us.

इति श्रीगरुडपुराणे सारोद्दारे भगवद्गरुडसंवादे मोक्षधर्मनिरूपणे नाम
 षोडशोऽध्यायः ॥ १६ ॥
 समाप्तोऽयं ग्रन्थः ॥

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The Society for the Propagation of Hindu Literature.

IT is an acknowledged fact that the Vedanta has influenced the thoughts of Western Philosophers and thinkers and is destined to influence them more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in original; to meet this want, the Pāṇīnī office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer and can be properly done not by an individual, but by an association. Therefore, "the Society for the propagation of Hindu Literature" has been formed with its Headquarters at Allahabad. It is in contemplation to establish a Museum in connection with this society. So the co-operation of all persons interested in this attempt is cordially invited.

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- (1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.
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The Propagation of Hindu Literature*

BY MAJOR B. D. BASU, I.M.S. (RETIRED)

IT was during the Governor-Generalship of Mr. Warren Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of Sir Charles Wilkins' translation, Mr. Warren Hastings wrote :—

“Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest, is useful to the State ; it is the gain of humanity ; in the specific instance which I have stated, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection, and imprints in the heart of our own countrymen the sense and the obligation of benevolence.”

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society “the treasure of Sanskrit we may now hope to see unlocked.”

But unfortunately for India, Lord Macaulay's diatribe against the languages of the East turned the minds of Anglo-Indian officers as a class from the study of Sanskrit. Macaulay in his well-known Minute on Education wrote :—

“The whole question seems to me to be which language is the best worth knowing ; I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Lewis Jubilee Sanitarium Hall on 18th June 1911, under the chairmanship of the Hon'ble Rai Bahadur Kishory Lal Goswami, M.A., B.L., Member of the Executive Council, Bengal

valuation of orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * * * .

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same"--(i.e., the superiority of the Europeans is 'absolutely immeasurable.')

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a State document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

He tolled the death-knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence cannot come into existence.

Fortunately for the progress of the world, Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If to-day comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above :—

"I must, therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature, and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study; and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty.

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance, that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that reawakened knowledge. I venture to predict that the Indian study, if embraced with equal energy, will prove no less grand and universal in its operation, and have no less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said :—

"The old Indian language Sanskrit, that is the formed or the perfect, * * * * * has the greatest affinity with Greek and Latin, as well as the Persian and German languages. This resemblance of affinity does n't exist only in the numerous roots, which it

has in common with both those nations, but extends also to the Grammar and internal structure; nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating community of origin. It is further proved by comparison, that the Indian is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language, in elucidating the historical origin and progress of nations, and their early migration and wanderings, will afford a rich subject for investigation. * * *

"Of all the existing languages there is none so perfect in itself, or in which internal connexion of the roots may be so clearly traced as in the Indian.

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction."

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India; so the scholars of the German Fatherland have taken to the study of Sanskrit from quite disinterested motives.

Frederick Von Schlegel has observed :--

"An attachment to foreigners, and a desire to visit distant countries, seems like an innate and almost instinctive impulse implanted in the German character.

"Their inquiring spirit consequently expends itself in a restless yet laudable activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations, and reproduce them, in new vigour and animation, as incorporated elements of their native literature. If Germans persevere in the course they have hitherto adopted, all the literary treasures of other lands will ere long be associated with their own."

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Müller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said :--

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solution of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life--again I should point to India."

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy to India. Regarding the Upanishads he said --

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedanta :--

"The Gospels fix quite correctly as the highest law of morality :--'love your neighbour as yourselves.' But why would I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula "Tat-tvamasi," which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves. You are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it!"

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well-known Anglo-Indian member of the Viceroy's Council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS. have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organization interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS. throughout the length and breadth of this country. Lovers of Sanskrit literature cannot feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS. concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast literature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS. are critically edited and printed.

Under the Mahomedans, Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentator of the Rig-Veda—Sayana, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this "forgotten Empire." To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS. in the South. But these treasure-houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to one-third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to

India. In this way, the literature of ancient India found its way to China, Tibet, and Siam. Translations of many Sanskrit works are to be found in those countries, but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

There is hardly any part of the English-speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English-speaking countries at present enjoy, their sacred literature has played the most important part. No nation can be called great, no people can be called civilised, who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practise it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence, moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English-educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their Sacred Books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit, to incite them to still more glorious works, it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings of the Vedanta, the Upanishad and the Bhagawat Gita. The society for the propagation of Hindu literature is established with these objects in view. That there is need for such an institution is evident from what the *Times of India* of Bombay, "the leading paper of Asia," wrote :---

"We welcome the idea of establishing a 'Society for the Propagation of Hindu Literature,' which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus.** All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to impart something to others.** The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths, is being generally recognised, thanks to the disinterested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Panini Office of Allahabad has undertaken the issue, in a cheaper form than the 'Sacred Books of the East' series, of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed 'Society for the Propagation of Hindu Literature' will be associated with the project."

The society cannot accomplish its objects, unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all well-wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

Professor Benoy Kumar Sarkar, M.A., of the Bengal National College, Calcutta, has kindly furnished the following important note on the subject :—

"There is another consideration which must appeal to every Hindu whose mind has been liberalised by Western education. I speak of the service to human thought and world's culture, to the interests of Science and Philosophy that may be done by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskrit learning among the various sections of the educated world.

"Our appreciation of the rich heritage bequeathed to us by our ancestors may be attributed to that instinctive love of one's own, which in all ages and climes has been a powerful element in the race-consciousness making every nation feel to be the chosen race of God. We may even be accused of a national vanity that prompts us to think highly of our own type of life and culture. And the wonder and admiration of the European pioneers of oriental learning excited by first contact with the spirituality and transcendental philosophy of the Hindus are likely to be easily interpreted as some of the symptoms of that enthusiastic spirit of yearning after the Infinite, that 'devotion to something afar from the sphere of our sorrow' which in the last decades of the 18th century, manifested itself under the name of Romanticism in a reaction and revolt against the empirical and positive philosophy of the preceding generations; may possibly be looked upon by stern critics as necessarily blind and one-sided.

"There may be some truth in these charges and criticisms. But to philosophical historians and students of abstract science who are not swayed by utilitarian considerations of the value of national literature in a scheme of patriotic movement, and who cannot be actuated by motives of bringing about that rapprochement in thought between the East and the West which is sure to solve some of the actual problems of modern politics, the importance of facilitating inquiries into the institutions and theories that sprang up in the Hindu world is certainly immeasurable. Those priests of the temple of science who approach learning in its manifold forms from the absolute and academic standpoint are at present in the greatest need of new facts and conditions and novel situations from which to attack the problems of their special studies. All human sciences, philology and mythology as well as economics and politics, in short Sociology in both its narrow and wide senses, are labouring under great limitations and evident imperfections owing to the circumscribed range of observation to which the savants of the West have for want of opportunities been compelled to confine their study. To every orthodox European scholar, philosophy as well as general civilisation begin with Greece, and in text-books of the history of human culture it is the precursors of Plato and Aristotle that are described as the first seers of truths and civilisers of mankind, other systems of thought and discoverers of doctrines being roughly classified as 'oriental,' pre-economic or pre-political, and hence not worth the trouble and pains of an investigator. The result has been a lamentable lack of universality and catholicity in the doctrines and theories of Western scholars, which explains the slow progress of the human, judged by the rigid test of the physical and natural sciences. The "relative truths" of the present day social sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu society and literature. The foundation of the comparative sciences according to a correct application of the principles of the Philosophico-Historical method which it has been the glory of the modern age to discover will then be laid on an adequate basis. Such is the consummation we expect by supplying fresh sociological data on which to build up real inductive generalisations—through the publication and circulation of the unused literary legacies of the Hindu sagas.

"Considered in this light, our scheme cannot but commend itself to everybody who has his debt to repay to the goddess of learning. Scholars and educationists as well as patrons of learning should help forward the propagation of Hindu literature by the foundation of academics and research institutes. It is not only true that we should have seminaries and societies throughout the length and breadth of India where our classical literature may be studied and original investigations and research work may be carried on both in English and the provincial vernaculars, but we believe that it is also necessary and desirable that some of the first class universities of the modern world, e.g., of Germany and America, England and Russia, as well as China and Japan, should have chairs founded by our efforts for the cultivation of Hindu philosophy and literature. We hope our educational missionaries will embark on this form of aggressive and adventurous patriotism in order to disseminate Hindu thought among the nations of the world and thus sow broadcast the seeds of a Twentieth Century Renaissance."

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