

Useful verses from the Garuda Purana

Below are some verses from the Garuda Purana that you may find rather interesting to say the least. It refers to many issues regarding death and the like.

What not to give and do in the 12/13 days after death of a person.

Garuda Purana Preta Khanda 13.20/21 “Offering of Ashirbaad, deity worship, sleeping on a bed, and direct contact with the public are not permitted during Satak period (i.e. up to the 12th/13th day); also are not performed daily Sandhya, giving of daan, japa, hawan, study of the Vedas, tarpana, fasts and Brahmin Bhojan.”

Does the food really go to the deceased in whichever form?

Garuda Purana Preta Khanda 10.2,4, 8-16, 20, 24-30

Garuda said: “But they eat different types of food. How can shraddha satiate them? The shraddha food is eaten by the brahmanas or given as oblations into the fire.”

Lord Vishnu said: “O Garuda, there is no restriction on a person if he becomes a deity or a man or an animal according to the actions of his previous life. If he becomes a deity, the shraddha food turns into nectar; an article of enjoyment if he becomes a gandharva; a grass if he becomes an animal; an air if he becomes a naaga; fruit in case of a bird; meat in case of a demon; blood in case of a ghost; grain in case of a man and an article of enjoyment in case of a child.”

Garuda said: “O Lord, how is the food offered to the ancestors given by men reach pitrloka (where the ancestors live for a certain period of time) and who takes them there? How can a Shraddha gratify the dead and how does the deceased enjoy the fruits of the deeds such as the rites of obsequy performed by his son.”

The Lord replied: “The shruti declares that the food served to the brahmanas in the Shraddha turns into nectar, and so forth for the departed souls. By their names and gotras (family lineage) the ancestors receive the offerings made by the relatives. The mantras carry the same when they are recited with devotion and faith. How the articles reach the ancestors should not be doubted, O Garuda.” “When food is offered to the departed souls in the appropriate manner, at the appropriate time and place, as prescribed in the sastras, they carry the same to the ancestors in their path. Even though they assume different species and reach different worlds, with different names and gotras, they receive the offerings made in their favour by their kins.”

“Just as when a cow is lost in the herd of cattle, the calf searches for her and ultimately finds her, so the shraddha food searches the deceased person, though he has assumed a different form”.

“The ancestors feel elated at the approach of Shraddha time. Thus thinking in their mind they reach the shraddha place. They eat with the brahmanas. Whoever be the brahmanas invited for the feast, they enter his body, eat and return to their abode. If the performer of the Shraddha has invited a single brahmana for the shraddha, the father stays in his stomach, the grandfather on his left side, the great-grandfather on the right and the consumer of the pinda at the back. During the period of the shraddha Lord Yamaraja releases even the ghosts and the ancestors

staying in hell who being hungry run to the world of mortals to receive the offering made by their relatives. They repent for their misdeeds while they desire to be served with the milk-rice mixed with honey by their sons and grandsons. Therefore, the descendents should gratify them with the milk-rice.”

Lord Raam and Mother Sita katha on Shraddha

Garuda Purana Preta Khanda 10.31-51 “O Garuda, I shall tell you how once Sita saw in the body of a brahmana Her ancestors, Her father-in-law, Her grandfather-in-law and Her great-grand-father-in-law. At the behest of His father, Rama went to the forest. When He reached Pushkara, together with His consort Sita He performed Shraddha with the ripe fruits Sita collected from the trees. When the sun reached the middle of the sky the sages who had been invited by Rama presented themselves. When Sita saw the sages She was extremely delighted. By the instructions of Rama She served them with the food. Then, all of a sudden, She got away from among the brahmanas. Covering Herself behind the bushes She hid Herself. Then having learnt that Sita had gone all-alone, Rama was anxious and lost in thought. He wondered why She had gone away so soon without feasting the brahmanas. He thought to Himself “Maybe She felt shy, I shall search for Her.” Thinking this way He himself feasted the brahmanas. When the brahmanas went away Sita returned. Then Lord Rama spoke to Her: “ Why did you leave when the sages came here to the forest. Let Me know the reason of Your abrupt departure” then addressed by the Lord, Sita stood with Her face cast down. With tears flowing down from Her eyes She spoke thus to Her Lord. “Lord, hear, I saw a wonder here. I saw Your father, in front of the brahmanas dressed in royal costume. I saw two elderly folk donning the similar garb. On seeing Your father I moved away from his presence. Attired in bark and hide, how could I serve him with food? How could I offer him food in a vessel of grass in which even slaves would not eat from? How could I, full of perspiration and dirt, go before him knowing that he had never seen me before in that miserable state? I felt shy and moved away from his presence, O Rama.” Thus, O Garuda I have told you how Sita saw Rama's ancestors.

Shraddha

Garuda Purana Preta Khanda 10.56,57,71

“The wise should perform Shraddha imperatively. If no other article of food is available even vegetable is offered with devotion would suffice. If Shraddha is done in time the family would never perish. By performing Shraddha according to the means and method, that man pleases the universe as far above as brahmaloka. Thus, O Garuda, whatever is given to the ancestors, by their relatives while doing shraddha, they receive the same and remain gratified with food, water and vegetable.”

Garuda Purana Preta Khanda 5.83

“The body attains a form like air. Born out of pinda it assumes a shape different from the one born from the womb of the mother.”

Gifts for the deceased:-

Garuda Purana Preta Khanda 34.83-86

“The dead man will be happy in the other world, nourished by the articles of gifts. O Garuda, a special thing to be noted I mention now. Whatever had been regularly used by the deceased formerly, the garments, vessels or vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of a bed makes the dead man extremely happy in the city of Yama.”

Garuda Purana Preta Khanda chapter 31

4 “If food is given in gift with the dead man in view he will be nourished by the same.”

12-15 “Those who wish the dead well shall make gifts of articles according to their ability. The dead shall be pleased thereby. Foodstuff, gingelly seeds, water jars, a ring, pair of clothes should be gifted in favour of the dead to help him attain the highest goal.”

Garuda Purana Preta Khanda 33. 12

“The various gifts that people make in the world stand in good stead in the region of Yama. They go ahead (and make everything comfortable.)”

Garuda Purana Preta Khanda 35.27

“Foodstuffs, sandals, umbrella, gold coins, clothes and other gifts are given to the Brahmins for redemption from all worldly sins”

Garuda Purana Preta Khanda 36.11 / 30

“If gifts are made in favour of the dead, his major sins and his minor sins are washed away.”

“By offering gifts of wealth to brahmanas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.”

Gifts in one's lifetime:-

Garuda Purana Preta Khanda 13.19

“Whatever gifts are made by one during one's life time, becomes beneficial later”

Garuda Purana Preta Khanda chapter 14

4-5 “Anything given to a deserving person flourishes day by day. A gift wipes off the sin of the giver and the acceptance of the same by a person of good wisdom does not affect him.”

6 “Every day something must be given to deserving persons, particularly so on special occasions. If one wishes for one's own wealth, one shall be sane enough not to give anything to the undeserving.”

8 “I affirm that just as seeds and other valuable things invested or sown in the ground offer fruitful results so also things by one's own hands yield fruitful results.”

12 “Therefore, life being unsteady it is incumbent on everyone to do every thing beforehand. With the food for the journey in the form of gifts offered to the deserving, one is able to travel with comfort in the Great Highway in the journey after death. Otherwise, the wretch undergoes great hardships without food to subsist on, on the way.”

Garuda Purana Preta Khanda chapter 20

8 “Those who have offered gifts in their lifetime should not entertain any fear from Dharmaraja.”

9 “Yamaraj moves from his seat as soon as he sees a holy man.”

10 “Virtue can easily be procured by offering gifts. The path to Yama’s region can easily be traversed by acts of charity. This highway cannot be easily covered otherwise.”

The 1st 13 days after the cremation of a person.

Garuda Purana Preta Khanda 34.33

“If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.”

Garuda Purana Preta Khanda 15.7-10

“Gingelly seeds and kusha grass must be scattered. A piece of gold is placed in the mouth of the dead man. Pieces of gold are to be placed for the benefit of the dead man in his vital opertures. One piece in the mouth, one in each of the nostrils, eyes and ears are to be placed in this order. Tulasi leaves are placed in both the hands and the neck.”

Garuda Purana Preta Khanda 29.3,12,17,19

Lord Vishnu said: “The days of impurity are ten for the relatives on the father’s and mother’s side. People should avoid taking meals during this period, with the relatives of the dead. The bereaved family should neither offer or receive gifts, should neither undertake to conduct sacrifices. The study of the Vedas and sastras are strictly prohibited.”

“O Garuda, in birth and death impurity lasts for 10 days”.

“A Person distanced by seven or eight generations incurs no impurity.”

“Brahmins do not incur impurity if they are engaged in an auspicious rite.”

Garuda Purana Preta Khanda 34.33

“If the soul is not propitiated duly during the 10 days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger”

Garuda Purana Preta Khanda 8.3-4,10

Lord Vishnu replied to Garuda: “If both families are male-less, the women should perform the obsequies. Or the King may perform all the rites.”

Lord Vishnu said: “If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his lifetime”

Gaya (in Bihar - India)

Garuda Purana Preta Khanda 6.12 and 30.20

“A man should desire many sons, because even if one of them goes to Gaya, he may perform the Vrshotsarga rites.”

“At the time when the father is in the deathbed, the gifts made by his son exceed the merit one earns by performing a Shraddha at Gaya. The son prospers and thereby pleases his family.”

Pitr-Loka

Garuda Purana Preta Khanda 26.7 Lord Vishnu said: “Thereafter the deceased sojourns in the Pitrloka together with the ancestors. Hence, the sapinda should be performed by the son to his father.” (Pitrloka is the world of the ancestors where the

spirits of the dead abide for sometime before they enter the heaven or descend to the world of mortals. The spirit of the deceased person is entitled to the designation of Pitr, and an abode in Pitrloka after passing through the state of Preta as a result of the sapindikarana rite which absolves him of pretahood.)

The 16 pindas and when is the first day of death?

Garuda Purana Preta Khanda 10.21 “The calculation of the number of days for carrying out the rituals is based on the time of cremation or burial.”

“The corpse is placed on the pyre and the two pindas are offered; from the time the Pinda is placed in the hand of the corpse, the departed soul assumes the name (Preta), until the Sapindi ceremony is concluded.”

Garuda Purana Preta Khanda 35.33,34,37,38

“The sixteen shraddha already mentioned are the six pindas on the body on the day of cremation and then the pindas offered during the ten days. Thus sixteen in all.”

“The twelve monthly shraddhas together with that on the eleventh, after tripaksha (45 days) and those on the two riktaa days.”

“The first set of sixteen shraddhas are for purifying the corpse.”

Garuda Purana Preta Khanda 34.53-55

“The 16 shraddhas to be performed on the 11th day are in anticipation of the twelve monthly shraddhas, the 11th day shraddha, the tripaksha, the six weekly shraddha and the to monthly shraddha. The day on which the death has occurred is the basis for all monthly and annual shraddhas.”

“That is the first shraddha which is performed by the hand of the dead at the spot of death or at the seat of the brahmana. 11 days should be counted from this date.”

Relief from Ghosthood when they come in dreams

Garuda Purana Preta Khanda 23. 4-15

Lord Vishnu said, “Ghosts visit the place where their son, wife and relatives sleep. If a person dreams of a horse, an elephant, a bull or a man with a deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost. If a man is fastened with chains in a dream, his dead ancestors demand food in the dream. It is due to a ghost if one sees his wife, relative, son or husband as dead. He who begs in a dream oppressed by hunger thirst should give pindas to the ancestors to ward off coming distress.”

“These signs call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree or give black corn, perform worship, offer gifts to a Vedic scholar and do homa as far as his means can allow. If, in faith one reads or hears this discourse, the ghosts disappear immediately from his vicinity.”

The Garuda Purana spoke by Lord Vishnu to Shree Garuda to Bhrgu Muni.

Garuda Purana Preta Khanda 49.121-123

“O brahmanas, I have removed your doubts and told you the most wonderful Purana known as Garuda. Garuda got it from Lord Vishnu. Bhrgu got it from Garuda, Vasishtha from Bhrgu, Vamadeva from Vasishtha, Parashara from Vamadeva,

Vyasadeva from his father Parashara and I from Vyasa. Thus I have told you the secret of Lord Vishnu.”

Gifts on Equinoxes

Garuda Purana Preta Khanda 47.22-23

“In the equinoxes, if a thing is gifted to a Brahmin it is laudable. Whenever gifts are made with faith the riches become everlasting.”

Chaandraayana vrata

Garuda Purana Preta Khanda 22.64 footnote “Candrayana is a religious observance or an expiatory rite regulated by the moon’s age (the waxing and waning) in which the daily quantity of food consisting of 15 mouthfuls as the full moon is diminished by one everyday during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight.” – **From the Yajnavalkya smrti 3.324 and Manu smrti 11.216**

Purascharana rites

Garuda Purana Preta Khanda 21.21-22 footnote “Purascharana is a rite preparatory to another rite, e.g. the Nandi Mukha rite is a preparatory rite to the rites of the marriage”

Child in the womb of mother crying

Garuda Purana Preta Khanda 48.20-22

“When they start on the Highway to Yamaloka, leaving their bodies after death, they revive their previous associations. Staying in the womb, he recollects everything. But coming out of the womb, he forgets whatever he thought while he was in the womb.”

Garuda Purana Preta Khanda 32.62-69

“In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in there. In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed. “As soon as I leave the womb I shall be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again.” The living being thinks thus and further recollects events of hundreds of past births – events that accrued to him from causes known and unknown. Then at the scheduled time the living beings emerges from the embryo with the head downward in the ninth or tenth month. While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish. Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotizing power of Vishnu overpowers him. Deluded he loses power of discernment.”

The three debts

Garuda Purana Preta Khanda 25.34

“A man is released from the three types of debts on seeing his grandson (everyone who is born has three debts to pay off: to the rishis/sages; to the devas/devis and to the ancestors. He who learns the Vedas and offer oblations to God and begets a son

becomes free from the three debts.)

Size of the soul

Garuda Purana Preta Khanda 25.17 / 15.24 / 19.40 / 10.74

“The subtle soul of the size of the thumb roams about in its aerial form oppressed by hunger.” (The personal souls are the size of the thumb. Mahabharata Satyavati Akhyana where Yamaraj is stated to have forcibly dragged the thumb sized soul out of the body of Satyavan – angushthamaatram purusham nishchakarsha balaad yamah)

Sapinda rites

Garuda Purana Preta Khanda 26.10-12 / 15 / 20 / 23-26 / 29-32 / 36 / 41-43 / 66

10-12 “After sapindikarana, he abandons his identity and becomes one with the ancestors. No joyous ceremony such as marriage and so forth can be performed if the householder dies and the sapinda rites have not been performed. Even a mendicant will not take alms from that house unless the sapinda is performed duly. As long as the pindas are not merged, one remains impure. The dead man gets a new appellation after this merge.”

15 “The sapinda rite is made obligatory by the sages who know the truth”

20 “If there is no son, sapindikarana is not possible”

23-26 “The Sapindikarana for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife; if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brother’s son; if no younger brother or his son, by a close relative or by a disciple. If a dead man is issueless, his younger brother or his wife can perform the sapinda. According to Manu, if many brothers in a family only one has a son that son is common to all brothers.”

29-32 “A woman’s sapinda can be performed by three persons, beginning with her husband (i.e. husband, son or husband’s brother). After sapinda, all individual shraddhas are avoided and forbidden. He who gives separate pindas virtually kills the pitrs”

36 “After the pinda offering has been made, he should gift as much food-stuff to a Brahmin as would last for a year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yama.”

41-43 “If both husband and wife die on one and the same day, without a child are cremated in the same pyre, the kinsman should perform separate Shraddha for each. The Sapinda is along with her husband. This is My sworn statement that is any one offers separate pindas to the deceased couple – husband and wife – he is not affected by major sins at all. If both husband and wife die are cremated in the same pyre, food is cooked for pinda at the same time but pindas are offered separately.”

66 “Garuda if any auspicious ceremonies) such as marriage ceremony, and so forth) are to be celebrated, the sapinda rite should be completed before that.”

Garuda Purana Preta Khanda 34.122-133

122 “if a woman dies sonless, the husband should perform sapindana and she should be duly united with three mothers.”

123 “if a woman has neither son, nor husband, then her sapindana should be done by her brother or husband’s brother or in their absence by a successor”

126 “A wise man will do all this after the cremation has taken place but not otherwise. (If a man has died unknown and hence not cremated) the descendents should make an effigy of grass and burn the same in fire.”

127 “It is the son who should do the sapindana of his father not the father of the son. Due to affection the sapindana of the son should not be done by the father.”

128 “If there are many sons only the elder should perform the obsequial rite”

131 “If the 16 shraddhas (for the whole of the year) are not performed for the deceased his ghosthood becomes permanent.”

132 “for a son-less person, his brother, brother’s son, sapinda, or disciple may do the sapindana.”

133 “for all son-less person, the daughter can perform sapindana through a ritvij or a purohita.”

142 “If no pinda is gifted and no water libation is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.”

Garuda Purana Preta Khanda 35.6 / 9 / 11-12

6 “These are the names assigned to men in one’s father as well as mother’s family. The householder who performs the shraddha saves ten preceding and ten succeeding generations.”

9 “The householder is one, ten generations before and ten generations after. These 21 generations are meant whenever the word 21 is used”

11-12 “the father blesses the performer with the birth of sons, the grandfather with cattle-wealth and the great-grandfather with coins of gold. Such are the benefits derivable from Shraddhas and tarpana.”

The Shravana’s/Shravani’s

Garuda Purana Preta Khanda 16.49-53 / 17.21-26

“There abide honourable and respectable Shravanas, the 8 sons of Brahma who know and report to Chitrugupta what ever good or bad actions are performed by the mortals. The Shravanas are eight in number and they move about in heaven, hell and on earth. They can see and hear from afar. Their women are known as Shravanis who are identifiable by their individual names. They are the presiding deities of mortals and have full knowledge of their activities. A mortal should worship them with vows, gifts and prayers. They become cordial to him and cause death in an easy manner.”

“He who in the world of mortals propitiates the Shravanas, offering them water from a jar and food cooked in a vessel, worships Shravanas and ME. I shall grant him that position which is inaccessible even to the immortals. With devotion he should feed eleven Brahmanas who are pious and virtuous and the twelfth together with this wife, just for my propitiation. Men should worship Shravanas together with the devas. By doing so, they who seek for pleasure can get to heaven. By worshipping Shravanas they propitiate Me, Chitrugupta and Yamaraja. With the Shravanas pleased, the pious people go to Vishnuloka.”

The 10 or 12 different types of sons. How important is a son

Garuda Purana Preta Khanda 25.31-32

“There are ten types of sons:

Aurasa (legitimate)

Kshetraja (procreating in one's wife by another man)

Sangriheetr (adopted)

Daaseeputra (son of a slave girl)

Apravrajita (one who has not renounced the world)

(These others are from Manu Samhita IX 158-160)

(Dattaka, Krittima, Goodhotpanna, Apavidha, Kaaneena, Sahodha, Kreeta, Paunarbhava, Svayamdatta, shaudra)

Garuda Purana Preta Khanda 29.4

“There is no salvation for a man without a son. He can never attain heaven without a son. He must obtain a son, somehow.” (Manu Samhita 9.137)

Garuda Purana Preta Khanda 34.114

“If there be many co-wives and if only one has a son, all of them shall be deemed to have a son, by that son alone”

Garuda Purana Preta Khanda 8.3-4, 10

Lord Vishnu replied to Garuda: “If both families are male-less, the women should perform the obsequies. Or the King may perform all the rites.”

Lord Vishnu said: “If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his lifetime”

Water libations – Tarpana

(Tarpana is water offerings made in propitiation of the ancestors, Devas and sages and so forth)

Garuda Purana Aachara Khanda 215.1

Lord Brahma said “Tarpana propitiates the devas and the ancestors.”

(Chapter 215 has all the mantras of the Rishi's, devas and the ancestors to offer to which Lord Brahma recite)

Garuda Purana Aachara Khanda 215.8

“Those who are born in our family, those who died issue-less, let those be propitiated. I have offered water.”

Garuda Purana Preta Khanda 4.77

“Be gratified, be gratified with this pinda, O preta of such and such gotra. Let this water reach you, ‘reciting this formula he should offer the water.”

Garuda Purana Preta Khanda 5.102 / 16.12

“Whatever is offered to him together with the oblation of water, he eats and drinks.”

Garuda Purana Preta Khanda 6.135

“He then eats the rice-ball offered together with the offerings of water-oblation.”

Garuda Purana Preta Khanda 8.92

The pretas said, “We trouble the person who does not perform Shraddha or Tarpana

(water of libation)”

Garuda Purana Preta Khanda 10.71

“Thus, O Garuda, whatever is given to the ancestors, by their relatives while doing shraddha, they receive the same and remain gratified with the food, water and vegetable.”

Garuda Purana Preta Khanda 15.53, 57, 62

“They should offer libations of water mixed with gingelly seeds by his personal name or by the appellation of his lineage.”

“He should not shed tears but offer libations of water to the dead.”

“The son should offer pinda and pour handfuls of water in favour of the deceased.”

Garuda Purana Preta Khanda 34.11,35

“At the time of cremation in the funeral pyre if water libations are offered by the descendants, the dead man goes to Yama’s abode in all pleasure.”

“When the body has been burnt in the fire, the descendents should offer water libations to the departed soul.”

Garuda Purana Preta Khanda 35.142

Lord Visnu said: “If no pinda is gifted and no water libations is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.”

Garuda Purana Preta Khanda 36.12

“Such are the benefits derivable from Shraddhas and tarpanas. The great grandfather blesses one with plenty of foodstuffs.

Garuda Purana Preta Khanda 40.16, 25

“Water-libation should be performed with mantras from the Vedas and the Puranas.”

“Gifts made to Brahmins should be in accordance with the Vedic and sastric injunctions. Water libations should be offered separately.

The importance of Gingelly seeds, Kush, cow dung, Brahmin thread, salt

Garuda Purana Preta Khanda chapter 29

10 “Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cow dung by the people.”

15-17 “Sesame seeds originate from my sweat and hence holy. Asuras, Danavas and Daityas flee from the place where gingelly seeds are kept. Gingelly seeds, white, black and brown destroy sins committed by the body. One gingelly seed offered in the holy rite is on a par with a gift of a drona (basin) measure of golden gingelly seeds. Gingelly seeds offered in tarpana and homa have an everlasting benefit.”

18-19 “Darbha grass is born of My hair and the gingelly seeds originate from MY sweat. Not otherwise. The holy sacred thread is an essential item in all-religious rites. The whole universe rests on it. Brahma and the other deities are propitiated when the sacred thread is worn in the normal way. When it worn over the right shoulder and under the left arm the ancestors are propitiated.”

20 “Brahma is stationed at the root of the Darbha grass. Keshava is stationed in the middle. Know that Shankara is stationed at the tip of the Darbha grass. Thus, the

three deities are stationed in the Darbha grass.”

25 “Gingelly seeds are holy and unparalleled. Similarly Darbha grass and Tulsi too. The three ward off mishaps.”

27 “the dead person should be enveloped with Darbha grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Vishnu's region, even without the recital of mantras.”

29 “if the ground is smeared with cow dung and the death bed is made of Kusha grass, whatever charity is given there from dispels all sins.”

30-33 “Salt is on par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt. Hence, salt is the favourite with the ancestors. The gift of salt leads them to heaven. Salt originated from the body of Vishnu. Hence, yogins praise a gift of salt. Whenever a person is on their deathbed salt should be given as a gift. It opens the door way to heaven.”

Garuda Purana Preta Khanda 30.6

“Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a Brahmin and never to a member of any caste.”

Yamaloka

Garuda Purana Preta Khanda 33.3/12/15

3 “The distance between the mortal world and the region of Yama is 86000 yojanas (1,032,000 km)

12 “The various gifts that people make in the world stand them in good stead in the region of Yama. They go ahead (and make everything comfortable.)”

15 “The city of Yama is in the south-west direction.”

Garuda Purana Preta Khanda 20.2-3

“There are hells which number 84 lakhs (8.4 million) and guarded by Yama and his thousand attendants.

Garuda Purana on conception

Garuda Purana Preta Khanda Chapter 32

7 “The first four days of menstrual flow of blood shall be avoided when the sin of a Brahmin's slaughter resides in her.”

8 “Brahma had removed this sin from Indra and apportioned a fourth in women.”

9-10 “A woman becomes pure on the fourth day. After seven days, she becomes pure enough to take part in the worship of the ancestors and deities. If conception takes place within seven days the progeny is impure.”

11 “Whatever be the thoughts of the parents during the intercourse, like that is the progeny. There is no doubt of this.”

12 “if the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence it is better to have sexual intercourse on even nights, leaving the first seven days after menstrual discharge.” (Also check Manu smrti 45-48)

13-14 “the sixteen days from the appearance of blood are the days of heat in a general way. If conception takes place after the intercourse on the 14th night, the son born will be virtuous and endowed with good qualities and good fortune.”

15-16 “ Conception, usually, takes place within eight days. On the 5th day the woman

is given sweet dishes, which is a good tonic for the embryo. Astringent and pungent things should not be taken at all.”

17 “A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.”

18-19 “On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The idea and thoughts that hover in the mind of the man at the time of intercourse have a lasting influence in moulding the character of the child conceived.”

20 “The semen mixing with the blood/ovum causes the foetus.”

22 “If blood/ovum is predominant at intercourse, the child will be a girl. If semen is predominant, the child will be a boy.”

23 “If the semen and blood/ovum are of equal potency, the child will be a eunuch.”

62-69 “In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in from. In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed. “As soon as I leave the womb I shall be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again.” The living being thinks thus and further recollects events of hundreds of past births – events that accrued to him from causes known and unknown. Then at the scheduled time the living beings emerges from the embryo with the head downward in the ninth or tenth month. While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish. Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotizing power of Vishnu overpowers him. Deluded he loses power of discernment.”

Brilliant verses from the Garuda Purana:

Garuda Purana Preta Khanda 49.53

“Sleep, fear, sex and food are equal for all creatures. He who possesses knowledge is a man and he who is without knowledge is an animal.”

Garuda Purana Preta Khanda 49.57

“Association with the good and discrimination are two clear eyes. Whoever lacks them is a blind man who can go astray from the right path.”

Garuda Purana Preta Khanda 49.15-23

“Having obtained a rare human form he should endeavour for moksha. If he does not endeavour for it, there can be no greater sinner in the world. Born in the most beautiful human form he incurs the sin of slaying a Brahmin if he neglects his self. Without a human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions. One should always protect the self, which is the receptacle of virtue. One should always try to look after the body at any cost. If alive, he may reap the results of his good actions. He may get a village, a field, a house or wealth. But he may not get a human body again. A wise man finds out means to preserve his body. Even a leper does not wish to discard it. The body is useful for Dharma and Dharma for knowledge, knowledge for meditation and meditation for immediate release. If a

person cannot protect himself from evil then who else will do the same? If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine?"

[Those who reject Vedic knowledge](#)

[Garuda Purana Preta Khanda 49.77-78 / 82](#)

"A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand. They study the Vedas and discuss, but they do not realize that Ultimate reality just as a spoon does not know the taste of food."

"For the ignorant person the study of sastras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge."

[Garuda Purana Preta Khanda 36.33](#)

"Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is it being gifted to others. Otherwise there awaits only disaster."

[When a person is just about to die](#)

[Garuda Purana Preta Khanda 32.85-100](#)

"Knowing that the person is going to die, he should be bathed with cow-urine, cow dung, sacred clay, water from sacred rivers and other waters sanctified by Kusha grass."

"He should be dressed in pure, auspicious, clean clothes. He should be laid in earth besmeared with cow dung, bestrewn with Darbha grass, with tips pointed to the south and overspread with gingelly seeds."

"His head should be put in the east or in the north with gold in the mouth."

"Tulsi leaves should be kept nearby. An earthen lamp should be kindled. He should utter: "Om namo bhagavate vaasudevaya""

"He should worship Lord Vishnu with flowers, incense and so forth, and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent."

"He should give up attachment for his son, friend, wife, fields, and wealth and set his heart on Me."

"He should recite Purusha Shukta. If he is dying and is unable to recite, the sons and other relations should do the same."

"I have told you all that can be done when death is imminent."

"Bath purifies a man, removes impurity. Meditation on Lord Vishnu yields all sorts of fruits."

"A blade of Darbha grass takes him to heaven. There is no doubt of this. Bath with water mixed with gingelly seeds and Darbha grass is as much sanctifying as the bath at the end of sacrifice."

"A circle should be drawn around the dying person for, it is said, and Brahma, Vishnu, Rudra, Lakshmi and the fire reside with the circle."

"If he is laid on earth eastward or northward, he reaches the sublime regions if his sins are minimum in life."

"If 5 gems are put in his mouth, knowledge dawns upon him."

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