

Garuḍa Purāṇa Sāram

The Spiritual Essence of the Garuḍa Purāṇa



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srimatham.com
2023

Dharma Khāṇḍa

ॐ नारयणा नमस्कृत्य नरा चैव नरोत्तमम् । देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥
 oṃ nārayaṇā namaskṛtya narā caiva narottamam ।
 devīm sarasvatīm caiva tato jayamudīrayet ॥

One should begin the recital of this holy Purana after bowing to Narayana & Nara the most excellent beings, Goddess Sarasvati and Vyasa.

Garuda's Query

Suta Said

1. एकदा वैनतेयस्य लोकानां लोकनस्पृहा । बभूव सोऽथ बभ्राम तेषु नाम हरेर्-गृणन् ॥
 ekadā vainateyasya lokānām lokanaspr̥hā ।
 babhūva so'tha babhrāma teṣu nāma harer-gr̥ṇan ॥ 1:9 ॥

Once upon a time, Garuda desired to travel around the world. He set off on his journey, wandering all over chanting the name of Hari.

2. स पाताला भुवा स्वर्गा भ्रान्त्वाऽलब्ध शमाशयः । लोक दुःखेनति दुःखी पुनर्वैकुण्ठागमत् ॥
 sa pātālā bhuvā svargā bhrāntvā'labdha śamāśayaḥ ।
 loka-duḥkhenati duḥkhī punar-vaikuṇṭhāgamat ॥

He wandered over the earth, through purgatory and through the heavenly realms but was discomfited and more distressed than ever by the sight of beings suffering, so he returned to Vaikuntha.

3. चतुर्भुजाः कुण्डलिनो मौलिनो मालिनस्तथा । भ्राजिष्णुभिर्विमानानाम् पंक्तिभिर्ये महात्मानम् ॥
 caturbhujāḥ kuṇḍalino maulino mālinastathā ।
 bhrājiṣṇubhirvimānānām paṅktibhirye mahātmānam ॥ 14 ॥

There dwell the great beings, four-armed, wearing earrings and garlands, with beautiful hairdos, shining in the radiance of rows of aerial cars.

4. द्योतंते द्योतमानां प्रमदाना च पंक्तिभिः । श्रीर्यत्र नानाविभवैहरेः पादौ मुदार्च्यति ॥
 dyotante dyotamānām pramadānā ca paṅktibhiḥ ।
 śrīryatra nānāvibhavairhareḥ pādau mudārccati ॥ 15 ॥

There Lakshmi gladly adorns the feet of Lord Vishnu by offering many precious gems, herself surrounded by a bevy of beautiful damsels.

5. हरी गायति दोलास्था गीयमानालिभिः स्वयम् । ददर्श श्रीहरी तत्र श्रीपती सात्वतां पतिम् ॥
 harī gāyati dolāsthā gīyamānālibhiḥ svayam ।
 dadarśa śrīharī tatra śrīpatī sātvatām patim ॥ 16 ॥
6. जगत्पती यज्ञपती पार्षदैः परिषेवितम् । सुनन्द नन्द प्रबलार्हण-मुख्यैर्-निरंतरम् ॥
 jagatpatī yajñapatī pārṣadaiḥ pariṣevitam ।
 sunanda nanda prabalārhaṇa-mukhyair-nirantaram ॥ 17 ॥

She sits in a moving swing praising the Lord along with all her friendly associates. There Garuda saw the all-mighty Lord of lakshmi, the Lord of the good, the Lord of the universe, the Lord of sacrifices, surrounded by his courtiers, Sunanda, Nanda, Prabalarhana the principle ones among them.

7. पीतांशुका चतुर्बहू प्रसन्न हसिताननम् । अभ्यर्हणासनासीना ताभिः शक्तिभिरावृतम् ॥
 pītāṃśukā caturbahū prasanna hasitānanam ।

abhyar-haṇāsanāsīnā tābhiḥ śaktibhir-āvṛtam ॥ 19 ॥

Garbed in yellow silk, having four-arms, with joyful smiling faces, sitting on precious thrones surrounded by the Principles of the Universe —

8. प्रधान पुरुषाभ्यां च महता चाहमा तथा । एकादशेन्द्रियैश्चैव पंच भूतैस्तथैव च ॥
pradhāna puruṣābhyāṃ ca mahatā cāhamā tathā ।
ekādaśendriyaiścaiva pañca bhūtaistathaiva ca ॥ 20 ॥
9. स्वरूपे रममाणा तमीश्वरा विनता-सुतः । तद्दर्शनाह्लाद युतस्वंतो हृष्यत्तनूरुहः ॥
svarūpe ramamāṇā tamīśvarā vinatā-sutaḥ ।
tad-darśanāhlāda yutasvanto hr̥ṣyattanūruhaḥ ॥ 21 ॥

Pradhāna (primordial nature), Puruṣa (consciousness), Mahat (principle of expansion), Ahankāra (notion of individuality), the five sense organs of perception, the five motor-organs of action, the mind, the five states of matter (solid, liquid etc.) and delighting in the Self. Garuda was pleased to see the Lord.

10. लोचनभ्यां अश्रु मुंचन् प्रेममग्नो ननाम ह । तं आगता नता स्वीयवाहना विष्णुरब्रवीत् ॥
भूमिः लंघिता पक्षीस्त्वयेयंतमनेहसम् ।
locanabhyāṃ aśru muñcan premamagno nanāma ha ।
tam āgatā natā svīyavāhanā viṣṇurabravīt ॥ 22 ॥
bhūmiḥ laṅghitā pakṣīstvayeyantamanehasam ।

His hair thrilled with joy and with tears coming out of his eyes one bowed to him with the feeling of love. Vishnu spoke to Garuda his vehicle: "O Garuda, tell us how much of this universe you have wandered over and within such a short time."

गरुड उवाच

11. तव प्रसादद्वैकुण्ठ त्रैलोक्या सचराचरम् ॥ मया विलोकिता सर्वा जगत्स्थावर जागमम् ।
भूर्लोकान् सत्य पर्यता पुरा याम्या विना प्रभो ॥
garuḍa uvāca
tava prasādadvaikuṇṭha trailokyā sacarācaram ॥ 23 ॥
mayā vilokitā sarvā jagatsthāvara jāgamam ।
bhūrlokāt satya paryantā purā yāmyā vinā prabho ॥ 24 ॥

Garuda said:— "My Lord, by your grace, I have visited the three realms and seen all beings the sentient and the insentient. I have visited all realms, except the realm of Yama, O my lord.

12. भूर्लोकः सर्वलोकानां प्रचुरः सर्व जंतुषु । मानुष्या सर्व भूतानां भुक्ति-मुक्त्यालया शुभम् ॥
अतः सुकृतिनां लोको न भूतो न भविष्यति ॥ २६ ॥
bhūrlokaḥ sarva lokānāṃ pracuraḥ sarva jantuṣu ।
mānuṣyā sarva bhūtānāṃ bhukti-muktyālayā śubham ॥ 25 ॥
ataḥ sukṛtināṃ loko na bhūto na bhaviṣyati ॥ 26 ॥

Among all the worlds, the Bhū-loka (earthly realm) is thickly populated by various kinds of creatures. This realm is the most auspicious of all inasmuch as it affords a place of enjoyment to all and is celebrated as the place where beings can strive for Liberation. A realm better than this, for those who perform good actions has neither been before nor will there ever be.

13. गयंति देवाः किल गीतकानि धन्यास्तु ये भारतभूमि भागे ।
स्वर्गापवर्गस्य फलार्ज्जनाय भवंति भूयः पुरुषाः सुरत्वात् ॥
gayanti devāḥ kila gītakāni dhanyāstu ye bhāratabhūmi bhāge ।
svargāpavargasya phalārjjanāya bhavanti bhūyaḥ puruṣāḥ suratvāt ॥ 27 ॥

It appears that even the gods praise this fact. Those who live in this part of the world called Bharata are in deed blessed. In order to experience here itself the fruits of heaven and liberation they are born as human beings casting off their deityhood.

14. लोकांल्लोकयता लोके जगाहे विश्वमंडलम् । तत्राजनि जनांदृष्ट्वा दुःखेष्वेव निमज्जतः ॥

15. स्वांते मे दुर्धरा पीडा तत्पीडातो गरीयसि । त्रिदिवे दितिजातेभ्यो भूमौ मृत्युरुगादिभिः ॥

lokāṃllokayatā loke jagāhe viśvamaṇḍalam ।
tatrājani janāndrṣṭvā duḥkheṣveva nimajjataḥ ॥ 58 ॥
svānte me durdharā pīḍā tatpīḍāto garīyasi ।
tridive ditijātebhyo bhūmau mṛtyurugādibhiḥ ॥ 59 ॥

After roaming through all the three worlds and seeing all beings enmeshed in suffering, a great pain arose in my heart. The affliction on the earth caused by death and disease is greater than affliction from the sight of Asuras (Antigods) in paradise.

16. इष्ट वस्तु वियोगैश्च पाताले मामका भयम् । एवा न निर्भया स्थनम् अन्यदीश भवत्पदात् ॥

iṣṭa vastu viyogaiśca pātāle māmakā bhayam ।
evā na nirbhayā sthanam anyadīśa bhavatpadāt ॥ 60 ॥

In the hell realm I was petrified of losing my most precious objective which is refuge in your holy feet — there is no other place of fear-lessness O Lord!

17. असत्यं स्वप्न मायावत् कालेन कवलीकृतम् । तत्रपि भारते वर्षे बहु दुःखस्य भागिनः ॥

asatyam svapna māyāvat kālena kavalīkṛtam ।
tatrapi bhārate varṣe bahu duḥkhasya bhāginaḥ ॥ 61 ॥

Time has consumed the world of relative external reality, as it has consumed the inner dream-world. Still in the land of Bharata I saw a huge number of people suffering.

18. जना दृष्टा मया रागद्वेष मोहादि विप्लुताः । केचिद् अंधाः केकराक्षास्खलद्वाचस्तु पंगवः ॥

19. स्वंजाः काणाश्च बधिरा मूकाः कुष्ठाश्च लोमशाः । नाना रोगपरीताश्च खपुष्पाच्चाभिमानिनः ॥

janā drṣṭā mayā rāgadveṣa mohādi viplutāḥ ।
kecid andhāḥ kekarākṣāskhaladvācastu paṅgavaḥ ॥ 62 ॥
svañjāḥ kāṇāśca badhirā mūkāḥ kuṣṭhāśca lomaśāḥ ।
nānā rogaparītāśca khapuṣpāccābhimāninaḥ ॥ 63 ॥

People were immersed deeply in attachment, envy, affection, etc. Some were blind, some squint-eyed, some dumb, some lame, some one-eyed, some deaf, some suffering from leprosy and other diseases and some from pride as false as the sky-flower.

20. तेषां दोषस्य वैचित्र्या मृत्योर्गोचरतामपि । दृष्ट्वा प्रष्टुमनाः प्राप्तः को मृत्युश्चित्रता कथम् ॥

teṣāṃ doṣasya vaicitryā mṛtyorgocaratāmapi ।
drṣṭvā praṣṭumanāḥ prāptaḥ ko mṛtyuścitratā katham ॥ 64 ॥

After seeing the strangeness of their faulty ways in the face of death. I have come to you with a mind to ask what is death? Why is it such a mystery?

Origin of Life

21. कथम् उत्पद्यते जंतुः भूत ग्रामे चतुर्विधे । इंद्रजालमिदं मन्ये सासारेऽसार सागरे ।

kartā ko'stra hr̥ṣīkeṣa sāsārā duḥkha sākule ॥ 2.32.1 ॥
katham utpadyate jantuḥ bhūta grāme caturvidhe ।
indrajālamidaṃ manye sāsāre'sāra sāgare ।
kartā ko'tra hr̥ṣīkeṣa sāsārā duḥkha sākule ॥ 2.32.1 ॥

Garuda said:

How does life come into being, in the four species of living beings? (Insects, plants, birds and mammals) I consider this ocean of worldly existence to be a great mystery! O Mighty One, who is the controller of this vast ocean of sorrow?

22. साधु पृष्टा त्वया लोके सदया जीव कारणम् । वैनतेय शृणुश्व त्वमेकाग्र कृत मानसः ॥
sādhu pṛṣṭā tvayā loke sadayā jīva kāraṇam ।
vainateya śṛṇuśva tvamekāgra kṛta mānaśaḥ ॥ 2.32.6 ॥

The Lord Krishna said;

O Garuda, out of compassion for all living beings, you have asked a very pertinent question about the origin of life, listen therefore attentively.

23. ऋतुकाले नारीणां वर्ज्य दिनचतुष्टयम् । यतस् तस्मिन् ब्रह्म हत्यां पुरा वृत्र समुत्थिताम् ॥
ṛtukāle nārīṇāṃ varjya dinacatuṣṭayam ।
yatas tasmin brahma hatyāṃ purā vṛtra samutthitām ॥ 2.32.7 ॥

The 4 days of the menstrual cycle shall be avoided for impregnation, because previously the sin of brahminicide was allocated to women during these four days.

24. ब्रह्मा शक्रात् समुत्तार्य चतुर्थीशेन दत्तवान् । तावन्नालोक्यते वक्रा पापा यावद् वपुः स्थितम् ॥
brahmā śakrāt samuttārya caturthīśena dattavān ।
tāvannālokyate vakrā pāpā yāvad vapuḥ sthitam ॥ 2.32.8 ॥

Brahma removed the sin of killing a brahmin from Indra and apportioned a fourth of the guilt to women during their menstrual cycle hence one should avoid intercourse during these days¹.

25. निषेक समये पित्रोर्यादृक् चित्त विकल्पना । तादृग् गर्भ समुत्पत्तिः जायते नात्र साशयः ॥
niṣeka samaye pitroṛyādṛk citta vikalpanā ।
tādṛg garbha samutpattiḥ jāyate nātra sāsayaḥ ॥ 2.32.11 ॥

The thoughts of the couple during intercourse affect the character of the progeny. There is no doubt about this.

26. चिकित्सा जायते तस्य गर्भवास परिक्षये । नारि वाथ नरो वाथ नपूसत्वा वभिजायते ॥
cikitsā jāyate tasya garbhavāsa parikṣaye ।
nāri vātha naro vātha napūsatvā vabhijāyate ॥ 2.32.29 ॥

Whatever the sexual orientation of the child whether it be male, female or homosexual it is born in the ninth or the tenth month.

27. क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे तथा । तैराप्यायित देहोऽसौ जंतुर् वृद्धिमुपैति च ॥
krāmanti bhuktapītāni strīṇāṃ garbhodare tathā ।
tairāpyāyita deho'sau jantur vṛddhimupaiti ca ॥ 2.32.62 ॥

In the uterus the foetus is sustained by whatever the mother consumes; Thereby it receives nourishment and develops in form.

28. स्मृत्यस्तत्र प्रयांत्यस्य बह्व्यः सासारभूतयः । ततो निर्वेदमायाति पीड्यमान इतस्ततः ॥
smṛtyastatra prayāntyasya bahvyāḥ sāsārabhūtayaḥ ।
tato nirvedamāyāti pīdyamāna itastataḥ ॥ 2.32.63 ॥

¹ Apart from the 4 days of bleeding women are considered pure 24/7 whereas men are considered as impure by default and require daily bathing and Sandhya recitation in order to maintain their purity.

In the uterus the jiva recalls the events and happenings in the previous births. Tormented by the memories of its past lives it feels depressed.

29. पुनर्नैवा करिष्यामि भुक्तमात्र इहोदरात् । तथातथा यतिष्यामि गर्भ नाप्नोम्यहा यथा ॥
punarnaivā kariṣyāmi bhuktamātra ihodarāt ।
tathātathā yatiṣyāmi garbha nāpnomyahā yathā ॥ 2.32.64 ॥

It thinks " as soon as I leave this womb I shall be very cautious. I shall never repeat the mistakes I made in the past. I shall so act that I will never be born again."

30. निष्क्रम्यमाणो वातेन प्राजापत्येन पीड्यते । निष्क्रमते च विलपास्तदा दुःखानि पीडितः ॥
niṣkramyamāṇo vātena prājāpatyena pīdyate ।
niṣkramate ca vilapāstadā duḥkhāni pīḍitaḥ ॥ 2.32.67 ॥

The mechanism of parturition causes great suffering as the baby is forced out. When it is born it cries out in anguish.

31. निष्क्रामाश्चोदरान्मूर्च्छाम् असह्यां प्रतिपद्यते । प्राप्नोति चेतनां चासौ वायुस्पर्श सुखान्वितः ॥
niṣkrāmāścodarānmūrcchām asahyāṃ pratipadyate ।
prāpnoti cetanām cāsau vāyusparśa sukhānvitaḥ ॥ 2.32.68 ॥

After having left the womb the baby faints due to its excessive suffering. Then, with the touch of the air, it obtains a little relief and is revived.

32. ततस्था वैष्णवी माया समास्कंदति मोहिनी । तया विमोहितात्मासौ ज्ञानभ्राशमवाप्नुते ॥
tatasthā vaiṣṇavī māyā samāskandati mohinī ।
tayā vimohitātmāsau jñānabhraśamavāpnute ॥ 2.32.69 ॥

Then the deluding power (maya) of the Lord overpowers it. Deluded thereby, it loses the faculty of discernment and experiences a fall from knowledge.

33. भ्रष्ट ज्ञाना बालभावे ततो जंतुः प्रपद्यते । ततः कौमारकावस्थां यौवनं वृद्धताम् अपि ॥
bhraṣṭa jñānā bālabhāve tato jantuḥ prapadyate ।
tataḥ kaumārakāvasthāṃ yauvanam vṛddhatām api ॥ 2.32.70 ॥

In childhood one remains in that state of delusion & ignorance, passing through childhood one attains youth and then old age.

34. पुनश्च तद्वन्-मरणा जन्म प्राप्नोति मानवः । ततः सासार-चक्रेऽस्मिन् भ्राम्यते घट यंत्रवत् ॥
punaśca tadvan-maraṇā janma prāpnoti mānavaḥ ।
tataḥ sāsāra-cakre'smin bhrāmyate ghaṭa yantravat ॥ 2.32.71 ॥

One then succumbs to death as before, and then again is one born. Thus, on the wheel of existence, one is made to rotate like a pot on a potter's wheel.

35. कदाचित् स्वर्गम् आप्नोति कदाचिन् निरया नरः । स्वर्गा च निरया चैव स्वकर्म फलम् अश्नुते ॥
kadācit svargam āpnoti kadācin nirayā naraḥ ।
svargā ca nirayā caiva svakarma phalam aśnute ॥ 2.32.72 ॥

Sometimes one may attain a period of sojourn in a heavenly realm, sometimes on purgatory. In heaven and purgatory one reaps the fruits of one's actions [fast-tracks excessive karma].

36. कदाचिद् भुक्त कर्माच भुवा स्वल्पेन गच्छति । स्वर्लोके नरके चैव भुक्त प्राये द्विजोत्तमाः ॥
kadācid bhukta karmāca bhuvā svalpena gacchati ।
svarloke narake caiva bhukta prāye dvijottamāḥ ॥ 2.32.73 ॥

At other times having exhausted the merit of one's actions one returns to the earth plane, according to the residue of one's karma. Heaven and Purgatory are not permanent states, O Garuda, this you should know.

37. गर्भवासे महद्-दुःखा जायमानस्य योनिजम् । जातस्य बाल भावेऽपि वृद्धत्वे दुःखम्-एव च ॥
garbhavāse mahad-duḥkhā jāyamānasya yonijam ।
jātasya bāla bhāve'pi vṛddhatve duḥkham-eva ca ॥ 2.32.77 ॥

A jiva in the state of an embryo experiences great suffering. In childhood too there is suffering, as well as in old age.

38. कामेर्ष्य क्रोध साबंधाद् यौवनेऽपि च दुःसहम् । दुःस्वप्ना या वृद्धता च मरणे दुःखमुत्कटम् ॥
kāmerṣya krodha sābandhād yauvane'pi ca duḥsaham ।
duḥsvapnā yā vṛddhatā ca maraṇe duḥkhamutkaṭam ॥ 2.32.78 ॥

In youth one suffers the negative effects of uncontrollable desires, jealousy and rage. In maturity one is afflicted by nightmares. Old age ends in death which is extremely painful

39. सुखा दुःखा भया क्षेमा कर्मणैवाभि पद्यते । अधोमुखा चोर्द्धपादा गर्भाद्वायुः प्रकर्षति ॥
sukhā duḥkhā bhayā kṣemā karmaṇaivābhi padyate ।
adhomukhā corddhapādā garbhādvāyuh prakarṣati ॥ 2.32.127 ॥

Happiness or misery, fear or welfare are the results of one's own actions. The foetus lies in the womb with the feet up and the face downwards being forced out during parturition

40. सुकृतादुत्तमो भोग भोग्यवान् सुकुले भवेत् । यथा यथा दुष्कृता तत् कुले हीने प्रजायते ॥
sukṛtāduttamo bhoga bhogyavān sukule bhavet ।
yathā yathā duṣkṛtā tat kule hīne prajāyate ॥ 2.32.129 ॥

Due to merit one enjoys pleasures in heaven and is born in a fortunate noble family. Due to demerit caused by wrong actions, one is born in an unfortunate family devoid of means.

41. दरिद्रो व्याधितो मूर्खः पापकृद्-दुःख-भाजनम् । अतः परा किमर्था ते कथयामि खगेश्वर ॥
daridro vyādhito mūrkhah pāpakṛd-duḥkha-bhājanam ।
ataḥ parā kim-arthā te kathayāmi khageśvara ॥ 2.32.130 ॥

One becomes poor, sick, foolish, sinful and miserable (by one's own demerit). Thus, have I told you about the various features of the birth of a jiva.

The Realm of Yama

42. उत्पत्ति लक्षणा जंतोः कथिता मयि पुत्रके । यमलोकः कियन्मात्रः त्रैलोक्ये सचराचरम् ॥
utpatti lakṣaṇā jantoḥ kathitā mayi putrake ।
yamalokaḥ kiyanmātraḥ trailokye sacarācaram ॥ 2.33.1 ॥

Garuda said;

You have told me all about the origin of beings. Now please tell me about the realm of Yama. What is its expanse compared to the three worlds inhabited by mobile and immobile beings.

43. याम्य नैर्ऋतयोर्मध्ये पुरा वैवस्वतस्य तु । सर्वा वज्र-मया दिव्या अभेद्या तत् सुरासुरैः ॥
yāmya nairṛtayormadhye purā vaivasvatasya tu ।
sarvā vajra-mayā divyā abhedyā tat surāsuraiḥ ॥ 2.33.15 ॥

The Lord said;

The realm of Yama is located between the Southwest & Southern directions. It is adamantine, divine and impenetrable to deities as well as demons.

44. तत्रस्थो भगवान् धर्म आसने तु समे शुभे । दश योजन विस्तीर्णे नीलजीमूत सन्निभम् ॥
tatrastho bhagavān dharmā āsane tu same śubhe ।
daśa yojana vistīrṇe nīlajīmūta sannibham ॥ 2.33.21 ॥

The Lord of Righteousness is seated there in his auspicious throne of Judgement; which is 80 miles in width; and resembles the blue cloud.

45. धर्मज्ञो धर्म-शीलश्च धर्म युक्तो हितो यमः । भयदः पाप-युक्तानां धार्मिकाणां सुख-प्रदः ॥
dharmajño dharmā-śīlaśca dharmā yukto hito yamaḥ ।
bhayadaḥ pāpa-yuktānaṃ dhārmikāṇaṃ sukha-pradaḥ ॥ 2.33.22 ॥

Yama knows dharma well. He practices the dharma and is concerned for the righteous. He is terrifying to the sinner and benevolent to the virtuous.

46. मंद मारुत सायोगैः उत्सवैर्-विविधैस्-तथा । व्याख्यानैर्विविधैर् युक्तः शंख वादि त्रनिः स्वनैः ॥
manda māruta sāyogaiḥ utsavair-vividhais-tathā ।
vyākhyānair-vividhair yuktaḥ śaṅkha vādi traniḥ svanaḥ ॥ 2.33.23 ॥

There the wind blows very gently, many festivals are celebrated there, and many sages conduct discourses. Various musical instruments are played.

47. दीपिकाशत साकीर्णा गीतध्वनि समाकुलम् । विचित्र चित्र कुशलैः चित्रगुप्तस्य वै गृहम् ॥
dīpikāśata sākīrṇā gītadhvani samākulam ।
vicitra citra kuśalaiḥ citraguptasya vai gṛham ॥ 2.33.26 ॥

Chitragupta's palace glows with hundreds of lamps burning and thousands of musical notes reverberating. It is adorned with multifarious pictures. (which are the akashic records)

48. मणि-मुक्तामये दिव्ये आसने परमाद्भुते । तत्रस्थो गणयत्यायुः मानुषेचितरेषु च ॥
maṇi-muktāmaye divye āsane paramādbhute ।
tatrastho gaṇayatyaūḥ mānuṣeṣvitareṣu ca ॥ 2.33.27 ॥

There, seated upon his wonderful throne inlaid with precious stones, Chitragupta calculates the lifespan of human beings and all other creatures.

49. न मुह्यति कदाचित् स सुकृते दुष्कृतेऽपि वा । यद्येनोपार्जिता यावत् तावद्वै वेत्ति तस्य तत् ॥
na muhyati kadācit sa sukṛte duṣkṛte'pi vā ।
yadyenopārjitā yāvat tāvadvai vetti tasya tat ॥ 2.33.28 ॥

He never errs in the matter of recording the merit and demerit. Whatever a person does, however insignificant, is noted and recorded by Him.

50. धर्म-राज गृहे-द्वारि दूतस्-ताक्ष्य तथा निशि । तिष्ठन्ति पाप-कर्माणः पच्यमाना नराधमाः ॥
dharmā-rāja gṛhe-dvāri dūtas-tākṣya tathā niśi ।
tiṣṭhanti pāpa-karmāṇaḥ pacyamānā narādhamāḥ ॥ 2.33.33 ॥

The attendants of Yama are located in different places near the palace of Lord Yama, they mature & purge the sinful wretches who committed wicked deeds.

51. बद्धः परिकरस्तेन मोक्षाय गमना प्रति । कृष्ण कृष्णोति कृष्णोति यो मां स्मरति नित्यशः ॥
baddhaḥ parikarastena mokṣāya gamanā prati ।
kṛṣṇa kṛṣṇeti kṛṣṇeti yo mām smarati nityaśaḥ ॥ 2.38.8 ॥

Whoever remembers me ever and anon saying Krishna! Krishna! Krishna! is lifted up by Me from purgatory just as a lotus springs up breaking through the water.

52. गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम् । इह प्रच्छन् पापानां शास्ता वैवस्वतो यमः ॥

gururātmavatām śāstā rājā śāstā durātmanām ।
iha pracchana pāpānām śāstā vaivasvato yamaḥ ॥ 2.46.8 ॥

The Guru guides the spiritual seeker, the Judicial system punishes the criminals, Lord Yama regulates and rectifies the person who sins in secret.

53. प्रायश्चित्तेष्वचीर्णेषु यम-लोका ह्यनेकधा । यातनाभिर्विमुक्ता ये यांति ते जीव-संततिम् ॥
prāyaścittesvachīrṇeṣu yama-lokā hyanekadhā ।
yātanābhir-vimuktā ye yānti te jīva-santatim ॥ 2.46.9 ॥

When the expiatory and deterrent punishments in purgatory cease, O Garuda the jiva again enters into the cycle of rebirth.

54. गत्वा मानुषभावे तु पाप-चिह्ना भवन्ति ते । तान्यहा तव चिह्नानि कथयिष्ये खगोत्तम ॥
gatvā mānuṣabhāve tu pāpa-cihnā bhavanti te ।
tānyahā tava cihnāni kathayiṣye khagottama ॥ 2.46.10 ॥

It is born again as a human with the characteristic traits of those sins. which were committed in the previous life. I shall explain O Garuda.

55. देवत्वे मानुषत्वे च दान भोगादिकाः क्रियाः । या दृश्यन्ते वैनतेय तत्सर्वा कर्मजा फलम् ॥
devatve mānuṣatve ca dāna bhogādikāḥ kriyāḥ ।
yā dṛśyante vainateya tatsarvā karmajā phalam ॥ 2.46.36 ॥

O Garuda, whatever experience or condition is observed amongst the devas or humans; is entirely the fruit of karma.

56. अकर्मा विहिते घोरे काम क्रोधार्जितेऽशुभे । पतेद्वै नरके भूयो तस्योत्तरो न विद्यते ॥
akarmā vihite ghore kāma krodhārjite'śubhe ।
patedvai narake bhūyo tasyottaro na vidyate ॥ 2.46.37 ॥

If one habitually indulges in wrong actions motivated by desire or anger, it is certain that one will fall into purgatory from which escape will be difficult.

57. तदैर्बादन-कालः स्याद् यतः सापतिरस्थिरा । अनित्यानि शरीराणि विभवो नैव शाश्वतः ॥
tadairbādana-kālah syād yataḥ sāpatir-asthirā ।
anityāni śarīrāṇi vibhavo naiva śāśvataḥ ॥ 2.47.24 ॥

Bodies are perishable, riches are transitory, death is ever present; therefore should one exert oneself to accumulate merit.

58. धर्मो जयति नाधर्मः सत्या जयति नानृतम् । क्षमा जयति न क्रोधो विष्णुर् जयति नासुराः ॥
dharma jayati nādharmaḥ satyā jayati nānṛtam ।
kṣamā jayati na krodho viṣṇur jayati nāsuraḥ ॥ 2.47.46 ॥

Dharma is victorious not adharma, truth conquers not falsehood; forgiveness succeeds not anger; Cosmic Order prevails not the forces of chaos.

59. विष्णुर् माता पिता विष्णुः विष्णुः स्वजन बांधवाः । येषाम्-एव स्थिरा बुद्धिः न तेषां दुर्गतिर्-भवेत् ॥
viṣṇur mātā pitā viṣṇuḥ viṣṇuḥ svajana bāndhavāḥ ।
yeṣām-eva sthirā buddhiḥ na teṣāṃ durgatir-bhavet ॥ 2.47.47 ॥

Vishnu is mother, Vishnu is father, Vishnu is kith and kin. No mishap occurs to those who set their minds on Vishnu.

60. यो धर्मशीलो जित मान रोषो विद्याविनीतो न परोपतापी ।
स्वदार तुष्टः परदार दूरस्य वैनरो नो भुवि वंदनीयः ॥

yo dharmasīlo jita māna roṣo vidyāvinīto na paropatāpī |
svadāra tuṣṭaḥ paradāra dūrasya vainaro no bhuvī vandanīyaḥ || 2.48.40

That person on earth is praise worthy who follows the principles of Dharma, who has conquered pride and anger, who although learned is humble, who does not trouble others in vain, who is satisfied with one's own spouse and refrains from adultery.

Importance of Dharma.

श्री कृष्ण उवाच

61. एवा ते कथितस्-ताक्षर्य जीवितस्य विनिर्णयः । मानुषाणां हितार्थाय प्रेतत्व विनिवृत्तये ॥
śrī kṛṣṇa uvāca

evā te kathitas-tārksya jīvitasya vinirṇayaḥ |
mānuṣāṇām hitārthāya pretatva vinivṛttaye || 2.12.1 ||

Lord Krishna said;

O Garuda, I have explained the various proclivities of life for the benefit of humankind and for the avoidance the earth-bound state in which the dead may find themselves.

62. चतुर्शीति लक्षाणि चतुर्भेदाश्च जंतवः । अंडजाः स्वेदजाश्चैव उद्भिज्जाश्च जरायुजाः ॥
caturśīti lakṣāṇi caturbhedāśca jantavaḥ |
aṇḍajāḥ svedajāścaiva udbhijjāśca jarāyujāḥ || 2.12.2 ||

There are eight million four hundred thousand species of creatures divided into four main groups. They are oviparous, insects, plant life and viviparous.

63. जरायुजास्तथा प्रोक्ता मनुष्याद्यास्तथा परे । सर्वेषां एव जंतूनां मानुषत्वा हि दुर्लभा ॥
jarāyujāstathā proktā manuṣyādyāstathā pare |
sarveṣām eva jantūnām mānuṣatvā hi durlabhā || 2.12.4 ||

Humans are among those creatures known as viviparous. It is very difficult for the lower species to attain the human state.

64. पंचेंद्रिय निधानत्वा महा-पुण्यैरवाप्यते । ब्राह्मणाः क्षत्रिया वैश्याः शूद्रास्-तत् परजातयः ॥
pañcendriya nidhānatvā mahā-puṇyair-avāpyate |
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrās-tat parajātayāḥ || 2.12.5 ||

This vehicle [body] of the five sense organs can only be attained through great merit. Humankind is divided into five classes; intelligentsia, administrators, entrepreneurs, workers and the non-conformists.

65. जंतुनाम्-एव सर्वेषां भेदाश्चैव सहस्रशः । आहारो मैथुना निद्रा भया क्रोधस्-तथैव च ॥
jantunām-eva sarveṣām bhedāścaiva sahasraśaḥ |
āhāro maithunā nidrā bhayā krodhas-tathaiva ca || 2.12.8 ||

There are innumerable differences between living creatures but eating, procreating, sleeping, fear and anger are common to all living beings.

66. सर्वेषाम्-एव जंतूनां विवेको दुर्लभः परः । एक पादादि रूपेण देहभेदास्त्व-अनेकशः ॥
sarveṣām-eva jantūnām viveko durlabhaḥ paraḥ |
eka pādādi rūpeṇa dehabhedāstv-anekaśaḥ || 2.12.9 ||

The types of bodies that living creatures possess are also innumerable, but among all sentient beings, discernment is an extremely rare quality.

67. भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः । मतिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥

bhūtānām prāṇinaḥ śreṣṭhāḥ prāṇinām matijīvinaḥ |
matimatsu narāḥ śreṣṭhā nareṣu brāhmaṇāḥ smṛtāḥ || 2.12.11 ||

Among living beings, animals are the best. Among the animals the intelligent are the best. Among the intelligent, humans are the best and among humans the spiritually awakened are the best.

68. मानुष्या यः समासाद्य स्वर्ग मोक्षैक साधकम् । तयोर्न साधयेदेका तेनात्मा वंचितो ध्रुवम् ॥
mānuṣyā yaḥ samāsādyā svarga mokṣaika sādhakam |
tayorna sādhayedekā tenātmā vañcito dhruvam || 2.12.12 ||

Having obtained a human body; which is the sole means for striving for heaven or Liberation, one is guilty of self-destruction who does not strive for either of these two.

69. इच्छति शती सहस्रा सहस्री लक्षमीहते कर्तुम् । लक्षाधिपती राज्या राजापि सकलां धरां लब्धुम् ॥
icchatī śatī sahasrā sahasrī lakṣamīhate kartum |
lakṣādhipatī rājyā rājāpi sakalām dharām labdhum || 2.12.13 ||

One who has a hundred silver pieces craves for a thousand; the one who has a thousand yearns for a hundred thousand. The one who possesses a hundred thousand wishes to be a monarch; a monarch longs to rule the whole world.

70. चक्रधरोऽपि सुरत्वा सुरभावे सकल-सुरपतिर्भवितुम् । सुरपतिर्-ऊर्ध्व-गतित्वा तथापि न निवर्तते तृष्णा ॥
cakradharo'pi suratvā surabhāve sakala-surapatir-bhavitum |
surapatir-ūrdhva-gatitvā tathāpi na nivarttate tṛṣṇā || 2.12.14 ||

An emperor wishes to become a god, and on obtaining the status of a god; wishes to be King of the gods. The King of the gods wishes to become the Lord of the universe and still the thirst for power never satiated.

71. तृष्णया चाभिभूतस्तु नरका प्रतिपद्यते । तृष्णामुक्तास्तु ये केचित्-स्वर्ग-वासा लभन्ति ते ॥
tṛṣṇayā cābhibhūtastu narakā pratipadyate |
tṛṣṇāmuktāstu ye kecit-svarga-vāsā labhanti te || 2.12.15 ||

A person afflicted by covetous desires eventually falls into purgatory. Those who are freed of craving secure a residence in a heavenly realm.

72. आत्माधीनः पुमान्ल्लोके सुखि भवति निश्चितम् । शब्दः स्पर्शश्च रूपा च रसो गंधश्च तद् गुणाः ॥
तथाच विषयाधीनो दुःखि भवति निश्चितम् ॥
ātmādhīnaḥ pumānlloke sukhi bhavati niścitam |
śabdaḥ sparśaśca rūpā ca raso gandhaśca tad guṇāḥ || 2.12.16 ||
tathāca viṣayādhīno duḥkhi bhavati niścitam || 2.12.17 ||

A person who is self-dependant is sure to be happy. The qualities of sound, touch, colour, taste and smell make one dependant upon the objects of the senses and hence one is sure to be unhappy.

73. कुरंग मातंग पतंग भृंग मीना हताः पंचभिरेव पंच । एकः प्रमादी स कथा न हन्यते यः सेवते पंचभिरेव पंच ॥
kuraṅga mātaṅga pataṅga bhrṅga mīnā hatāḥ pañcabhireva pañca |
ekaḥ pramādī sa kathā na hanyate yaḥ sevate pañcabhireva pañca || 2.12.18 ||

The deer, the elephant, the moth, the bee, and the fish — these five are all destroyed due to their addiction to the sense organs².

74. पितृ मातृमयो बाल्ये यौवने दयितामयः । पुत्र पौत्रमयश्चांते मूढो नात्ममयः क्वचित् ॥

² The deer is caught by sound, the elephant by sex (she elephants), the moth by colour of the flame, the bee by fragrance of the lotus and gets caught within, and the fish gets caught by the sense of taste.

pitṛ mātr̥mayo bālye yauvane dayitāmayaḥ |
putra pautramayaścānte mūḍho nātmamayaḥ kvacit || 2.12.19 ||

In infancy one is enthralled with one's parents. In youth one is enthralled with one's partner; in old age one is enthralled with one's grand-children. Never is one enthralled with the Atman.

75. लोह दारुमयैः पाशैः पुमान्बद्धो विमुच्यते । पुत्र दारुमयैः पाशैः नैव बद्धो विमुच्यते ॥
loha dārumayaīḥ pāśaiḥ pumānbaddho vimucyate |
putra dāramayaīḥ pāśaiḥ naiva baddho vimucyate || 2.12.20 ||

It is easy for one bound with iron fetters and wooden pegs to get released. But one bound with the nooses of children and spouses is never released.

76. एकः करोति पापानि फला भुङ्क्ते महाजनः । भोक्तारो विप्र-युज्यन्ते कर्ता दोषेण लिप्यते ॥
ekaḥ karoti pāpāni phalā bhūṅkte mahājanaḥ |
bhoktāro vipra-yujyante karttā doṣeṇa lipyate || 2.12.21 ||

Alone one performs hurtful deeds and reaps the rewards thereof, one enjoys the deeds and is tainted by the result.

77. कोऽपि मृत्यू न जयति बालो वृद्धो युवापि वा । सुख दुःखाधिको वापि पुनरायाति याति च ॥
ko'pi mṛtyū na jayati bālo vṛddho yuvāpi vā |
sukha duḥkhādhiko vāpi punarāyāti yāti ca || 2.12.22 ||

It is impossible to escape death; whether a child, a youth or elderly, whether happy or dejected; one dies and is reborn again and again.

78. सर्वेषां पश्यतामेव मृतः सर्वा परित्यजेत् । एकः प्रजायते जंतुरेक एव प्रलीयते ॥
sarveṣāṃ paśyatāmeva mṛtaḥ sarvā parityajet |
ekaḥ prajāyate jantureka eva pralīyate || 2.12.23 ||

Even as everyone stands by watching, one leaves off everything and dies. All beings are born alone, and alone do they pass away.

79. एकोऽपि भुङ्क्ते सुकृतम्-एक एव च दुष्कृतम् । मृता शरीरम् उत्सृज्य काष्ठ लोष्ठ समा क्षितौ ॥
eko'pi bhūṅkte sukṛtam-eka eva ca duṣkṛtam |
mṛtā śarīram utsṛjya kāṣṭha loṣṭha samā kṣitau || 2.12.24 ||

Alone does one experience the results of one's actions; either good or bad. The kinsmen, after death, dispose of the corpse through cremation or burial.

80. बंधवा विमुखा यांति धर्मस्तम्-अनुगच्छति । गृहेष्वर्था निवर्तते श्मशानान् मित्र-बांधवाः ॥
bandhavā vimukhā yānti dharmastam-anugacchati |
gṛheṣvarthā nivarttante śmaśānān mitra-bāndhavāḥ || 2.12.25 ||

All kinsmen turn away from the dead; one's only companion is one's virtue. In the house itself all one's property changes hands, and one's family & friends abandon one at the cremation grounds.

81. शरीरा वह्निर्-आदत्ते सुकृता दुष्कृता व्रजेत् । शरीरा वह्निना दग्धा पुण्या पापा सह स्थितम् ॥
śarīrā vahnir-ādatte sukṛtā duṣkṛtā vrajet |
śarīrā vahninā dagdhā puṇyā pāpā saha sthitam || 2.12.26 ||

The physical body is consigned to the flames, one's merit and demerit continue on. The body is certainly consumed by the fire but the pleasant and unpleasant fruits of one's actions remain with one to be experienced.

82. शुभा वा यदि वा पापा भुङ्क्ते सर्वत्र मानवः । यदनस्तमिते सूर्ये न दत्ता धना अर्थिनाम् ॥

śubhā vā yadi vā pāpā bhun̄kte sarvatra mānavaḥ |
yadanastamite sūrye na dattā dhanā arthinām || 2.12.27 ||

As certain as rising and setting of the sun, so will the individual reap the just rewards for pious and impious actions, and for neglecting to give charity to the needy.

83. धर्म एवापवर्गाय तस्माद् धर्मा समाचरेत् । श्रद्धया साध्यते धर्मो बहुभिर्नार्थ राशिभिः ॥
dharma evāpavargāya tasmād dharmā samācaret |
śraddhayā sādhyate dharmo bahubhīrnārtha rāśibhiḥ || 2.12.32 ||

Dharma is the basis of Liberation. Hence one should follow Dharma. It is by faith that Dharma is sustained and not by heaps of riches.

Final Liberation

गरुड उवाच

84. श्रुता मया दयासिंधो ह्यज्ञानाज्जीव सासृतिः । अधुना श्रोतुम् इच्छामि मोक्षोपाया सनातनम् ॥
Garuda uvāca

śrutā mayā dayāsindho hyajñānājjīva sāsṛtiḥ |
adhunā śrotum icchāmi mokṣopāyā sanātanam || 2.49.1 ||

Garuda said;

O Ocean of Mercy! I have heard that due to ignorance the jivas are subjected to transmigration. Now I wish to hear the infallible method of final release.

85. भगवन् देव देवेश शरणागत-वत्सल । असारे घोर सासारे सर्व दुःख-मलीमसे ॥
bhagavan deva deveśa śaraṇāgata-vatsala |
asāre ghora sāsāre sarva duḥkha-malīmase || 2.49.2 ||

O Supreme Being, God of gods, O Lover of those who take refuge in You, in this world which is tainted with suffering,

86. नाना विध शरीरस्था अनन्ता जीवराशयः । जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते ॥
nānā vidha śārīrasthā anantā jīvarāśayaḥ |
jāyante ca mriyante ca teṣāmanto na vidyate || 2.49.3 ||

There are innumerable jivas existing in a myriad of bodies, being born and dying. There seems to be no end to this process;

87. सदा दुःखातुरा एव न सुखी विद्यते क्वचित् । केनोपायेन मोक्षेश मुच्यन्ते वद मे प्रभो ॥
sadā duḥkhāturā eva na sukhī vidyate kvacit |
kenopāyena mokṣeśa mucyante vada me prabho || 2.49.4 ||

All beings are always suffering, none is truly happy. O Saviour, please teach me how one can be liberated.

श्री भगवन् उवाच

88. शृणु ताक्षर्यं प्रवक्ष्यामि यन्मां त्वा परिपृच्छसि । यस्य श्रवणमात्रेण सासारान् मुच्यते नरः ॥
śrī bhagavan uvāca

śṛṇu tākṣya pravakṣyāmi yanmāṃ tvā paripṛcchasi |
yasya śravaṇamātreṇa sāsārān mucyate naraḥ || 2.49.5 ||

The blessed Lord said;

Listen, O Garuda, and I shall tell you all that you have enquired, by listening attentively one can attain liberation from the cycle of transmigration.

89. अस्ति देवः परब्रह्म-स्वरूपो निष्कलः शिवः । सर्वज्ञः सर्व-कर्ता च सर्वेशो निर्मलोऽद्वयः ॥

asti devaḥ parabrahma-svarūpo niṣkalaḥ śivaḥ |
sarvajñaḥ sarva-kartā ca sarveśo nirmalo'dvayaḥ || 2.49.6 ||

There is an Absolute Reality, in the form of the Supreme Godhead, indivisible and Benevolent, Omniscient, the Supreme Cause, Lord of all, Pure, without a second,

90. स्वयाज्योतिरनाद्यंतो निर्विकारः परात्परः । निर्गुणः सच्चिदानंदस्-तदाशा जीवसाज्ञकाः ॥
svayājyotiranādyanto nirvikāraḥ parātparaḥ |
nirguṇaḥ saccidānandas-tadaśā jīvasājñakāḥ || 2.49.7 ||

Self-luminous, without beginning or end, unchangeable, the highest of the high, devoid of all negative attributes, having existence, consciousness and bliss as His qualities. All creatures are His parts and parcels.

91. अनाद्य विद्योपहता यथानौ विस्फुलिंगकाः । देहाद्युपाधि संभिन्नास्ते कर्मभिर् अनादिभिः ॥
anādyā vidyopahatā yathāgnau visphuliṅgakāḥ |
dehādyupādhi sambhinnāste karmabhir anādibhiḥ || 2.49.8 ||

Being handicapped by beginningless cognitive error; like sparks of fire, they separate into different bodies, through the effect of karma which has no beginning.

92. सुख दुःख प्रदैः पुण्य पाप रूपैर् नियंत्रिताः । तत्तज्जातियुता देहम् आयुर्-भोगंच कर्मजम् ॥
sukha duḥkha pradaiḥ puṇya pāpa rūpair niyantritāḥ |
tattaj-jātiyutā deham āyur-bhogañca karmajam || 2.49.9 ||

They are controlled by virtues and vices in the form of bliss and sorrow. Their bodies have different social functions, life-spans and enjoyment caused by their various previous karmas.

93. प्रतिजन्म प्रपद्यंते तेषामपि परा पुनः । ससूक्ष्म लिंग शरीरम् आमोक्षाद् अक्षरा खग ॥
pratijanma prapadyante teṣāmapi parā punaḥ |
sasūkṣma liṅga śarīram āmokṣād akṣarā khaga || 2.49.10 ||

Through every birth, O Garuda, the jivas maintain their subtle astral bodies (comprised of the emotions & mind) these remain until final liberation is attained.

94. स्थावराः कृमयश्चाजाः पक्षिणः पशवो नरः । धार्मिका स्त्रिदशास्तद्वन् मोक्षिणश्च यथा क्रमम् ॥
sthāvarāḥ kṛmayaścājāḥ pakṣiṇaḥ paśavo naraḥ |
dhārmikā stridaśāstadvan mokṣiṇaśca yathā kramam || 2.49.11 ||

The jivas evolve through births in insentient objects, in the bodies of insects, birds, animals, men women and deities but after obtaining Liberation do not again take birth in any material form.

95. चतुर् विध शरीराणि धृत्वा मुक्त्वा सहस्रशः । सुकृतान्मा नवो भूत्वा ज्ञानि चेन् मोक्षम् आप्नुयात् ॥
catur vidha śarīrāṇi dhṛtvā muktvaḥ sahasraśaḥ |
sukṛtānmā navo bhūtvā jñāni cen mokṣam āpnuyāt || 2.49.12 ||

Passing through four types of bodies conditioned by their actions (karma) and leaving one body after the other; innumerable times, the jiva finally takes birth as a human being. Acquiring Spiritual Wisdom through merit from righteous actions, one attains liberation.

96. चतुर्शीतिलक्षेषु शरीरेषु शरीरिणाम् । न मानुषा विनान्यत्र तत्त्वज्ञानंतु लभ्यते ॥
caturśītilakṣeṣu śarīreṣu śarīriṇām |
na mānuṣā vinānyatra tattvajñānantu labhyate || 2.49.13 ||

In the eight million four hundred thousand (lower) births a jiva cannot acquire Wisdom and Discrimination, it is only in the human birth that this is possible.

97. अत्र जन्म सहस्राणां सहस्रैर-अपि कोटिभिः । कदाचि-लभते जंतुः मानुष्या पुण्य-संचयात् ॥
 atra janma sahasrāṇāṃ sahasrair-api koṭibhiḥ ।
 kadācil-labhate jantuḥ mānuṣyā puṇya-sañcayāt ॥ 2.49.14 ॥

After millions of births a jiva may obtain a human form, due to the aggregate of merit accumulated in all the previous lives.

98. सोपान भूता मोक्षस्य मानुष्या प्राप्य दुर्लभम् । यस्तारयति नात्माना तस्मात् पापतरोऽत्र कः ॥
 sopāna bhūtā mokṣasya mānuṣyā prāpya durlabham ।
 yastārayati nātmānā tasmāt pāpataro'tra kaḥ ॥ 2.49.15 ॥

After obtaining this rare human form which is the stepping stone to Liberation; surely there is no greater sinner than one who does not pursue the spiritual path.

99. नरः प्राप्येतरज्जन्म लब्ध्वा चेंद्रिय सौष्ठवम् । न वेत्यात्म हिता यस्तु स भवेद् ब्रह्म-घातकः ॥
 naraḥ prāpyetarajjanma labdhvā cendriya sauṣṭhavam ।
 na vettyātma hitā yastu sa bhaved brahma-ghātaḥ ॥ 2.49.16 ॥

Having been born in this most beautiful human form, one surely incurs the sin of spiritual suicide if one neglects one's spiritual progress.

100. विना देहेन कस्यापि पुरुषार्थो न विद्यते । तस्माद् देहा धना रक्षेत् पुण्य कर्माणि साधयेत् ॥
 vinā dehena kasyāpi puruṣārtho na vidyate ।
 tasmād dehā dhanā rakṣet puṇya karmāṇi sādhyet ॥ 2.49.17 ॥

Without a human body it is impossible to obtain the Supreme Goal. One should therefore, be very cautious to guard this extremely precious body and to perform virtuous actions.

101. रक्षेच्च सर्वदात्मानम् आत्मा सर्वस्य भाजनम् । रक्षेण यत्नमा तिष्ठेज्जीवन् भद्राणि पश्यति ॥
 rakṣecca sarvadātmānam ātmā sarvasya bhājanam ।
 rakṣeṇa yatnamā tiṣṭhejjīvan bhadrāṇi paśyati ॥ 2.49.18 ॥

One should always protect one's body & mind which is the means of accomplishing everything. One should protect this body at all costs and do that which is conducive to general well-being.

102. ताद् गोपितं स्याद्-धर्म अर्थि धर्मोज्ञानार्थमेव च । ज्ञाना तु ध्यान योगार्था अचिरात् प्रविमुच्यते ॥
 tād gopitam syād-dharma arthi dharmojñānārthameva ca ।
 jñānā tu dhyāna yogārthā acirāt pra-vimucyate ॥ 2.49.21 ॥

The body is the means of practicing the Dharma, accumulating wealth and knowledge. Knowledge leads to meditation, meditation to unification with the Supreme; then is one quickly liberated.

103. व्याघ्रीवास्ते जरा चायुर्याति भिन्न घटांबुवत् । निघ्नन्ति रिपुवद् रोगाः तस्माच्छ्रेयः समभ्यसेत् ॥
 vyāghrīvāste jarā cāyuryāti bhinna ghaṭāmbuvat ।
 nighnanti ripuvad rogāḥ tasmācchreyaḥ samabhyaset ॥ 2.49.24 ॥

Old age stalks us like a tigress. Youth ebbs away like water from a leaking pot. Sickness enfeebles us like an enemy. Hence one should apply oneself to Dharma alone.

104. यावन्-नाश्रयते दुःखा यावन्-नायाति चापदः । यावन्-नेन्द्रिय वैकल्या तावच्-श्रेयः समभ्यसेत् ॥
 yāvan-nāśrayate duḥkhā yāvan-nāyānti cāpadaḥ ।
 yāvan-nendriya vaikalyā tāvac-chreyaḥ samabhyaset ॥ 49.25 ॥

As long as one is free from sorrow, and not beset by misfortune, as long as one is free from infirmity and illness, one should practice Dharma.

105. यावत्-तिष्ठति देहोऽया तावत्-तत्त्वा समभ्यसेत् । संदीप्त कोशभवने कृपा खनति दुर्मतिः ॥

yāvat-tiṣṭhati deho'yā tāvat-tattvā samabhyaset |
sandīpta kośabhavane kūpā khanati durmatih || 2.49.26 ||

As long as the health is robust, one should exert oneself in the practice of the Dharma and discernment between the real and unreal. Only fools start digging a well when the house is on fire.

106. कालो न ज्ञायते नानाकार्यैः सासार-सामवैः । सुखा दुःखा जनो हंत न वेत्ति हिता आत्मनः ॥
kālo na jñāyate nānākāryaiḥ sāsāra-sābhavaiḥ |
sukhā duḥkhā jano hanta na veti hitā ātmanah || 2.49.27 ||

Time flies away while the foolish person is engrossed in mundane activities. Most people do not realize what is beneficial or harmful to them, they are unaware of their own real interest.

107. जातान् आर्तान् मृतान् आपद्दष्टान् दृष्ट्वा च दुःखितान् । लोको मोहसुरां पीत्वा न बिभेति कदाचन ॥
jātān ārtān mrtān āpaddhaṣṭān drṣṭvā ca duḥkhitān |
loko mohasurām pītvā na bibheti kadācana || 2.49.28 ||

Even after seeing (all around) the pangs of birth, the distressed, the dead, the fallen and the aggrieved, people do not fear, having drunk the wine of infatuation (with materialism).

108. संपदः स्वप्न साकाशा यौवना कुसुमोपमम् । तडिच्चपलम् आयुष्या कस्य स्याज्जानतो धृतिः ॥
sampadaḥ svapna sākāśā yauvanā kusumopamam |
taḍiccapalam āyusyā kasya syājjanato dhṛtiḥ || 2.49.29 ||

Wealth is fleeting like a dream, youth is fading like a flower, age is fickle like the lightning. Knowing this who can entertain fortitude.

109. शता जीवितम् अत्यल्पा निद्रा लस्यैस्तद् अर्द्धकम् । बाल्य रोग जरा दुःखैर्-अल्पा तद्-अपि निष्फलम् ॥
śatā jīvitam atyalpā nidrā lasyaistad arddhakam |
bālya roga jarā duḥkhair-alpā tad-api niṣphalam || 2.49.30 ||

A life-span of a hundred years is too little (for fulfilling all our desires). Half of that is spent in sleep or idleness. Whatever is left is wasted due to childhood, disease, old age and misfortune.

110. प्रारब्धव्ये निरुद्-योगी जागर्तव्ये प्र-सुप्तकः । विश्वस्तश्चभयस्थाने हा नरः को न हन्यते ॥
prārabdhavye nirud-yogī jāgartavye pra-suptakah |
viśvastaścabhayasthāne hā narah ko na hanyate || 2.49.31 ||

Alas! Is that person not dead; who is idle at a place of action, sleeps at a place of awakening and is complacent in a place of death?

111. तोय-फेन समे देहे जीवेनाक्रम्य सास्थिते । अनित्या प्रयसावासे कथा तिष्ठति निर्भयः ॥
toya-phena same dehe jīvenākramya sāsthite |
anityā prayasāvāse kathā tiṣṭhati nirbhayah || 2.49.32 ||

When the jiva inhabits the physical body which is (unsubstantial) like foam on the sea, when the company of the beloved is but temporary, how can a person remain indifferent?

112. अहिते हित-साज्ञः स्याद्-अध्रुवे ध्रुव साज्ञकः । अनर्थो चार्थ विज्ञानः स्वमर्था यो न वेत्ति सः ॥
ahite hita-sājñah syād-adhruve dhruva sājñakah |
anartho cārtha vijñānah svamarthā yo na veti saḥ || 2.49.33 ||

One who does not know the Ultimate Reality; thinks that to be useful which is useless, considers the impermanent to be the permanent and as meaningful that which is meaningless.

113. पश्यन्-अपि प्रस्खलति शृण्वन्-अपि न बुध्यति । पठन्-अपि न जानाति देव-माया विमोहितः ॥

paśyann-api praskhalati śṛṅvann-api na budhyati |
pathann-api na jānāti deva-māyā vimohitaḥ || 2.49.34 ||

Being deluded by the illusion of materialism, one stumbles even while seeing, misunderstands even while hearing and misses the import even while reading.

114. तन्-निमज्जज्-जगद्-इदं गंभीरे काल-सागरे । मृत्यु रोगजरा ग्राहैर्-न कश्चिद्-अपि बुध्यते ॥
tan-nimajjaj-jagad-idam̐ gambhīre kāla-sāgare |
mṛtyu rogajarā grāhair-na kaścīd-api budhyate || 2.49.35 ||

Even when drowning in this ocean of Time, beset by sharks in the form of death, disease, and old age; one does not become mindful of reality.

115. प्रति-क्षण भया कालः क्षीयमाणो न लक्ष्यते । आम कूभ इवांभःस्थो विशीर्णो न विभाव्यते ॥
prati-kṣaṇa bhayā kālaḥ kṣīyamāno na lakṣyate |
āma kūbha ivāmbhaḥstho viśīrṇo na vibhāvyaṭe || 2.49.36 ||

One is not mindful that time is slipping away at every moment, one is not mindful of impermanence as a pot of unbaked clay lying in water does not appear to be unsubstantial.

116. युज्यते वेष्टना वायोरकाशस्य च खंडनम् । ग्रथनंच तरंगाणाम् आष्ठा नायुषि युज्यते ॥
yujyate veṣṭanā vāyor-ākāśasya ca khaṇḍanam |
grathanañca taraṅgaṇām āṣṭhā nāyusi yujyate || 2.49.37 ||

It may be possible to wrap the mind up, to tear the ether, or to knot the waves; but it is not possible to perpetuate one's existence (in this world).

117. पृथिवी दह्यते येन मेरुश्चापि विशीर्यते । शुष्यते सागर जला शरीरस्य च का कथा ॥
pṛthivī dahyate yena meruś-cāpi viśīryate |
śuṣyate sāgara jalā śarīrasya ca kā kathā || 2.49.38 ||

(Forested) land turns into desert, even the lofty mount Meru will one day be eroded away, even the deep water of the ocean will dry up, what then can be said of this insignificant body?

118. अपत्या मे कलत्रा मे धना मे बांधवाश्च मे । जल्पन् तमिति मर्त्याजा हंति कालवृको बलात् ॥
apatyā me kalatrā me dhanā me bāndhavāśca me |
jalpan tamiti marttyājā hanti kālavṛko balāt || 2.49.39 ||

“This child is mine, this spouse is mine, all this wealth, these relatives and friends all these belong to me”! Even while thinking thus; one is snatched by Time ; like a wolf seizing a goat.

119. इदं कृतमिदं कार्यम् इदम्-अन्यत्-कृताकृतम् । एवम्-ईहा-समायुक्ता कृतांतः कुरुते वशम् ॥
idam̐ kṛtam-idam̐ kāryam idam-anyaṭ-kṛtākṛtam |
evam-īhā-samāyuktā kṛtāntaḥ kurute vaśam || 2.49.40 ||

“This I have achieved, this I will achieve, this project has almost been accomplished”; — even while thus aspiring, one is taken by the god-of-death.

120. श्वः कार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम् । न हि मृत्युः प्रतीक्षेत् कृता वाप्यथ वाऽकृतम् ॥
śvaḥ kāryam-adya kurvīta pūrvāhṇe cāparāhṇikam |
na hi mṛtyuḥ pratīkṣet kṛtā vāpyatha vā'kṛtam || 2.49.41 ||

One should do today what one plans for tomorrow, in the fore-noon what is planned for the afternoon — for Death will not wait for one to complete the projects one sets for oneself.

121. तृष्णा सूचीवि निर्भिन्ना सिक्ता विषय सर्पिषा । राग-द्वेषानले पक्वा मृत्युर्-अश्नति मानवम् ॥

tṛṣṇā sūcīvi nirbhinnā siktā viṣaya sarpiṣā |
rāga-dveṣānale pakvā mṛtyur-aśnati mānavam || 2.49.43 ||

Skewered on the spit of craving, basted in the oil of passion, roasted in the fire of attraction and aversion, humans are eaten up by Death.

122. बालांश्च यौवन-स्थांश्च वृद्धान् गर्भ-गतान्-अपि । सर्वा नाविशते मृत्युः एवं भूतम्-इदं जगत् ॥
bālāṃśca yauvana-sthāṃśca vṛddhān garbha-gatān-api |
sarvā nāviśate mṛtyuḥ evam bhūtam-idam jagat || 2.49.44 ||

Death takes away even children, young people, the aged and even those in the womb — everything is overcome by Death, such is this world.

123. स्वदेहमपि जीवोऽया मुक्त्वा याति यमालयम् । स्त्री मातृ पितृ पुत्रादि संबंधः केन हेतुना ॥
svadeham-api jīvo'yā muktvā yāti yamālayam |
strī mātr pitr putrādi sambandhaḥ kena hetunā || 2.49.45 ||

Every jiva is separated from its own body and goes to the realm of Death, what permanence then is there, in relationships of spouse, mother, father, offspring and other relatives?

124. दुःख-मूला हि सासारः स यस्यास्ति न दुःखितः । तस्य त्यागः कृतो येन स सुखी नापरः क्वचित् ॥
duḥkha-mūlā hi sāsārah sa yasyāsti na duḥkhitah |
tasya tyāgaḥ kṛto yena sa sukhī nāparaḥ kvacit || 2.49.46 ||

This world has suffering as its base, there is no creature that is free from suffering. Whoever renounces this material world will have joy, there is no other way.

125. प्रभवा सर्व दुःखानाम् आलया सर्व आपदाम् । आश्रया सर्व पापानां सासारा वर्जयेत् क्षणात् ॥
prabhavā sarva duḥkhānām ālayā sarva āpadām |
āśrayā sarva pāpānām sāsārā varjayet kṣṇāt || 2.49.47 ||

This world is controlled by suffering, it is the abode of misfortune it is the field of wrong & misguided actions, therefore should one renounce it immediately.

126. मांस लुब्धो यथा मत्स्यो लोह-अशंकू न पश्यति । सुख-लुब्धस् तथा देही यमवाधां न पश्यति ॥
māṃsa lubdho yathā matsyo loh-aśāṅkū na paśyati |
sukha-lubdhas tathā dehī yamavādhāṃ na paśyati || 2.49.51 ||

Just as the fish tempted by the bait does not see the barbed hook, so also do those who are engrossed in sense gratification not anticipate the torment of Death.

127. हिताहिता न जानंतो नित्यम्-उन्मार्ग-गामिनः । कुक्षि-पूर्ण निष्ठा ये ते नरा नारकाः खग ॥
hitāhitā na jānanto nityam-unmārga-gāminah |
kuḥsi-pūrṇa niṣṭhā ye te narā nārakāḥ khaga || 2.49.52 ||

Those travelling on the wrong path do not distinguish between that which is beneficial and that which is not. Those engaged only in self-gratification deserve suffering, O Garuda.

128. निद्राभी मैथुनाहाराः सर्वेषां प्राणिनां समाः । ज्ञानवान् मानवः प्रोक्तो ज्ञान-हीनः पशुः स्मृतः ॥
nidrābhī maithunāhārāḥ sarveṣāṃ prāṇināṃ samāḥ |
jñānavān mānavah prokto jñāna-hīnah paśuḥ smṛtaḥ || 2.49.53 ||

Sleep, defence, eating and sex are common in all creatures. One who possesses wisdom is human, and one devoid of it is an animal.

129. प्रभाते मल मूत्राभ्यां क्षुत्तृङ्भ्यां मध्यगे रवौ । रात्रौ मदन निद्राभ्यां बाध्यंते मूढ मानवाः ॥

prabhāte mala mūtrābhyāṃ kṣuttrñbhyāṃ madhyage ravau |
rātrau madana nidrābhyāṃ bādhyante mūḍha mānavāḥ || 49.54 ||

People are troubled in the morning by the calls of nature, by hunger and thirst at midday and by lust and sleep at night.

130. स्वदेह धन दारादि निरताः सर्व जंतवः । जायंते च म्रियंते च हा हंताज्ञान मोहिताः ॥
svadeha dhana dārādi niratāḥ sarva jantavaḥ |
jāyante ca mriyante ca hā hantājñāna mohitāḥ || 2.49.55 ||

All people are obsessed with their bodies, their wealth, their spouses etc. Alas remaining thus infatuated & deluded by materialism they are born again and again.

131. सत्संगश्च विवेकश्च निर्मला नयन द्वयम् । यस्य नास्ति नरः सोऽन्धः कथा न स्याद्-अमार्ग-गः ॥
satsaṅgaśca vivekaśca nirmalā nayana dvayam |
yasya nāsti naraḥ so'ndhaḥ kathā na syād-amārga-gaḥ || 2.49.57||

Association with the virtuous and discernment between the beneficial and non-beneficial are the two clear eyes. Whoever lacks them is blind and will certainly stray from the path of Dharma.

132. स्व स्व वर्णाश्रम-आचार निरताः सर्व मानवाः । न जानंति परा धर्मा वृथा नश्यंति दांभिकाः ॥
sva sva varṇāśram-ācāra niratāḥ sarva mānavāḥ |
na jānanti parā dharmā vṛthā naśyanti dāmbhikāḥ || 2.49.58 ||

People are completely obsessed with their own mundane affairs, with their professions or their various stages of life. Being Ignorant of true Dharma, filled with vainglory & living in vain they perish.

133. नाम मात्रेण संतुष्टाः कर्म-कांड-रता नराः । मंत्रोच्चारण होमाद्यैर् भ्रामिताः क्रतु-विस्तरैः ॥
nāma mātrena santuṣṭāḥ karma-kāṇḍa-ratā narāḥ |
mantroccāraṇa homādyair bhrāmitāḥ kratu-vistaraiḥ || 2.49.60 ||

The Hypocrits are satisfied by performing rituals in name alone. Being misguided they perform empty rituals and make an ostentatious show of piety for their own glorification.

134. एक भुक्तोपवासाद्यैर् निर्यमैः काय-शोषणैः । मूढाः परोक्षम् इच्छंति मम माया विमोहिताः ॥
eka bhuktopavāsādyair niryamaiḥ kāya-śoṣaṇaiḥ |
mūḍhāḥ parokṣam icchanti mama māyā vimohitāḥ || 2.49.61 ||

Some other fools think they can obtain the Supreme Goal by torturing their bodies with fasts and self-imposed restrictions, thus are they deluded by the material world.

135. जटाभाराजिनैर् युक्ता दांभिका वेष-धारिणः । भ्रमंति ज्ञानिवल्-लोके भ्रामयंति जनान्-अपि ॥
jaṭābhārājinair yuktā dāmbhikā veṣa-dhāriṇaḥ |
bhramanti jñānival-loke bhrāmayanti janān-api || 2.49.63 ||

There are many imposters who pretend to be Enlightened. They disguise themselves with religious garb, with matted hair and deer skins, they move about deceiving & cheating people.

136. सासारज सुखासक्ता ब्रह्मज्ञोऽस्मीति वादिनम् । कर्म ब्रह्मोभय भ्रष्टा ता त्यजेद् अंत्यजा यथा ॥
sāsāraja sukhāsaktā brahmajño'smīti vādinam |
karma brahmobhaya bhraṣṭā tā tyajed antyajā yathā ||49.64

The fraudulent rascal who takes delight in material pleasures but pretends to be spiritually enlightened; is deprived of both material success and the knowledge of God. Such a person should be avoided like an outcaste.

137. गृहारण्य समा लोके गत-व्रीडा दिगंबराः । चरन्ति गर्द्भाद्याश्च विरक्तास्ते भवन्ति किम् ॥
 gr̥hāraṇya samā loke gata-vrīḍā digambarāḥ ।
 caranti garddabhādyāśca viraktāste bhavanti kim ॥ 2.49.65 ॥

Alike at home and in the forest, naked and shameless, the donkeys and others, move about here and there. Are they considered as liberated through their [apparent] non-attachment?

138. मृद्द्रस्मोद्धूलनाद् एव मुक्ताः स्युर्-यदि मानवाः । मृद्द्रस्म-वासी नित्या श्वा स की मुक्तो भविष्यति ॥
 mṛdbhasmoddhr̥lanād eva muktāḥ syur-yadi mānavāḥ ।
 mṛdbhasma-vāsī nityā śvā sa kī mukto bhaviṣyati ॥ 2.49.66 ॥

If one can be Liberated by smearing oneself with mud and ash, will those creatures that dwell in mud and ash like dogs attain Liberation?

139. तृण पर्णोदकाहाराः सतता वनवासिनः । जंबूकाखुमृगाद्याश्च तापसास्ते भवन्ति किम् ॥
 tṛṇa parṇodakāhārāḥ satatā vanavāsinaḥ ।
 jambūkākhumṛgādyāśca tāpasāste bhavanti kim ॥ 2.49.67 ॥

If by being a vegetarian one can attain beatitude, then what of forest creatures, like jackals, mice and deer that live on grass, leaves and water. Are they also considered to be ascetics?

140. तस्मान्-नित्यादिका कर्म लोक रंजन कारकम् । मोक्षस्य कारणा साक्षात् तत्त्वज्ञान खगेश्वर ॥
 tasmān-nityādikā karma loka rañjana kārakam ।
 mokṣasya kāraṇā sāksāt tattvajñāna khageśvara ॥ 2.49.70 ॥

Therefor people may be content with their own routines, but these will only further their own sense-gratification. The only way to Liberation is through the knowledge of the Truth, O Garuda.

141. वेदागम पुराणज्ञः परमार्था न वेत्ति यः । विडंबकस्य तस्यैव तत् सर्वा काक-भाषितम् ॥
 vedāgama purāṇajñāḥ paramārthā na veti yaḥ ।
 viḍambakasya tasyaiva tat sarvā kāka-bhāṣitam ॥ 2.49.73 ॥

A person well versed in the text of all the scriptures but ignorant of the Highest Truth is an imposter whose utterances resemble the cawing of a crow.

142. इदं ज्ञानम् इदं ज्ञेयम् इति चिन्ता समाकुलाः । पठन्त्यहर्निशा शास्त्रा पर-तत्त्व पराङ्-मुखाः ॥
 idaṁ jñānam idaṁ jñeyam iti cintā samākulāḥ ।
 paṭhantyaharniśā śāstrā para-tattva parāṅ-mukhāḥ ॥ 2.49.74 ॥

Those who are concerned about the source of the universe and the nature of material objects, take recourse to study of science which they pursue by day and night, but they turn away from the highest Truth.

150. अन्यथा परमा तत्त्वा जनाः क्लिश्यन्ति चान्यथा । अन्यथा शास्त्र सद्भावो व्याख्यां कुर्वन्ति चान्यथा ॥
 anyathā paramā tattvā janāḥ kliśyanti cānyathā ।
 anyathā śāstra sadbhāvo vyākhyāṁ kurvanti cānyathā ॥ 2.49.76 ॥

Reality is not what it seems, and people suffer due unpercieved causes. The meaning of the scriptures is obscure, and people discourse on unbeneficial topics.

151. कथयन्त्य-उन्मनी-भावा स्वया नानुभवन्ति च । अहंकारस्ताः केचिद् उपदेशादि वर्जिताः ॥
 kathayanty-unmanī-bhāvā svayā nānubhavanti ca ।
 ahāṅkāraśtāḥ kecid upadeśādi varjitāḥ ॥ 2.49.77 ॥

Some egoistic people devoid of initiation and without direct empirical experience, self-interpret the scriptures; which they do not rightly understand.

152. शिरो वहति पुष्पाणि गंधा जानाति नासिका । पठन्ति वेद शास्त्राणि दुर्लभो भावबोधकः ॥
 śiro vahati puṣpāṇi gandhā jānāti nāsikā |
 paṭhanti veda śāstrāṇi durlabho bhāvabodhakaḥ || 2.49.79 ||

The flowers which adorn the head, are smelt by the nose. People study scriptures, but (without a guru) it is very difficult to understand the essential meaning.

153. तत्त्वम् आत्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति । गोपः कक्षागतेच्छागे कूपा पश्यति दुर्मतिः ॥
 tattvam ātmasthamajñātvā mūḍhaḥ śāstreṣu muhyati |
 gopaḥ kākṣāgatecchāge kūpā paśyati durmatih || 2.49.80 ||

Not realizing that the Truth is within one. A fool is beguiled by (self study of) the scriptures. While the goat stands in the shed the shepherd seeks for it in the well in vain.

154. प्रज्ञा-हीनस्य पठना यथांधस्य च दर्पणम् । अतः प्रज्ञावतां शास्त्रा तत्त्वज्ञानस्य लक्षणम् ॥
 prajñā-hīnasya paṭhanā yathāndhasya ca darpaṇam |
 ataḥ prajñāvatāṃ śāstrā tattvajñānasya lakṣaṇam || 2.49.82 ||

For the un-realized person the self-study of scriptures is useless — like a mirror to the blind. But for the Self-realized person the same is the means of true knowledge.

155. अनेकानि च शास्त्राणि स्वल्पायुर् विघ्न कोटयः । तस्मात् सारा विजानीयात् क्षीरा हास इवांभसि ॥
 anekāni ca śāstrāṇi svalpāyur vighna koṭayaḥ |
 tasmāt sārā vijānīyāt kṣīrā hāsa ivāmbhasi || 2.49.84 ||

Scriptures are many, life is short. Obstacles come in battalions. One should discriminate between that which is true and that which is false like a swan separating milk from water.

156. न वेदाध्यायानान्-मुक्तिः न शास्त्र पठनाद्-अपि । ज्ञानाद्-एव हि कैवल्यं नान्यथा विनतात्मज ॥
 na vedādhyāyanān-muktiḥ na śāstra paṭhanād-api |
 jñānād-eva hi kaivalya nānyathā vinatātmaja || 2.49.87 ||

One cannot obtain Liberation by simply chanting Vedas nor by self-study of the Scriptures. Liberation comes from the dawning of pure wisdom alone, not otherwise O Garuda.

157. नाश्रमः कारणा मुक्तिः दर्शनानि न कारणम् । तथैव सर्व कर्माणि ज्ञानम् एव हि कारणम् ॥
 nāśramaḥ kāraṇā muktiḥ darśanāni na kāraṇam |
 tathaiva sarva karmāṇi jñānam eva hi kāraṇam || 2.49.88 ||

Simply following the duties prescribed for a certain stage in life is not conducive to Liberation; nor the study of a particular system of philosophy, nor the mindless practice of rituals, Wisdom alone is conducive to Liberation.

158. मुक्तिदा गुरु-वागेका विद्याः सर्वा विडंबिकाः । शास्त्र भार-सहस्रेषु ह्येका सद्-जीवना परम् ॥
 muktidā guru-vāgekā vidyāḥ sarvā viḍambikāḥ |
 śāstra bhāra-sahasreṣu hyekā saṭ-jīvanā param || 2.49.89 ||

It is by instruction from the Guru alone, that one can attain realization. All (book-learned) knowledge is vain. Among thousands of scriptural verses the word of the Guru alone is productive [of true knowledge].

159. आगमोक्ता विवेकोत्था द्विधा ज्ञाना प्रचक्षते । शब्द-ब्रह्मागम-मया परा ब्रह्म विवेकजम् ॥
 āgamoktā vivekotthā dvidhā jñānā pracakṣate |
 śabda-brahmāgama-mayā parā brahma vivekajam || 2.49.91 ||

There are two types of Spiritual Knowledge; one arising from the study of scripture — known as Shabda Brahman. The other arising from contemplation and discernment known as Parabrahman.

160. द्वे पदे बंध मोक्षाय न ममेति ममेति च । ममेति बध्यते जंतुः न ममेति प्रमुच्यते ॥
 dve pade bandha mokṣāya na mameti mameti ca ।
 mameti badhyate jantuḥ na mameti pramucyate ॥ 2.49.93 ॥

Two words — “mine” (mama) and “not mine” (na mama) signify bondage and release. By possessiveness is one bound (to the wheel of rebirth) and by non-possessiveness is one Liberated.

161. तत् कर्म यन्न बंधाय सा विद्या या विमुक्तिदा । आयासाया परा कर्म विद्यान्या शिल्पनै पुणम् ॥
 tat karma yan-na bandhāya sā vidyā yā vimuktidā ।
 āyāsāyā parā karma vidyānyā śilpanai puṇam ॥ 2.49.94 ॥

Right Action is that which does not bind one — through the renunciation of the fruits thereof. Right Knowledge is of the Ultimate Reality, it is that which gives liberation.

162. यावत् कर्माणि दीप्यन्ते यावत् सासार वासना । यावद्-इंद्रिय चापल्या तावत् तत्त्व कथा कुतः ॥
 yāvat karmāṇi dīpyante yāvat sāsāra vāsanā ।
 yāvad-indriya cāpalyā tāvat tattva kathā kutaḥ ॥ 2.49.95 ॥

As long as engagement in mundane activities yields it's petty enjoyment, as long as one pursues the fulfillment of desires, as long as one is enamoured of sense gratification, there is little interest in talk of the Ultimate Truth.

163. यावद्-देहाभिमानश्च ममता यावद्-एव हि । यावत् प्रयत्न वेगोऽस्ति यावत् संकल्प कल्पना ॥
 yāvad-dehābhimānaśca mamatā yāvad-eva hi ।
 yāvat prayatna vego'sti yāvat saṅkalpa kalpanā ॥ 2.49.96 ॥

As long as one is obsessed with one's physical appearance, as long as one is attached to material possessions, as long as one strives to fulfill material goals, as long as one is engaged in formulating happiness projects,

164. यावन्-नो मनसः स्थैर्या न यावच्-छास्त्र चिंतनम् । यावन्न गुरु कारुण्या तावत् तत्त्व कथा कुतः ॥
 yāvan-no manasaḥ sthairyā na yāvac-chāstra cintanam ।
 yāvan-na guru kāruṇyā tāvat tattva kathā kutaḥ ॥ 2.49.97 ॥

As long as the mind is unsteady, as long as one does not meditate upon the import of the Scripture, as long as one is devoid of the blessing of the Guru, there is little interest in talk of Ultimate Reality.

165. तावत् तपो व्रता तीर्था जप होमार्चनादिकम् । वेद शास्त्रागम कथा यावत् तत्त्वा न विंदति ॥
 tāvat tapo vratā tīrthā japa homārcanādikam ।
 veda śāstrāgama kathā yāvat tattvā na vindati ॥ 2.49.98 ॥

Penances, vows, pilgrimage, prayers, sacrifice, worship, scriptural study and discussion on scriptural injunctions are only meaningful when one is mindful of the Ultimate Reality.

166. तस्मात् ज्ञानेनात्म तत्त्वा विज्ञेया श्री गुरोर्-मुखात् । सुखेन मुच्यते जंतुः घोर सासार बंधनात् ॥
 tasmāt jñānenātma tattvā vijñeyā śrī guror-mukhāt ।
 sukheṇ mucyate jantuḥ ghora sāsāra bandhanāt ॥ 2.49.101 ॥

Therefore one should obtain the True Knowledge of the Atman from a worthy preceptor. From following the teaching of a Guru, one may easily attain liberation from this awesome ocean of rebirth.

167. तत्त्व ज्ञास्यांतिमा कृत्या शृणु वक्ष्यामि तेऽधुना । येन मोक्षम् अवाप्नोति ब्रह्म निर्वाण साज्ञकम् ॥
 tattva jñāsyāntimā kṛtyā śṛṇu vakṣyāmi te'dhunā ।
 yena mokṣam avāpnoti brahma nirvāṇa sājñakam ॥ 2.49.102 ॥

Now listen, and I shall teach you the final conclusion of Knowledge of the Ultimate Reality. By

knowing this one can attain the final goal which is known as the Great Liberation — Brahma Nirvana.

168. निर्माण मोहा जितसंगदोषा अध्यात्म नित्य विनिवृत्त कामाः ।

द्वंद्वैर्-विमुक्ताः सुख दुःख साजैः गच्छन्त्य-अमूढाः पदम्-अव्यया तत् ॥

nirmāna mohā jitasāṅgadoṣā

adhyātma nitya vinivṛtta kāmāḥ ।

dvandvair-vimuktāḥ sukha duḥkha sājñaiḥ

gacchanty-amūḍhāḥ padam-avyayā tat ॥ 2.49.110 ॥

Those who are free from egoism and delusion, who are unattached to material possessions, who are constantly mindful of their true spiritual identity as a Self (and not the body), who are free from material desires and their results of elation and dejection, such enlightened beings attain that imperishable Supreme State.

169. ज्ञान-हृदे सत्य-जले राग-द्वेष मलापहे । यः स्नाति मानसे तीर्थे स वै मोक्षम्-अवाप्नुयात् ॥

jñāna-hrade satya-jale rāga-dveṣa malāpahe ।

yaḥ snāti mānase tīrthe sa vai mokṣam-avāpnuyāt ॥ 2.49.111 ॥

That person attains the Great Liberation who, in the expanse of the mind, bathes in the holy lake of the Wisdom in the water of Supreme Truth which removes the impurity of attraction and repulsion (to material objects).

170. प्रौढवैर्-आग्यमास्थाय भजते माम् अनन्य भाक् । पूर्ण दृष्टिः प्रसन्नात्मा स वै मोक्षम् अवाप्नुयात् ॥

prauḍhavair-āgyamāsthāya bhajate mām ananya bhāk ।

pūrṇa dṛṣṭiḥ prasannātmā sa vai mokṣam avāpnuyāt ॥ 2.49.112 ॥

Whosoever contemplates upon Me with full devotion, with matured aversion to rebirth, who has attained complete awareness of their true identity and whose mind is full of peace can obtain the Great Liberation.

171. मोक्षा गच्छन्ति तत्त्वज्ञा धार्मिकाः स्वर्गती नराः । पापिनो दुर्गती यांति सासरन्ति खगादयः ॥

mokṣā gacchanti tattvajñā dhārmikāḥ svargatī narāḥ ।

pāpino durgatī yānti sāsaranti khagādayaḥ ॥ 2.49.116 ॥

Those who have realized their true Self can obtain the Great Liberation, those who resort to rituals and pious activities can attain a heavenly state, those who are committed to the performance of sinful activities go to hell. Others [the mediocre] rotate upon the wheel of birth and death.

Nature of God

श्री कृष्ण उवाच;

172. मूल रूपो ह्यतो ज्ञेयो विष्णुत्वाद् विष्णुर् अव्ययः । अवतारम् इदं प्रोक्ता पूर्णत्वाद् एव सुव्रत ॥

śrī kṛṣṇa uvāca;

mūla rūpo hyato jñeyo viṣṇutvād viṣṇur avyayaḥ ।

avatāram idam proktā pūrṇatvād eva suvrata ॥ 3.2.6 ॥

The eternal indeclinable Vishnu is the root form (of the Supreme Godhead). Because of His all-pervading nature this incarnation (Krishna) is known as complete.

173. काल कोटि विहीनत्वा कालान्-अंत्या विदुर्बुधाः । देश कोटि विहीनत्वा देशान्-अंत्या विदुर्बुधाः ॥

kāla koṭi vihīnatvā kālān-antya vidurbudhāḥ ।

deśa koṭi vihīnatvā deśān-antya vidurbudhāḥ ॥ 3.3.48 ॥

None but the Lord is eternal in respect of time, space and quality. The wise define the eternity of

time as time devoid of measurement, the eternity of space as space devoid of measurement,

174. गुणानां अप्रमेयत्वे गुणान्-अंत्या विदुर्बुधाः । अनंत्या त्रिविधा नित्या हरेर्-नान्यस्य कस्यचित् ॥
 guṇānām aprameyatve guṇān-antyā vidurbudhāḥ ।
 anantya trividhā nityā harer-nānyasya kasyacit ॥ 3.3.49 ॥

The eternity of attribute is defined as possessing attributes that are impossible to enumerate. None but the Lord is thus eternal in respect of these three factors.

175. तस्य सर्व स्वरूपेषु चानंत्या तु त्रि-लक्षणम् । तथापि देशतस्य परिच्छेदोपि युज्यते ॥
 tasya sarva svarūpeṣu cānantyā tu tri-lakṣaṇam ।
 tathāpi deśatasya paricchedopi yujyate ॥ 3.3.50 ॥

Thus, the Lord's forms are characterized by His threefold eternity. Although all-pervasive, He can still become circumscribed by space.

176. परिच्छेदस् तथा व्याप्तेर्-एक रूपेपि युज्यते । तस्या चिद्भूत्याद् भूतैश्वर्या व्यवहारार्थम् एव च ॥
 paricchedas tathā vyāpter-eka rūpepi yujyate ।
 tasyā cīntyād bhutaiśvarya vyavahārārtham eva ca ॥ 3.3.51 ॥

Maintaining His integral Unity, His inconceivable and wonderful powers are manifested in the forms He takes for the welfare of all beings.

177. गुणतः कालतश्चैव परिच्छेदो न कुत्रचित् । व्याप्तत्वा देशतो ह्यस्ति सर्व भूतेषु यद्-अपि ॥
 guṇataḥ kālataścaiva paricchedo na kutracit ।
 vyāptatvā deśato hyasti sarva bhūteṣu yady-api ॥ 3.3.52 ॥

In respect of attributes and time He is never limited. Although situated within all beings, He is still omnipresent.

178. न च भेदः क्वचित् तस्य ह्यणुमात्रपि युज्यते । तथापि विद्यतेऽणुत्वा तस्माद्-ऐश्वर्य योगतः ॥
 na ca bhedaḥ kvacit tasya hyaṇumātrapī yujyate ।
 tathāpi vidyateṇutvā tasmād-aiśvarya yogataḥ ॥ 3.3.53 ॥

There is no difference even in the minutest form of the Lord. Still He is divisible in subtle parts. Such is the virtue of His Supreme Power.

179. तस्माद् विद्ध्यवतारार्था व्याप्तत्वा चापि भण्यते । यत्तस्य व्यापका रूपा परा नारायणा विदुः ॥
 tasmād viddhyavatārārthā vyāptatvā cāpi bhanyate ।
 yattasya vyāpakā rūpā parā nārāyaṇā viduḥ ॥ 3.3.54 ॥

Therefore know O Garuda that although He incarnates in particular forms, as it were, His all-pervasive form which is called Narayana is not compromised.

Devotion to Narayana

सूत उवाच

180. आलोक्य सर्व शस्त्राभि-विचार्य च पुनः पुनः । इदम् एका सुनिष्यन्ना ध्येयो नारायणः सदा ॥
 sūta uvāca

āloky sarva śastrābhi-vicārya ca punaḥ punaḥ ।
 idam ekā suniṣyannā dhyeyo nārāyaṇaḥ sadā ॥ 1.230.1 ॥

Suta said;

After studying all the sacred literature and deliberating frequently, the only conclusion arrived at is that Narayana is worthy of constant contemplation.

181. किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः । यो नित्या ध्यायेत् देवा नारायणम् अनन्यधीः ॥

kiṁ tasya dānaiḥ kiṁ tīrthaiḥ kiṁ tapobhiḥ kiṁ adhvaraiḥ ।
yo nityā dhyāyet devā nārāyaṇam ananyadhīḥ ॥ 1.230.2 ॥

Of what use is charity, pilgrimages, austerities and Vedic sacrifices to a person who meditates upon Lord Narayana constantly with single-minded devotion?

182. प्रायश्चित्तान्य शेषाणि तपः कर्माणि यानि वै । विद्धि तेषाम् अशेषाणां कृष्ण अनुस्मरणा परम् ॥
prāyaścittānya śeṣāṇi tapaḥ karmāṇi yāni vai ।
viddhi teṣām aśeṣāṇām kṛṣṇa anusmaraṇā param ॥ 1.230.4 ॥

Constant mindfulness of Lord Krishna is far superior to all kinds of expiatory rites, practices of austerities and rituals.

183. उत्तिष्ठन्-निपतन् विष्णु प्रलपन् विविशास्तथा । भञ्जत्जाग्रन्च गोविन्दा माधवा यश्च सास्मरेत् ॥
uttiṣṭhan-nipatan viṣṇu pralapan viviśāstathā ।
bhañjatjāgraṇca govindā mādhavā yaśca sāsmaret ॥ 1.230.8 ॥

It is the duty of the devotee to be mindful of Govinda the Lord of Lakshmi, whether standing, falling, chatting, entering, taking food or upon waking from sleep.

184. ध्यानमेव परो धर्म ध्यानमेव परा तपः । ध्यानमेव परा शौचा तस्माद्-ध्यान परो भवेत् ॥
dhyānam-eva paro dharma dhyānam-eva parā tapaḥ ।
dhyānam-eva parā śaucā tasmād-dhyāna paro bhavet ॥ 1.230.10 ॥

Meditation is the greatest virtue, meditation is the greatest penance, meditation is the greatest purificatory rite, therefore should one devote oneself to meditation.

185. नास्ति विष्णोः परा ध्येया तपो नानशनात् परम् । तस्मात् प्रधानम् अत्रोक्ता वासुदेवस्य चिन्तनम् ॥
nāsti viṣṇoḥ parā dhyeyā tapo nānaśanāt param ।
tasmāt pradhānam atroktā vāsudevasya cintanam ॥ 1.230.11 ॥

There is no greater object of meditation than the form of Vishnu. There is no greater penance than fasting, Even more important is the constant mindfulness of Vasudeva.

186. प्रमादात् कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् । स्मरणाद् एव तद् विष्णोः सापूर्णा स्यादिति श्रुतिः ॥
pramādāt kurvatāṁ karma pracyavetādhvareṣu yat ।
smaraṇād eva tad viṣṇoḥ sāpūrṇā syāditi śrutiḥ ॥ 1.230.13 ॥

If inadvertently a slip occurs while one is performing a sacrifice, a mere recalling to mind of Vishnu fills the void. This is what is taught by the Vedas.

187. सा हनिस्तन् महाच्छिद्रा सा चार्थ जडमूक्ता । यन्-मुहूर्ता क्षणो वापि वासुदेवो न चिन्त्यते ॥
sā hanistan mahācchidrā sā cārtha jaḍamūktā ।
yan-muhūrtā kṣaṇo vāpi vāsudevo na cintyate ॥ 1.230.22 ॥

If an hour or a moment passes without mindfulness of Vasudeva, it is a great loss, a great void, a blunder, a sluggishness, a dumb-foundedness.

188. वासुदेव तरुच्छाया नातिशीताति तापदा । नरक द्वार शमनी सा किम् अर्था न सेव्यते ॥
vāsudeva taruc-chāyā nātiśītāti tāpadā ।
naraka dvāra śamanī sā kim arthā na sevyate ॥ 1.230.31 ॥

Why do people not seek refuge under the shade of the tree Vasudeva which accords no excessive coolness or excessive heat, and which closes the gate to hell.

189. तज्ज्ञाना यत्र गोविन्दः सा कथा यत्र केशवः । तत् कर्म यत्तदार्थाय किम् अन्यैर्बहुभाषितैः ॥

tajjñānā yatra govindaḥ sā kathā yatra keśavaḥ |
tat karma yat-tadāsthāya kim anyair-bahubhāsitaiḥ || 1.230.38 ||

That is perfect knowledge through which one learns about the Lord of the Universe. That is true holy discourse where Kesava is discussed. That is the holy rite which is performed for His sake. Of what use are other long-winded discussions?

190. यत्-किञ्चित् कुरुते कर्म पुरुषः साध्व-असाधु व । सर्वा नारायणे न्यस्य कुर्वन्-नपि न लिपति ॥
yat-kiñcit kurute karma puruṣaḥ sādhv-asādhu va |
sarvā nārāyaṇe nyasya kurvan-napi na limpanti || 1.230.42 ||

Whatever a person does, whether it be skillful or unskillful, the fruit thereof should always be dedicated to Narayana —one is then not affected by the positive or negative reactions.

191. अग्नि-कार्या जपः स्नाना विष्णोर्ध्यानंच पूजनम् । गंतू दुःखोदधे कुर्युर्ये च तत्र तरन्ति ते ॥
agni-kāryā japaḥ snānā viṣṇor-dhyānañca pūjanam |
gantū duḥkḥhodadhe kuryurye ca tatra taranti te || 1.230.45 ||

Those who wish to cross this ocean of misery should use as the means, the practice of Homa, japa, ablution, meditation and adoration of Vishnu. These are certain to help.

192. राष्ट्रस्य शरणा राजा पितरो बालकस्य च । धर्मश्च सर्व मर्त्यानां सर्वस्य शरणा हरिः ॥
rāṣṭrasya śaraṇā rājā pitaro bālakasya ca |
dharmaśca sarva martyānām sarvasya śaraṇā hariḥ || 1.230.46 ||

The Government is the refuge of the nation, the parents that of the child, Dharma is the refuge of those seeking gain, and the Lord Hari is the refuge of all beings.

193. शूद्रा वा भगवद् भक्ता निषादा श्वपा तथा । द्विज जाति समा मन्यु न याति नरका नरः ॥
śūdrā vā bhagavad bhaktā niṣādā śvapā tathā |
dviija jāti samā manyu na yāti narakā naraḥ || 1.230.49 ||

A devotee of the Lord, whether a Sudra, a Nishada, a Chandala or a Brahmin are all equal to one another. None of them are destined to go to purgatory.

Purgatories

194. भूमेरधस्तात्ते सर्वे रौरवाद्याः प्रकीर्तिताः । रोघो गोघ्नो भ्रूणहा च अग्निदाता नरः पतेत् ॥
bhūmeradhastātte sarve rauravādyāḥ prakīrtitāḥ |
rogḥo goghno bhrūṇahā ca agnidātā naraḥ patet || 2.3.55 ||

These hells, Raurava, etc, lie below the earth. Now hear about the sins which drive the sinners to particular hells. One who kills a cow, a foetus or indulges in arson, falls in Rodha.

195. सूकरे ब्रह्महा मज्जेत्-सुरापः स्वर्ण तस्करः । ताले पतेत् क्षत्रहन्ता हत्वा वैश्यं च दुर्गतिः ॥
sūkare brahmahā majjet-surāpaḥ svarṇa taskaraḥ |
tāle patet kṣatrahantā hatvā vaiśyaṁ ca durgatiḥ || 2.3.56 ||

A killer of Brahmin falls in Sukara. So also a drunkard, a stealer of gold, a killer of ksatriya or vaishya falls in Tala.

196. ब्रह्महत्यां च यः कुर्याद्यश्च स्याद् गुरुतल्पगः । स्वसृगामी तप्त-कुंभी तथा राजभतोऽनृती ॥
brahmahatyām ca yaḥ kuryādyaśca syāḍ gurutalpagaḥ |
svasṛgāmī tapta-kumbhī tathā rājabhato'nṛtī || 2.3.57 ||

He who kills a Brahmin or defiles his teacher's bed or has sexual union with his sister falls in Taptakumbha. So also a soldier who speaks lies.

197. तप्तलोहैश्च विक्रेता तथा बंधनरक्षिता । माध्वी विक्रयकर्ता च यस्तु भक्तं परित्यजेत् ॥
 taptalohaiśca vikretā tathā bandhanarakṣitā |
 mādhvī vikrayakartāṁ ca yastu bhaktam parityajet ॥ 2.3.58 ॥

In the similar way, one who works as a prison guard, and he who sells liquor or who discards a dependant also falls there.

198. महाज्वाली दुहितरं स्नुशां गच्छति यस्तु वै । वेदो विक्रीयते यैश्च वेदं दूषयते तु यः ॥
 mahājvālī duhitarāṁ snuśāṁ gacchaṭi yastu vai |
 vedo vikrīyate yaiśca vedaṁ dūṣayate tu yaḥ ॥ 2.3.59 ॥

He who co-habits with his daughter or daughter-in-law, one who sells the Veda, or who reviles the Vedas falls into Maha-jvala.

199. गुरुं चै वावमन्यंते वाक्षरैस्ताडयन्ति च । अगम्यागामी च नरो नरकं सबलं व्रजेत् ॥
 gurūṁ cai vāvamanyante vākṣaraistāḍayanti ca |
 agamyāgāmī ca naro narakāṁ sabalaṁ vrajet ॥ 2.3.60 ॥

He who insults his teacher or abuses him, or he who co-habits with an unworthy woman falls into Sabala.

200. विमोहे पतते शूरे मर्यादां यो भिनत्ति वै । दुरिष्टं कुरुते यस्तु कृमिभक्षं प्रपद्यते ॥
 vimohe patate śūre maryādāṁ yo bhinatti vai |
 duriṣṭam kurute yastu kṛmibhakṣaṁ prapadyate ॥ 2.3.61 ॥

One who transgresses the laws of war falls into Vimohana. He who engages in sorcery and black magic falls into Krmibhaksa.

201. देव ब्राह्मण विद्वेष्टा लालाभक्षे पतत्यपि । कुंडकर्ता कुलालश्च न्यासहर्ता चिकित्सकः ॥

202. आरामेश्वग्निदाता च एते यांति विशंजने । असत्प्रतिग्रही यस्तु तथैवायाज्ययाजकः ॥

deva brāhmaṇa vidveṣṭā lālābhakṣe patatyapi |
 kuṇḍakartā kulālaśca nyāśahartā cikitsakaḥ ॥ 2.3.62 ॥
 ārāmeśvagnidātā ca ete yānti viśañjane |
 asatpratigrahī yastu tathaiḥvāyājyājakaḥ ॥ 2.3.63 ॥

He who hates the deities or the priests falls into Lalabhaksha. A potter who digs pits (into which living beings fall) or a physician who betrays trust or a person who sets fire to forests, falls into Visanjana. So also a Brahmin who receives prohibited gifts or performs ceremonies for a unworthy people.

203. न क्षत्रैर्जीवते यस्तु नरो गच्छेद् अधोमुखम् । क्षीरं सुरां च मासं लाक्षं गंधं रसं तिलान् ॥

204. एवम् आदीनि विक्रीणन् घोरे पूयवहे पतेत् । यः कुक्कुतान् निबध्नाति मार्जारान् सूकरांश्च तान् ।

पक्षिणश्च मृगांश्चा गान्सोऽप्येवं नरकं व्रजेत् ॥

na kṣattrairjīvate yastu naro gacched adhomukham |
 kṣīraṁ surāṁ ca māsaṁ lākṣaṁ gandhaṁ rasaṁ tilān ॥ 2.3.64 ॥
 evam ādīni vikrīṇan ghore pūyavahe patet |
 yaḥ kukkutān nibadhnāti mārjārān sūkarāṁśca tān |
 pakṣiṇaśca mṛgāṁśca gānsō'pyevaṁ narakāṁ vrajet ॥ 2.3.65 ॥

Or a Kshatriya who does not live by valour falls into Adhomukha. He who sells milk, alcohol, meat, cochnineal or deals in scents, juices, black sesame seeds, falls into the fierce purgatory Puyavaha. He who traps and catches cocks, wild boars, birds, and deer falls into this hell.

205. आज्ञाविको माहिषिकस् तथा चक्री ध्वजी च यः । रंगोपजीविको विप्रः शाकुनिर् ग्रामयाजकः ॥

206. अगारदाही गरदः कुंडाषी सोम-विक्रयी । सुरापो मांस-भक्षी च तथा च पशुघातकः ॥

रुधिरांधे पतंत्येते पतंत्येते एवमाहुर्मनीशिणः

ājāviko māhiṣikas tathā cakrī dhvajī ca yaḥ ।
raṅgopajīviko vipraḥ śākunir grāmayājakaḥ ॥ 2.3.66 ॥

agāradāhī garadaḥ kuṇḍāṣī soma-vikrayī ।
surāpo māṁsa-bhakṣī ca tathā ca paśughātaḥ ॥ 2.3.67 ॥
rudhirāndhe patantyete patantyete evamāhurmanīśiṇaḥ ।

He who deals in wool or buffaloes, a juggler or the vendor of liquor, an actor, a Brahmin who is a bird-hunter, a priest who serves indiscriminately, an arsonist [of houses] a poisoner, a pimp or the soma-vendor, a drunkard, a meat-eater or a killer of animal. All these fall into Rudhirandha.

207. उपविशतंत्व-एकपंकत्यां विशं संभोजयंति ये ॥

पतंति निरये घोरे विड्भुजे नात्र संशयः । मधुग्राहो वैतरणीम् आक्रोषी मूत्र-संज्ञके ॥

upaviśtantv-ekapaṅktyāṁ viśaṁ sambhojayanti ye ॥ 2.3.68 ॥
patanti niraye ghore viḍbhujē nātra saṁśayaḥ ।
madhugrāho vaitaraṇīm ākroṣī mūtra-saṁjñake ॥ 2.3.69 ॥

Those who administer poison to their guests, sitting in a row, fall into the fierce hell Vidbhuj. There is no doubt in this. The alcoholic falls into Vaitarani. He who is an habitual abuser and reviler falls into Mutra.

208. असिपत्रवनेऽसौची क्रोधनश्च एतेदपि । अग्निज्वालां मृग-व्याधो भोज्यते यत्र वायसैः ॥

asiṣpatravane'saucī krodhanaśca etedapi ।
agnijvālāṁ mṛga-vyādho bhojyate yatra vāyasaiḥ ॥ 2.3.70 ॥

He who has not lived a pious life falls into Asitapatravana. So also he who is hot-tempered. A deer-hunter falls into Agnijvala where he is eaten by the crows.

209. इज्यायां व्रत-लोपाच्छ संदंशे नरके पतेत् । स्कंदंते यदि वा स्वप्ने यतिनो ब्रह्मचारिणः ॥

ijyāyāṁ vrata-lopāccha sandaṁśe narake patet ।
skandante yadi vā svapne yatino brahmacāriṇaḥ ॥ 2.3.71 ॥

The person who breaks his vow during the course of a sacrifice falls into Sandamsha. So also renunciates and brahmacarins who have a seminal emission in their dreams.

210. पुत्रैरध्यापिता ये च पुत्रैर् आज्ञापिताश्च ये । ते सर्वे नरकं यांति निरयं चाप्यभोजनम् ॥

putrairadhyāpitā ye ca putrair ājñāpitāśca ye ।
te sarve narakaṁ yānti nirayaṁ cāpyabhojanam ॥ 2.3.72 ॥

The fathers who are taught by their sons or who receive orders from them will both fall into the purgatory known as Abhojana.

211. वर्णाश्रम विरुद्धानि क्रोध हर्ष समन्विताः । कर्माणि ये तु कुर्वन्ति सर्वे निरय वासिनः ॥

varṇāśrama viruddhāni krodha harṣa samanvitāḥ ।
karmāṇi ye tu kurvanti sarve niraya vāsinaḥ ॥ 2.3.73 ॥

Those Twice-born ones who transgress the rules of their Varna and station, on account of either anger or pleasure will reside in purgatory.