



श्रीमते रामानुजाय नमः
Garu•a P< ;ÿ®a Sÿram

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वैशम्पायन खण्ड

Chapter One

Garuda's Query

ॐ बारायाणां नमस्कृत्य नरं चैव नरोत्तमम् ।
 देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥
 ËÄ nÿ;aæa®aÄ na° a-éÿ™aa na;aÄ òa/va na;Ë™™a° a° |
 Æ%vīÄ -a;a-va™Ä òa/va™™Ë úæa° <Æ;aæ%™||

1:1. One should begin the recital of this holy Purana after bowing to Narayana & Nara the most excellent beings, Goddess Sarasvati and Vyasa.

Suta Said

एकदा वैनतेयस्य लोकानां लोकनस्पृहा ।
 बभूव सोऽथ बभ्राम तेषु नाम हरेर्गुणम् ॥ १:९ ॥
 ekadÿ va/na™vyasya lokÿnÿm lokanaspÿhÿ |
 babh>va so'tha babhrÿma te& nÿma harergÿ®an || 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.

स पातालं भुवं स्वर्गं भ्रान्तवाऽलब्ध शमाशयः ।
 लोक दुःखेनातिदुःखी पुनर्वैकुण्ठागमत् ॥१:१०॥
 sa pÿtÿlaÄ bhuvaÄ -va;i aÄ bh;iÿn™ÿ'labdha Åa° ÿÄæaÄ |
 loka-duÅkh%na™ Æ< Åkhī ¥< na;va/é<®chÿgamat || 1:10||

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

चतुर्भुजाः कुण्डलिनो मौलिनो मालिनस्तथा ।

भ्राजिष्णुभिर्विमानानां पंक्तिभिर्ये महात्मानम् ॥ १:१४ ॥

caturbhujĀ é<®•afnĒ ° a<fnĒ ° Ÿfna-™athŸ |
bhĵŸúŸ<bh/ĵv/° ŸnŸnŸ° Ÿañé™bh/ĵæ%° a“Ÿ™Ÿ Ÿna° || 14 ||

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

द्योतन्ते द्योतमानां प्रमदानंच पंक्तिभिः ।

श्रीर्यत्र नानाविभवैहरिः पादौ मुदञ्चति ॥ १:१५ ॥

dyotante dyotamŸnŸÄ Ÿĵa° aŸŸnaÄ òa Ÿañé™bh/Ä |
Äĵĵæ™a nŸnŸv/bhava/ĵ“aĵ%Ä ŸŸÆa< ° <ŸŸĵòòa™ || 15 ||

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

हरिङ्गायति दोलस्थं गीयामानालिभिः स्वयम् ।

ददर्शश्रीहरिं तत्र श्रीपतिं सात्वतां पतिम् ॥१:१६॥

जगत्पतिं यज्ञपतिं पार्षदैः परिषेवितम् ।

सुनन्द नन्द प्रबलार्हणमुख्यैर्निरन्तरम् ॥ १:१७ ॥

“aĵ/Ä ĩŸæ™ ŸŸĵŸ-thaÄ ĩĵæ° ŸnŸfŸbh/Ä -vaææ° |
ÆaÆaĵÄ Äĵĵ“aĵ/Ä™™a Äĵĵæ™Ä -Ÿ™va™™Ä Ÿa™° || 16 ||
üāĩa™™a™Ä æaüŸa™™Ä ŸŸĵŸÆa/Ä Ÿaĵ/Ÿw/™™° |
-<nanÆa nanÆa ŸĵabafŸĵ“a®a-° <khæa/ĵ-n/ĵan™aĵa° || 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.

पीतांशुकं चतुर्बाहुं प्रसन्न हसिताननम् ।

अभ्यर्हणासनासीनं ताभिः शक्तिभिरावृतम् ॥ १:१९ ॥

ŸŸ™™ÄÄ<éaÄ òa™™ĵba“<Ä Ÿĵa-anna“a-™™nana° |
abhæaĵ“a®Ÿ-anŸ-inaÄ™™bh/Ä Äaé™bh/ĵŸvŸ™™° || 19 ||

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

प्रधानपुरुषाभ्यां च महता चाहमा तथा ।

एकादशेन्द्रियैश्चैव पञ्चभूतैस्तथैव च ॥ १:२० ॥

स्वरूपे रममाणं तमश्चिवरं विनतासुतः ।

तर्दशनाह्लादयुतस्वन्तो हृष्यत्तनूरुहः ॥ १:२१ ॥

ŸĵadhŸna Ÿ<ĵ ŸŸbhæŸÄ òa° a“a™™òŸ“a°Ÿ™™athŸ |
%éŸÆaÄ%™Æĵæa/Äòa/va ŸaŸòabh™™/™™atha/va òa || 20 ||
-va-Ÿ%ĵa° a°Ÿ®aÄ™™° ĩÄvaĵaÄ v/na™™-<™™Ä |
™™ÆÆaĵÄanŸ“ŸŸÆaæ™™-van™™“ŸŸæ™™an>ĵ“aÄ || 21 ||

Pradhana, Purusha, Mahat, Ahankara, the five psychological centres of perception, the five centres of action, the mind, the five states of matter and delighting in the Self. Garuda was pleased to see the Lord.

लोचनाभ्यंशु मुञ्जन्प्रेममग्नो ननाम ह ।
तमागतं नतं स्वीयवाहनं विष्णुरब्रवीत् ॥ १:२२ ॥
भूमिः लंघिता पक्षिंस्त्वयेयन्तमनेहसम् ।

ḥēḍanabhæÿ° aÄ; ° < †ḍanÿ;° a° aínĒ nanÿ° a “a |
° Ÿí a™Ä na™Ä -vīæavÿ“ anaÄ v/Ḟ< ;ab;avī™|| 22 ||
bh> °/Ä jañgh/ÿ ÿæéÄ-™ææan™ a° an%“ a-a° |

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 ।

तव प्रसादाद्वैकुण्ठ त्रैलोक्यं सचराचरम् ॥ १:२३ ॥
मया विलकितं सर्वं जगत्स्थावर जंगमम् ।
भूर्लोकैस्तस्य पर्यन्तं पुरं याम्यं विना प्रभो ॥ १:२४ ॥

í a j • a < vÿḍa

™ava ÿ;a-ÿÆaÿva/é< @S.™a/ḥÉæaÄ -aḍa;ÿḍa;a° || 23 ||
° aaÿ v/ḥÉ/™Ä -a;vaÄ úaía™thÿva;a úaÁía° a° |
bh> ;ḥÉÿ™-a™æa ÿa;æan™Ä ÿ< ;aÄ æÿ° æaÄ v/nÿ ÿ;abhĒ || 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.

भूर्लोकः सर्वं लोकानां प्रचुरः सर्वं जनलतुषु ।
मानुष्यं सर्वं भूतानां भुक्तिमुक्त्यालयं शुभम् ॥ १:२५ ॥
अतः सुकृतिना. लोको न भूतो न भविष्यति ॥ १:२६ ॥

bh> ;ḥÉaÄ -a;vaḥÉÿnÿÄ ÿ;aḍ< ;aÄ -a;va úan™ Ḟ |
° Ÿn< ḞæaÄ -a;va bh>™ÿnÿÄ bh< é™.° < é™æÿfaæaÄ À< bha° || 25 ||
a™Ä -< é†™nÿÄ ḥÉĒ na bh>™ÿ na bhav/Ḟæa™ || 26 ||

Among all the worlds, the Bhu-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.

गायन्ति देवाः किल गीतकानि धन्यास्तु ये भारतभूमि भागे ।

स्वर्गापवर्गस्य फलाञ्जनाय भवन्ति भूयः पुरुषाः सुरत्वात् ॥ १:२७ ॥

í aæan™ æ%vÿÄ é/fa íī™æÿn/ dhanæÿ-™ æ%bhÿ;a™abh>°/ bhÿí%|
-va;í ÿÿava;í a-æa phafÿ;úanÿæa bhavan™ bh>æaÄ ÿ< ; ḞÄ -< ;a™ÿ™||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.

लोकांल्लोकयता लोके जगाहे विश्वमण्डलम् ।
 तत्राजनि जनान्दृष्ट्वा दुःखेष्वेव निमज्जतः ॥ १:५८ ॥
 स्वान्ते मे दुर्धरा पीडा तत्पीषातो गरीयसि ।
 त्रिदिवे दितिजातेभ्यो भूमौ मृत्युरुगादिभिः ॥ १:५९ ॥
 fĕÉYÄ ffĕÉaæa™Y fĕÉ%óúáíY“%óv/Àva ° a®•afa ° |
 a™Yán/íanYnÆŒYÆ Åkh%Œ%va n/° aúa™Á ॥ 58 ॥
 svYnte me durdha;Y YI•Y a™YI•YTE íajīæa-/|
 ™/Æv%oÆ™Yú™bhæÉ bh> ° a< ° †æ< ; íYÆbh/Á ॥ 59 ॥

After roaming through all the three worlds and seeing all beings immeshed 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.

इष्ट वस्तु वियोगैश्च पाताले मामकं भयम् ।
 एवं न निर्भयं स्थानमन्यदीश भवत्पदात् ॥ १:६० ॥
 /Œa va-™ v/æÉí a/Àò a Y™Yf%° Y° aéaÄ bhaæa ° |
 %vaÄ na n/;bhaæaÄ -thana ° anæaÆÀa bhava™aÆ™| 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!

असत्यं स्वप्न मायावत्कालेन कवलीकृतम् ।
 तत्रपि भारते वर्षे बहु दुःखस्य भागिनः ॥ १:६१ ॥
 a-a™a ° -vaYna ° YæYva™ÉYf%na éavafié†™a ° |
 a™aY/bhY;a™va;Œ%ba“ < Å Åkha-æa bhYí/naÄ ॥ 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.

जनादृष्टा मया रागद्वेष मोहादि विप्लुताः ।
 केचिदन्धाः केकराक्षास्खलद्वाचस्तु पङ्गवः ॥ १:६२ ॥
 खञ्जाः काणाश्च बधिरा मूकाः कुष्ठाश्च लोमशाः ।
 नानारोग परीताश्च खपुष्पाञ्जाभिमानिनः ॥ १:६३ ॥
 úanYÆŒŒY ° aæY ;Yí aÆv%Œa ° È“YÆ/ v/Yf™YÁ |
 é%ò/ÆandhYÁ é%éa;YÉŒY-khafaÆvYò a-™ YañíavaÁ ॥ 62 ॥
 -va†úYÁ éY®YÀò a badh/;Y ° >éYÁ é< ŒYÀò a fĕ ° aYÁ |
 nYnY ;Éí aYæa;™YÀò a khaY< ŒYòòYbh/° Yn/naÄ ॥ 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.

तेषां दोषस्य वैचित्र्यं मृत्योर्गोचरतामपि ।

दृष्ट्वा प्रष्टुमनाः प्रप्तः को मृत्युश्चित्रता कथम् ॥ १:६४ ॥

ṭhāṅā āēā-aa va/ā/āāā °†āē;īēājaṭṭā/ |
āēāvā;āāā ° anāā;āāā ēē °†āāā/āāā ēātha ° || 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

ताक्षर्य उवाच

कथमुत्पद्यते जन्तुः भूत ग्रामे चतुर्विधे ।

इन्द्रजालमिदं मन्ये संसारेऽसार सागरे ।

कर्त्ता कोऽत्र हृषीकेश संसारं दुःख संकुले ॥ १ ॥

katham utpadyate jantuā bh>ta grāme caturvidhe |
indrajālamidaā manye saāśāre'sāra sāgare |
karttā ko'tra hṛīkeśa saāśāraā duākha saākule || 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 ?

भगवान् उवाच

साधु पृष्टं त्वया लोके सदयं जीव कारणम् ।

वैनतेय शृणुश्व त्वमेकाग्र कृत मानसः ॥ ६ ॥

sādhu pṛṣṭā tvayā loke sadayaā jīva kāraṅam |
vainateya āṅuśva tvamekāgra kṛta mānasaā || 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.

ऋतुकाले नारीणां वर्ज्यं दिनचतुष्टयम् ।

यतस्तस्मिन् ब्रह्महत्यां पुरा वृत्र समुत्थिताम् ॥ ७ ॥

ṛtukāle nārīṅā varjya dinacatuṣṭayam |
yatas tasmin brahma hatyā pura 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.

ब्रह्मा शक्रात् समुत्तार्य चतुर्थीशेन दत्तवान् ।

तावन्नालोक्यते वक्रं पापं यावद् वपुः स्थितम् ॥ ८ ॥

brahmY ākrYt samuttYrya caturthīAena dattavYn |
tYvannYlokyate vakraA pYpaA yYvad vapuA 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 days.

निषेक समये पित्रोर्यादृक् चित्त विकल्पना ।
तादृग्गर्भ समुत्पत्तिः जायते नात्र संशयः ॥ ११ ॥
niEka samaye pitroryAdk citta vikalpanY |
tYdrg garbha samutpattiA jYyate nYtra saAAayaA || 2.32.11 ||

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

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
पूर्व सप्तममुत्सृज्य तस्माद्युग्मासु संविशेत् ॥ १२ ॥
yugmYsu putrY jYyante striyo'yugmYsu rYtriCu |
p>rva saptamamutsrjya tasmYdyugmYsu saAAviAet || 2.32.12 ||

Conception on even nights produce boys and on odd nights girls are conceived. Hence conception should take place on even nights, after the first seven nights from the onset of menstruation.

चिकित्सा जायते तस्य गर्भवास परिक्षये ।
नारि वाथ नरो वाथ नपुंसत्वं वभिजायते ॥ २९ ॥
cikitsY jYyate tasya garbhavYsa parikEaye |
nYri vYtha naro vYtha napuAsatvaA vabhijYyate || 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.

क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे तथा ।
तैराप्यायित देहोऽसौ जन्तुर् वृद्धिमुपैति च ॥ ६२ ॥
krYmanti bhuktapItYni striA garbhodare tathY |
tairYpyYyita deho'sau jantur vddhimupaiti ca || 2.32.62 ||

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

स्मृत्यस्तत्र प्रयान्त्यस्य बह्वयः संसारभूतयः ।
ततो निर्वेदमायाति पीडयमान इतस्ततः ॥ ६३ ॥
smtyastatra prayYntyasya bahvyaA saAsYrabh>tayaA |
tato nirvedamYyYti pIyamYna itastataA || 2.32.63 ||

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.

पुनर्नैवं करिष्यामि भुक्तमात्र इहोदरात् ।

तथातथा यतिष्यामि गर्भं नाप्नोम्यहं यथा ॥ ६४ ॥

punarnaivaÄ kariḥyāmi bhuktamātra ihodarāt |
tathāyathā yatiḥyāmi garbhaṁ nāpnomyahaÄ 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."

निष्क्रम्यमाणो वातेन प्राजापत्येन पीडयते ।

निष्क्रमते च विलपंस्तदा दुःखनि पीडितः ॥ ६७ ॥

niḥkramyamāṅo vātena prajāpatyena pīḥyate |
niḥkramate ca vilapaḥstada duḥkhani pīḥitaḥ || 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.

निष्क्रामंश्चोदरान्मूर्च्छाम् असह्यां प्रतिपद्यते ।

प्राप्नोति चेतनां चासौ वायुस्पर्श सुखान्वितः ॥६८॥

niḥkrāmāḥśchodarānmūrchāṁ asahyāṁ pratipadyate |
prāpnoti cetanāḥ 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.

ततस्थं वैष्णवी माया समास्कन्दति मोहिनी ।

तथा विमोहितात्मासौ ज्ञानभ्रंशमवाप्नुते ॥६९॥

tatasthaḥ vaiḥṇavī māyā samāskandati mohinī |
tathā vimohitātmāsau jñānabhraṁśamavāpnute || 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.

भ्रष्ट ज्ञानं बालभावे ततो जन्तुः प्रपद्यते ।

ततः कौमारकावस्थां यौवनम् वृद्धतामपि ॥७०॥

bhraṣṭa jñānaḥ bālabhāve tato jantuḥ prapadyate |
tataḥ kaumārakāvasthāḥ 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.

पुनश्च तद्वन्मरणं जन्म प्राप्नोति मानवः ।

ततः संसारचक्रेऽस्मिन् भ्राम्यते घटयन्त्रवत् ॥७१॥

punaśca tadvan-maraṅaḥ janma prāpnoti mānavaḥ |
tataḥ saḥsāra-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.

कदाचित् स्वर्गमाप्नोति कदाचिन्निरयं नरः ।
 स्वर्गं च निरयं चैव स्वकर्म फलम् अश्नुते ॥७२॥
 kadÿcit svargam ÿpnoti kadÿcin nirayaÅ naraÅ |
 svargaÅ ca nirayaÅ caiva svakarma phalam aÅnute || 2.32.72 ||

Sometimes one may attain heaven, sometimes hell.
 In heaven and hell one reaps the fruits of one's actions.

कदाचिद् भुक्त कर्माच भुवं स्वल्पेन गच्छति ।
 स्वर्लोके नरकेचैव भुक्त प्राये द्विजोत्तमाः ॥७३॥
 kadÿcid bhukta karmÿca bhuvaÅ svalpena gacchati |
 svarloke narake caiva bhukta prÿye dvijottamÿÅ || 2.32.73 ||

16. 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 hell are not permanent states, O Garuda, this you should know.

गर्भवासे महद्दुःखं जायमानस्य योनिजम् ।
 जातस्य बाल भावेऽपि वृद्धत्वे दुःखमेव च ॥७७॥
 garbhavÿse mahad-duÅkhaÅ jÿyamÿnasya yonijam |
 jÿtasya bÿla bhÿve'pi vÿddhatve duÅkham-eva ca || 2.32.77 ||

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

कामेष्यं क्रोध संबन्धाद् यौवनेऽपिच दुःसहम् ।
 दुःस्वप्नं या वृद्धताचमरणे दुःखमुत्कटम् ॥७८॥
 kÿmerÿya krodha saÅbandhÿd yauvane'pi ca duÅsaham |
 duÅsvapnaÅ yÿ vÿddhatÿ ca mara®e duÅkhamutkaÇam || 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

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ।
 अधोमुखं चोर्द्धपादं गर्भाद्वायुः प्रकर्षति ॥१२७॥
 sukhaÅ duÅkhaÅ bhayaÅ kÇemaÅ karma®aivÿbhi padyate |
 adhomukhaÅ corddhapÿdaÅ garbhÿdvÿyuÅ prakarÇati || 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

सुकृतादुत्तमो भोग भोग्यवान् सुकुले भवेत् ।
 यथा यथा दुष्कृतं तत् कुलेहीने प्रजायते ॥१२९॥
 sukṛtāyuttamo 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.

दरिद्रो व्याधितो मूर्खः पापकृद्दुःखभाजनम् ।
 अतः परं किमर्थं ते कथयामि स्वगेश्वर ॥ १३० ॥
 daridro vyādhito mṛkhaḥ pāpakṛd-duḥkha-bhajanam |
 ataḥ paraḥ kim-ārthā 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

गरुड उवाच;

उत्पत्ति लक्षणं जन्तोः कथितं मयि पुत्रके ।
 यमलोकः कियन्मात्रः त्रैलोक्ये सचराचरम् ॥ १ ॥
 utpatti lakṣaṇaṁ jantoḥ kathitaṁ 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.

भगवान् उवाच

याम्य नैऋतयोर्मध्ये पुरं वैवस्वतस्य तु ।
 सर्वं वज्रमयं दिव्यं अमेघं तत् सुरासुरैः ॥ १५ ॥
 yāmyai nairṛtayormadhye puraṁ vaivasvatasya tu |
 sarvaṁ vajra-mayaṁ divyaṁ abhedyaṁ tat surāsuraish || 2.33.15 ||

The Lord said;

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

चतुश्रं चतुर्द्वारं सप्तप्राकार तोरणम् ।
 स्वयं तिष्ठति वै यस्यां यमो दूतैः समन्वितः ॥ १६ ॥
 catuśraṁ catur-dvāraṁ sapta-prākāra toraṁam |
 svayaṁ tiṣṭati vai yasyā yamo dūtaiḥ samanvitaḥ || 2.33.16 ||

It is square in shape with four gates and seven walls. Yama is seated inside together with his messengers.

तत्रस्थो भगवान् धर्म आसने तु समे शुभे ।

दश योजन विस्तीर्णे नीलजीमूत सन्निभम् ॥ २१ ॥

tatrastho bhagavān dharmāśane 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.

धर्मज्ञो धर्मशीलश्च धर्म युक्तो हितो यमः ।

भयदः पापयुक्तानां धार्मिकाणां सुखप्रदः ॥ २२ ॥

dharmajño dharmāśīlaśca dharmā yukto hito yamaḥ |
bhayadaḥ pāpāyuktānāṃ dhārmikāṇāṃ 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.

मन्द मारुत संयोगैः उत्सवैर्विविधैस्तथा ।

व्याख्यानैर्विविधैर् युक्तः शङ्ख वादि त्रनिः स्वनैः ॥ २३ ॥

maṇḍa māruta saṅyogaiḥ utsavair-vividhais-tathā |
vyākhyānair-vividhair yuktaḥ śaṅkha vādī trāṇiḥ svanaiḥ || 2.33.23 ||

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

दीपिकाशत संकीर्ण गीतध्वनि समाकुलम् ।

विचित्र चित्र कुशलैः चित्रगुप्तस्य वै गृहम् ॥ २६ ॥

dīpikāśata saṅkīrṇa gītadhvani samākulam |
vicitra citra kuśhalaiḥ 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)

मणिमुक्तामये दिव्ये आसने परमाद्भुते ।

तत्रस्थो गणयत्यायुः मानुषेष्वितरेषु च ॥ २७ ॥

maṇi-muktāmaye divye āsane paramādbhute |
tatrastho gaṇayatyāyuḥ mānuṣeṣvitreṣu 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.

न मुह्यति कदाचित् स सुकृते दुष्कृतेपि वा ।

यद्येनोपार्जितं यावत् तावद्वै वेत्ति तस्य तत् ॥ २८ ॥

na muhyati kadĪcit sa sukṛte duḠkṛte'pi vY |
yadyenopYrjitaĀ yYvat tYvadvai veti 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.

दशाष्ट दोषरहितं कृत कर्म लिखित्यसौ ।

चित्रगुप्तालयात् प्राच्यां ज्वरस्यास्ति महागृहम् ॥ २९ ॥

daĀḠa doḠa-rahitaĀ kṛta karma likhity-asau |
citraguptYlayYt prYcyYĀ jvarasyYsti mahY-gṛham || 2.33.29 ||

All of one's pious deeds along with all the misdeeds is carefully recorded. To the east of Chitracharya's residence is located the mansion of Fever.

धर्मराज गृहेद्वारि दूतस्ताक्षर्य तथा निशि ।

तिष्ठन्ति पापकर्माणः पच्यमाना नराधमाः ॥ ३३ ॥

Dharma-rYja gṛhe-dvYri d>tas-tYrkḠya tathY niAi |
tiḠhanti pYpa-karmY@a pacyamYnY narYdhamYĀ || 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.

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ।

कृष्ण कृष्णेति कृष्णेति यो मां स्मरति नित्यशः ॥ ८ ॥

baddhaĀ parikarastena mokḠya gamanaĀ prati |
kṛḠa kṛḠeti kṛḠeti yo mYĀ smarati nityaĀaĀ || 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.

गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम् ।

इह प्रच्छन्न पापानां शास्ता वैवस्वतो यमः ॥ ८ ॥

gururYtmavatYĀ ĀYstY rYjYĀ ĀYstY durYtmanYm |
iha pracchana pYpYnYĀ ĀYstY vaivasvato yamaĀ || 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.

प्रायश्चित्तेष्वचीर्णेषु यमलोका ह्यनेकधा ।

यातनाभिर्विमुक्ता ये यान्ति ते जीवसन्ततिम् ॥ ९ ॥

prYyaĀcittēḠvacīrḠeḠu yama-lokY hyanekadhY |
yYtanYbhir-vimuktY ye yYnti 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.

गत्वा मानुषभावे तु पापचिह्ना भवन्ति ते ।
 तान्यहं तव चिह्नानि कथयिष्ये खगोत्तम ॥ १० ॥
 gatvā mṇuḥabhāve tu pāpa-cihnā bhavanti te |
 tñnyaha 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.

देवत्वे मानुषत्वे च दान भोगादिकाः क्रियाः ।
 या दृश्यन्ते वैनतेय तत्सर्वं कर्मजं फलम् ॥ ३६ ॥
 devatve mṇuḥatve ca dāna bhogādikaḥ kriyā |
 yā dṛṣyante vainateya tatsarva karmaja phalam || 2.46.36 ||

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

अकर्मा विहिते घोरे काम क्रोधाजितेऽशुभे ।
 पतेद्वै नरके भूयो तस्योत्तरो न विद्यते ॥ ३७ ॥
 akarmā vihite ghore kama krodhājite'āshube |
 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.

तदैर्बादनकालः स्याद् यतः संपतिर स्थिरा ।
 अनित्यानि शरीराणि विभवो नैव शाश्वतः ॥ २४ ॥
 tadairbādana-kālaḥ syād yataḥ saṃpatir-asthirā |
 anityāni śarīraṇi vibhavo naiva śāśvataḥ || 2.47.24 ||

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

धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ।
 क्षमा जयति न क्रोधो विष्णुर् जयति नासुराः ॥ ४६ ॥
 dharmo jayati nādharma satyaḥ 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.

विष्णुर् माता पिता विष्णुः विष्णुः स्वजन बान्धवाः ।
 येषामेव स्थिरा बुद्धिः न तेषां दुर्गतिर्भवेत् ॥ ४७ ॥
 viṣṇur mātā pitā viṣṇuḥ viṣṇuḥ svajana bāndhavaḥ |
 yeṣām-eva sthirā buddhiḥ na teṣāḥ 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.

यो धर्मशीलो जित मान रोषो विद्याविनीतो न परोपतापी ।

स्वदार तुष्टः परदार दूरस्य वै नरो नो भुवि वन्दनीयः ॥ ४० ॥

yo dharmāṭlo jita m̄na roṣo vidyāvīnīto na paropatāpī |
svadāra tuṣṭaḥ paradāra dūrasya vai naro no bhuvi 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

एवं ते कथितस्ताक्षर्यं जीवितस्य विनिर्णयः ।

मानुषाणां हितार्थाय प्रेतत्व विनिवृत्तये ॥ १ ॥

Ājī eṣṭa <yāo
evaṅ te kathitas-tākṣarya jīvitasya vinirṇayaḥ |
mānuṣāṅaḥ 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.

चतुर्शीति लक्षाणि चतुर्भेदाश्च जन्तवः ।

अण्डजाः स्वेदजाश्चैव उद्भिजाश्च जरायुजाः ॥ २ ॥

catuṣṭi lakṣaṇi caturbhedāśca jantavaḥ |
aṅḍajāḥ svedajāścaiva udbhijāśca 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.

जरायुजास्तथा प्रोक्ता मनुष्याद्यास्तथा परे ।

सर्वेषां एव जन्तूनां मानुषत्वं हि दुर्लभं ॥ ४ ॥

jarāyujāstathā prokṭā manuṣyādyastathā pare |
sarveṣāṅaḥ eva jantūnāṅaṃ mānuṣatvaṅ hi durlabhaṅ || 2.12.4 ||

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

पञ्चेन्द्रिय निधानत्वं महापुण्यैरवाप्यते ।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रास्तत्परजातयः ॥ ५ ॥

pañcendriya nidhānatvaṅ mahāpuṇyair-avāpyate |
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāstātparajātayaḥ || 2.12.5 ||

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

जन्तुनामेव सर्वेषां भेदाश्चैव सहस्रशः ।

आहारो मैथुनं निद्रा भयं क्रोधस्तथैव च ॥ ८ ॥

jantunām-eva sarveṣā bhedaścaiva sahasraśā |
yāhāro maithunaḥ nidrā bhayaḥ 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.

सर्वेषामेव जन्तूनां विवेको दुर्लभः परः ।

एक पादादि रूपेण देहभेदास्त्वेकशः ॥ ९ ॥

sarveṣām-eva jantūnāṃ viveko durlabhaḥ paraḥ |
eka pādādi rūpeṇ dehabhedāstv-anekaśā || 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.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः ।

मतिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ ११ ॥

bhūtānāṃ prāṇināḥ śreṣṭhāḥ prāṇināṃ matijīvināḥ |
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.

मानुष्यं यः समासाद्य स्वर्गं मोक्षैकं साधकम् ।

तयोर्न साधयेदेकं तेनात्मा वञ्चितो ध्रुवम् ॥ १२ ॥

mānuṣyaṃ yaḥ samāsādy svargaṃ mokṣaikam sādhakam |
tayorna sādhayedekaṃ tenātmā vañcīto 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.

इच्छति शती सहस्रं सहस्रीं लक्ष्मीहते कर्तुम् ।

लक्षाधिपती राज्यं राजापि सकलां धरां लब्धुम् ॥ १३ ॥

icchati śatī sahasraṃ sahasrīṃ lakṣmīhate kartum |
lakṣādhipatī rājyaṃ rājāpi sakalāṃ dharaṃ 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.

चक्रधरोऽपि सुरत्वं सुरभावे सकलसुरपतिर्भवितुम् ।
 सुरपतिरूर्ध्वगतित्वं तथापि न निवर्त्तते तृष्णा ॥ १४ ॥
 cakradharo'pi suratvaÄ surabhÿve sakala-surapatir-bhavitum |
 surapatir->rdhva-gatitvaÄ tathÿpi na nivarttate tÿÿ ॥ 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 is never satiated.

तृष्णया चाभिभूतस्तु नरकं प्रतिपद्यते ।
 तृष्णामुक्तास्तु ये केचित्स्वर्गवासं लभन्ति ते ॥ १५ ॥
 tÿÿayÿ cÿbhibh>tastu narakaÄ pratipadyate |
 tÿÿmuktÿstu ye kecit-svarga-vÿsaÄ 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.

आत्माधीनः पुमान्ल्लोके सुखि भवति निश्चितम् ।
 शब्दः स्पर्शश्च रूपम् च रसो गन्धश्च तद्गुणाः ॥ 2.12.16 ॥
 तथाच विषयाधीनो दुःखि भवति निश्चितम् ॥ 2.12.17 ॥
 ÿtmÿdhīnaÄ pumÿnlloke sukhi bhavati niÄcitam |
 ÅabdaÄ sparÅaÄca r>paÄ ca raso gandhaÄca tad gu®ÿÄ ॥ 2.12.16 ॥
 tathÿca viÅayÿdhīno duÄkhi bhavati niÄcitam ॥ 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.

कुरङ्ग मातङ्ग पतङ्ग भृङ्ग मीना हताः पञ्चभिरे पञ्च ।
 एकः प्रमादी स कथमन हन्यते यः सेवते पञ्चभिरे पञ्च ॥ 2.12.18 ॥
 kuraᅅga mÿtaᅅga pataᅅga bhᅅᅅga mīnaÿ hataÿ pa†cabhireva pa†ca |
 ekaÄ pramÿdī sa kathaÄ na hanyate yaÄ sevate pa†cabhireva pa†ca ॥
 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 organs.

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.

पितृ मातृमयो बाल्ये यौवने दयितामयः ।
 पुत्र पौत्रमयश्चान्ते मूढो नात्ममयः क्वचित् ॥ १९ ॥
 pitᅅ mÿtᅅmayo bÿlye yauvane dayitÿmayaÄ |
 putra pautramayaÄcÿnte m>•ho nÿtmamayaÄ 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.

लोह दारुमयैः पाशैः पुमान्बद्धो विमुच्यते ।

पुत्र दारुमयैः पाशैः नैव बद्धो विमुच्यते ॥ २० ॥

loha d'rumayaiĀ p'āaiĀ pum'nbaddho vimucyate |
putra d'ramayaiĀ p'āaiĀ 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.

एकः करोति पापानि फलम् भुङ्क्ते महाजनाः ।

भो क्तारो विप्र युज्यन्ते कर्त्ता दोषेण प्यिते ॥ 2.12.21 ॥

ekaĀ karoti p'p'ni phalaĀ bhunḅkte mah'janaĀ |
bhokt'ro vipra-yujyante kartt' doḅa lipyate || 2.12.21 ||

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

कोऽपि मृत्युं न जयति बालो वृद्धो युवापि वा ।

सुख दुःखाधिको वापि पुनरायाति याति च ॥ २२ ॥

ko'pi m'tyuĀ na jayati b'lo v'ḅddho yuv'pi v' |
sukha duĀkh'ḅdhiko v'pi punar'y'ḅti y'ḅti 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.

सर्वेषां पश्यतामेव मृतः सर्वं परित्यजेत् ।

एकः प्रजायते जन्तुरेक एव प्रलीयते ॥ २३ ॥

sarveḅā pa'ayat'meva m'taĀ sarvaĀ parityajet |
ekaĀ praj'yate jantureka eva praliyate || 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.

एकोऽपि भुङ्क्ते सुकृतमेक एव च दुष्कृतम् ।

मृतं शरीरम् उत्सृज्य काष्ठ लोष्ठ समं क्षितौ ॥ २४ ॥

eko'pi bhunḅkte suk'tam-eka eva ca duḅk'tam |
m'taĀ āarīram uts'tjya k'ḅḅha loḅḅha samaĀ kḅitau || 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.

बन्धवा विमुखा यान्ति धर्मस्तमनुगच्छति ।

गृहेष्वर्था निवर्त्तन्ते श्मशानान् मित्रबान्धवाः ॥ २५ ॥

bandhavY vimukhY yYnti dharmastam-anugacchati |
gṛheṅvarthY nivarttante ĀmaĀnYn mitra-bYndhavYĀ || 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.

शरीरं वह्निरादत्ते सुकृतं दुष्कृतं व्रजेत् ।
शरीरं वह्निना दग्धं पुण्यं पापं सह स्थितम् ॥ २६ ॥
ĀrāraĀ vahnir-Ydatte sukṛtaĀ duṣkṛtaĀ vrajat |
ĀrāraĀ vahninY dagdhaĀ puṛyaĀ pYpaĀ saha sthitam ||2.26 ||

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.

शुभं वा यदि वा पापं भुङ्क्ते सर्वत्र मानवः ।
यदनस्तमिते सूर्ये न दत्तं धनं अर्थिनाम् ॥ २७ ॥
ĀubhaĀ vY yadi vY pYpaĀ bhunṅkte sarvatra mYnavaĀ |
yadanastamite sṛye na dattaĀ dhanaĀ arthinYm || 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.

धर्म एवापवर्गाय तस्माद् धर्म समाचरेत् ।
श्रद्धया साध्यते धर्मो बहुभिर्नार्थ राशिभिः ॥ ३२ ॥
dharma evYpavargYya tasmYd dharmaĀ samYcaret |
ĀraddhayY sYdhyate dharmo bahubhirnYrtha rYĀibhiĀ || 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

श्रुता मया दयासिन्धो ह्यज्ञानाञ्जीव संसृतिः ।
अधुना श्रोतुम् इच्छामि मोक्षोपायं सनातनम् ॥ १ ॥
Garuda uvYca
ĀrutY mayY dayYsindho hyajYnYjjiiva saĀsṛtiĀ |
adhunY Ārotum icchYmi mokṣopYyaĀ sanYtanam || 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.

भगवन् देव देवेश शरणागतवत्सल ।
 असारे घोर संसारे सर्व दुःखमलीमसे ॥ २ ॥
 bhagavan deva deveÅa Åara@Ygata-vatsala |
 asÅre ghora saÅsÅre sarva duÅkha-malimase || 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,

नाना विध शरीरस्था अनन्ता जीवराशयः ।
 जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते ॥ ३ ॥
 nÅnÅ vidha ÅarÅrasthÅ anantÅ jÅvarÅÅayaÅ |
 jÅyante ca mriyante ca teÅmanto 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;

सदा दुःखातुरा एव न सुखी विद्यते क्वचित् ।
 केनोपायेन मोक्षेश मुच्यन्ते वद मे प्रभो ॥ ४ ॥
 sadÅ duÅkhÅturÅ eva na sukhÅ vidyate kvacit |
 kenopÅyena mokÅÅa 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 भगवान् उवाच

शृणु ताक्षर्यं प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
 यस्य श्रवणमात्रेण संसारान् मुच्यते नरः ॥ ५ ॥
 ÅrÅ bhagavan uvÅa
 ÅrÅu tÅrkÅya pravakÅyÅmi yanmÅÅ tvaÅ paripÅcchasi |
 yasya ÅravaÅamÅtreÅa saÅsÅrÅn mucyate naraÅ || 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.

अस्ति देवः परब्रह्म-स्वरूपो निष्कलः शिवः ।
 सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोऽद्वयः ॥ ६ ॥
 asti devaÅ parabrahma-svarÅ po niÅkalaÅ ÅivaÅ |
 sarvajÅaÅ sarva-kartÅ ca sarveÅo nirmalo'dvayaÅ || 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,

स्वयंज्योतिरनाद्यन्तो निर्विकारः परात्परः ।
 निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः ॥ ७ ॥

svayaĀjyotiranĀdyanto nirvikĀraĀ parĀtparaĀ |
nirguĀaĀ saccidĀnandas-tadaĀĀ jĀvasaĀjĀakĀĀ || 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.

अनाद्य विद्योपहता यथाग्नौ विस्फुलिङ्गकाः ।
देहाद्युपाधिसम्भिन्नास्ते कर्मभिर् अनादिभिः ॥ ८ ॥
anĀdya vidyopahatĀ yathĀgnau visphuliṅgakĀĀ |
dehĀdyupĀdhisambhinnĀste karmabhir anĀdibhiĀ || 2.49.8 ||

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

सुख दुःख प्रदैः पुण्य पाप रूपैर् नियन्त्रिताः ।
तत्तज्जातियुतं देहम् आयुर्भोगञ्च कर्मजम् ॥ ९ ॥
sukha duĀkha pradaiĀ puĀya pĀpa rĀ pair niyantritĀĀ |
tattajĀtiyutaĀ deham ĀyurbhogaĀca 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.

प्रतिजन्म प्रपद्यन्ते तेषामपि परं पुनः ।
ससूक्ष्म लिङ्ग शरीरम् आमोक्षाद् अक्षरं खग ॥ १० ॥
pratijanma prapadyante teĀmapi paraĀ punaĀ |
sasūkṣma liṅga śarīram Āmokṣāḍ akṣaraĀ 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.

स्थावराः कृमयश्चाजाः पक्षिणः पशवो नरः ।
धार्मिका स्त्रिदशास्तद्वन् मोक्षिणश्च यथा क्रमम् ॥ ११ ॥
sthĀvarĀ kṛmayashĀjāḥ pakṣiṇaḥ paśavo naraḥ |
dhĀrmikĀ stridashāstadvan mokṣiṇaśch 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.

चतुर् विध शरीराणि धृत्वा मुक्त्वा सहस्रशः ।
सुकृतान्मा नवो भूत्वा ज्ञानि चेन् मोक्षम् आप्नुयात् ॥ १२ ॥
catur vidha śarīraṇi dhṛtvā muktvā 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.

चतुर्शीतिलक्षेषु शरीरेषु शरीरिणाम् ।

न मानुषं विनान्यत्र तत्त्वज्ञानन्तु लभ्यते ॥ १३ ॥

caturśītilakṣeṣu śarīreṣu śarīriṇām |
na mānuṣā vinānyatra tattvajñāntu labhyate || 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.

अत्र जन्म सहस्राणां सहस्रैरपि कोटिभिः ।

कदाचिल्लभते जन्तुः मानुष्यं पुण्यसञ्चयात् ॥ १४ ॥

atra janma sahasrāṅ sahasrair-api koṭibhiḥ |
kadācil-labhate jantuḥ mānuṣyaṅ puṇya-saṅcayāt || 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.

सोपान भूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।

यस्तारयति नात्मानं तस्मात् पापतरोऽत्र कः ॥ १५ ॥

sopāna bhūtaṅ mokṣasya mānuṣyaṅ prāpya durlabham |
yastārayati nātmānaṅ tasmāt pāpataro'stra kaḥ || 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.

नरः प्राप्येतरज्जन्म लब्ध्वा चेन्द्रिय सौष्ठवम् ।

न वेत्यात्म हितं यस्तु स भवेद् ब्रह्मघातकः ॥ १६ ॥

naraḥ prāpyetarajjanma labdhvā cendriya sauṣṭhavam |
na vettyātma hitaṅ yastu sa bhaved brahma-ghātakaḥ || 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.

विना देहेन कस्यापि पुरुषार्थो न विद्यते ।

तस्माद्देहं धनं रक्षेत् पुण्य कर्माणि साधयेत् ॥ १७ ॥

vinā dehena kasyāpi puruṣārtho na vidyate |
tasmāddehaṅ dhanaṅ rakṣet puṇya karmāṇi sādhayet || 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.

रक्षेच्च सर्वदात्मानम् आत्मा सर्वस्य भाजनम् ।

रक्षेण यत्नमा तिष्ठेत् जीवन् भद्राणि पश्यति ॥ १८ ॥

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.

तद्गोपितं स्याद्धर्मार्थि धर्मो ज्ञानार्थ एवच ।

ज्ञानं तु ध्यान योगार्थ अचिरात् प्रविमुच्यते ॥ २१ ॥

tad-gopitaṁ syāddharmārthi dharmo jñānārtha evaca |
jñānaṁ tu dhyāna yogārtha 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.

व्याघ्रीवास्ते जरा चायुर्याति भिन्न घटाम्बुवत् ।

निघ्नन्ति रिपुवद् रोगाः तस्माच्छ्रेयः समभ्यसेत् ॥ २४ ॥

vyāghrīvāste jara cāyuryāti bhinna ghaṁbuvat |
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.

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः ।

यावन्नेन्द्रिय वैकल्यं तावच्छ्रेयः समभ्यसेत् ॥ २५ ॥

yāvannaśrayate duḥkhaṁ yāvannaayanānti cāpadaḥ |
yāvannendriya vaikalyaṁ tāvacchreyaḥ samabhyaset || 2.49.25 ||

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.

यावत्तिष्ठति देहोऽयं तावत्तत्त्वं समभ्यसेत् ।

सन्दीप्त कोशभवने कूपं खनति दुर्मतिः ॥ २६ ॥

yāvattisthati deho'yaṁ tāvat-tattvaṁ samabhyaset |
sandīpta kośabhavane kūpaṁ khanati durmatīḥ || 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.

कालो न ज्ञायते नानाकार्यैः संसारसंभवैः ।

सुखं दुःखं जनो हन्त न वेत्ति हितं आत्मनः ॥ २७ ॥

kŸlo na j†Ÿyate nŸnŸkŸryaiĀ saĀsŸra-saĀbhavaiĀ |
sukhaĀ duĀkhaĀ jano hanta na veti hitaĀ ŸtmanaĀ || 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.

जातान् आत्तान् मृतान् आपद्दृष्टान् दृष्ट्वा च दुःखितान् ।
लोको मोहसुरां पीत्वा न बिभेति कदाचन ॥ २८ ॥
jŸtŸn ŸrttŸn m†tŸn ŸpaddhaĀn d†vŸ ca duĀkhitŸn |
loko mohasurŸĀ p†tvŸ na bibheti kadŸcana || 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).

सम्पदः स्वप्न संकाशा यौवनं कुसुमोपमम् ।
तडिच्चपलम् आयुष्यं कस्य स्याज्जानतो धृतिः ॥ २९ ॥
sampadaĀ svapna saĀkŸĀŸ yauvanaĀ kusumopamam |
ta•iccapalam ŸyuŸyaĀ kasya syŸjjŸnato dh†tiĀ || 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.

शतं जीवितम् अत्यल्पं निद्रा लस्यैस्तद् अर्द्धकम् ।
बाल्य रोग जरा दुःखैरल्पं तदपि निष्फलम् ॥ ३० ॥
ĀataĀ jīvitam atyalpaĀ nidrŸ lasyaistad arddhakam |
bŸlya roga jarŸ duĀkhair-alpaĀ tad-api niŸphalam || 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.

प्रारब्धव्ये निरुद्योगी जागर्त्तव्ये प्रसुप्तकः ।
विश्वस्तश्चमयस्थाने हा नरः को न हन्यते ॥ ३१ ॥
prŸrabdhavye nirud-yogī jŸgarttavye pra-suptakaĀ |
viĀvastaĀcabhayasthŸne hŸ naraĀ 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?

तोयफेन समे देहे जीवेनाक्रम्य संस्थिते ।
अनित्या प्रयसंवासे कथं तिष्ठति निर्भयः ॥ ३२ ॥
toya-phena same dehe jīvenŸkramya saĀsthite |
anityŸ prayasaĀvŸse kathaĀ tiŸthati nirbhayaĀ || 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?

अहिते हितसंज्ञः स्याद्ध्रुवे ध्रुव संज्ञकः ।

अनर्थो चार्थं विज्ञानः स्वमर्थं यो न वेत्ति सः ॥ ३३ ॥

ahite hita-saÄj†aÅ syÿd-adhruve dhruva saÄj†akaÅ |
anartha cÿrtha vij†ÿnaÅ svamarthaÅ yo na vetti saÅ || 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.

पश्यन्नपि प्रस्खलति शृण्वन्नपि न बुध्यति ।

पठन्नपि न जानाति देवमाया विमोहितः ॥ ३४ ॥

paÿyann-api praskhalati Å†vann-api na budhyati |
paçhann-api na jÿnÿti deva-mÿyÿ vimohitaÅ || 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.

तन्निमज्जगदिदं गम्भीरे कालसागरे ।

मृत्यु रोगजरा ग्राहैः न कश्चिदपि बुध्यते ॥ ३५ ॥

tan-nimajjaj-jagad-idaÅ gambhīre kÿla-sÿgare |
m†tyu rogajarÿ grÿhair-na kaÅcid-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.

प्रतिक्षणं भयं कालः क्षीयमाणो न लक्ष्यते ।

आमं कुम्भं इवांभःस्थो विशीर्णो न विभाव्यते ॥ ३६ ॥

prati-kCa®a bhayaÅ kÿlaÅ kÇyamÿ®o na lakÇyate |
ÿma kuÅbha ivÿÅbhaÅstho viÅr®o na vibhÿvyate || 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.

युज्यते वेष्टनं वायोः आकाशस्य च खण्डनम् ।

ग्रथनञ्च तरङ्गाणाम् आष्ठा नायुषि युज्यते ॥ ३७ ॥

yujyate veÇhanaÅ vÿyor-ÿkÿÅasya ca kha®•anam |
grathana†ca tarañgÿ®ÿm ÿÇhÿ nÿyuÇi 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).

पृथिवी दह्यते येन मेरुश्चापि विशीर्यते ।

शुष्यते सागर जलं शरीरस्य च का कथा ॥ ३८ ॥

pṛthivī dahyate yena meruścāpi viśīryate |
Auṣyate sāgara jalaṁ 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?

अपत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे ।

जल्पन् तमिति मर्त्याजं हन्ति कालवृको बलात् ॥ ३९ ॥

apatyaṁ me kalatraṁ me dhanaṁ me bāndhavaśca me |
jalpan tamiti marttyajaṁ 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 siezing a goat.

इदं कृतमिदं कार्यम् इदमन्यत्कृताकृतम् ।

एवमीहासमायुक्तं कृतान्तः कुरुते वशम् ॥ ४० ॥

idaṁ kṛtam-idaṁ kāryam idam-anyaṭ-kṛtākṛtam |
evam-īhāsa-māyuktaṁ 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.

श्वः कार्यमद्य कुर्वीत पूर्वाह्नि चापराह्निकम् ।

न हि मृत्युः प्रतीक्षेत् कृतं वाप्यथ वा ऽकृतम् ॥ ४१ ॥

śvaḥ kāryam-adya kurvīta pūrvāhni cāparāhnikam |
na hi mṛtyuḥ pratīkṣet kṛtaṁ vāpyatha vā ṽkṛtam || 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.

तृष्णा सूचीवि निर्भिन्नं सिक्तं विषय सर्पिषा ।

रागद्वेषानले पक्वं मृत्युरश्नति मानवम् ॥ ४३ ॥

tṛṣṇā sūcīvi nirbhinnaṁ siktaṁ viṣaya sarpiṣā |
rāga-dveṣānāle pakvaṁ 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.

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि ।

सर्वानाविशते मृत्युः एवं भूतमिदं जगत् ॥ ४४ ॥

bālānśca yauvana-sthānśca vṛddhān garbha-gatān-api |
sarvān-āviśate 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.

स्वदेहमपि जीवोऽयं मुक्त्वा याति यमालयम् ।

स्त्री मातृ पितृ पुत्रादि सम्बन्धः केन हेतुना ॥ ४५ ॥

svadeham-api jīvo'yaṁ muktvā yāti yamālayam |
strī mātṛ pitṛ putrādi sambandhaṁ kena hetuna ॥ 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?

दुःखमूलं हि संसारः स यस्यास्ति न दुःखितः ।

तस्य त्यागः कृतो येन स सुखी नापरः क्वचित् ॥ ४६ ॥

duḥkha-mūlaḥ hi saṁsāraḥ sa yasyāsti na duḥkhitaḥ |
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.

प्रभवं सर्वदुःखानाम् आलयं सर्व आपदाम् ।

आश्रयं सर्व पापानां संसारं वर्जयेत् क्षणात् ॥ ४७ ॥

prabhavaṁ sarva duḥkhānām ālayaṁ sarva āpadām |
āśrayaṁ sarva pāpānāṁ saṁsāraṁ varjayet kṣaṇāt ॥ 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.

मांस लुब्धो यथा मत्स्यो लोहशंकुं न पश्यति ।

सुखलुब्धस् तथा देही यमवाधां न पश्यति ॥ ५१ ॥

māṁsa lubdho yathā matsyo loh-aśankuṁ na paśyati |
sukha-lubdhas tathā dehī yamavādhā 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.

हिताहितं न जानन्तो नित्यमुन्मार्गगामिनः ।

कुक्षिपूर्ण निष्ठा ये ते नरा नारकाः खग ॥ ५२ ॥

hitāhitaṁ na jānanto nityam-unmārga-gāmināḥ |
kukṣi-pūrṇa niṣṭhā ye te narā narakāḥ 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.

निद्रामी मैथुनाहाराः सर्वेषां प्राणिनां समाः ।

ज्ञानवान् मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः ॥ ५३ ॥

nidrĀbhī maithunāhārāḥ sarveṣāṃ prāṇināṃ samāḥ |
jñānavān mānavo prokto jñāna-hīnaś paśuś smṛtaś || 2.49.53 ||

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

प्रभाते मल मूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे स्वौ ।

रात्रौ मदन निद्राभ्यां बाध्यन्ते मूढ मानवाः ॥ ५४ ॥

prabhāte mala mūtrābhyaṃ kṣuttṛḍbhyaṃ madhyage svau |
rātrāu madana nidrābhyaṃ 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.

स्वदेह धन दारादि निरताः सर्व जन्तवः ।

जायन्ते च म्रियन्ते च हा हन्ताज्ञान मोहिताः ॥ ५५ ॥

syadeha dhana dārādi niratāḥ sarva jantavaḥ |
jayante ca mriyante ca hāntājñāna 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.

सत्सङ्गश्च विवेकश्च निर्मलं नयन द्वयम् ।

यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गगः ॥ ५७ ॥

satsaṅgaśca vivekaśca nirmalaṃ nayana dvayam |
yasya nāsti naraś so'ndhaś kathaṃ na syād-amārgagaś ||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.

स्व स्व वर्णाश्रमाचार निरताः सर्व मानवाः ।

न जानन्ति परं धर्मं वृथा नश्यन्ति दाम्भिकाः ॥ ५८ ॥

sva sva varṇāśramācārā niratāḥ sarva mānavāḥ |
na jānanti paraṃ dharmam 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.

नाम मात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।

मन्त्रोच्चारण होमाद्यैर् भ्रामिताः ऋतुविस्तरैः ॥ ६० ॥

nāma mātreṇa santuṣṭāḥ karma-kaṇḍarata naraḥ |
mantrōccāraṇa homādyair bhramitāḥ ṛtuvatīstaraḥ || 2.49.60 ||

The Hypocrites 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.

एक भुक्तोपवासाद्यैर्निर्यमैः कायशोषणैः ।

मूढाः परोक्षम् इच्छन्ति मम माया विमोहिताः ॥ ६१ ॥

eka bhuktopavāśādyair niryamāiḥ kāya-śoṣaṇaiḥ ।
mūḍāḥ •haryā 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.

जटाभाराजिनैर् युक्ता दाम्बिका वेषधारिणः ।

भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ॥ ६३ ॥

jaṭābhārajinair yuktā dāmbhikā veśadhāriṇaḥ ।
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.

संसारज सुखासक्तं ब्रह्मज्ञोऽस्मीति वादिनम् ।

कर्म ब्रह्मोभय भ्रष्टं तं त्यजेद् अन्त्यजं यथा ॥ ६४ ॥

saṁsāraj sukhaśaktaṁ brahmajñō'smīti vādinam ।
karma brahmobhaya bhraṣṭaṁ taṁ tyajed antyajaṁ 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.

गृहारण्य समा लोके गतव्रीडा दिगम्बराः ।

चरन्ति गर्दभाद्याश्च विरक्तास्ते भवन्ति किम् ॥ ६५ ॥

gṛhāraṇya samā loke gata-vrīḍā digambarāḥ ।
caranti garddabhādyāśch virakṭāste 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?

मृद्भस्मोद्धलनाद् एव मुक्ताः स्युर्यदि मानवाः ।

मृद्भस्मवासी नित्यं श्वा स किं मुक्तो भविष्यति ॥ ६६ ॥

mṛḍbhasmoddhalanāḍ eva mukṭāḥ syuryadi mānavāḥ ।
mṛḍbhasma-vāsī nityaṁ śvā sa kiṁ 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?

तृण पर्णोदकाहाराः सततं वनवासिनः ।

जम्बूकाखु मृगाद्याश्च तापसास्ते भवन्ति किम् ॥ ६७ ॥

tṛṅa parṅodakāhāraḥ satataḥ vanavāsinaḥ |
jambūkaḥ khumḥ ḡdyāśca tīpasāste 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?

तस्मान्नित्यादिकं कर्म लोक रञ्जन कारकम् ।

मोक्षस्य कारणं साक्षात्तत्त्वज्ञान खगेश्वर ॥ ७० ॥

tasmān-nityādikāḥ karma loka rañjana kārakam |
mokṣasya kāraṇaḥ sāksāttattvajñāna khageśvara || 2.49.70 ||

Therefore 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.

वेदागम पुराणज्ञः परमार्थं न वेत्ति यः ।

विडम्बकस्य तस्यैव तत्सर्वं काकभाषितम् ॥ ७३ ॥

vedāgama purāṇajñaḥ paramārthaḥ na veti yaḥ |
viḥambakasya tasyaiva tat sarvaḥ 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.

इदं ज्ञानमिदं ज्ञेयमिति चिन्ता समाकुलाः ।

पठन्त्यहर्निशं शास्त्रं परतत्त्वं पराङ्मुखाः ॥ ७४ ॥

idaḥ jñanam idaḥ jñeyam iti cintā samākulāḥ |
paṭhantyaharṇiśaḥ śāstraḥ para-tattvaḥ parāṅmukhāḥ || 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.

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति चान्यथा ।

अन्यथा शास्त्रं सद्भावो व्याख्यां कुर्वन्ति चान्यथा ॥ ७६ ॥

anyathā paramaḥ tattvaḥ janāḥ kliśyanti cānyathā |
anyathā śāstraḥ sadbhāvo vyākhyāḥ kurvanti cānyathā || 2.49.76 ||

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

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च ।

अहङ्कारस्ताः केचिद् उपदेशादि वर्जिताः ॥ ७७ ॥

kathayanty-unmanī-bhāvaḥ svayaḥ nānubhavanti ca |
ahaṅkāraṣṭāḥ 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.

शिरो वहति पुष्पाणि गन्धं जानाति नासिका ।
 पठन्ति वेद शास्त्राणि दुर्लभो भावबोधकः ॥ ७९ ॥
 Āiro vahati puṣpāṅi gandhaṁ jñānīti nāsikā |
 paṭhanti veda śāstrāṅi 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.

तत्त्वम् आत्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति ।
 गोपः कक्षागतेच्छागे कूपं पश्यति दुर्मतिः ॥ ८० ॥
 tattvam ātmasthamajñātvā mūḍhaḥ śāstreṣu muhyati |
 gopāḥ kakṣāgatecchāge kūpaṁ paśyati durmatīḥ || 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.

प्रज्ञाहीनस्य पठनं यथान्धस्य च दर्पणम् ।
 अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम् ॥ ८२ ॥
 prajāhīnasya paṭhanaṁ yathāndhasya ca darpaṇam |
 ataḥ prajāvatāṁ śāstraṁ 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.

अनेकानि च शास्त्राणि स्वल्पायुर् विघ्न कोटयः ।
 तस्मात्सारं विजानीयात् क्षीरं हंस इवाम्भसि ॥ ८४ ॥
 anekāni ca śāstrāṅi svalpāyur vighna koṭayaḥ |
 tasmātsāraṁ vijānīyāt kṣīraṁ haṁsa 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.

न वेदाध्यायनान्मुक्तिः न शास्त्र पठनादपि ।
 ज्ञानादेव हि कैवल्यं नान्यथा विनतात्मज ॥ ८७ ॥
 na vedādhyaṅyānān-muktiḥ na śāstra paṭhanād-api |
 jñānādeva hi kaivalyaṁ 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.

नाश्रमः कारणं मुक्तिः दर्शनानि न कारणम् ।

तथैव सर्वकर्माणि ज्ञानमेव हि कारणम् ॥ ८८ ॥

nāśramaḥ kāraṇaṃ 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.

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बिकाः ।

शास्त्र भारसहस्रेषु ह्येकं सञ्जीवनं परम् ॥ ८९ ॥

muktidā guru-vāgeka vidyāḥ sarvā viḍambikāḥ |
śāstra bhārasahasreṣu hyekaṃ sañjīvanaṃ 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].

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।

शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥ ९१ ॥

āgamoktaṃ vivekothaṃ dvīdhā jñānaṃ pracakṣate |
śabda-brahmāgamamayaṃ paraṃ 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.

द्वे पदे बन्ध मोक्षाय नममेति ममेति च ।

ममेति बध्यते जन्तुः नममेति प्रमुच्यते ॥ ९३ ॥

dve pade bandha mokṣāya namameti mameti ca |
mameti badhyate jantuḥ namameti 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.

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तिदा ।

आयासाया परं कर्म विद्यान्या शिल्पनै पुणम् ॥ ९४ ॥

tat karma yan-na bandhāya sā vidyā yā vimuktidā |
āyāsāya paraṃ 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.

यावत्कर्माणि दीप्यन्ते यावत्संसार वासना ।

यावदिन्द्रिय चापल्यं तावत्तन्व कथा कुतः ॥ ९५ ॥

yĪvat karmĪi dīpyante yĪvat saĀsĪra vĪsanĪ |
yĪvad-indriya cĪpalyaĀ tĪvat tattva kathĪ kutaĀ || 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.

यावद्देहाभिमानश्च ममता यावदेव हि ।

यावत् प्रयत्न वेगोऽस्ति यावत्संकल्प कल्पना ॥ ९६ ॥

yĪvad-dehĪbhimĪnaĀca mamatĪ yĪvad-eva hi |
yĪvat prayatna vego'sti yĪvat sañkalpa kalpanĪ || 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,

यावन्नो मनसः स्थैर्यं न यावच्छास्त्र चिन्तनम् ।

यावन्न गुरुकारुण्यं तावत्तत्त्व कथा कुतः ॥ ९७ ॥

yĪvan-no manasaĀ sthairyaĀ na yĪvac-chĪstra cintanam |
yĪvan-na guru kĪruṁyaĀ tĪvat tattva kathĪ kutaĀ || 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.

तावत्तपो व्रतं तीर्थं जप होमार्चनादिकम् ।

वेद शास्त्रागम कथा यावत्तत्त्वं न विन्दति ॥ ९८ ॥

tĪvat tapo vrataĀ tīrthaĀ japa homĪrcanĪdikam |
veda ĀstrĪgama kathĪ yĪvat tattvaĀ 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.

तस्मात् ज्ञानेनात्म तत्त्वं विज्ञेयं श्रीगुरोर्मुखात् ।

सुखेन मुच्यते जन्तुः घोर संसार बन्धनात् ॥ १०१ ॥

tasmĪt jĪñnenĪtma tattvaĀ vijñeyaĀ Ārī guror-mukhĪt |
sukhena mucyate jantuĀ ghora saĀsĪra bandhanĪt || 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.

तत्त्वज्ञास्यान्तिमं कृत्यं शृणु वक्ष्यामि तेऽधुना ।

येन मोक्षमवाप्नोति ब्रह्म निर्वाण संज्ञकम् ॥ १०२ ॥

tattva jñāsyāntimaṁ kṛtyaṁ śṛṇu vākṣyāmi te'dhunā |
yena mokṣam avāpnōti brahma nirvāṇa sañjākam || 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.

निर्मान मोहा जितसङ्गदोषा
अध्यात्म नित्य विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुख दुःख संज्ञैः

गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ११० ॥
nirmāna mohā jitasāṅgadoṣā
adhyātma nitya vinivṛtta kāmāḥ |
dvandvair-vimuktāḥ sukha duḥkha sañjñaiḥ
gacchanty-am>•hāḥ padam-avyayaḥ tat ||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.

ज्ञानहृदे सत्यजले रागद्वेष मलापहे ।
यः स्नाति मानसे तीर्थे स वै मोक्षमवाप्नुयात् ॥ १११ ॥
jñāna-hrade satya-jale rāga-dveṣa malāpāhe |
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).

प्रौढवैराग्यमास्थाय भजते मामनन्य भाक् ।
पूर्ण दृष्टिः प्रसन्नात्मा स वै मोक्षमवाप्नुयात् ॥ ११२ ॥
prau•havair-Īgyamāsthāya bhajate mām ananya bhāḥ |
p>r@a 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.

मोक्षं गच्छन्ति तत्त्वज्ञा धार्मिकाः स्वर्गतिं नराः ।
पापिनो दुर्गतिं यान्ति संसरन्ति खगादयः ॥ ११६ ॥
mokṣaṁ gacchanti tattvajñā dhārmikāḥ svargatiṁ narāḥ |
pāpino durgatiṁ yānti saśaranti 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

मूल रूपो ह्यतो ज्ञेयो विष्णुत्वाद् विष्णुरव्ययः ।

अवतारम् इदं प्रोक्तं पूर्णत्वाद् एव सुव्रत ॥

Ārī kṝṣṇa uv̄yca;

m>la r>po hyato j̄eyo viṣṇutvāḍ viṣṇur avyayaĀ |
avatāram idaĀ proktaĀ p>r̄atvāḍ 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.

काल कोटि विहीनत्वं कालानन्त्यं विदुर्बुधाः ।

देश कोटि विहीनत्वं देशानन्त्यं विदुर्बुधाः ॥ ४८ ॥

kāla koṭi vihīnatvaĀ kālān-antyaĀ vidurbudhāḥ |
deśa koṭi vihīnatvaĀ deśān-antyaĀ 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,

गुणानां अप्रमेयत्वे गुणानन्त्यं विदुर्बुधाः ।

आनन्त्यं त्रिविधं नित्यं हरेर्नान्यस्य कस्यचित् ॥ ४९ ॥

guṇānāṃ aprameyatve guṇān-antyaĀ vidurbudhāḥ |
anantyaĀ trividhaĀ nityaĀ 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.

तस्य सर्वं स्वरूपेषु चानन्त्यं तु त्रिलक्षणम् ।

तथापि देशतस्य परिच्छेदोपि युज्यते ॥ ५० ॥

tasya sarva svarūpeṣu cān-antyaĀ 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.

परिच्छेदस् तथा व्याप्तेरेकरूपेपि युज्यते ।

तस्या चिंत्याद् भुतैश्वर्यं व्यवहारार्थं एव च ॥ ५१ ॥

paricchedas tathā vyāptere-ekarūpepi yujyate |
tasyā cīntyāḍ bhutaiśvaryaṃ vyavahārtham 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.

गुणतः कालतश्चैव परिच्छेदो न कुत्रचित् ।

व्याप्तत्वं देशतो ह्यस्ति सर्वभूतेषु यद्यपि ॥ ५२ ॥

gu[®]ata^Å k^Ylata^Åcaiva paricchedo na kutracit |
 ty^Yptatva^Å de^Åato hyasti sarva bh[>]te^u yady-api || 3.3.52 ||

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

न च भेदः क्वचित् तस्य ह्यणुमात्रपि युज्यते ।
 तथापि विद्यतेणुत्वं तस्मादैश्वर्यं योगतः ॥ ५३ ॥
 na ca bheda^Å kvacit tasya hya[®]um^Ytrapi yujyate |
 tath^Ypi vidyate[®]utva^Å tasm^Yd-ai^Åvarya yogata^Å || 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.

तस्माद् विद्वच्चवतारार्थं व्याप्तत्वं चापि भण्यते ।
 यत्तस्य व्यापकं रूपं परं नारायणं विदुः ॥ ५४ ॥
 tasm^Yd viddhyavat^Yr^Yrtha^Å vy^Yptatva^Å c^Ypi bha[®]yate |
 yattasya vy^Ypaka^Å r[>]pa^Å para^Å n^Yr^Yya[®]a^Å vidu^Å || 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;

आलोक्य सर्वं शस्त्राभिविचार्य च पुनः पुनः ।
 इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥ १ ॥

s[>]ta uv^Yca

Y^lokya sarva Åastr^Ybhi-vic^Yrya ca puna^Å puna^Å |
 idam eka^Å suni^Yanna^Å dhyeyo n^Yr^Yya[®]a^Å sada^Y || 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.

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ।
 यो नित्यं ध्यायेत् देवं नारायणम् अनन्यधीः ॥ २ ॥
 ki^Å tasya d^Ynai^Å ki^Å t^Yrthai^Å ki^Å tapobhi^Å kim adhvarai^Å |
 yo nitya^Å dhy^Yyet deva^Å n^Yr^Yya[®]am ananyadh^Yi^Å || 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?

प्रायश्चित्तान्य शेषाणि तपः कर्माणि यानि वै ।
 विद्धि तेषामशेषाणां कृष्ण अनुस्मरणं परम् ॥ ४ ॥
 pr^Yya^Åcitt^Ynya Åe^Y[®]i tapa^Å karm^Y[®]i y^Yni vai |
 viddhi te^Ym a^Åe^Y[®]Y^Å k^Y[®]a anusmara[®]a^Å param || 1.230.4 ||

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

उत्तिष्ठन्निपतन् विष्णुं प्रलपन् विविशंस्तथा ।

भंजन्नाग्रञ्च गोविन्दं माधवं यश्च संस्मरेत् ॥ ८ ॥

uttisthan-nipatan viṣṇuṁ pralapan vivishāstathā |
bhañjajagrāñca govindaṁ mādhavaṁ yaśca saṁsmaret || 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.

ध्यानमेव परो धर्म ध्यानमेव परं तपः ।

ध्यानमेव परं शौचं तस्माद् ध्यान परो भवेत् ॥ १० ॥

dhyānam-eva paro dharmā dhyānam-eva paraṁ tapaḥ |
dhyānam-eva paraṁ śaucaṁ tasmā d-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.

नास्ति विष्णोः परं ध्येयं तपो नानशनात् परम् ।

तस्मात् प्रधानम् अत्रोक्तं वासुदेवस्य चिन्तनम् ॥ ११ ॥

nāsti viṣṇoḥ paraṁ dhyeyaṁ tapo nānāśanaṭ param |
tasmāt pradhānam atroktaṁ 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.

प्रमादात् कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।

स्मरणादेव तद्विष्णोः संपूर्णं स्यादिति श्रुतिः ॥ १३ ॥

pramādat kurvatāṁ karma pracyaveta dhvareṣu yat |
smaraṇādēva tad viṣṇoḥ saṁpūrṇaṁ 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.

सा हानिस्तन् महाच्छिद्रं सा चार्थं जडमूक्ता ।

यन्मुहूर्तं क्षणो वापि वासुदेवो न चिन्त्यते ॥ २२ ॥

sā hanistan mahācchidraṁ sā cārthaṁ jaḁamūktā |
yan-muhūṛtaṁ 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.

वासुदेव तरुच्छाया नातिशीताति तापदा ।

नरक द्वार शमनी सा किमर्थं न सेव्यते ॥ ३१ ॥

vāśudeva taru-chāyā nāstīti tīpadī |
naraka dvāra āmanī sī 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.

तज्ज्ञानं यत्र गोविन्दः सा कथा यत्र केशवः ।
तत्कर्म यत्तदार्थाय किमन्यैर्बहुभाषितैः ॥ ३८ ॥
tājñāna yatra govinda sī kathā yatra keśava |
tat karma yat-tadārthāya kim anyair-bahubhāṣitaiḥ || 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?

यत्किञ्चित् कुरुते कर्म पुरुषः साधवसाधु व ।
सर्वं नारायणे न्यस्य कुर्वन्नपि न लिम्पति ॥ ४२ ॥
yat-kiñcit kurute karma puruṣa sādhu-vasādhu va |
sarva nārāyaṇe nyasya kurvan-napi na limpati || 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.

अग्निकार्यं जपः स्नानं विष्णोर्ध्यानञ्च पूजनम् ।
गन्तुं दुःखोदधे कुर्युर्ये च तत्र तरन्ति ते ॥ ४५ ॥
agni-kārya japa snāna viṣṇor-dhyānañca pūjanam |
gantūṁ duḥkhodadhe 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.

राष्ट्रस्य शरणं राजा पितरो बालकस्य च ।
धर्मश्च सर्वमर्त्यानां सर्वस्य शरणं हरिः ॥ ४६ ॥
rāṣṭrasya āraṇya rājā pitaro bālakasya ca |
dharmaśca sarva martyānāṁ sarvasya āraṇya 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.

शूद्रं वा भगवद् भक्तं निषादं श्वपं तथा ।
द्विजं जाति समं मन्यु न याति नरकं नरः ॥ ४९ ॥
śūdra vā bhagavad bhakta niṣāda śvapaṁ tathā |
dvija jāti samaṁ manyu na yaati narakaṁ 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 hell.