

Chapter 12

Description of fruits of Karman

सुकेशिरुवाच

कर्मणा नरकानेतान्केन गच्छन्ति वै कथम्।

एतद्वदत विप्रेन्द्राः परं कौतुहलं मम॥ १॥

Sukeśi said- O Brahmins! Please, tell that how the people fall and on account of what kind of deeds they perform? I am curious to listen to it all from you.

ऋषय ऊचुः

कर्मणा येन येनेह यान्ति शालकटंकट।

स्वकर्मफलभोगार्थं नरकान्मे शृणुष्व तान्॥ २॥

The hermits said- O Śālakatāmkṭa (monster)! Listen to the deeds performed by the people that lead them to fall in these hells.

देववेदद्विजातीनां यैर्निन्दा सततं कृता।

ये पुराणेतिहासार्थान्नाभिनन्दन्ति पापिनः॥ ३॥

गुरुनिन्दाकरा ये च मखविघ्नकराश्च ये।

दातुर्निवारका ये च तेषु ते निपतन्ति हि॥ ४॥

The people doing continuous criticism of the Veda, gods and Dvijāts, showing dishonour to the practical exercise of the essence contemplated in the Purāṇa and History, critics to their teachers, the people putting hurdles on yajña and the sinners who resist the donor from falling into those hells.

सुहृद्दम्पतिसोदर्यस्वामिभृत्यपितासुतैः।

याज्याध्यापकयोश्चैव कृतो भेदोऽधमैर्मिथः॥ ५॥

कन्यामेकस्य दत्त्वा च ददत्यन्यस्य येऽधमाः।

करपत्रेण पाट्यन्ते ते द्विधा यमर्किकरैः॥ ६॥

The mean people who create mutual discrimination between friends, couple, siblings, devotees, father and son, priest and their clients as also who promise to first give their daughters to a man but thereafter commit breach of trust by solemnising their marriage with other men are split into two parts by saw (Karapatra) by the executives of Yama.

परोपतापजनकाश्चन्दनोशीरहारिणः।

बालव्यजनहर्तारः करम्भसिकताश्रिताः॥ ७॥

The people putting others in pain, theft scandal and uśīra (khasa), snatcher of wings made fans (cavara) fall in Karambhasikata hell.

निमन्त्रितोऽन्यतो भुङ्क्ते श्राद्धे दैवेऽथ पैतृके।

स द्विधाः कृष्यते मूढस्तीक्ष्णतुण्डैः खगोत्तमैः॥ ८॥

The fools invited to śrāddha for Pitṛ but eat other places are split into two parts of their bodies by the predator birds of large bodies through their sharp beak.

मर्माणि यस्तु साधूनां तुदन्वाग्भिर्निकृन्तति।

तस्योपरि तुदन्तस्तु तुण्डैस्तिष्ठन्ति पत्रिणः॥ ९॥

The man who blows sharply on the heart of gentlemen by his harsh words, several birds with their sharp beaks sit on his body and peck hard white piercing the flesh therefrom.

यः करोति च पैशुन्यं साधूनामन्यथामतिः।

वज्रतुण्डनिभा जिह्वामाकर्षन्तेऽस्य वासयाः॥ १०॥

The man who behaves like an animal with the gentlemen, his tongue is pierced by the crows having beaks like a thunderbolt and sharp nails.

पितृमातृगुरूणां च येऽवज्ञां चक्रुरुद्धताः।

मज्जन्ति पूयविण्मूत्रे त्वक्प्रतिष्ठे ह्यधोमुखः॥ ११॥

The people showing disobedience to their parents and teachers are drowned reverse (i.e. legs up while head downside) in Apratiṣṭha hell filled with urine, night-soil, pus etc.

देवतातिथिभृत्येषु भूतेष्वभ्या गतेषु च।

अभुक्तवत्सु येऽश्नन्ति बालपित्रग्निमातृषु॥ १२॥

दुष्टासृक्पूयनिर्यासं भुङ्क्ते त्वधमा इमे।

सूचीमुखाश्च जायन्ते क्षुधार्ता गिरिविग्रहाः॥ १३॥

The mean people who eat by keeping hungry the gods, guests, other creatures, slaves, beggars, child, parents and the fire get gigantic mountain-like body but middle like a narrow mouth, starve and receive only the contaminated blood with pus as food to survive.

एकपङ्क्त्युपविष्टानां विषमं भोजयन्ति ये।

विद्भोजनं राक्षसेन्द्र नरकं ते व्रजन्ति च॥ १४॥

O demon king! The people who distribute food with partiality to the persons seated in a row for a meal, fall into the hell called Viḍbhोजना.

एकसार्थप्रयाताश्च पश्यन्त्यर्थिनं नराः।

असंविभज्य भुङ्क्न्ति ते यान्ति श्लेषभोजनम्॥ १५॥

The people who do not share their food with a partner to any journey even while he is

desirous, fall into the hell called Śleṣmabhojana.

गोब्राह्मणाग्नयः स्पृष्टा यैरुच्छिष्टैश्च कामतः।

क्षिप्यन्ते हि करास्तेषां तमकुम्भे सुदारुणे॥ १६॥

O monster! The hands that touch a cow, Brahmin and fire at the state when impurity stuck to them, are forcibly thrown into the hot-pitcher.

सूर्येन्दुतारका दृष्टा यैरुच्छिष्टैश्च कामतः।

तेषां नेत्रगतो वह्निर्धम्यते यमकिंकरैः॥ १७॥

The eyes that look at the sun, moon and constellation in the state when the body is anyway impure, are burnt by Yama's executives by putting fire in them.

मित्रजायाऽथ जननी ज्येष्ठो भ्राता पिता स्वसा।

जामयो गुरवो वृद्धार्यैः संस्पृष्टाः पदा नृभिः॥ १८॥

बद्धाङ्घ्रयस्ते निगडैर्लोहैर्वह्निप्रतापितैः।

क्षिप्यन्ते रौरवे घोरे ह्याजानुपरिदाहिनः॥ १९॥

The feet of those people are tied with the burning (hot) iron bar and thrown into Raurava hell, where they burn up to the thighs, who have touched a friend's wife, mother, elder brother, father, sister, daughter, teacher and the old age people.

पायसं कृशरामांसं वृथा भुक्तानि यैर्नरैः।

तेषामयोगुडास्तासाः क्षिप्यन्ते वदनेऽद्भुताः॥ २०॥

Those who eat sweet meat (pāyasa), Kṛśara and meat voluntarily without purpose lying there for offering it to gods, receive forcibly a burning rod in their mouth in the hell.

गुरुदेवद्विजातीनां वेदानां च नराधमैः।

निन्दाऽनिशं श्रुता यैस्तु पापानामभिकुर्वताम्॥ २१॥

तेषां लोहमयाः कीला वह्निवर्णाः पुनः पुनः।

श्रवणेषु निखन्यन्ते धर्मराजस्य किंकरैः॥ २२॥

Hot iron nails are hammered frequently into the ears of mean people who listen to wrong things about their teacher, gods, Brahmins and the Vedas. It is done by the executives of Dharmarāja.

प्रपादेवकुलारामविप्रवेशमसभामठान्।

वापीकूमडागांश्च भङ्क्त्वा विध्वंसयन्ति ये॥ २३॥

तेषां विलपतां चर्म देहतः क्रियते पृथक्।

कर्त्तरीभिः सुतीक्ष्णाभिः सुरौद्रेर्यमकिंकरैः॥ २४॥

The skin of the body is decorticated by using sharp knives in spite of cries made by mean people who destroy Prapā, temple, garden, Brahmin's home, convent, conference, well, pond and flower garden. All this is done cruelly by Yama's servants.

गोब्राह्मणार्कमग्निं च ये हि मेहन्ति मानवाः।

तेषां गुदेभ्यश्चान्त्राणि विनिष्कृन्तन्ति वायसाः॥ २५॥

The people who discharge urine and night-soil at the presence of a cow, Brahmin, sun and fire receive so severe a punishment that the cows will enjoy the flesh of their intestine by extracting it through the anus out.

स्वपोषणपरो यस्तु परित्यजति मानवः।

पुत्रभृत्यकलत्रादिबन्धुवर्गमकिंचनम्।

दुर्भिक्षे संभ्रमे चापि स श्वयोनौ निपात्यते॥ २६॥

The man who eats alone leaving his poor son, servant and wife including siblings who starve from thrown into the hell called Śvabhojana.

शरणागतं ये त्यजन्ति ये च बन्धनपालकाः।

पतन्ति यन्त्रपीठे ते ताड्यमानास्तु किंकरैः॥ २७॥

The people who lift up the protection cover from the man sheltered and a guard who watches over a prison are punished severely and thrown into Yantra-pīṭha hell.

क्लेशयन्ति हि विप्रादीन्याज्यकर्मसु पापिनः।

ते पेष्यन्ते शिलायां वै शोष्यन्तेऽपि च शौषकैः॥ २८॥

The sinners causing pain to Brahmins by nuisance committed are ground on the boulders and the fire sucks their bodies until these turn into ashes.

न्यासापहारिणः पापा बध्यन्ते निगडैरपि।

शुक्लामाः शुष्कताल्चोष्ठाः पात्यन्ते वृश्चिकाशने॥ २९॥

The people misappropriating the trust fund are tied with hot iron bars, are left for starving

and without water to drink. Then they are thrown into Vṛścikāśana hell.

पर्वमैथुनिनः पापाः परदाररताश्च ये।

ते वह्नितसां कूटाग्रामालिङ्गन्ते च शाल्मलीम्॥ ३०॥

The sinners doing coition on auspicious days and who do intercourse with others' wife have to embrace Śālmālī with hot nails.

उपाध्यायमधःकृत्य चैरधीतं द्विजाधमैः।

तेषामध्यापको यश्च स शिलां शिरसा वहेत्॥ ३१॥

The dvijas and their teachers have to bear a burden of boulders who do study from preceptors but offer them a seat lower than their own.

मूत्रश्लेष्मपुरीषाणि चैरुत्पृष्टानि वारिणि।

ते पात्यन्ते च विण्मूत्रे दुर्गन्धे पूयपूरिते॥ ३२॥

The rudes discharging urine, phlegm and night-soil on water are thrown in Viṇmūtra hell filled with the stench night-soil and pus.

श्राद्धेऽतिथेयमन्योन्यं चैर्भुक्तं भुवि मानवैः।

परस्परं भक्षयन्ति ते स्वमांसानि बालिशाः॥ ३३॥

The fools who eat themselves the food offered for guests on the occasion of śrāddha have to eat the flesh of each other after death and on rebirth.

वेदवह्निगुरुत्यागी मातापित्रोस्तथैव च।

गिरिशृङ्गादधः पातं पात्यन्ते यमकिङ्करैः॥ ३४॥

Those persons are thrown down from the peak of mountain who abandon the Vedas, fire, teacher, wife, father and mother.

पुनर्भूपतयो ये च कन्याविध्वंसकाश्च ये।

तद्गर्भस्त्रावकृष्टश्च कृमीन्भक्षेत्पिपीलिकाः॥ ३५॥

The people who accept food offered on the occasions of śrāddha by the person married to a widow, involved in coition with an unmarried girl and by the children so born are compelled to eat insects and ants.

चण्डालान्त्यजाद्वाऽपि प्रतिगृह्णाति दक्षिणाम्।

याजको यजमानश्च स स्यादश्मनि कीटकः॥ ३६॥

The priests and their clients receiving Dakṣiṇā from Caṇḍāla and Antyaajas have to

be born as heavy insects living in caves in their re-birth.

पृष्ठमांसाशिनो मूढास्तथैवोत्कीवजीविनः।

क्षिप्यन्ते वृकभक्षे ते नरके रजनीचरा॥ ३७॥

O monster! The sneaking and bribe accepting rudes are thrown into the hell called Vṛkabhakṣa.

स्वर्णस्तेयी च ब्रह्मघ्नः सुरापो गुरुतल्पगः।

तथा गोभूमिहर्तारो गोस्त्रीबालहताश्च ये॥ ३८॥

एते नरा द्विजा ये च गोषु विक्रयिणस्तथा।

सोमविक्रयिणो ये च वेदविक्रयिणस्तथा॥ ३९॥

कूटसत्यास्त्वशौचाश्च नित्यनैमित्तनाशकाः।

कूटसाक्षिप्रदा ये च ते महारौरवे स्थिताः॥ ४०॥

The people committing loot of gold, murderer of Brahmin, drunkard, cohabiting with teacher's wife, snatcher of cow and the land, torturers to women and children, vendor of soma and Veda, diplomat, untidy, non-abiding by routine and dvijas who submit forged evidence have to dwell in the hell called Mahāraurava.

दशवर्षसहस्राणि तावन्तामिस्रके स्थिताः।

तावच्चैवान्यतामिस्रे असिपत्रवने ततः॥ ४१॥

तावच्चैव घटीयन्त्रे तप्तकुम्भे ततः परम्।

प्रपातो हि भवेत्तेषां चैरिदं दुष्कृतं कृतम्॥ ४२॥

The above-said sinners have to live ten thousand years in each hell known as Tāmistra, Andhatāmistra, Asipatravana, Ghaṭīyantra and Taptakumbha one after another in a systematic manner.

ये त्वेते नरका रौद्रा रौरवाद्यास्तवोदिताः।

ते सर्वे क्रमशः प्रोक्ताः कृतघ्ने लोकनिन्दिते॥ ४३॥

The people ungrateful and condemned by the public are thrown by turns in all dreadful Raurava hells, about which I have already told you.

यथा सुराणां प्रवरो जनार्दनो

यथा गिरीणामपि शैशिराद्रिः।

यथाऽऽयुधानां प्रवरं सुदर्शनं

यथा खगानां विनतातनूजः।

महोरगाणां प्रवरोऽप्यनन्तो

यथा च भूतेषु मही प्रधाना॥४४॥

As Janārdana in gods, the Himālaya in mountains, Sudarśana in weapons, Garuḍa in birds, Anantanāga in serpents and earth in all beings is supreme.

नदीषु गङ्गा जलजेषु पद्मं

सुरारिमुख्येषु हराङ्घ्रिभक्तः।

क्षेत्रेषु यद्वत्कुरुजाङ्गलं वरं

तीर्थेषु यद्वत्प्रवरं पृथूदकम्॥४५॥

As the Ganges in rivers, lotus in water born flowers, Śiva's devotee in daityas, Kurujaṅgala in regions and Pṛthūdaka in holy place is supreme.

सरस्सु चैवोत्तरमानसं यथा

वनेषु पुण्येषु हि नन्दनं यथा।

लोकेषु यद्वत्सदनं विरञ्जे:

सत्यं यथा धर्मविधिक्रियासु॥४६॥

As uttaramānasa in reservoirs, Nandana in holy forests, abode of Brahma in lokas, Satya property in religious deeds.

यथाऽश्वमेधः प्रवरः क्रतूनां

पुत्रो यथा स्पर्शवतां वरिष्ठः।

तपोधनानामपि कुम्भयोनिः

श्रुतिर्वरा यद्वदिहागमेषु॥४७॥

Aśvamedha in yajña, son in things worth touching, Agastya in ascetics and the Veda in Āgama scriptures.

मुख्यं पुराणेषु यथैव मात्स्यं

स्वायंभुवोक्तिस्त्वपि संहितासु।

मनुः स्मृतीनां प्रवरो यथैव

तिथीषु दर्शो विबुधेषु वासवः॥४८॥

As Matsya Purāṇa among the Purāṇas, code laid down by Svāyambhū among codes, Manusmṛti among smṛtis, Amāvasyā among tithi and donation made on Viṣuvas (rotation of Aries and Libra) among other donations is greatest.

तेजस्विनां च प्रवरोऽर्क उक्त

ऋक्षेषु चन्द्रो जलधिर्हृदिषु।

भवान्यथा राक्षससत्तमेषु

पाशेषु नागस्तिमितेषु बन्धः॥४९॥

And as the sun in ascetics, moon in constellations, ocean in reservoirs, you in demon kings and Nāgapāś in the pāśas making inactive is supreme.

धान्येषु शालिर्द्विपदेषु विप्र-

श्रुतुष्वदे गौश्च यथा मृगेन्द्रः।

पुष्पेषु जाती नगरेषु काञ्ची

नारीषु रम्भाऽऽश्रमिणां गृहस्थः॥५०॥

And as Śāli in paddys, Brahmin in human beings, cow in cattle, lion in wild animal, Jātī in flowers, Kañcī in cities, Rambhā in women and household in āśramas' is supreme.

कुशस्थली श्रेष्ठतमा पुरेषु

देशेषु सर्वेषु च मध्यदेशः।

फलेषु चूतो मुकुलेष्वशोकः

सर्वौषधीनां प्रवरा च पथ्या॥५१॥

मूलेषु कन्दः प्रवरो यथोक्तो

व्याधिष्वजीर्णं क्षणदाचरेन्द्र।

श्वेतेषु दुग्धं प्रवरं यथैव

कार्पासिकं प्रावरणे हि यद्वत्॥५२॥

As Kuśasthālī in Purīs, Madhyadeśa in all countries, mango in fruits, Aśoka in buds and Pathyā in all herbs is supreme. O monster! As Kanda in roots, constipation in disease, milk in white things and garments in cotton is supreme.

कलासु मुख्या गणितज्ञता

विज्ञानमुख्यं तु यथेन्द्रजालम्।

शाकेषु मुख्या त्वपि काचमाची

रसेषु मुख्यं लवणं यथैव॥५३॥

फलेषु तालो नलिनीषु पम्पा

वनौकसेष्वेव च ऋक्षराजः।

महीरुहेष्वेव यथा वटश्च

यथा हरो ज्ञानवतां वरिष्ठः॥५४॥