

अथ सप्तत्रिंशोऽध्यायः

Chapter – 37

The results of deeds performed

नारद उवाच

हरेर्गुणं समाकर्ण्य ज्ञानं प्राप्य पुरंदरः।

किं चकार गृहं गत्वा तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—What did Indra, the god of the gods, do after listening to the glory of lord Viṣṇu and achieving the divine knowledge, you kindly tell me.

नारायण उवाच

श्रीकृष्णस्य गुणं श्रुत्वा वीतरागो बभूव सः।

वैराग्यं वर्द्धयामास तस्य ब्रह्मन्दिने दिने॥ २॥

मुनिस्थानाद्गृहं गत्वा स ददर्शामरावतीम्।

दैत्यैरसुरसंघैश्च समाकीर्णा भयाकुलाम्॥ ३॥

विषण्णाबास्यवां चैव बन्धुहीनां च कुत्रचित्।

पितृमातृकलत्रादिविहीनामतिचञ्चलाम्॥ ४॥

Nārāyaṇa said—O Brahman, after listening to the glory of lord Kṛṣṇa, Indra developed a sense of detachment which went on increasing day by day. Leaving the place of the sage he then went and arrived in the city of Amarāvati which he looked at from a distance, which was infested with the terror of the demons. His relatives were seated losing all the grace with their faces crest-fallen. At places some houses were deserted and the father, the mother or the wife could not be found there. Their whereabouts were unknown.

शत्रुग्रस्तां च दृष्ट्वा तामगमद्वाक्पतिं प्रति।

शक्रो मन्दाकिनीतीरे ददर्श गुरुमीश्वरम्॥ ५॥

ध्यायमानं परं ब्रह्म गङ्गातोये स्थितं परम्।

सूर्याभिसंमुखं पूर्वमुखं वै विश्वतोमुखम्॥ ६॥

साश्रुनेत्रं पुलकितं परमानन्दसंयुतम्।

वरिष्ठं च गरिष्ठं च धर्मिष्ठं चेष्टसेविनम्॥ ७॥

श्रेष्ठं च बन्धुवर्गाणामतिश्रेष्ठं च मानिनाम्।

ज्येष्ठं च भ्रातृवर्गाणां नेष्टं च सुरवैरिणाम्॥ ८॥

Then finding his kingdom infested with the enemies, Indra went to Brhaspati who was lodged on the bank of the river Mandākinī. He was adoring the eternal Brahman in the water of the Gaṅgā facing the sun in the east engrossed in blissful *tapas* with wet eyes and the body becoming emotional. He was the best of the sages and extremely glorious besides being extremely religious, devoted towards his family-god, best of his relatives and the people having pride. He was the eldest of the brothers who was disliked by the demons.

दृष्ट्वा गुरुं जपन्तं च तत्र तस्थौ सुरेश्वरः।

प्रहरान्ते गुरुं दृष्ट्वा चोत्थितं प्रणनाम सः॥ ९॥

Finding the teacher seated in the water Indra the god of gods stood there waiting for him. After a *prahara* the teacher got up from his *pūjā* and Indra bowed in reverence to him.

प्रणम्य चरणाम्भोजे रुरोदोच्चैर्मुहुर्मुहुः।

वृत्तान्तं कथयामास ब्रह्मशापादिकं तथा॥ १०॥

Bowing at his feet Indra started crying aloud and then narrated about the curse pronounced on him by the sage Durvāsā.

पुनर्वरो मया लब्धो ज्ञानप्राप्तिं सुदुर्लभाम्।
वैरिग्रस्ता स्वीयपुरीं क्रमेणैव सुरेश्वरः॥ ११॥

At that very moment Indra also informed the sage that he has been blessed to get back his kingdom in due course of time. This is the boon and the eternal knowledge which has been received by me from Durvāsā.

शिष्यस्य वचनं श्रुत्वा सतां बुद्धिमतां वरः।
बृहस्पतिरुवाचेदं कोपरक्तान्तलोचनः॥ १२॥

On hearing the words, intelligent Br̥haspati got enraged and with his eyes red in anger said to him.

बृहस्पतिरुवाच

श्रुतं सर्वं सुरश्रेष्ठ मारोदीर्वचनं शृणु।
न कातरो हि नीतिज्ञो विपत्तौ स्यात्कदाचन॥ १३॥

Br̥haspati said—O best of the gods, I have heard everything. You stop crying and listen to my words. The wise people do not lose heart at the time of misfortune.

संपत्तिर्वा विपत्तिर्वा नश्वरा स्वप्नरूपिणी।
पूर्वस्यकर्मायत्ता च स्वयं कर्ता तयोरपि॥ १४॥

Fortune and misfortune are both perishable and are like a dream which are governed by the earlier deeds because they are created by one's own doing.

सर्वेषां च भ्रमत्येव शश्वज्जन्मनि जन्मनि।
चक्रनेमिक्रमेणैव तत्र का परिदेवना॥ १५॥

Because of this they keep on rotating in the life of a person like a potter's wheel. Therefore it is of no use to grieve over them.

भुङ्क्ते हि स्वकृतं कर्म सर्वत्रापि च भारते।
शुभाशुभं च यत्किञ्चित्स्वकर्मफलभुक्पुमान्॥ १६॥
नाभुक्तं क्षीयते कर्मकल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ १७॥

One gets the result of one's own deeds in the land of Bhārata. Whatever good or bad deeds are performed by him, he surely has to face the result.

Because the deeds never vanish even after the lapse of hundreds and crores of *kalpas*, one has to reap the result of the good or bad deeds performed by him.

इत्येवमुक्तं वेदे च कृष्णेन परमात्मना।
साम्नि कौथुमशाखायां संबोध्य स्वकुलोद्भवम्॥ १८॥

Lord Kṛṣṇa had advised his people accordingly in the *Kauthumisākhā* of the *Sāmaveda*.

जन्म भोगावशेषे च सर्वेषां कृतकर्मणाम्।
अनुरूपं च तेषां वै भारतेऽन्यत्र चैव हि॥ १९॥

If the results of some of the deeds are left out in one birth, he has to face them in the next birth.

कर्मणा ब्रह्मशापं च कर्मणा च शुभाशिषम्।
कर्मणा च महालक्ष्मीं लभेद्दैन्यं च कर्मणा॥ २०॥

Because with the performing of deeds one receives a curse, a boon, all the riches or poverty.

कोटिजन्मार्जितं कर्म जीविनामनुगच्छति।
न हि त्यजेद्विना भोगात्तं छायेव पुरंदर॥ २१॥

O Indra, therefore, the deeds performed in crores of births and accumulated earlier follows a person like his shadow and do not leave him unless he faces the result.

कालभेदे देशभेदे पात्रभेदे च कर्मणाम्।
न्यूनताऽधिकता वाऽपि भवेदेव हि कर्मणाम्॥ २२॥
वस्तुदाने च वस्तूनां समं पुण्यं समं दिने।
दिनेभेदे कोटिगुणमसंख्यं वाऽधिकं ततः॥ २३॥

There could be a difference in time, country, the actors or increase or decrease in the deeds as a person receives and ordinary merit by giving away things in charity on ordinary days and on certain occasion by offering things in charity the merit is multiplied to crores of times or even more than that.

समदेशे च वस्तूनां दाने पुण्यं समं वृषन्।
देशभेदे कोटिगुणमसंख्यं वाऽधिकं ततः॥ २४॥

Similarly by making offering to in ordinary countries, one gets the normal merit and by offering in sacred places, the merit is increased manifold or even more than that.

समे पात्रे समं पुण्यं वस्तूनां कर्तुरिव च।
पात्रभेदे शतगुणमसंख्यं वा ततोऽधिकम्॥ २५॥

Similarly by preferring charity of the normal things, the performer receives the normal merit but by offering the same to some competent person the merit is increased manifold.

यथा फलन्ति सस्यानि न्यूनान्यप्यधिकानि च।
कर्षकाणां क्षेत्रभेदे पात्रभेदे फलं तथा॥ २६॥

As the seeds sown by the farmers sprout variously, similarly by offering charity to certain people one gets the merit differently.

सामान्यदिवसे विप्रे दानं समफलं भवेत्।
अमायां रविसंक्रान्त्यां फलं शतगुणं भवेत्।
चातुर्मास्यां पोर्णमास्यामनन्तफलमेव च॥ २७॥
ग्रहणे शशिनः कोटिगुणं च फलमेव च।
सूर्यस्य ग्रहणे चापि ततो दशगुणं फलम्॥ २८॥
अक्षयायामक्षयं चाप्यसंख्यफलमुच्यते।
एवमन्यत्र पुण्याहे फलाधिक्यं भवेदिह॥ २९॥

If a charity is given to a Brāhmaṇa on an ordinary day, one gets the ordinary merit but if the same is given on a moonless day or on the first day of the month, the merit is multiplied considerably. In the *Cāturmāsya* (four months of the rainy season), on the full moon day, the day of solar or lunar eclipse, one earns ten times more merit. On the *Akṣya-tṛtīyā* day, one gets the merit beyond measure. Similarly on the other sacred days, one achieves great merit.

यथा दाने तथा स्नाने जपे वै पुण्यकर्मसु।
एवं सर्वत्र बोद्धव्यं नराणां कर्मणां फलम्॥ ३०॥

As one gets more or less merit by offering charity, taking a bath at holy places, performing of *japam* and other noble deeds, similarly human beings achieve merit more or less according to the occasion.

सामान्यदेशे दानं च विप्रे समफलं भवेत्।
तीर्थे देवगृहे चैव फलं शतगुणं स्मृतम्॥ ३१॥

As by making an offering to a Brāhmaṇa at an ordinary place, one gets the normal merit but

when the offering is made in the temple of the god, the merit increases to hundred times more.

गङ्गायां वै कोटिगुणं क्षेत्रे नारायणेऽव्ययम्।
कुरुक्षेत्रे बदर्या च काश्यां कोटिगुणं तथा॥ ३२॥
यथा च वै कोटिगुणं तथा वै विष्णुमन्दिरे।
केदारे वै लक्षगुणं हरिद्वारे तथा फलम्॥ ३३॥
पुष्करे भास्करक्षेत्रे दशलक्षगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं क्रमेण च॥ ३४॥

The merit one achieves by bathing in the Gaṅgā multiplies to crores of times, but by doing so in the *Nārāyaṇa-kṣetra*, it is beyond measure and in the *Kurukṣetra*, *Badrikāśrama* and *Kāśī*, the merit multiplies to crores of time. As one gets the merit crores of times more in the above sacred places, similarly one gets a merit crores of times greater than offering something in charity in the temple of Viṣṇu. The merit is multiplied to lakhs of times at *Kedāra* and *Haridvāra*. At *Puṣkara* and *Bhāskara-kṣetra* it is multiplied to ten lakh times. Thus the merit goes on increasing according to the place or time.

सामान्यब्राह्मणे दानं सममेव फलं लभेत्।
लक्षं त्रिसंख्यं पूते च पण्डिते च जितेन्द्रिये॥ ३५॥
विष्णुमन्त्रोपासके च बुधे कोटिगुणं फलम्।
एवं सर्वत्र बोद्धव्यं फलाधिक्यं गुणाधिके॥ ३६॥

By offering charities to the simple Brāhmaṇas, one gets the simple merits but when the charity is given to a well-read Brāhmaṇa devoted to Viṣṇu, the merit is increased to crores of times. Similarly with the increase in the qualities, the merit is also increased.

यथा दण्डेन सूत्रेण शरावेण जलेन च।
कुम्भं निर्माति चक्रेण कुम्भकारो मृदा भुवि॥ ३७॥
तथैव कर्मसूत्रेण फलं धाता ददाति च।
यस्याऽऽज्ञया सृष्टिविधौ तं च नारायणं भज॥ ३८॥

As the potter makes the vases with his potter's wheel, mud, the earth and water similarly Brahmā at the time of creation also bestows the merit on everyone on the basis of the deeds. Therefore, you better recite the name of Nārāyaṇa.

स विधाता विधातुश्च पातुः पाता जगत्रये।

स्रष्टुः स्रष्टा च संहर्तुः संहर्ता कालकालकः॥ ३९॥

In the three worlds he happens to be the creator of the creator, protector of the three worlds, creator of Brahmā, destroyer of the destroyer and gives death to the god of death.

महाविपत्तौ संसारे यः स्मरेन्मधुसूदनम्।

विपत्तौ तस्य संपत्तिर्भवेदित्याह शङ्करः॥ ४०॥

At the time of great misfortune, if one recites the name of the lord, he achieves fortune even at the time of great misfortune. This has been ordained by lord Śiva.

इत्येवमुक्त्वा जीवश्च समालिङ्ग्य सुरेश्वरम्।

दत्त्वा शुभाशिषं चेष्टं बोधयामास नारद॥ ४१॥

O Nārada, thus speaking Bṛhaspati embraced Indra the god of gods and blessing him imparted the divine knowledge to him.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० लक्ष्म्यु०
बृहस्पतिमहेन्द्रसंवादे कर्मफलनिरूपणं नाम
सप्तत्रिंशोऽध्यायः॥ ३७॥