



*A*jay. D.N born in 1984 was brought up in Bengaluru and has completed Master of Technology in Computer Science & Engineering. He started learning Astrology at the age of 18 under the guidance of his brother Sri D.N.Venkatesh who was his first guru. Then under the guidance of Veda||Brahma||Sri Tarkam Krishna Shastry learnt Parashara's hora sastra and other texts on Astrology. Being a student of KPSARI (K.P. Stellar Astrological Research Institute) has completed Jyothisha Vachaspati in Nakshatra Jyothisha and Sub Lord Theory and also practicing it till date. Currently he is practicing Vedic Science under the guidance of Veda||Brahma||Sri Gunjur Prakash Shastri a renowned Astrologer and Author.

श्री गणेशाय नमः

Karma Vipaka

Samhita - Part 1

Karma & Asterisms Explained

Discourse between Lord Shiva And his consort Parvati

Original Translation By
Pundit Shyam Sunderlal Tripathi from
Muradabad

Translated In English
By

Ajay D.N

Editor: Virendra Battu
Head Of Translation Dept: Yenbeeyes

A 'Mission Saptarishis' Initiative

कर्मविपाकसंहिता

नक्षत्रचरणजातफलदर्शिका

मुरादाबादस्थ पं० श्यामसुन्दरलालत्रिपाठिकृत

An Introduction -

Basic tenet of Hindu belief is that a soul [consciousness] is invincible, but takes on a new birth after



death as a result of its unfulfilled mission in life or karma's. For western readers belonging to different faith where the concept of rebirth/reincarnation is not supported, this treatise may come as a shock, but there are ample references – albeit hidden where each religion across the world has supported the theory of rebirth!

What is Karma? In the individual human mind are etched the impressions of the multiplicity of deeds, desires and thoughts which go to make up a lifetime. Then, after death, and due entirely to these attractions and the uncompleted associations, the soul is forced to take another birth into the physical arena which it has so recently vacated. The impressions of the past are projected forward to create the complex patterns of destiny in the next life. Whatever is not used in the fabrication of one's life's destiny is held within the mind for future use. And this great storehouse of unfulfilled mental entanglements and accretions increases from life to life. Indian Mystics have called it **Karma**.

So as we Hindu's say – *Kathni, Vichaar* and *Karni all* are included in the storehouse we call as **KARMA!!!** Whatever we do and whatever we think - whatever we say verbally such as cuss words and abusive language - they are all etched in the storehouse known as **KARMA!!!** Nothing escapes the manager who is responsible of noting down all that we do or what we think - because it is the Mind itself that is the doer of these Karmas and then the author who writes the ledger where all Karmas are written down!!! So he is both the doer and accuser for all karma's!!!

Yours truly will now mention example from the epics to elaborate how Karma works or manifests itself. We all know that during Treta Yuga, *Lord Rama* made an appearance. While he was getting married to *Devi Sita*, Sita's dasi's or ladies in attendance envied her and desired to or wished to have a similar husband. This was just a *thought* or a *wish*, but it was enough to *sow the seeds* of future karma - this wish was fulfilled during Dwapar Yuga when *Lord Krishna* made an appearance (Lord Rama and Lord Krishna are the reincarnations of the same entity) – Lord Krishna married Gopi's - *so many of them* - these were *actually widowed*, but Krishna married them to *avoid the practice of sati* or death by choice for a widow!! Sita's bridesmaids came back as Gopi's and married the same entity reincarnated as Lord Krishna!!

Another example how Karma is accounted – *Lord Rama* killed *Bali* [the monkey king] while *hiding* behind some trees. The same Bali returned as a hunter and killed Lord Krishna in Dwapar Yuga - the arrow was shot without knowing where and whom it may hit!! These are well known examples!! If incarnations of Vishnu cannot be spared of their karma, how do you think mortals can be spared?

So, thinking evil/ill of anyone, plotting revenge, sexually oriented thoughts, and all other thoughts/deeds/desires are seeds of future entanglements or ensnarement's!!

Karma Vipaak Samhita – as the name suggests, this treatise deals with the issue of reincarnation or rebirth as a result of specific KARMA done in the past, from an Astrological point of view by explaining Birth Nakshatra [Asterism] in current birth. A word of caution here – not everyone likes to be reminded of his karma and there is no way that a native can visit his past lives and judge or confirm what is being mentioned in the treatise. So, while the treatise also offers methods whereby penance and austerities maybe done to lessen the burden of past life karma, it offers knowledge to those who may not be interested in these austerities. The treatise itself is a dialogue between **Lord Shiva** himself and his consort **Mata Parvati** and essentially it answers the very question – if a native is born with Moon in a particular Nakshatra pad – why not any other nakshatra pad? [Each Asterism is divided into 4 parts in Vedic Astrology]. Yours truly's comments will appear in **brackets**.

Dear readers, let's begin a journey of self discovery and understanding the very existence or the reasons of current birth –

Virendra Battu
Editor

कर्मविपाकसंहिता

Karmavipaaka Samhita

प्रथमोऽध्यायः १

Chapter I

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥ १ ॥

Contemplate on Lord Vishnu, the one who wears white dress, as beautiful as the moon, the one who has four limbs [hands], the one who has everlasting smile and the one who can remove all obstacles!¹

¹Lord Vishnu is compared here with Moon – although it is bright, it does not have a bright white color, it is somewhat smoky or light grey in color. This is exactly why images of Lord Vishnu and his incarnations Lord Rama and Lord Krishna are shown with grey tones.

अथ प्रश्नविधिः

How to approach with a query?

रविवारे च संक्रान्तौ शुभयोगे यथाविधि।

वैधृतौ च व्यातिपाते विप्राणां च गृहे तथा ॥ २ ॥

Choose a Sunday, the one which is also a day when Sun is about to move from one sign to another, next choose a suitable yoga and with due ceremonies preferable in Vyatipata or Vaidhriti yoga or in dwelling of a Brahmin²

देवतायतने चैव नद्यां वै सङ्गमोत्तमे।

अथवा स्वगृहे चैव शुभे स्थाने विशेषतः ॥ ३ ॥

In a temple or at a pilgrimage spot near a place where two holy rivers unite, or in your own home or at a pious place³

स्नानं समाचरेद्रोगी मृतपुत्रः सुपुत्रकः।

कर्मणा पीडितो योऽसौ नारी वा पुरुषोऽथवा ॥ ४ ॥

Any native, sex or creed, with a son or without a son, or a native troubled with illnesses – all are welcome.

धात्रीफलानि लोघ्नं च गोमयं तिलसर्षपान्।

मृत्तिकाः सप्त कर्पूरमुशीरं मुस्तसंयुतम् ॥ ५ ॥

² It is a custom in Hindu tradition to choose an appropriate time befitting the problem at hand or the authority to which one must approach. The querter is requested to choose a Sunday – the day of the Sun – who is responsible for life on earth and asked to choose Vyatipata yoga – {Erect a horoscope for the day in question – add the degrees of Sun and Moon and convert that into minutes – divide this by 800 – if the result is between 16 and 18 – that is 17th yoga is running – it is Vyatipata yoga} or Vaidhriti yoga {Calculated as earlier yoga, but is the last yoga for the day}. Normally these yoga's are not chosen for any purpose, but for addressing problems to God's they are chosen to reflect the disaster reflected in the life of the querter. If this was not possible, the querter is asked to be in the dwelling of a Brahmin who were always thought to be living in frugal manner and involved with pious deeds!

³ Essentially it is the intent of the querter that matters, selection of an appropriate place and time is next to know details of one's own karma

All of these should first take a bath with perfumed spices, roots and condiments such as Amla, Logh, Cow dung, Til, Sarson, Soil from 7 places, Kapur, Khus and then Nagarmotha⁴

हेरम्बं च शिवं गौरीं नत्वा स्वल्पधियां मुदे।

टीका कर्मविपाकस्य नृगिरा क्रियते मया ॥ १ ॥

औषधैः समभागैस्तु स्नानं कुर्यात्प्रयत्नतः।

देवान् पितृंश्च संतर्प्य दत्वा सूर्यार्घ्यमेव च ॥ ६ ॥

Take an equal measure of all scented ingredients and with a diligent effort take a bath. Also conduct oblations for the dear departed ancestors, God's and pay respects to the Sun⁵

एवं सर्वविधिं कृत्वा संकल्पं कारयेत्ततः ॥

Having completed all of the above formalities the questor must then make a solemn promise to accept what ever maybe revealed by this treatise as the words from Lord Shiva himself – by saying the below mentioned sloka

अद्यहेत्यादि प्रचीनसंचितकर्मविलोकनार्थं मनःकामनासिद्धयर्थं विष्णोः पूजनपूर्वकं

कर्मविपाकपुस्तकपूजनमहं करिष्ये।

अङ्गन्यासपूर्वकं षोडशोपचारपूजासंकल्पः वैश्वदेवंश्राद्धं च।

The quester must do Angnyas, he must then cleanse his body and soul with Shodashupchar and then conduct a Vaishvadeva Shraddha.⁶

⁴ Amla= Indian gooseberry = Phyllanthus emblica, Logh = Symploce Racemoza – the bark of this tree is used in Ayurved medicines, Til = Sesame seeds, Sarson = Mustard seeds, Soil from 7 places = soil from seven places is collected such as horse stable + elephant stable + where chariots are kept + desert + burrow of snakes + soil from ocean or beach + soil near a temple of Vishnu, Kapur = Camphor, Khus = Andropogon muricatus – a scented grass, and lastly Nagarmotha = scented grass Cyperus – please note that all of the above have natural scents and they have deep cleansing properties! Little amount of these ingredients are taken and added to bath water. This ritual bath was necessary to ensure that the quester will be able to sit through a long discourse and ceremonies that may follow & his aura is purified by this bathing process.

⁵ It is a Hindu tradition to begin all serious ceremonies by taking a ritual bath and then perform rituals to please ancestors, family deities and then finally offerings to the Sun himself – the offerings to Sun may include offering scented water, incense and then finally a Surya Namaskar – those who know yoga will know what this means.

⁶ Angnyas is solemn promise to surrender his physical self for deeds ordained by God and that he himself is just a slave of his karma's. Shodashupchar – sixteen methods of worship viz. Avahan = invitation for the deities, Aasan = once the deities arrive they must be offered a seat, Adharya = scented offering, Paadya = scented water with which feet of deities are washed, Aachman

अत्रान्तरे देहशुद्धयर्थं पुरश्चरणाङ्गत्वेन गोमिथुनदानव्रतं कुम्भदानं च प्रजापतिसंतुष्ट्यै षोडश ब्राह्मणान्
भोजयेत्।

भोजनान्तरे प्रार्थनाऽऽचार्यस्यब्राह्मण त्वं महाभाग भूमिदेव द्विजोत्तम।

यथाविधं प्रतिज्ञाय प्राचीनं च शुभाशुभं ॥ ७ ॥

The quester must now repeat the name of the deity while offering charity in the form of offering cows capable of bearing calves or pregnant cows including fasting thereof, vessels for storing water. To appease the Prajapati or Lord Brahma the quester must offer a sumptuous feast to sixteen Brahmins⁷. Having done this the quester must now bow before the Guru or Acharya and say, “O Brahmin you are born with pious karma’s and of a rare destiny, equivalent to Devta’s who rule the land, O Illustrious amongst Brahmins – use your wisdom and apprise me of my past karma’s both good and bad”

कथं मे कथयस्वाशु कृपां कृत्वा ममोपरि।

एवं तु ब्राह्मणाचार्यनमस्कृत्य प्रसादयेत् ॥ ८ ॥

“O Benevolent one be gracious and with your divine wisdom inform my past life karma’s.” The quester should bow before his Guru and Acharya and appease him to gain favors

दश पञ्च तथा विप्रानुपवेश्य प्रयत्नतः।

तेषामनुज्ञया सर्वं प्रायश्चित्तमुपक्रमेत् ॥ ९ ॥

The quester may offer charity and feast to at least five or ten Brahmins. Then with their permission and blessings proceed with atonements as mentioned in the treatise.

= rinsing of mouth for ritual ceremonies, Madhuprk = offering honey, Snaan = bath, Vastrabharan = offering clothing and wrappings, Yagyopavit = offering sacred thread, Gandha = scented perfumery items during ceremonies, Pushpa = scented flowers, Deepa = offering lamp, Naivedya = oblation to the deity, Tambula = offering betel leaves and betel fruit, Parikrama = circumambulate the deities and then Vandana = singing poems in praise of deities. Apparently this treatise is coined during such time when deities were accessible and visible to all. In Kaliyuga when deities vanished from sight, their idols are worshipped instead.

⁷ Here the Brahmin conducting the ceremony for the quester is equated with Lord Brahma himself. Apparently the reference is for those Brahmins who do tons of penance and worship, lead a pious and frugal life. There are ample references in Hindu Shastra’s about who may be classified as a Brahmin? Brahmin is one who himself has had an audience with Lord Brahma himself, the one whose abode is on the spiritual planes above Shiv Netra or the Third eye. However it is common for people to accept someone who is born into a Brahmin family!

वस्त्रालङ्करणैराचार्यं पूजयित्वा प्रजापतिस्वरूपं गुरुं प्रार्थयेत् प्रजापते महाबाहो⁸ वेदवेदाङ्गपारग।

पुत्रकामसमृद्धयर्थं पूजां गृहीष्व ते नमः ॥ १० ॥

Having offered garments and adornments, the quester must pray before his Guru or Acharya who is considered as Lord Prajapati [Brahma] in human form, “O Prajapati, the one with austere vows, the one who has knowledge of Vedas, please accept my prayers for begetting a son and accept my salutations.”

विष्णो त्वं पुण्डरीकाक्ष⁹ भुवनानां च पालकः।

लक्ष्म्या सह हृषीकेश पूजां गृहीष्व ते नमः ॥ ११ ॥

“O Vishnu, the one who is lotus eyed, you are one who sustains many universes, O Hrishiksha, please accept my offerings and salutations”

रुद्र त्वं दैन्यनाशाय सदा भस्माङ्गधारकः।

नागहारोपवीती च पूजां गृहीष्व ते नमः ॥ १२ ॥

“O Rudra, the one who smears ashes, the one who wears serpents as yagyopavit¹⁰, please accept my prayers and salutations.”

स्वर्गे सुराश्च गन्धर्वाः पाताले पन्नगादयः।

मृत्युलोके मनुष्याश्च सर्वे ध्यायन्ति भास्करम् ॥ १३ ॥

God's in the svarga¹¹ loka, serpents in the patala loka and people in this mrityu loka all bow to Bhaskara and contemplate upon him

महायज्ञादिकं चैव अग्निहोत्रादि कर्म च।

तीर्थस्नानं तथा ध्यानं वर्तते भस्करोदयात् ॥ १४ ॥

⁸ The word mahabaaho has another meaning in sanskrit which refers to austere penances and vows – not one but so many. Salutations in Hindu includes touching the feet of Guru/Elderly. The word mahabaaho has another meaning in sanskrit which refers to austere penances and vows – not one but so many.

⁹ Pundrikaksh = an epithet for god Vishnu; the one who has lotus eyes. Hrishiksha = the one who bestows many happiness's.

¹⁰ Yagyopavit is the sacred thread worn by Brahmins.

¹¹ Brevity of proper terms in English is hinderance to convey the true meaning of this verse. Svarga = Heaven?, Patal = Underworld? Mrityu loka = mortal world? Bhaskara = Sun

All yagna's¹², Agnihotra karma, Taking a holy dip at holy places, and contemplation of God's are all dependent on Sun rise.

ब्रह्मा विष्णुः शिवः शक्तिर्देवदेवो मुनीश्वराः।

ध्यायन्ति भस्करं देवं साक्षीभूतं जगत्रये ॥ १५ ॥

Brahma, Vishnu, Shiva, Deva's and Devi's, Indra and then the Ascetics, Hermits, all three variety of people all pray and worship the Sun as witness

त्वं ब्रह्मा त्वं वै विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः।

त्वमग्निस्त्वं वषट्कारस्त्वामाहुः सर्वसाक्षिणम् ॥ १६ ॥

“O Bhaskara, you are the embodiment of Brahma, Vishnu, Shiva, you are the supreme Guru, you are the fire, the creator of rains and then finally you are the embodiment of all”

योगिनां प्रथमो ध्येयो यतीनां ब्रह्मचारिणाम्।

आधिव्याध्योश्च हर्ता त्वं सर्वपापक्षयं कुरु ॥ १७ ॥

“The ascetic, the renunciate, and the celibate all pray to Bhaskara to remove all mental agonies and calamities. O Bhaskara heed my prayers and do the needful to cleanse me of my sins”

दीनानां कृपणानां च सर्वेषां व्याधिनाशनम्।

एवं च भास्करं ध्यात्वा नमस्कृतय प्रसादयेत् ॥ १८ ॥

“O Bhaskara, the gracious one and the humblest amongst the humble - you honor all prayers and bless all with bounties.” The quester must propitiate Bhaskara to bless him.

अथ पृच्छकनियमः

पपी चैव दुराचारी परनिन्दापरो जनः।

ब्रह्महा हेमहारी च सुरापी गुरुतल्पगः ॥ १९ ॥

¹² Yagna = fire ritual in hindu tradition, Agnihotra = oblations to sacrificial fire – readers can visit this link <http://en.wikipedia.org/wiki/Agnihotra> to know more.

The questor must now offer a confession for all deeds that has been committed now and during the previous births in the following way, “I have been a sinner, a criticizer, murder of several Brahmins, one who stole gold, an alcoholic given to alcohol and substance abuse, one who had physical relations [sex] with the wives of Guru’s and Acharya’s.”

स्त्रीहन्ता बालघाती च अगम्यागमनं¹³ तथा।

एवमादिक्पापानि मया वै पूर्वजन्मनि ॥ २० ॥

“I have murdered many women and children, had physical relations with many Agamya women – and many other similar sins I have committed”

कृतानि विविधान्येव सर्वाणि मार्ष्टुमर्हसि।

शरणं तव संप्राप्तस्त्वं मामुद्धर्तुमर्हसि ॥ २१ ॥

“O benevolent and gracious one, I also admit sins which are unaccountable and indescribable. I now seek refuge and countenance. O gracious grant me the knowledge for deliverance of my sins.”

ममोपरि कृपां कृत्वा कर्म मे कथयप्रभो।

लग्नं तातकालिकं कृत्वा जन्मपत्रं निरीक्ष्य च ॥ २२ ॥

“O gracious and knowledgeable one now please use your skills to erect a horary horoscope and consult my natal horoscope to describe my past karma’s”

लग्नग्रहविचारेण ज्ञतव्यं कर्म मामकम्।

ग्रहलग्नविचारेण जानन्ति कर्म पण्डिताः ॥ २३ ॥

“O knowledgeable Pundit I know it is proper to consult to my natal horoscope, transit and then horary to reveal my past life karma.”

सूत उवाच ॥

¹³ Agamya – a women with whom physical relations are not recommended – maybe temple attendents and pious ladies.

कैलासशिखरे रम्ये सुखासीनं महेश्वरम्।

प्रणम्य पार्वती भक्त्या पप्रच्छ च सदाशिवम् ॥ २४ ॥

Having observed the quester and satisfied with his intentions, Mata Parvati the consort of Lord Shiva – the one who lives in the Kailash Mountains, addresses the quester's desires to the Lord himself

पार्वत्युवाच ॥

देवदेव जगन्नाथ भक्तानुग्रह कारक।

लोकोपकारकं प्रश्नं वद मे परमेश्वर ॥ २५ ॥

Mata Parvati says, “O supreme Deva amongst the Devta's, Lord of the mortal world, the one who is always gracious on a quester, kindly reveal the secrets of past life karma's for the benefit of mankind.”

कलौ च मानवास्तुच्छाः पापमोहसमन्विताः।

महारोगग्रहग्रस्ताः पुत्रकन्याविवर्जिताः ॥ २६ ॥

“In Kaliyuga, people are miserable with tons of sins, mortal attachments and attractions, in squalor due to illnesses and many are without any progeny”

कुत्सिता रूपविभ्रष्टा मृतवत्सा नपुंसकाः।

नारीणां पुरुषाणां च पूर्वकर्म च यत्प्रभो ॥ २७ ॥

“People are of revolting looks, their children are infertile. O Lord apprise me of their karma”

तत्सर्वं वद मे स्वामिन् सर्वज्ञोऽसि मतो मम।

तच्च श्रुत्वा वचो देव्याः प्रीतिमान् स महेश्वरं ॥ २८ ॥

*“O Lord I wish to know everything, knowing well that you know all there is to know about karma.”
So says Mata Parvati. Having listened to her plea Lord Shiva was pleased.*

प्रहस्य जगतामीशो वल्लभां प्रीतिसंयुताम्।

उवाच प्रश्नं तद्गूढं त्रैलोके चापि दुर्लभम् ॥ २९ ॥

Knowing well that the moment was opportune, Lord Shiva smilingly revealed the secrets of past life karma of all living beings in the three worlds

शृणु त्वं गिरिजे देवि नृणां कर्म विशेषतः।

कथयामि न सन्देहो यत्ते मनसि वर्तते ॥ ३० ॥

*Lord Shiva says, “O Parvati Devi. Listen to what I have to say about karma’s of mortal beings. Whatever I will now reveal will be the complete knowledge and **do not doubt it ever.**”*

मर्त्याः सर्वे जगज्जाताः कर्म कुर्वन्ति सर्वदा।

स्वकर्माणि ततो देवि भुज्यन्ते देवमानुषैः ॥ ३१ ॥

“O Devi, all those born in mortal world do karma’s, not only mortals do karma but devta’s too pay for their own karma’s”

मानवैस्तु विशेषेण सुखदुःखादिकं च यत्।

कर्मत्रयं च सर्वेषां तन्मध्ये संचितं च यत् ॥ ३२ ॥

“Karma’s are of three kinds – Prarabdh, Sanchita and then Kriyamaana”

वक्तव्यं नात्र सन्देहो यत्कृत्वा फलमाप्नुयात् प्रारब्धं विस्तरं कर्म वर्तमानं च दृश्यते ॥ ३३ ॥

“Prarabdh is the one which is visible right now and a mortal suffers the effects in current life. But I will reveal the secrets of Sanchita Karma.”

अश्विन्यादिनक्षत्रे सर्वेषां जन्म जायते।

तदादिपादभेदेन ज्ञातव्यं च शुभाशुभाम् ॥ ३४ ॥

“Beginning with Ashwin Nakshatra, all mortals are born under one Nakshatra or the other. It is important to know the karma’s¹⁴ under whose influence forces a native to be born in a particular quarter of these Nakshatra’s”

¹⁴ Different types of karma’s are explained below for western audience

इति श्रीकर्मविपाकसंहितायां पूजनविधिर्नाम प्रथमोऽध्यायः ॥ १ ॥

End of Chapter 1 which included the elaborate ceremonies that needs to be done before doing any penance or austerities in Karma Vipaak Samhita

Chapter 2

अथ द्वितीयोध्यायः २

अश्विनीनक्षत्रफलम्

Ashwini Nakshatra Phalam

अश्विन्याः प्रथमे पादे यदा जन्म प्रजायते। तदा ब्राह्मणवर्णोऽयं मध्यदेशसमुद्भवः ॥ १ ॥

द्वितीयचरणे देवि पुरा क्षत्रि न चान्यथा। अयोध्यापुरतः पूर्वं पुत्रकन्याविवर्जितः ॥ २ ॥

A native born in Ashwini 1st charana (Quarter), In his/her past life he/she was born in madhyadeesha in a Brahmin family||1|| Devi, a person born in Ashwini 2nd charana in his last birth was a Kshatriya without any doubt and reside towards east of Ayodhaya puri and will have no male or female issue¹⁵.

तृतीयचरणे देवि वैश्यवर्णसमुद्भवः। रोगी कुत्सितवर्णोऽयं भृतवत्सो नपुंसकः ॥ ३ ॥

चतुर्थचरणे देवि यदा भवति मानवः। तदा शूद्रं विजानीयाद्रोगवान् मृतवत्सकः ॥

श्यामलः पुष्टदेहश्च कुष्ठरोगेण पीडितः ॥ ४ ॥

Listen Devi, Ashwini 3rd charana native will be born in vyshya family, unhealthy, will be of kutsita (lowest or Black) varna, will have dead children and an impotent. One born in Ashwini 4th charana will be a shudra who always suffers from ill health and will give birth to dead children. This native will be of shyamala varna, well built body and will suffer from Leprosy.

Destiny Karma [Prarabdha] - the events of life which are fixed at the time of birth and which have to be undergone. They are the effects, good and, of previous actions, thoughts and desires from previous lives. Destiny is etched or pre-programmed into the complex fabric of our human mind and is outwardly expressed from there, over the course of a lifetime.

New Karma [Kriyamaan] - new actions and desires, performed or entertained in the present life, which become seeds or mental impressions for the destiny of future lives.

Stored Karma [Sanchita] - in one lifetime, an individual may gather more new karma than can be paid off in just one future life. Any balance of this 'unused' karma goes into 'storage'. Over the span of eons, this store of karma becomes a great weight upon the soul, keeping it bound to the wheel of birth and death.

¹⁵ The verse says 'purvam' meaning in his earlier birth - he will be debarred from having children.

इति अश्विनीनक्षत्रस्य सामान्यफलम्

इत्यश्विनीनक्षत्रसामान्यफलम् ॥ शिव उवाच ॥ अथ कर्म प्रवक्ष्यामि यत्कृतं ब्राह्मणादिभिः । एको

ब्राह्मणवेदज्ञो गुणरूप समन्वितः ॥ १ ॥

तस्य पत्नी विशालाक्षी पुंश्वली क्षत्रवंशजा । तस्यां पुत्रो भवेद्देवि नाम्ना नरहरिस्तदा ॥ २ ॥

ब्रह्मकर्मपरिभ्रष्टो व्याधिभिः पीडितः सदा । तस्य मित्रं द्विजोऽप्येको धनपुत्रैश्च संयुतः ॥ ३ ॥

नामतो लग्नशर्मेति निकटे तस्य चागतः । आदरं बहुधा कृत्वा स्वर्णं दृष्ट्वा प्रहर्षितः ॥ ४ ॥

स्वर्णलोभेन तं विप्रं हतवान् पुत्रसंयुतम् । स्वर्णं सर्वं हतं देवि व्ययं कृत्वा दिने दिने ॥ ५ ॥

षडंशैर्गुप्तदानं च गंगायमुनसंगमे । चकार तद्धनैर्भक्त्या विष्णुप्रीतिकरं तदा ॥ ६ ॥

Shiva Uvaacha | Lord Shiva says

The Varna's that has been discussed are classified according to the karma (work) they do. *Devi*, There was a Brahman who knew all Vedas and looked auspicious in his appearance and was good at his deeds. ||1|| He had a wife, her name was Vishalakshi and was a prostitute born in a Kshatriya family, *Devi* says that they had a child by name Narahari. ||2|| That Brahman was not doing any of his daily deeds and was always suffering from ill health. There was another Brahman who was his friend; he was wealthy and happy with his children. ||3|| His name was Lagna Sharma when he met him he received him with great respect. ||4|| The Brahman looking at Lagna Sharma's wealth became greedy and killed him and his children and looted all his wealth. The money and gold was spent daily and 1/6th part of that money was donated in favor of lord Vishnu in the banks of river Ganga and Yamuna sangam to obtain his grace and blessings ||5-6||

एवं बहुगते काले पत्नी तस्य मृता पुरा । पश्चात्सोऽपि ग्रहग्रस्तो मृत्युं प्राप्नोति दुर्जनः ॥ ७ ॥

निक्षिप्तो नरके घोरे यमदूतैर्यमाज्ञया । युगसप्ततिपर्यन्तं भुक्त्वा नरकयातनाम् ॥ ८ ॥

नरकान्निः सृतो देवि शृगालो गहने वने । तत्स्थो निजफलं भुक्त्वा कृमियोनाव भूत्पुनः ॥ ९ ॥

पुनर्मानुषयोनिः स तूर्णं च प्रथिते कुले । मध्यदेशे शुभे ग्रामे मृतवत्सो ह्यपुत्रकः ॥ १० ॥

रुग्णो बहुधनाढ्यश्च गौडो मांसप्रियः सदा । तस्य भार्या महालुब्धा पुरा लोकमती च या ॥ ११ ॥

पुनर्विवाहिता देवि पूर्वजन्मप्रसंगतः । मासि पुष्पं भवेत्तस्याः संतानं नैव वा भवेत् ॥ १२ ॥

सज्वरा दीर्घनेत्रा सा कुक्षिरोगेण पीडिता । इति श्रुत्वा वचस्तस्य महादेवप्रिया शिवा ॥ १३ ॥

Hence, time went by and his wife died and he too died because of evil effects of planets.||7|| Yama Dharma sent his dutaas(one who brings message) or Guards and told to put him in Narak (Hell) and punish him till he completes Seventy Thousand yugas in hell.||8|| After getting out of Narak he took his birth as a fox in a forest and after experiencing all kinds of punishment for his past karmas he took birth as an insect.||9|| Then he will take birth in a famous family living in a beautiful village of Madhya desh where he will be devoid of children.||10|| Born in a Gowda religion in a wealthy family will always suffer from ill health, likes meat very much and his wife will be very greedy and she had a name called Lokamati in her past life.||11|| He got married to the same lady who was her wife in his previous incarnation. In this incarnation she has *irregular menses* and will not be able to produce a child.||12|| She will always suffer from fever, has broad eyes and will have troubles related to her uterus||13||

प्रणम्य पार्वतीं देवीं शङ्करं परमेश्वरम्। उवाच वचनं देवं चराचरगुरुं परम् ॥ १४ ॥

प्राणिना केवलं कर्म तव माया विचेष्टितम्। शुभमेवाऽशुभं चैव कथं जानामि पूर्वजम् ॥ १५ ॥

तत्सर्वं कृपया देव वद मे परमेश्वर ॥ ईश्वर उवाच ॥ त्रिविधं प्राणिनां कर्म नृणां चैव स्वभावजम्।

अनिष्टमिष्टम् मिश्रं च त्रिविधिं कर्मणः फलम् ॥ १६ ॥

अनिष्टं नागलोके च नरके विविधे तथा। इष्टं स्वर्गे फलं देवि मिश्रं मर्त्ये प्रजायते ॥ १७ ॥

रोगतश्चेष्टया देवि ज्ञेयं सर्वं शुभाशुभम्। राजरोगी भवेद्यस्तु ब्रह्महा पूर्वजन्मनि ॥ १८ ॥

पुत्रकन्याविहीनो यो गोत्रहा गुरुहा भवेत्। पाण्डुरोगी नरो यस्तु देवपूजनवर्जितः ॥ १९ ॥

Parvati Devi bowed to *Lord Shiva* who is the param guru of all beings on earth and told ||14|| The karma of beings is just your sleigh and how to know about the good and bad deeds of people in advance?||15|| *Hei Parameswar* please tell me everything in detail, asked *Parvati*. *Shiva* obliged and told, It is *because of the mental attitude the deeds are performed* and these deeds are of 3 types shub karma (good), ashub karma (bad) and madhyam karma (mixed). Because of these they experience the results as good or bad.||16|| One who does papa karma or bad deeds will suffer in Patala or in Narak of similar type till he waves off all his bad karma and a person who has good deeds to his credit will be happy in Swarga Loka (heaven) and one who has done madhyam karma will take birth in manushya loka (earth) to experience the results of past karma.||17|| *Hei Devi, also the past karma can be identified through the disease they suffer.* A person suffering from (raja roga) incurable disease would have killed a Brahman in his previous birth||18|| and one who have killed an elderly person in his gotra (linage) or has killed his guru will have no issues and one who does not perform puja to God will suffer from pandu roga or Jaundice||19||

कन्यापत्यं भवेद्यस्य वेदनिन्दा कृता तदा। कन्याघाती पक्षिघाती तस्य भार्या न जीवति ॥ २० ॥

भ्रातृहा यः पुरा देवि स ज्वरेण प्रपीडितः। घण्टावादित्रहारी च कररोगी नरो भवेत् ॥ २१ ॥

भगिनीनाशनं देवि कृतं यैः पूर्वजन्मनि। तेन पापेन भो देवि ते ज्वरेण प्रपीडिताः ॥ २२ ॥

मित्रद्रोही बालघाती पशुघाती तथैव च। तत्फलेन महादेवि मृतवत्सश्च रोगवान् ॥ २३ ॥

कायाघाती गर्भपाती धनपुस्तकहारकः। जन्मान्धो जायते देवि नात्र कार्या विचारणा ॥ २४ ॥

वस्त्रहा भूमिहारी च परनिन्दापरस्तथा। तेन पापेन भो देवि दरिद्रो जायते नरः ॥ २५ ॥

गोत्रदारापहारी च दीर्घरोगी भवेन्नरः। महिषीपुत्रघाती च कंपरोगी प्रजायते ॥ २६ ॥

निर्बीजं वृषभं यो वै प्रकरोति नराधमः। षण्ढः संजायते देवि मूत्रकृच्छ्री भवेत्ततः ॥ २७ ॥

A person who has disrespected Vedas in his past life will only have female issues in this birth. If one would have killed women or Birds in his past life his wife will not live long she will die soon.||20|| Hei Devi, if one has killed his brother in the past life that person will always suffer from fever and a person who has stolen musical instruments such as bells etc. will suffer from disease in hands||21||One who has killed his or her sister, because of this bad deed that person will also suffer from fever||22||And one who has cheated his friends or may have killed children or Birds will give birth to dead children and will always be disease prone.||23||A person who has tortured and killed others or destroyed that body or one who makes a pregnant women to abort, steals money and books will be born blindfolded in the present birth, This is no doubt true.||24||And one who loots others cloths or land and speaks bad about another person or disrespects others will take birth in poor family.||25||A person who kills a female of his/her gotra (linage) will suffer from chronic ailments like Leprosy etc. or if the person has killed buffalo(s) he/she will suffer from shivering disease||26||One who has removed the testicles of an Ox by operating it with bad intention or destroyed it will suffer from impotency and venereal diseases. ||27||

मातृहा पितृहा देवि महाकुष्ठी नरो भवेत्। अगम्यागमनं यस्तु वीरयोषागमं तथा ॥ २८ ॥

करोति योऽघमस्तस्य शरीरं ज्वरपीडितम्। गोवधी जायते देवि श्वेतकुष्ठी नरः सदा ॥ २९ ॥

कन्यकागमनं यस्तु करोति हठतः पुरा। तेन पापेन भो देवि रोगवान् धनवर्जितः ॥ ३० ॥

पुष्पगन्धापहारी च मुखे तस्य विगन्धता। घृतहारी भवेत्कुष्ठी तस्माद् भ्रष्टः कृमिर्भवेत् ॥ ३१ ॥

वृक्षगन्धापहारी च काकः संजायते नरः। वापीकूपापहारी च दद्रुरोगी भवेन्नरः ॥ ३२ ॥

देवयात्रापहारी च कण्ठरोगी भवेन्नरः। सारंगगीतघाती च वने दावाग्निदाहकः ॥ ३३ ॥

अक्षिरोगी नासिकायां व्रणी कृमिसमाकुलः। तैलहारी भवेत्तैली गुडहारी ज्वरी सदा ॥ ३४ ॥

Hei Devi, one who has tortured his/her parents will suffer from Leprosy, if a person makes pleasure with a women with whom one should not mate or unites with the wife of a valiant man||28||will suffer from fever. Listen Devi, one who has killed cattle's in previous birth will suffer from Leprosy (Sweta Kust Rog)||29||one who sexually molests a women will always suffer from ill health and poverty||30||A person who steals flowers or scents that are made of flower fragrance will have a face which smells bad and one who has stolen Ghee in his past birth will suffer from Leprosy and after this that person will take birth as an insect||31||If one has stolen fragrances made out of trees will take birth as a crow and if he/she destroys lakes or wells will suffer from Eczema (dadru rog)||32||One who kidnaps pilgrims will suffer from throat diseases. A person who distracts birds like peacock when it is singing or one who sets forest a blaze||33||will suffer from eye disease and also gets to suffer from wounds in the nostrils which will rot due to formation of harmful germs. A person who robs oil will become an oil miller and one who steals jaggery will suffer from fever||34||

स्वर्णरौप्यापहारी च नरो भवति पुत्रहा। दासदासीहरो यस्तु नरो भवति कर्णरूक् ॥ ३५ ॥

लोहमौल्यापहारी च पाण्डुरोगी भवेन्नरः। दधिदुग्धहरो यस्तु कुक्षिरोगी भवेन्नरः ॥ ३६ ॥

मार्गग्राही वस्त्रहारी बाहुरोगी प्रजायते। मयूरकुक्कुटानां च कच्छपानां च बाधकः ॥ ३७ ॥

वातरोगी च खञ्जश्च जन्मजन्म नपुंसकः। मद्यपी मांसभोगी च मत्स्यभोजी तथैव च ॥ ३८ ॥

तेन पापप्रभावेण चर्मकारो हि जायते। अन्नहा जलहा चैव दन्तरोगी भवेन्नरः ॥ ३९ ॥

ब्राह्मणस्य गृहं यस्तु धनधान्यसमन्वितम्। हरणं तस्य वै कुर्यान्मृगीरोगी भवेन्नरः ॥ ४० ॥

एवं बहुविधो रोगो नराणां चैव जायते। पूर्वकर्मफलं चैव भुज्यते खलु मानवैः ॥ ४१ ॥

If the person who loots Gold and silver, his/her children will be destroyed and one who kills his servants whether male or female will suffer from ear diseases||35||If one will not pay the actual price while buying a metal will suffer from pandu rog (jaundice) in his next incarnation and a person who steals milk and curd will suffer from stomach related diseases||36||A person who destroys the road or path way where people and vehicles move or on who steals others cloths will have disease in his shoulders and if Tortoise or birds like Peacock, Cock or Hen are tortured that person will suffer from||37||Vaata rog or windy disease, loses limb and will be an impotent for many more births to come. A person who drinks alcohol, eats fish and meat, because of this karma ||38||that person will become a cobbler in his next incarnation. If a person steals food and water will have unhealthy teeth's.||39||If a person cheats a Brahman who is wealthy and prosperous by looting his money and house forcefully will suffer from Mrigi Rog||40||Like this there are many types of diseases, If a person suffers from ill

health according to his past karma, then that past karma will be automatically cleansed or wavered off||41||

इति श्रीकर्मविपाकसंहितायां द्वितीयोऽध्यायः ॥ २ ॥

Iti srikarmavipaaka samhita Dwiteeyoodhyaayaha ||2||

This Ends the 2nd Chapter of Karma Vipak Samhita

Chapter 3

अथ तृतीयोऽध्यायः ३

ईश्वर उवाच ॥ शृणु देवि प्रवक्ष्यामि यत्प्रश्नं भुवि जायते। प्रायश्चित्तं नराणां च मेषराशिक्रमादनु ॥ १ ॥

ब्राह्मणं स्वर्णलोभेन हत्वा चैव सपुत्रकम्। स्वर्णं भुक्तं सदारेण तत्पापात् पुत्रवर्जितः ॥ २ ॥

प्रायश्चित्तं जपं देवि गायत्री त्र्यम्बकं ततः। पञ्चलक्ष प्रमाणेन ततः पापात् प्रमुच्यते ॥ ३ ॥

ब्राह्मणस्य सपुत्रस्य प्रतिमां कारयेद्बुधः। स्वर्णं दशपलस्यैव तां संपूज्य प्रयत्नत ॥ ४ ॥

कुण्डं कृत्वा ततो देवि चतुरस्रं प्रसन्नधीः। प्रतिमां पूजयेच्चैव मन्त्रेणानेन भो प्रिये ॥ ५ ॥

ॐ नमो गणाधिपतये गन्धपुष्पादिबलिं समर्पयामि नमः ॥ ॐ इन्द्राय नमः ॥ ॐ अग्नये नमः ॥ ॐ यमाय

नमः ॥ ॐ निर्ऋतये नमः ॥ ॐ वरुणाय नमः ॥ ॐ कुबेराय नमः ॥ ॐ कालाय नमः ॥ ॐ शिवाय नमः ॥

ॐ ब्रह्मणे नमः ॥ ॐ अनन्ताय नमः ॥ ॐ गरुडवाहनाय नमः ॥ ॐ विष्णवे नमः ॥ ॐ जयाय नमः ॥

ॐ विजयाय नमः ॥ ॐ पुण्यशीलाय नमः ॥ ॐ सुशीलाय नमः ॥ ॐ सर्वदेवास्तथा दैत्या

ब्रह्मविष्णुमहेश्वराः। मत्पापं यत्पुरा जातं तत्सर्वं क्षम्यतां सदा ॥ ६ ॥

इमां पूजां गृहाणैवं मम पुत्रं प्रयच्छतु ॥ अज्ञानाद्वा प्रमादाद्वा यत्कृतं पूर्वजन्मनि ॥ ७ ॥

तत्सर्वं क्षम्यतां देव प्रयच्छ शरणं मम। ततो नवग्रहाः सर्वे दिक्पालाश्चाप्युपग्रहाः ॥ ८ ॥

सर्वे ममापराधान् वै क्षम्यतां पूर्वजन्मनः। एवं सर्वं यथान्यायं पुजां कृत्वा विचारतः ॥ ९ ॥

ततो होमं प्रकुर्वीत तिलधान्यादितन्द्रुलैः। दशांशं होमयेद्देवि तर्पणं मार्जनं तथा ॥ १० ॥

गोदानं च ततः कुर्यात् दशवर्णं विशेषतः ॥ वृषमेकं प्रदातव्यं स्वर्णशृङ्गं सहाम्बरम् ॥ ११ ॥

ततो वै ब्राह्मणान्देवि भोजयेद्विधिपूर्वकम्। भोजनान्ते ततो दानं सुवर्णं दक्षिणां ततः ॥ १२ ॥

Lord Shiva tells-If the question is about the beings on prithvi loka i.e the Earth, then I am going to tell the praayaschitta (performing Good deeds in the form of puja, jap, yagna, daana etc. to waver off bad karma) or Atonement for their bad karma or deeds. ||1|| A person who has looted all the wealth of a **Brahman** and **killed** him with his **son**(children) and forcefully enjoyed his **wife** in his previous birth and has no issues in the present birth ||2|| should atone by chanting **Gayathri mantra** and **Triyambak mantra** for **5Lac times each** will be free from that karma or deed ||3|| After this a statue of a Brahman and a boy should be made out of 40 tole(a weight) gold and should perform puja according to **Maha dasa and Bhukti** ||4|| Make a yagna kund which is square in shape and perform puja to the statue ||5|| with these mantras offer flowers chanting “Om Namo Ganaadhipataye namaha || Om Indraya Namaha || Om Agnaye Namaha || Om yamaaya Namaha || Om Nirarutaye Namaha || Om Varunaaya Namaha || Om Kuberaya Namaha || Om Kaalaaya Namaha || Om Shivaaya Namaha || Om Brahmane Namaha || Om Anantaaya Namaha || Om Garudavaahanaaya Namaha || Om Vishnave Namaha || Om Jayaaya Namaha || Om Vijayaaya Namaha || Om Punyasheelaaya Namaha || Om Susheelaaya Namaha || After offering puja to all deities and demons etc. the person has to pray so that he/she will be relived from past lives karmas ||6|| The person should pray, Oh Lord, Please accept all my puja and offerings and bless me with a child, because of my foolishness or blemish, I may have done those deeds in my past lives ||7|| Please forgive me for all these and bless me. Perform puja to Navagrahas, Digpaalakaas and Upagrahaas ||8|| praying them to cleanse off all bad karmas (deeds) and bless you ||9|| Donate til (Sesame), Raw rice after performing 1/10th part Homa of the mantra that has been chanted, and homa’s 1/10th part is tarpam, and tarpans 1/10 part maarjan ||10|| After this, person performing puja has to donate a cattle (10 cattle each with different colors yields good results) and an Ox decorated with gold on its horns and beautiful cloths. ||11|| Then arrange lunch for the Brahman’s present over there, after their lunch donate gold and money to them ||12||

प्रतिमाऽलंकृता देवि वाचकाय प्रदापयेत्। एवं कृते महादेवि वंशो भवति नान्यथा ॥ १३ ॥

एकादशीव्रतं चैव सप्तमीं रविसंयुताम्। यावत्स्वमरणं देवि कुर्यात्सत्युतो नरः ॥ १४ ॥

पूर्वपापविशुद्धिः स्याद् व्याधिरेवं विनश्यति ॥ १५ ॥

Hei Devi, and donate the gold statue to which puja was performed to the Vaachak (person who advised to do praayaschitta or to atonate). *Lord Shiva* tells, by performing atonement as said will definitely be blessed with a child ||13|| and the person who has atoned need to follow **Ekadashi vratha** and **should always speak truth on Sapthami tithi which comes in conjunction with Sunday** ||14|| no doubt his/her past bad karmas will be wavered and will be happy ||15||

इति श्रीकर्मविपाकसंहितायामश्विनीनक्षत्रप्रथमचरणप्रायश्चित्तकथन नाम तृतीयोध्यायः ॥ ३ ॥

Iti Srikarmavipaaka samhitaaswini nakshatr pratam charan praayaschittakathanam
naama Triteeyodhyaayaha ||3||

This ends the 3rd Chapter of Karma Vipak Samhita containing 1st Pada of Ashwini
Nakshatra

Chapter 4

अथ चतुर्थोऽध्यायः ४

शिव उवाच ॥ अथ द्वितीये वक्ष्यामि प्रायश्चित्तं तथाऽम्बिके। अश्विन्यां जायते देवि

पूर्वकर्मविपाकतः ॥ १ ॥

अयोध्यापुरतो देवि पूर्वे क्रोतचतुष्टये। सरय्या निकटे चैव वर्णसङ्करक्षत्रियः ॥ २ ॥

नामतः श्वेतवर्मेति पुत्रदारसमन्वितः। एकदा मातुलो देवि पुत्रेण सह संयुतः ॥ ३ ॥

आगतो निकटे देवि स्वर्णकोटिसमन्वितः। आदरं बहुधा कृत्वा गृहे वासं ददौ च सः ॥ ४ ॥

तस्य पत्नी गुणवती रूपयौवनसंयुता। मासमेकं तदा देवि प्रत्यहं भागिनीगृहे ॥ ५ ॥

भुज्यते सह पुत्रेण चामिषं विविधं तथा। मासान्ते चावधीद्रात्रौ मातुलं सहपुत्रकम् ॥ ६ ॥

भूमिमध्ये शवं ताभ्यां यत्नतः स्थापितं तदा। स्वर्णकोटिं प्रजग्राह पापात्मा गुरुघातकः ॥ ७ ॥

पत्न्या सह ततो द्रव्यव्ययं कुर्वन् दिने दिने। एवं बहुतिथे काले क्षत्री कालवशोऽभवत् ॥ ८ ॥

पश्चान्मृता ततः पत्नी निर्जले गहने वने। कर्दमे नरके घोरे यमदूतैर्यमाज्ञया ॥ ९ ॥

निक्षिप्य महतीं पीडां तयोर्दत्त्वा ततः प्रिये। युगमेकं वरारोहे भुक्त्वा नरकयातनाम् ॥ १० ॥

Lord Shiva thus speaks, now I will tell about the atonements to be done by the native born in **Aswini 2nd quarter**. A person born in Aswini 2nd charana or paada because of his past karmas ||1|| Will take his birth in a city which is towards east of the Ayodhya Puri which is 4 Kosha (mile) far near Sarayu river in a **kshatriya family** where one of the parent of the native will be of **different caste**.||2||The native's name was Shweta Varma and was happy with his son and wife. One day his **Maternal Uncle** with his son came to Shweta varma's house||3|| Shweta varma treated him with warmth and presented many gifts in the form of gold and asked his uncle to stay in his house.||4|| Shweta varma had a wife; her name was Gunavati looking young and Gorgeous. **Listen Devi**, Uncle

and his son stayed for a month in Shweta varma's house and had all kind of luxuries, eat all kinds of non-vegetarian food that they liked.||5||One day after a month Shweta Varma killed his Uncle with his son and buried them *from which he acquired Guru Shaap or curse of Guru*¹⁶||6|| Shweta varma took all the wealth of his uncle||7|| and was enjoying it with his wife happily. Time passed by and Shweta varma too died||8||After some time Shweta varma's wife too died in the remote forest in a cave. Yama Dhuta's came and took them to Hell and tortured them severely for one Yuga ||10||

नरकान्निःसृतो देवि गर्दभत्वमजायत। पुनः सरटयोनिं तु भुक्त्वा मर्त्यस्ततोऽभवत् ॥ ११ ॥

हतोऽनेन पुरा देवि मातुलः पुत्रसंयुतः। तत्पापफलतो देवि वंशच्छेदश्च जायते ॥ १२ ॥

रोगयुक्ता भवेद्देवि पत्नी वै पूर्वजन्मनि। ततो विवाहिता जाता पुनर्वै पूर्वकर्मतः ॥ १३ ॥

कासश्वाससमायुक्तो विषमज्वरपीडितः। प्रायश्चित्तं ततस्तस्य प्रवक्ष्यामि दयानिधे ॥ १४ ॥

प्रत्यहं ब्राह्मणे दानं भक्तिपूर्वं वरानने। दशधेनुं प्रयत्नेन हरिवंशश्रुतिं तथा ॥ १५ ॥

सुवर्णप्रतिमां कृत्वा पत्नं पञ्चदशस्य च। वर्तुलाकारकुण्डे वै होमं कृत्वा प्रसन्नधीः ॥ १६ ॥

गायत्री लक्षजाप्यं च कारयेत्तु प्रयत्नतः। दशांशहोमः कर्त्तव्यो विप्राणां भोजनं ततः ॥ १७ ॥

शय्यादानं विशेषेण प्रतिमां पूजयेत्ततः ॥

After being relived from Hell took birth as donkey and then as chameleon after this took birth as a Human being||11|| *Devi*, in his past life he had killed his Maternal Uncle with his son, because of this bad karma, *his lineage will be ruined in this birth.*||12||And his wife in the previous birth, was suffering from ill health in the present birth because of bad deeds done in the past life and got married to him in this birth too||13||and will Suffer from *chronic cough* and *intermittent fever*. I will tell you the atonement to be performed to wave off this bad karma||14||*Listen Devi*, Daily have to listen Harivamsha Puran and should donate 10 cattle's to Brahmans.||15||Make a golden statue of 15 Pala or 60 tola (in weight) and make a Homa Kunda which is round in shape and ask a person who is always calm and peaceful to perform homa.||16||Chant Gayatri mantra for 1 lac times and perform homa with 1/10th part (i.e. 10,000 times) and offer lunch to the Brahman's present.||17||And donate *bed* to them.

अथ प्रतिमापूजनम्

Performing Puja to the Statue

¹⁶ It is important to note here that Curse of Guru need only come from a direct Guru, here it is done by doing karma of killing Maternal Uncle, as per the text. - SA

षोडशांगुलिका वेदी मृत्तिकासप्तसंयुता। चतुरस्रा विचित्रा च गन्धपुष्पसमन्विता। तत्रैव प्रतिमां कृत्वा
स्थापितां पूजयेत्ततः ॥ ॐ चक्रधराय नमः ॥ ॐ गदाधराय नमः ॥ ॐ शार्ङ्गिणे नमः ॥ ॐ गरुडाय
नमः ॥ ॐ विष्णवे नमः ॥ ॐ शिवाय नमः ॥ ॐ ब्रह्मणे नमः ॥ ॐ प्रजापतये नमः ॥ ॐ सर्वेश्वराय
नमः ॥ ॐ लक्ष्म्यै नमः ॥ ॐ देवदेव महादेव शंखचक्रगदाधर। मम पूर्वकृतं पापं हर त्वं
धरणीधर ॥ १९ ॥

एवं पूजां समाप्यैव प्रतिमां तां च दापयेत्। आचार्याय तदा देवि सुवर्णं दक्षिणां ततः ॥ २० ॥
ततः प्रदक्षिणां कृत्वा ब्रह्मणे व्यासरूपिणे। माघे मासि प्रयागे तु स्नानं पत्नीसमन्वितः ॥ २१ ॥
एवं कृते न संदेहो वंशो भवति नान्यथा। मृतवत्सा लभेत्पुत्रं वन्ध्यात्वं च विनश्यति ॥ २२ ॥

रोगी च मुच्यते रोगात् कन्यका नैव जायते ॥ २३ ॥

To worship the statue build a podium which is of 16 inches in length and square in shape decorated with all kinds of flowers and fragrances. Place the statue on that to offer puja||18||The mantras to be chanted are as follows: Om Chakradharaaya namaha | Om Gadhaadharaaya Namaha | Om Sharnginee Namaha | Om Garudaaya Namaha | Om Vishnavee Namaha | Om Shivaaya Namaha | Om Brahmanee Namaha | Om Prajaapataye Namaha | Om Sarveeshvaraaya Namaha | Om Lakshmai Namaha | after this pray as - Om Devadeva mahadeva | Hei Shankachakra Gadhaadhara | Hei DharaniDhara | please relieve me from bad karmas of my past lives ||19|| Then after finishing the puja donate that statue Brahman present over there with some gold as dakshina||20||After this, thinking those Brahmans as Vyasa do circumambulation and in the month of Maagha together with the wife go to Prayaag and take a holy bath their in.||21||By doing this atonements no doubt the lineage will continue and also if a women is delivering dead children, she too will give birth to children which are healthy and ||22||One who is suffering from health problems will be relived from ill health and be happy ||23||

इति श्रीकर्मविपाकसंहितायाम् अश्विनीनक्षत्रद्वितीयचरण प्रायश्चित्तकथनं नाम चतुर्थोऽध्यायः ॥ ४ ॥

Iti srikarmavipaaka samhitaayam Aswini nakshatra dwiteeya chara praayaschchitta
kathanam naama Chaturtoodhyaayaha

This ends the 4th Chapter of Karma Vipak Samhita containing 2nd Pada of Ashwini
Nakshatra

To Be Continued.....