

SRIMAD BHAGAVATAM

CHAPTER 30, VOLUME 3

THE PITFALLS HAPPENING TO THE LIVING BEINGS DUE TO THEIR ATTRACTIONS TO THE WORLDLY MATERIALS AND BODILY COMFORTS

PREFACE

Very clear emphasis is being given in this chapter about the right ways of living. When one indulges in corrupt practices and self aggrandizement for sustaining one's family and for oneself, the consequences are very bad for such a person, as he alone is responsible to face the consequences of his misdeeds. What are the duties of the householder and how he should conduct himself in order to avoid the hellish experience have been vividly explained. Stanza 29 clearly explains that both the hell and the heaven are right here. That is because, whatever agonies are there in the hell are all being seen here also.

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Note: In order to initiate the growing desire within one's mind, Kapila Bhagwan is explaining through the next three chapters (30, 31 and 32) the difficulties and tensions being faced by the human beings because of their getting involved more and more in their own deeds and actions as result of their worldly lives.

Stanza 1

kapila uvāca
tasyaitasya jano nūnaṁ
nāyaṁ vedoru-vikramam
kālyamāno 'pi balino
vāyor iva ghanāvaliḥ

(kapila uvāca) Kapila Bhagwan said to mother Devahuti:

(ayaṁ janaḥ) This human being does not understand
(uruvikramam) the extremely powerful influence upon him by
(etasya balinaḥ) the Most Powerful Supreme Being known as the
Kaala Swarupa (tasya) (about whom detailed descriptions have
been made in the previous chapter) (kālyamānaḥ api) despite
being greatly pushed upon by its power of strength, (iva) just
like (ghanāvaliḥ) the rows of clouds (nūnaṁ na veda) do not
realize at all (vāyoḥ) the powerful influence of the flow of wind
upon them.

Note: Through the following stanza the special characteristic of the flow of the eternal time factor is being explained.

Stanza 2

yaṁ yaṁ artham upādatte
duḥkhena sukha-hetave
taṁ taṁ dhunoti bhagavān
pumāñ chocati yat-kr̥te

(yaṁ yaṁ) Whatever (artham) materials (upādatte) have been
obtained and accumulated (sukha-hetave) for the purpose of
happiness (duḥkhena) by undergoing lot of difficulties, (taṁ taṁ)
are all being (dhunoti) destroyed (bhagavān) by the most

powerful flow of the eternal time factor. (yat-kr̥te) Because of this (pumāñ) the human being (śocati) feels sad.

Stanza 3

*yad adhruvasya dehasya
sānubandhasya durmatih
dhruvāṇi manyate mohād
gṛha-kṣetra-vasūni ca*

(yat) This is because, the human being (durmatih) due to his corrupt mind (mohāt) and total ignorance (manyate) thinks (dhruvāṇi) as permanent (sānubandhasya) the association of himself with his sons, family members and relatives, (gṛha-kṣetra-vasūni ca) and also about the material comforts and his acquisitions like house, land and money, (dehasya) which are purely related to his bodily happiness, (adhruvasya) which are in fact subject to changes and destruction.

Note: Because of his distorted thinking how the human being experiences difficulties is being explained through the following four stanzas.

Stanza 4

*jantur vai bhava etasmin
yām yām yonim anuvrajat
tasyām tasyām sa labhate
nirvṛtiṁ na virajyate*

(jantuh vai) The life form, with the accumulation of ignorance within itself, (anuvrajat) while taking (yām yām) all those different (yonim) species of births (etasmin bhava) in this world, (labhate) seeks (saḥ) for itself/himself (nirvṛtiṁ) only fulfilment of satisfaction of pleasures (tasyām tasyām) in all these births;

(virajyate na) but certainly does not seek withdrawal from these material pleasures and bodily happiness.

Stanza 5

*naraka-stho 'pi dehaṁ vai
na pumāṁs tyaktum icchati
nārakyāṁ nirvṛtau satyāṁ
deva-māyā-vimohitaḥ*

(pumān) Even when the life form (naraka-sthaḥ api) is situated in the hell, (deva-māyā-vimohitaḥ) because of its bewilderment of illusions due to the Maya Shakti of the Supreme Almighty (nirvṛtau) and enjoyment of the pleasures (nārakyāṁ) generated from the living experience (satyāṁ) within the conditions existing in the hell, (na icchati) does not feel like (tyaktum) discarding (dehaṁ vai) its own body.

Stanza 6

*ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
nirūḍha-mūla-hṛdaya
ātmānaṁ bahu manyate*

(bahu manyate) That life form (human being) is doing celebrations (ātmānaṁ) on his own self (nirūḍha-mūla-hṛdayaḥ) with his mind deeply rooted (ātma-jāyā-sutāgāra-paśu-draviṇa-bandhuṣu) in his own body, wife, children, house, cattle wealth, properties, and relatives.

Stanza 7

*sandahyamāna-sarvāṅga
eṣāṁ udvahanādhinā*

*karoty avirataṁ mūḍho
duritāni durāśayaḥ*

(mūḍhaḥ) That ignorant human being, (durāśayaḥ) because of his possessing very mean ways of thinking, (udvahanādhinā) immerses his entire thought processes only in connection with matters relating to the sustenance (eṣāṁ) of his own bodily comforts and pleasures (such as the ones mentioned in Stanza 6), (sandahyamāna-sarvāṅga) and turns very eager with all his bodily senses burning beyond the boiling point (karoty) towards carrying out (duritāni) bad deeds of anything and everything (avirataṁ) crossing all the boundaries.

Stanza 8

*ākṣiptātmendriyaḥ strīṅām
asaṭnām ca māyayā
raho racitayālāpaiḥ
śīsūnām kala-bhāṣiṅām*

Stanza 9

*grheṣu kūṭa-dharmeṣu
duḥkha-tantreṣv atandritaḥ
kurvan duḥkha-pratīkāraṁ
sukhavan manyate grhī*

(grhī) The householder gets attracted towards (strīṅām) the women (asaṭnām) of low character (māyayā ca) and gets charmed (raho racitayā) by their seductive behaviours when they are alone,

(kala-bhāṣiṅām) also gets influenced and attracted by the blabbering (ālāpaiḥ) sweet words (śīsūnām) of little children,

(ākṣiptātmendriyaḥ) thereby subjecting all his sense organs to the influences and attractions of such nature,

(kūṭa-dharmeṣu) indulges in manipulative activities (atandritaḥ) and remains alert (grheṣu) in his house, (duḥkha-tantreṣu) which is the origin of all the unhappiness, (kurvan) and tries constantly (duḥkha-pratīkāraṁ) to find solutions to such miseries (manyate) while feeling within himself (sukhavat) very much happy as if he is finding solutions to such miseries.

Stanza 10

*arthair āpāditair gurvyā
himsayetas-tataś ca tān
puṣṇāti yeṣāṁ poṣeṇa
śeṣa-bhug yāty adhaḥ svayam*

(puṣṇāti) The householder satisfies and sustains (tān) his wife and children (arthaiḥ) through the various materials (āpāditaiḥ) secured after constant search (etaḥ tataḥ ca) from here and there (gurvyā) by indulging in great (himsayā) misdeeds to others. (yeṣāṁ) After providing for (poṣeṇa) their sustenance, (śeṣa-bhuk) he enjoys for himself the remaining portion of such wealth (svayam adhaḥ yāti) and falls down in his moral values.

Stanza 11

*vārtāyāṁ lupyamānāyām
ārabdhāyāṁ punaḥ punaḥ
lobhābhibhūto niḥsattvaḥ
parārthe kurute sprhām*

(punaḥ punaḥ) When his repeated (ārabdhāyāṁ) efforts to start (vārtāyāṁ) his own occupation for eking his living (

lupyamānāyām) get hampered, (niḥsattvaḥ) that person loses his basic values (lobhābhibhūtaḥ) and because of greed (kurute) starts showing (sprhām) his inclination (parārthe) on other people's wealth.

Stanza 12

*kuṭumba-bharaṇākalpo
manda-bhāgyo vṛthodyamaḥ
śriyā vihīnaḥ kṛpaṇo
dhyāyañ chvasiti mūḍha-dhīḥ*

(mūḍha-dhīḥ) That person who becomes foolish in this thinking, (kuṭumba-bharaṇākalpaḥ) finds it difficult to maintain and nourish his family, (manda-bhāgyaḥ) loses his fortune, (vṛthodyamaḥ) leaving all his efforts in vain (vihīnaḥ) and devoid of (śriyā) all prosperities, (kṛpaṇaḥ) puts himself into very pitiable condition, (śvasiti) and breaths heavily (dhyāyañ) immersed in various thoughts.

Stanza 13

*evam̐ sva-bharaṇākalpaṁ
tat-kalatrādayas tathā
nādrīyante yathā pūrvam̐
kīnāśā iva go-jaram*

(evam̐) In this manner, (sva-bharaṇākalpaṁ) because of that person's inability to nourish (tat-kalatrādayaḥ) his wife, children and others connected with him, (na ādrīyante) he does not get respect from them (yathā pūrvam̐) the manner in which (tathā) they had done before, (kīnāśā iva) just like the farmer does (go-jaram) to his old oxen.

Stanza 14

*tatrāpy ajāta-nirvedo
bhriyamāṇaḥ svayam bhṛtaiḥ
jarayopātta-vairūpyo
maraṇābhimukho gṛhe*

Stanza 15

*āste 'vamatyopanyastam
gṛha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro 'lpa-ceṣṭitaḥ*

*(tatrāpi) Even at that time (ajāta-nirvedaḥ) that person does not
develop disinterest in the materialistic connection,*

*(bhriyamāṇaḥ) and he is now being ruled over by others
(svayam bhṛtaiḥ) who were ruled by him earlier,*

*(jarayā) he comes of old age (upātta-vairūpyaḥ) with deformities
over his body,*

(maraṇābhimukhaḥ) and he stares at his ensuing death,

*(āharan) and he eats (upanyastam) whatever is brought and kept
before him (avamatyā) with disrespect and eats them
(gṛha-pālaḥ iva) just like a dog,*

(āmayāvi) and he gets afflicted with diseases,

(apradīptāgniḥ) and he loses his power of digestion,

(alpāhārḥ) and he is able to eat only very little,

**(alpa-ceṣṭitaḥ) and without having the ability to do things (āste)
he stays somewhere (gṛhe) in the house.**

Stanza 16

**vāyunotkramatottāraḥ
kapha-saṁruddha-nāḍikaḥ
kāsa-śvāsa-kṛtāyāsaḥ
kaṅthe ghura-ghurāyate**

**(utkramatā vāyunā) Because of the movement of air upward
(uttāraḥ) his eyes get bulged out, (kapha-saṁruddha-nāḍikaḥ) his
blood vessels get congested due to the mucus,
(āsa-śvāsa-kṛtāyāsaḥ) he finds difficulty in breathing because of
constant cough, (ghura-ghurāyate) and emits the sound “khur
khur” (kaṅthe) from his throat.**

Stanza 17

**śayānaḥ pariśocadbhiḥ
parivītaḥ sva-bandhubhiḥ
vācyamāno 'pi na brūte
kāla-pāśa-vaśaṁ gataḥ**

**(śayānaḥ) Lying down (parivītaḥ) surrounded (pariśocadbhiḥ) by
the worried (sva-bandhubhiḥ) people of his family,
(kāla-pāśa-vaśaṁ gataḥ) he is now entangled in the noose of the
rope of time (nearing his death), (na brūte) and is unable to say
anything (vācyamānaḥ api) even when he is called.**

Stanza 18

**evaṁ kuṭumba-bharaṇe
vyāpṛtātmājitendriyaḥ
mriyate rudatām svānām**

uru-vedanayāsta-dhīḥ

(evaṁ) In this manner, (vyāpṛtātmā) such a person who had totally engrossed himself (kuṭumba-bharaṇe) in looking after his family (ajitendriyaḥ) and having no control over his senses, (uru-vedanayā) along with acute pain (asta-dhīḥ) and loss of consciousness, (mriyate) dies at that time (svānām) as his relatives (rudatām) cry before him.

Note: Due to the impact of the sins and good deeds done by a person, there occurs two different kinds of migrations after death. The one arising out of the sinful deeds is being explained till the end of this chapter.

Stanza 19

*yama-dūtau tadā prāptau
bhīmau sarabhasekṣaṇau
sa dr̥ṣṭvā trasta-hṛdayaḥ
śakṛn-mūtraṁ vimuñcati*

(tadā) At that time, (dr̥ṣṭvā) upon seeing (yama-dūtau) two messengers of the Lord of Death (known as the Yamadutas) (prāptau) arrived there (bhīmau) looking so fierce (sarabhasekṣaṇau) and projecting their anger through their wide eyes, (saḥ) that person (vimuñcati) excretes (śakṛn-mūtraṁ) stool and urine (trasta-hṛdayaḥ) out of terrible fear arising from the core of his heart.

Stanza 20

*yātanā-deha āvṛtya
pāśair baddhvā gale balāt
nayato dīrgham adhvānaṁ
daṇḍyaṁ rāja-bhaṭā yathā*

(yātanā-dehe) That person's subtle body (the one through which he has to undergo the punishment in the hell) (āvr̥tya) is then covered (balāt baddhvā) and tightly bound (pāsaiḥ) with the ropes (gale) around his neck by the messengers of the Lord of Death, (nayath) and pulled away (dīrgham adhvānam) through very long distances,(yathā) just like (rāja-bhaṭāḥ) the constables of the state take away (daṇḍyam) the criminals.

Stanza 21

*tayor nirbhinna-hṛdayas
tarjanair jāta-vepathuḥ
pathi śvabhir bhakṣyamāṇa
ārto 'gham svam anusmaran*

Stanza 22

*kṣut-tr̥ṭ-parīto 'rka-davānalānilaiḥ
santapyamānaḥ pathi tapta-vāluke
kṛcchreṇa pṛṣṭhe kaśayā ca tāḍitaś
calaty aśakto 'pi nirāśramodake*

(tarjanaiḥ) Because of the threatening postures (tayoh) of the messengers of the Lord of Death, (nirbhinna-hṛdayaḥ) his heart breaks into pieces, (jāta-vepathuḥ) trembles severely, (bhakṣyamāṇaḥ) is bitten (śvabhir) by the dogs (pathi) on his way, (kṣut-tr̥ṭ-parītaḥ) becomes very thirsty (pathi) while being (tapta-vāluke) on the hot desert sand (irāśramodake) without any shelter or water, (santapyamānaḥ) gets burnt all over (arka-davānalānilaiḥ) because of the heat of the sun, fierce fire, and hot wind. (tāḍitaḥ) He gets beaten up (kṛcchreṇa) severely (pṛṣṭhe kaśayā) on his back with their whip, (aśaktaḥ api) loses his energy even to walk, (anusmaran) and

**remembering and repenting for (svam agham) all his bad deeds
(ārtah) helplessly (calati) walks forward.**

Stanza 23

*tatra tatra patañ chrānto
mūrcehitah punar utthitah
pathā pāpīyasā nītas
tamasā yama-sādanam*

**(patañ) He falls down (tatra tatra) here and there (chrāntah) with
fatigue (mūrcehitah) and unconsciousness. (punah) Still
(utthitah) he is made to get up (nītah) and taken
(yama-sādanam) to the world of the Lord of Death (tamasā)
through the dark (pāpīyasā) and sinful (pathā) pathway.**

Stanza 24

*yojanānām sahasrāṇi
navatiṁ nava cādhvanah
tribhir muhūrtair dvābhyām vā
nītah prāpnoti yātanāḥ*

**(adhvanah) As far as the distance of travel is concerned,
(navatiṁ nava ca sahasrāṇi) he has to cover the long route of about
99000 (yojanānām) yojanas (a yojana is equal to 12 miles =
792000 miles) (tribhiḥ) within a time frame of three (muhūrtaiḥ)
muhurtas (which is about 45 minutes = two and quarter hrs)
(dvābhyām vā) or even two (which is about one and half hrs)
(nītah) and taking him with such a speed (prāpnoti) he
undergoes (yātanāḥ) great pains.**

**Note: Through the following four stanzas his sufferings are being
briefly explained.**

Stanza 25

*ādīpanam sva-gātrāṇām
veṣṭayitvolmukādibhiḥ
ātma-māmsādanam kvāpi
sva-kṛttam parato 'pi vā*

(veṣṭayitva) He is tied up (ulmukādibhiḥ) with burning logs of wood and such other items (sva-gātrāṇām) by which his own body parts (ādīpanam) get burnt, (kvāpi) and at some other times (prāpnoti) he experiences (ātma-māmsādanam) eating of his own flesh cut out from his body (sva-kṛttam) either by himself (parataḥ api vā) or by others.

Stanza 26

*jīvataś cāntrābhyuddhāraḥ
śva-gṛdhrair yama-sādane
sarpa-vṛścika-damśādyair
daśadbhiś cātma-vaiśasam*

(yama-sādane) While being in the world of the Lord of Death (jīvataḥ ca) still in the state of consciousness, (āntrābhyuddhāraḥ) his intestines are being pulled out (śva-gṛdhraiḥ) by the dogs and vultures, (ātma-vaiśasam ca) and further he is being inflicted upon bodily discomforts (daśadbhiḥ) through painful bites (sarpa-vṛścika-damśādyaiḥ) by the serpents, scorpions, flies etc.

Stanza 27

*kṛntanam cāvayavaśo
gajādibhyo bhidāpanam
pātanam giri-śṛṅgebhyo
rodhanam cāmbu-gartayoḥ*

(kṛntanam ca) He also experiences cutting down of (āvayavaśaḥ) each of his body parts into pieces, (bhidāpanam) crushing him into two pieces (gajādibhyaḥ) by elephants and other animals, (pātanam) he being pushed down (giri-śṛṅgebhyaḥ) from the top of the mountain heads, (roghanam ca) and immersed and kept (āmbu-gartayoḥ) in water and pits.

Stanza 28

*yās tāmistrāndha-tāmistrā
rauravādyās ca yātanāḥ
bhunkte naro vā nārī vā
mithaḥ saṅgena nirmitāḥ*

(tāḥ) All (yātanāḥ) the hellish experiences of (yāḥ) some of the hells (tāmistrāndha-tāmistrāḥ) known as tāmistra, andha-tāmistrā (rauravādyā ca) and raurava (which are some divisions of hell within the total of all the hells) (sarvaḥ) have (bhunkte) to be undergone (narḥ vā) by the men (nārī vā) or the women without exception. (nirmitāḥ) This happens (mithaḥ saṅgena) because of the association between (tayōḥ) men and women.

Note: As one can witness the hellish experiences right in this world, no one can doubt about these happenings. This is being explained through the next stanza.

Stanza 29

*atraiva narakāḥ svarga
iti mātāḥ pracakṣate
yā yātanā vai nārakyas
tā ihāpy upalakṣitāḥ*

(mātāḥ) Hey mother ! (pracakṣate) It is being said (iti) that

(nāraḥ) both the hell (svargaḥ) and the heaven (atra eva) are right here. (vai) That is because, (yāḥ yātanāḥ) whatever agonies are there (nārakyaḥ) in the hell (tāḥ) are all (upalakṣitāḥ) being seen (iha api) here also.

Stanza 30

*evam kuṭumbaṁ bibhrāṇa
udaram bhara eva vā
visrjyehobhayaṁ pretya
bhunkte tat-phalam īdṛśam*

(evam) In this manner (bibhrāṇaḥ) when a person indulges only in the nourishing (kuṭumbaṁ) of his family (udaram bharaḥ eva vā) and ensures only filling up of his stomach, (iha visrjya) when he departs from this place leaving (ubhayaṁ) both the above (pretya) and goes to the other world, (bhunkte) is sure to experience (tat-phalam) the results (īdṛśam) of these kinds.

Note: All the members of the family shall be there together to enjoy the material wealth earned through sinful ways. But, only the doer of such deeds has to undergo the experience of the result of such sinful acts. This is being explained through the following stanza.

Stanza 31

*ekaḥ prapadyate dhvāntam
hitvedaṁ sva-kalebaram
kuśaletara-pātheyo
bhūta-droheṇa yad bhṛtam*

(hitvā) When a person leaves (ya idaṁ) here his (kalebaram) own body (bhṛtam) which was maintained (bhūta-droheṇa) by inflicting discomforts to the fellow living beings,

(kuśaletara-pātheyaḥ) has to pack up himself to experience agonies (ekaḥ) all alone (prapadyate) and he attains (dhvāntam) the darkest regions of the hell.

Note: Why then can he not leave the sins also here while departing? Through the following stanza it is being explained that it is not at all possible.

Stanza 32

*daivenāsāditam tasya
śamalam niraye pumān
bhuñkte kuṭumba-pośasya
hr̥ta-vitta ivāturaḥ*

(tasya kuṭumba-pośasya) Because this person had indulged in maintaining and nourishing his family through inappropriate means, (pumān) he (bhuñkte) has to experience (śamalam) the consequential result of his sinful deeds (niraye) in the hell, (āsāditam) as prescribed by the system (daivena) of the Supreme Almighty, (āturaḥ iva) just like a miser (hr̥ta-vittaḥ) who has been deprived of all his wealth.

Note: How come that maintaining and nourishing one's family can lead a person to go to hell? Is it not the duty of any person to maintain his family? This doubt is being cleared through the following stanza.

Stanza 33

*kevalena hy adharmeṇa
kuṭumba-bharaṇotsukaḥ
yāti jīvo 'ndha-tāmisram
caramam tamasaḥ padam*

(kuṭumba-bharaṇotsukaḥ) When a person indulges himself in maintaining and nourishing his family through (kevalena) the means (adharmeṇa) of unrighteousness, (jīvaḥ) he (yāti hi) certainly reaches (caramaṁ padam) the end point (tamasaḥ) of the world of hell known as andha-tāmisraṁ.

Note: Sustaining and nourishing a family by inflicting discomforts to others and through unrighteous means shall always lead to miseries as a consequence. It is, therefore, very certain that such a person shall reach till the end point of the hell.

Through the following stanza it is being explained that after undergoing the experience of agonies in the hell, that life once again attains the body of the human.

Stanza 34

**adhastān nara-lokasya
yāvatīr yātanādayaḥ
kramaśaḥ samanukramya
punar atrāvrajec chuciḥ**

(adhastāt) Before obtaining (nara-lokasya) the body of the human being, (yātanādayaḥ) the life form undergoes the experience of all the miseries (yāvatīḥ) as deserved in the required manner, (samanukramya) and by overcoming such processes (kramaśaḥ) in the orderly manner, (śuciḥ punaḥ) turns pure, (āvrajat) and once again reaches (atra) in the body of the human.

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**This concludes the thirtieth chapter of Volume 3 of Srimad
Bhagavatam**

Hari Om