

# Śrīmad Bhāgavatam - Canto 3

## Sanskrit, word-for-word and original translation of Swami Prabhupāda

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### Chapter 30: Description by Lord Kapila of Adverse Fruitive Activities

3.30.1

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

kapilaḥ uvāca — Lord Kapila said; tasya etasya — of this very time factor; janaḥ — person; nūnam — certainly; na — not; ayam — this; veda — knows; uru-vikramam — the great strength; kālyamānaḥ — being carried off; api — although; balinaḥ — powerful; vāyoḥ — of the wind; iva — like; ghana — of clouds; āvaliḥ — a mass.

#### TRANSLATION

The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

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3.30.3

yad adhruvasya dehasya  
sānubandhasya durmatih  
dhruvāṇi manyate mohād

gṛha-kṣetra-vasūni ca

yat — because; adhruvasya — temporary; dehasya — of the body; sa-anubandhasya — with that which is related; durmatih — a misguided person; dhruvāṇi — permanent; manyate — thinks; mohāt — because of ignorance; gṛha — home; kṣetra — land; vasūni — wealth; ca — and.

#### TRANSLATION

The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

#### 3.30.4

jantur vai bhava etasmin  
yām yām yonim anuvrajet  
tasyām tasyām sa labhate  
nirvṛtīm na virajyate

jantuḥ — the living entity; vai — certainly; bhava — in worldly existence; etasmin — this; yām yām — whatever; yonim — species; anuvrajet — he may obtain; tasyām tasyām — in that; saḥ — he; labhate — achieves; nirvṛtim — satisfaction; na — not; virajyate — is averse.

#### TRANSLATION

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

#### 3.30.5

naraka-stho 'pi dehaṁ vai  
na pumāns tyaktum icchati  
nārakyām nirvṛtau satyām  
deva-māyā-vimohitaḥ

naraka — in hell; sthaḥ — situated; api — even; deham — body; vai — indeed; na — not; pumān — person; tyaktum — to leave; icchati — wishes; nārakyām — hellish; nirvṛtau — enjoyment; satyām — when existing; deva-māyā — by the illusory energy of Viṣṇu; vimohitaḥ — deluded.

#### TRANSLATION

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

#### 3.30.6

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

ātma — body; jāyā — wife; suta — children; agāra — home; paśu — animals;

draviṇa — wealth; bandhuṣu — in friends; nirūḍha-mūla — deep-rooted; hṛdayaḥ — his heart; ātmānam — himself; bahu — highly; manyate — he thinks.

## TRANSLATION

Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

### 3.30.7

sandahyamāna-sarvāṅga  
eṣām udvahanādhinā  
karoty avirataṁ mūḍho  
duritāni durāśayaḥ

sandahyamāna — burning; sarva — all; aṅgaḥ — his limbs; eṣām — these family members; udvahana — for maintaining; ādhinā — with anxiety; karoti — he performs; aviratam — always; mūḍhaḥ — the fool; duritāni — sinful activities; durāśayaḥ — evil-minded.

## TRANSLATION

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

### 3.30.8

ākṣiptātmendriyaḥ strīṇām  
asatīnām ca māyayā  
raho racitayālāpaiḥ  
śísūnām kala-bhāṣiṇām

ākṣipta — charmed; ātma — heart; indriyaḥ — his senses; strīṇām — of women; asatīnām — false; ca — and; māyayā — by māyā; rahaḥ — in a solitary place; racitayā — displayed; ālāpaiḥ — by the talking; śísūnām — of the children; kala-bhāṣiṇām — with sweet words.

## TRANSLATION

He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

### 3.30.9

gṛheṣu kūṭa-dharmeṣu  
duḥkha-tantreṣv atandritaḥ  
kurvan duḥkha-pratikāraṁ  
sukhavan manyate gṛhī

gṛheṣu — in family life; kūṭa-dharmeṣu — involving the practice of falsehood; duḥkha-tantreṣu — spreading miseries; atandritaḥ — attentive; kurvan — doing; duḥkha-pratikāraṁ — counteraction of miseries; sukha-vat — as happiness; manyate — thinks; gṛhī — the householder.

## TRANSLATION

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

### 3.30.10

arthair āpāditair gurvyā  
hiṁsayetas-tataś ca tān  
puṣṇāti yeṣām poṣeṇa  
śeṣa-bhug yāty adhaḥ svayam

arthaiḥ — by wealth; āpāditaiḥ — secured; gurvyā — great; hiṁsayā — by violence; itaḥ-tataḥ — here and there; ca — and; tān — them (family members); puṣṇāti — he maintains; yeṣām — of whom; poṣeṇa — because of the maintenance; śeṣa — remnants; bhuk — eating; yāti — he goes; adhaḥ — downwards; svayam — himself.

## TRANSLATION

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

### 3.30.11

vārtāyām lupyamānāyām  
ārabdhāyām punaḥ punaḥ  
lobhābhibhūto niḥsattvaḥ  
parārthe kurute sprhām

vārtāyām — when his occupation; lupyamānāyām — is hampered; ārabdhāyām — undertaken; punaḥ punaḥ — again and again; lobha — by greed; abhibhūtaḥ — overwhelmed; niḥsattvaḥ — ruined; para-arthe — for the wealth of others; kurute sprhām — he longs.

## TRANSLATION

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

### 3.30.12

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

kuṭumba — his family; bharaṇa — in maintaining; akalpaḥ — unable; manda-bhāgyaḥ — the unfortunate man; vṛthā — in vain; udyamaḥ — whose effort; śriyā — beauty, wealth; vihīnaḥ — bereft of; kṛpaṇaḥ — wretched; dhyāyan — grieving; śvasiti — he sighs; mūḍha — bewildered; dhīḥ — his intelligence.

## TRANSLATION

Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

3.30.13

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

evam — thus; sva-bharaṇa — to maintain them; akalpam — unable; tat — his; kalatra — wife; ādayaḥ — and so on; tathā — so; na — not; ādrīyante — do respect; yathā — as; pūrvam — before; kīnāśāḥ — farmers; iva — like; go-jaram — an old ox.

TRANSLATION

Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

3.30.14

tatrāpy ajāta-nirvedo  
bhriyamāṇaḥ svayam bhṛtaiḥ  
jarayopātta-vairūpyo  
maraṇābhīmukho gr̥he

tatra — there; api — although; ajāta — not arisen; nirvedaḥ — aversion; bhriyamāṇaḥ — being maintained; svayam — by himself; bhṛtaiḥ — by those who were maintained; jarayā — by old age; upātta — obtained; vairūpyaḥ — deformation; maraṇa — death; abhīmukhaḥ — approaching; gr̥he — at home.

TRANSLATION

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

3.30.15

āste 'vamatyopanyastam̐  
gr̥ha-pāla ivāharan  
āmayāvya apradīptāgnīḥ  
alpāhāro 'lpa-ceṣṭitaḥ

āste — he remains; avamatyā — negligently; upanyastam — what is placed; gr̥ha-pālaḥ — a dog; iva — like; āharan — eating; āmayāvī — diseased; apradīpta-agniḥ — having dyspepsia; alpa — little; āhāraḥ — eating; alpa — little; ceṣṭitaḥ — his activity.

TRANSLATION

Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot

work any more.

3.30.16

vāyunotkramatottāraḥ  
kapha-saṁruddha-nāḍikaḥ  
kāsa-śvāsa-kṛtāyāsaḥ  
kaṇṭhe ghura-ghurāyate

vāyunā — by air; utkramatā — bulging out; uttāraḥ — his eyes; kapha — with mucus; saṁruddha — congested; nāḍikaḥ — his windpipe; kāsa — coughing; śvāsa — breathing; kṛta — done; āyāsaḥ — difficulty; kaṇṭhe — in the throat; ghura-ghurāyate — he produces a sound like ghura-ghura.

TRANSLATION

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

3.30.17

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

śayānaḥ — lying down; pariśocadbhiḥ — lamenting; parivītaḥ — surrounded; sva-bandhubhiḥ — by his relatives and friends; vācyamānaḥ — being urged to speak; api — although; na — not; brūte — he speaks; kāla — of time; pāśa — the noose; vaśam — under the control of; gataḥ — gone.

TRANSLATION

In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

3.30.18

evam kuṭumba-bharaṇe  
vyāpṛtātmañjitendriyaḥ  
mriyate rudatām svānām  
uru-vedanayāsta-dhīḥ

evam — thus; kuṭumba-bharaṇe — in maintaining a family; vyāpṛta — engrossed; ātmā — his mind; ajita — uncontrolled; indriyaḥ — his senses; mriyate — he dies; rudatām — while crying; svānām — his relatives; uru — great; vedanayā — with pain; asta — bereft of; dhīḥ — consciousness.

TRANSLATION

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

3.30.19

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

yama-dūtau — two messengers of Yamarāja; tadā — at that time; prāptau — arrived; bhīmau — terrible; sa-rabhasa — full of wrath; īkṣaṇau — their eyes; saḥ — he; dr̥ṣṭvā — seeing; trasta — frightened; hṛdayaḥ — his heart; śakṛt — stool; mūtram — urine; vimuñcati — he passes.

#### TRANSLATION

At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

3.30.20

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

yātanā — for punishment; dehe — his body; āvṛtya — covering; pāśaiḥ — with ropes; baddhvā — binding; gale — by the neck; balāt — by force; nayataḥ — they lead; dīrgham — long; adhvānam — distance; daṇḍyam — a criminal; rāja-bhaṭāḥ — the king's soldiers; yathā — as.

#### TRANSLATION

As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

3.30.21

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

tayoḥ — of the Yamadūtas; nirbhinna — broken; hṛdayaḥ — his heart; tarjanaiḥ — by the threatening; jāta — arisen; vepathuḥ — trembling; pathi — on the road; śvabhiḥ — by dogs; bhakṣyamāṇaḥ — being bitten; ārtāḥ — distressed; agham — sins; svam — his; anusmaran — remembering.

#### TRANSLATION

While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

3.30.22

kṣut-tṛṭ-parīto 'rka-davānalānilaiḥ  
santapyamānaḥ pathi tapta-vāluke

kr̥chreṇa pṛṣṭhe kaśayā ca tāḍitaś  
calaty aśakto 'pi nirāśramodake

kṣut-tr̥ṣṭ — by hunger and thirst; parītaḥ — afflicted; arka — sun; dava-anala — forest fires; anilaiḥ — by winds; santapyamānaḥ — being scorched; pathi — on a road; tapta-vāluke — of hot sand; kr̥chreṇa — painfully; pṛṣṭhe — on the back; kaśayā — with a whip; ca — and; tāḍitaḥ — beaten; calati — he moves; aśaktaḥ — unable; api — although; nirāśrama-udake — without shelter or water.

#### TRANSLATION

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

#### 3.30.23

tatra tatra patañ chrānto  
mūr̥cchitaḥ punar utthitaḥ  
pathā pāpīyasā nītas  
tarasā yama-sādanam

tatra tatra — here and there; patan — falling; śrāntaḥ — fatigued; mūr̥cchitaḥ — unconscious; punaḥ — again; utthitaḥ — risen; pathā — by the road; pāpīyasā — very inauspicious; nītaḥ — brought; tarasā — quickly; yama-sādanam — to the presence of Yamarāja.

#### TRANSLATION

While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

#### 3.30.24

yojanānām sahasrāṇi  
navatiṃ nava cādhvanaḥ  
tribhir muhūrtair dvābhyām vā  
nītaḥ prāpnoti yātanāḥ

yojanānām — of yojanas; sahasrāṇi — thousands; navatiṃ — ninety; nava — nine; ca — and; adhvanaḥ — from a distance; tribhiḥ — three; muhūrtaiḥ — within moments; dvābhyām — two; vā — or; nītaḥ — brought; prāpnoti — he receives; yātanāḥ — punishments.

#### TRANSLATION

Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

#### 3.30.25

ādīpanam sva-gātrāṇām  
veṣṭayitvolmukādibhiḥ  
ātma-māṃsādanam kvāpi

sva-kṛttaṁ parato 'pi vā

ādīpanam — setting on fire; sva-gātrāṇām — of his own limbs; veṣṭayitvā — having been surrounded; ulmuka-ādibhiḥ — by pieces of burning wood and so on; ātma-māṁsa — of his own flesh; adanam — eating; kva api — sometimes; sva-kṛttam — done by himself; parataḥ — by others; api — else; vā — or.

#### TRANSLATION

He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

3.30.26

jīvataś cānrābhyuddhāraḥ  
śva-gr̥dhrair yama-sādane  
sarpa-vṛścika-daṁśādyair  
daśadbhiś cātma-vaiśasam

jīvataḥ — alive; ca — and; antra — of his entrails; abhyuddhāraḥ — pulling out; śva-gr̥dhraiḥ — by dogs and vultures; yama-sādane — in the abode of Yamarāja; sarpa — by serpents; vṛścika — scorpions; daṁśa — gnats; ādyaiḥ — and so on; daśadbhiḥ — biting; ca — and; ātma-vaiśasam — torment of himself.

#### TRANSLATION

His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

3.30.27

kṛntanaṁ cāvayavaśo  
gajādibhyo bhidāpanam  
pātanaṁ giri-śṛṅgebhyo  
rodhanaṁ cāmbu-gartayoḥ

kṛntanam — cutting off; ca — and; avayavaśaḥ — limb by limb; gaja-ādibhyaḥ — by elephants and so on; bhidāpanam — tearing; pātanam — hurling down; giri — of hills; śṛṅgebhyaḥ — from the tops; rodhanam — enclosing; ca — and; ambu-gartayoḥ — in water or in a cave.

#### TRANSLATION

Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

3.30.28

yās tāmisrāndha-tāmisrā  
rauravādyāś ca yātanāḥ  
bhuṅkte nara vā nārī vā  
mithaḥ saṅgena nirmītaḥ

yāḥ — which; tāmisra — the name of a hell; andha-tāmisrāḥ — the name of a hell; raurava — the name of a hell; ādyāḥ — and so on; ca — and; yātanāḥ — punishments; bhuṅkte — undergoes; naraḥ — man; vā — or; nārī — woman; vā —

or; mithaḥ — mutual; saṅgena — by association; nirmitāḥ — caused.

## TRANSLATION

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andhātāmisra and Raurava.

3.30.29

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

atra — in this world; eva — even; narakāḥ — hell; svargaḥ — heaven; iti — thus; mātāḥ — O mother; pracakṣate — they say; yāḥ — which; yātanāḥ — punishments; vai — certainly; nārakyas — hellish; tāḥ — they; iha — here; api — also; upalakṣitāḥ — visible.

## TRANSLATION

Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

3.30.30

evam kuṭumbaṁ bibhrāṇa  
udaram bhara eva vā  
visṛjyehobhayaṁ pretya  
bhuṅkte tat-phalam īdṛśam

evam — in this way; kuṭumbam — family; bibhrāṇaḥ — he who maintained; udaram — stomach; bharaḥ — he who maintained; eva — only; vā — or; visṛjya — after giving up; iha — here; ubhayaṁ — both of them; pretya — after death; bhuṅkte — he undergoes; tat — of that; phalam — result; īdṛśam — such.

## TRANSLATION

After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

3.30.31

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

ekaḥ — alone; prapadyate — he enters; dhvāntam — darkness; hitvā — after quitting; idam — this; sva — his; kalevaram — body; kuśala-itarā — sin; pātheyaḥ — his passage money; bhūta — to other living entities; droheṇa — by injury; yat — which body; bhṛtam — was maintained.

## TRANSLATION

He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

3.30.32

daivenāsāditaṁ tasya  
śamalaṁ niraye pumān  
bhuṅkte kuṭumba-pośasya  
hr̥ta-vitta ivāturaḥ

daivena — by the arrangement of the Supreme Personality of Godhead; āsāditaṁ — obtained; tasya — his; śamalam — sinful reaction; niraye — in a hellish condition; pumān — the man; bhuṅkte — undergoes; kuṭumba-pośasya — of maintaining a family; hr̥ta-vittaḥ — one whose wealth is lost; iva — like; āturaḥ — suffering.

TRANSLATION

Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

3.30.33

kevalena hy adharmeṇa  
kuṭumba-bharaṇotsukaḥ  
yāti jīvo 'ndha-tāmisraṁ  
caramaṁ tamaśaḥ padam

kevalena — simply; hi — certainly; adharmeṇa — by irreligious activities; kuṭumba — family; bharaṇa — to maintain; utsukaḥ — eager; yāti — goes; jīvaḥ — a person; andha-tāmisraṁ — to Andha-tāmisra; caramam — ultimate; tamaśaḥ — of darkness; padam — region.

TRANSLATION

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

3.30.34

adhastān nara-lokasya  
yāvatīr yātanādayaḥ  
kramaśaḥ samanukramya  
punar atrāvrajec chuciḥ

adhastāt — from below; nara-lokasya — human birth; yāvatīḥ — as many; yātanā — punishments; ādayaḥ — and so on; kramaśaḥ — in a regular order; samanukramya — having gone through; punaḥ — again; atra — here, on this earth; āvrajat — he may return; śuciḥ — pure.

TRANSLATION

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this

earth.

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