

# Canto 3

## Chapter Thirty

Description by Lord Kapila of  
Adverse Fruitive Activities

Kapila Describes the Person in  
Ignorance

# Theme I – Life and Death of a Person who Acts in Ignorance

(3.30.1-18)

Text-1

kapila uvāca

tasyaitasya jano nūnam  
nāyam vedoru-vikramam  
kālyamāno 'pi balino  
vāyor iva ghanāvaliḥ

Kapila said: Indeed (**nūnam**), men (**janah**) do not know the powerful influence of this time (**tasya etasya na ayam veda uru-vikramam**). They are like clouds (**ghanāvaliḥ iva**) pushed (**kālyamānah**) by a strong wind (**balinā vāyoh**).

Verse Summary: Foolish men do not recognize the characteristics of time, as explained in the previous chapter, though they are pushed by it.

## || 2.3.17 ||

āyur harati vai puṁsām  
udyann astam ca yann asau |  
tasyarte yat-kṣaṇo nīta  
uttama-śloka-vārtayā ||

Both by rising and by setting (**yad udyann astam ca**), the sun (**asau**) decreases the duration of life of everyone (**āyur harati vai puṁsām**), except one (**tasya rte**) who utilizes the time (**yat-kṣaṇo nīta**) by discussing topics of the Supreme Lord (**uttama-śloka-vārtayā**).

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 2

yam yam artham upādatte  
duḥkhena sukha-hetave  
tam tam dhunoti bhagavān  
pumāñ chocati yat-kṛte

Whatever a person attains (**yam yam artham upādatte**) with trouble (**duḥkhena**), for his pleasure (**sukha-hetave**), is destroyed by time (**tam tam dhunoti bhagavān**), which causes the person to lament (**yat-kṛte pumāñ śocati**).

**Verse Summary:** Whatever he has painstakingly accumulated for enjoyment, time finishes it off. He then laments for those lost things.

# Theme I – Life and Death of a Person who Acts in Ignorance

(3.30.1-18)

Text 3

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

The fool laments (**durmatih**) because he thinks, out of illusion (**yad manyate mohād**), that house, land and articles (**gṛha-kṣetra-vasūni ca**) related to the temporary body (**adhruvasya dehasya**) and to his temporary family (**sa anubandhasya**) are permanent (**dhruvāṇi**).

**Verse Summary:** But why does he lament? He laments because, under the potency of maya, he has accepted temporary things related to this body as permanent.

## Mukunda Mala Stotra

tyajantu bāndhavāḥ sarve  
nindantu guravo janāḥ  
tathāpi paramānando  
govindo mama jīvanam

Let my relatives all abandon me (**tyajantu bāndhavāḥ sarve**) and my superiors condemn me (**nindantu guravo janāḥ**). Still, the supremely blissful Govinda (**tathāpi paramānando govindo**) remains my life and soul (**mama jīvanam**).

## Mukunda Mala Stotra

cittam naiva nivartate kṣaṇam api śrī-kṛṣṇa-pādāmbujān  
nindantu priya-bāndhavā guru-jaṇā gṛhṇantu muñcantu vā  
durvādam parighoṣayantu manujā vaṁśe kalaṅko 'stu vā  
tādr̥k-prema-dharānurāga-madhunā mattāya mānam tu me

My mind cannot turn (**cittam na eva nivartate**) from Śrī Kṛṣṇa's lotus feet (**śrī-kṛṣṇa-pādāmbujān**), even for a moment (**kṣaṇam api**). So let my dear ones and other relatives criticize me (**nindantu priya-bāndhavā**), my superiors accept or reject me as they like (**guru-jaṇā gṛhṇantu muñcantu vā**), the common people spread evil gossip about me (**durvādam parighoṣayantu manujā**), and my family's reputation be sullied (**vaṁśe kalaṅkah astu vā**). For a madman like me (**me mattāya**), it is honor enough (**mānam**) to feel this flood of love of Godhead (**tādr̥k-prema-dharā**), which brings such sweet emotions of attraction for my Lord (**anurāga-madhunā**).

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 4

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

In this material world (**etasmin bhava**), in whatever species he takes birth and roams (**yām yām jantuh yonim anuvrajat**), he attains happiness (**tasyām tasyām sah labhate nirvṛtim**), and does not become detached from it (**na virajyate**).

**Verse Summary:** He experiences some kind of happiness in whatever species he takes birth and roams. Therefore he does not get detached from that body.



# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 5

**naraka-stho 'pi deham vai  
na pumāms tyaktum icchati  
nārakyām nirvṛtau satyām  
deva-māyā-vimohitaḥ**

Even placed in hell (**naraka-sthah api**) he does not desire to give up that body (**pumān deham na tyaktum icchati**), since, bewildered by Lord's Maya (**deva-māyā-vimohitaḥ**), he enjoys hellish existence (**nārakyām nirvṛtau satyām**).

**Verse Summary:** Maya bewilders him so much that he doesn't want to give up even a hellish body

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 6

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

With his heart deeply rooted (**nirūḍha-mūla-hṛdaya**) in his body, wife, sons, house, animals, wealth and friends (**ātma-jāyā-sutāgāra-paśu-draviṇa-bandhuṣu**), he feels fully successful (**ātmānam bahu manyate**).

**Verse Summary:** Why he doesn't want to give up? In the presence of his family members and wealth he feels fully successful.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 7

**sandahyamāna-sarvāṅga  
eṣām udvahanādhinā  
karoty avirataṁ mūḍho  
duritāni durāśayaḥ**

Burning in all his limbs (**sandahyamāna-sarvāṅga**), the fool (**mūḍhah**), with sinful mind (**durāśayaḥ**), performs sinful acts (**karoty duritāni**) because of constant anxiety (**avirataṁ ādhinā**) to maintain his family (**eṣām udvahana**).

**Verse Summary:** But, he is under constant anxiety to maintain them. Therefore he resorts to sinful means to maintain them.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 8

ākṣiptātmendriyaḥ strīṇām  
asatīnām ca māyayā  
raho racitayālāpaiḥ  
śīśūnām kala-bhāṣiṇām

His mind and senses are overcome (ākṣipta ātmā indriyaḥ) with illusion (māyayā) by words of unchaste women (asatīnām strīṇām racitayā ālāpaiḥ) in solitary places (rahaḥ), and by sweet words of his small children (śīśūnām kala-bhāṣiṇām).

Verse Summary: What gives him the impetus in family life?  
Loving illicit dealings with women and the sweet words of the child.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 9

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

Attentive to family life (gṛheṣu atandritaḥ) predominated by suffering (duḥkha-tantreṣu), with practices of cheating for gaining wealth (kurvan kūṭa-dharmeṣu), he thinks (gṛhī manyate) happiness is counteracting the suffering (duḥkha-pratīkāraṁ sukhavad).

Verse Summary: Being thus engaged, he is firmly convinced that the happiness he is getting is counteracting the miseries of his life

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 10

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

He supports his family members (**tān puṣṇāti**) with wealth obtained (**arthair āpāditair**) from here and there (**itah-tatah**) by great violence (**gurvyā himsayā**), while he eats only their remnants (**yeṣām poṣeṇa śeṣa-bhug**). By this process he goes to hell (**yāty adhaḥ svayam**).

**Verse Summary:** For that so called happiness, he tries to maintain his family by committing lot of violence. Because of this, while living he only gets to eat their remnants, and after death goes to hell.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 11

vārtāyām lupyamānāyām  
ārabdhāyām punaḥ punaḥ  
lobhābhibhūto niḥsattvaḥ  
parārthe kurute sprhām

After trying again and again (ārabdhāyām punaḥ punaḥ) to maintain himself (vārtāyām) while failing each time (lupyamānāyām), overcome by greed (lobha abhibhūto) and feeling miserable (niḥsattvaḥ), he desires others wealth (para arthe kurute sprhām).

Verse Summary: Is he at least successful in maintaining them? NO. He again and again fails to maintain them and hence feels miserable. So he starts desiring other's wealth.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 12

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

Unable to maintain his family (**kuṭumba-bharaṇa akalpo**), misfortunate (**manda-bhāgyo**), with useless efforts (**vṛtha udyamaḥ**), bereft of wealth (**śriyā vihīnaḥ**), in misery (**kṛpaṇo**), thinking of how to maintain his sons (**dhyāyañ**), the fool (**mūḍha-dhīḥ**) sighs (**śvasiti**).

**Verse Summary:** He is thus constantly overcome by this anxiety to maintain his family.



# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 13

evam sva-bharaṇākālpaṁ  
tat-kalatrādayas tathā  
nādriyante yathā pūrvam  
kīnāśā iva go-jaram

Just as a farmer (**kīnāśā iva**) does not respect an old bull (**na adriyante go-jaram**), his wife and other members (**tat kalatra ādayas tathā**) do not respect him as before (**na adriyante yathā pūrvam**), since he is unable to maintain them (**evam sva-bharaṇa akalpaṁ**).

**Verse Summary:** Reaction of family members: Because he is not able to maintain them, family members stop showing any respect to him.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 14

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

In spite of this (**tatrāpy**), without disgust for his existence (**ajāta-nirvedo**), maintained by his dependents (**bhriyamāṇaḥ svayam bhṛtaiḥ**), deformed by old age (**jarayā upātta-vairūpyo**), he approaches death in his house (**marāṇa abhimukho gṛhe**).

**Verse Summary:** Reaction of family members: Because he is not able to maintain them, family members stop showing any respect to him.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 15

āste 'vamatyopanyastam  
gr̥ha-pāla ivāharan  
āmayāvy apradīptāgnir  
alpāhāro 'lpa-ceṣṭitaḥ

He remains like a dog (**āste gr̥ha-pāla iva**), eating (**āharan**) what is placed disrespectfully before him (**avamatyā upanyastam**), diseased (**āmayāvy**), without proper digestion (**apradīptāgnir**), without appetite (**alpāhāro**) and weak (**alpa-ceṣṭitaḥ**).

**Verse Summary: Reaction of family members:** They treat him like a dog. He eats whatever is disrespectfully given to him  
**His physical state:** 1. He has become old and diseased 2. His digestive fire is not working 3. He has lost appetite

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 16

vāyunotkramatottārah  
kapha-samruddha-nāḍikah  
kāsa-śvāsa-kṛtāyāsaḥ  
kaṅthe ghura-ghurāyate

The pupils of his eyes (**uttārah**) bulge (**utkramatā**) because of air (**vāyunā**). His throat (**nāḍikah**) becomes blocked with phlegm (**kapha-samruddha**). He coughs and breathes with difficulty (**kāsa-śvāsa-kṛta āyāsaḥ**) and his throat begins to rattle (**kaṅthe ghura-ghurāyate**).

Verse Summary: His physical state: 4. His pupils bulge out because of air 5. His throat has become blocked due to kapha 6. He coughs and breaths with difficulty 7. His throat begins to rattle

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 17

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

Lying down (**śayānaḥ**), surrounded by (**parivītaḥ**) lamenting relatives (**pariśocadbhiḥ sva-bandhubhiḥ**), under the control of the noose of time (**kāla-pāśa-vaśam gataḥ**), though he wants to speak (**vācyamānaḥ api**), he cannot (**na brūte**).

**Verse Summary:** Does he change because of this? NO. In spite of this treatment and health he doesn't become detached.

**His last stage:** a. He is lying down surrounded by the relatives. b. Though he wants to speak he cannot.

# Theme I – Life and Death of a Person who Acts in Ignorance (3.30.1-18)

## Text 18

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

His mind (**ātmā**) engrossed (**vyāpṛta**) in family maintenance (**kuṭumba-bharaṇe**), with uncontrolled senses (**ajitendriyaḥ**), and with the great pain (**uru-vedanaya**) from his lamenting relatives (**rudatām svānām**), he dies (**mriyate**), losing his senses (**asta-dhīḥ**).

**Verse Summary:** His last stage: c. His mind is engrossed in the family members e. His senses are uncontrolled f. He faces great pain due to the lamenting relatives g. He finally dies

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 19

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

When two terrifying servants of death (**bhīmau yama-dūtau**), with angry eyes (**sa rabhasa ikṣaṇau**), arrive at that time (**tadā prāptau**), seeing them (**sa dr̥ṣṭvā**), he passes stool and urine (**śakṛn-mūtram vimuñcati**) in great fright (**trasta-hṛdayaḥ**).

**Verse Summary:** The Yamadutas arrive at his death. He is so scared seeing them that he passes urine and stool

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 20

yātanā-deha āvṛtya  
pāśair baddhvā gale balāt  
nayato dīrgham adhvānam  
daṇḍyam rāja-bhaṭā yathā

Putting him in a body suitable for punishment (**yātanā-deha āvṛtya**), binding him with ropes by the neck (**pāśair baddhvā gale**), like the king's servants (**rāja-bhaṭā yathā**), they forcibly (**balāt**) take the prisoner to be punished (**nayato daṇḍyam**) on a long road (**dīrgham adhvānam**).

**Verse Summary:** His experience on the way to Hell: 1. They put him in a body suitable for punishment, and drag him to hell by putting a noose around his neck



## Theme II – His Post-Death Experience (3.30.19-34)

### Text 21

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

His heart is pierced (**nirbhinna-hṛdayah**) by their scolding (**tayoh tarjanair**). Trembling (**jāta-vepathuḥ**), bitten by dogs on the path (**pathi śvabhir bhakṣyamāṇa**), in great pain (**ārtah**), he remembers that he is receiving the results of his sins (**aghaṁ svam anusmaran**).

Verse Summary: His experience on the way to Hell: 2. They chastise him with piercing words 3. He is bitten by dogs on the path 4. At that time he remembers that he is receiving the results of his sin

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 22

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

Afflicted by hunger and thirst (**kṣut-tr̥ṭ-parītaḥ**), burned (**santapyamānaḥ**) by the winds (**anīlaiḥ**) made hot as a forest fire by the sun (**arka-davānala**), beaten on his back by a whip (**pṛṣṭhe kaśayā ca tāḍitaś**), with difficulty (**kṛcchreṇa**), and though not capable (**aśaktaḥ api**), he moves (**calaty**) on a path covered with hot sand (**pathi tapta-vāluke**), without a resting place with water (**nirāśrama udake**).

**Verse Summary: His experience on the way to Hell: 5. He is afflicted by hunger and thirst 6. He is burnt by winds as hot as forest fire 7. He is whipped on his back 8. His path is filled with hot sand 9. The path has no resting place with water**

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 23

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

Falling down here and there (**tatra tatra patañ**) with fatigue (**śrāntaḥ**), fainting (**mūrcchitaḥ**) and being pulled up repeatedly (**punar utthitaḥ**), he is quickly brought (**tarasā nītaḥ**) along the path of sinners (**pathā pāpīyasā**) to the abode of Yama (**yama-sādanam**).

**Verse Summary:** His experience on the way to Hell: 10. He falls down here and there with fatigue and also faints many times on the way

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 24

yojanānām sahasrāṇi  
navatiṁ nava cādhvanah  
tribhir muhūrtair dvābhyām vā  
nītaḥ prāpnoti yātanāḥ

Brought along the path (**adhvanah nītaḥ**) measuring ninety-nine thousand *yojanas* (**yojanānām navatiṁ nava sahasrāṇi**) in two or three moments (**dvābhyām vā tribhir muhūrtair**), he then receives punishment (**prāpnoti yātanāḥ**).

**Verse Summary:** His experience at Hell: 1. They cross this path of 99,000 *yojanas* in 2 or 3 moments and reach hell

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 25

ādīpanam̐ sva-gātrāṇām  
veṣṭayitvōlmukādibhiḥ  
ātma-māmsādanam̐ kvāpi  
sva-kṛttam̐ parato 'pi vā

Surrounded by flaming wood (**veṣṭayitvā ulmukādibhiḥ**), his limbs burst into flames (**ādīpanam̐ sva-gātrāṇām**). He is made to eat his own flesh (**ātma-māmsa sva-kṛttam̐ adanam̐**), or others eat his flesh sometimes (**kvāpi parato api vā**).

**Verse Summary:** His experience at Hell: 2. Surrounded by burning wood, his limbs burst into flames 3. He is made to eat his own flesh, or others eat his flesh

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 26

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

In Yama's abode (**yama-sādane**), his entrails are pulled out (**antrā abhyuddhāraḥ**) while he is alive (**jīvatah**) by dogs and vultures (**śva-gr̥dhair**), and his body is pained (**ātma-vaiśasam**) by the biting (**daśadbhih**) of snakes, scorpions and gad-flies (**sarpa-vṛścika-damśādyair**).

Verse Summary: His experience at Hell: 4. His entrails are pulled out while he is eaten alive by dogs and vultures 5. Snakes, scorpions and gad-flies sting his body

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 27

kṛntanaṃ cāvayavaśo  
gajādibhyo bhidāpanam  
pātanaṃ giri-śṛṅgebhyo  
rodhanaṃ cāmbu-gartayoḥ

One by one his limbs are cut off (**kṛntanaṃ avayavaśo**), or torn off by elephants and other creatures (**gajādibhyo bhidāpanam**). He is hurled from mountain peaks (**pātanaṃ giri-śṛṅgebhyo**) and pushed under water and locked in holes (**rodhanaṃ ca ambu-gartayoḥ**).

**Verse Summary: His experience at Hell: 6. One by one his limbs are being cut off or torn off by elephants and other creatures 7. He is hurled from mountain peaks 8. He is pushed under water and locked in holes**

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 28

yās tāmīsrāndha-tāmīsrā  
rauravādyāś ca yātanāḥ  
bhuṅkte naro vā nārī vā  
mithaḥ saṅgena nirmītāḥ

Because by sinful association (**mithaḥ saṅgena nirmītāḥ**), a man or woman experiences (**bhuṅkte naro vā nārī vā**) the punishments of *tāmīśra*, *andha-tāmīśra*, and *raurava* (**tāmīśra andha-tāmīśrā rauravādyāḥ ca yātanāḥ**).

**Verse Summary:** His experience at Hell: 9. Because of their sinful association men and women experience various types of hell like Tamisra, Andha-Tamisra and Raurava



## Theme II – His Post-Death Experience (3.30.19-34)

### Text 29

atraiva narakah svarga  
iti matah pracaksate  
ya yatanā vai narakyas  
tā ihāpy upalakṣitāh

O mother (**mātaḥ**)! They say that (**iti pracakṣate**) in this world (**atra eva**) hell and heaven are also experienced (**narakah svarga**). Hellish punishments (**yā yātanā vai narakyah**) are seen in this world also (**tā iha apy upalakṣitāh**).

**Verse Summary:** Even in this world hell and heaven are experienced. Hellish punishments are seen in this world also.

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 30

evam kuṭumbam bibhrāṇa  
udaram bhara eva vā  
visṛjyehobhayam pretya  
bhuṅkte tat-phalam īdṛśam

He who maintains his family (**kuṭumbam bibhrāṇa**) or his own stomach (**udaram bhara eva vā**) in this way (**evam**), after giving up his stomach and his family (**visṛjya iha ubhayam**) on dying (**pretya**), will experience such results (**bhuṅkte tat-phalam īdṛśam**).

**Verse Summary (30-31):** One, who maintains his own body and family by sinful means, and by giving violence to others, goes to hell after his death.

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 31

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

Having to experience a path of death for the sinful (**kuśala itara-pātheyah**), he enters darkness alone (**prapadyate dhvāntam ekaḥ**), after giving up his present body (**hitvā idam sva-kalevaram**) maintained by violence towards other living entities (**bhūta-droheṇa yad bhṛtam**).

**Verse Summary (30-31):** One, who maintains his own body and family by sinful means, and by giving violence to others, goes to hell after his death.

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 32

daivenāsāditam tasya  
śamalam niraye pumān  
bhuñkte kuṭumba-poṣasya  
hr̥ta-vitta ivāturaḥ

By the arrangement of *karma* (**daivena āsāditam**), the man, without his family members (**pumān**), afflicted like a man who has lost his wealth (**hr̥ta-vitta iva āturaḥ**), experiences (**bhuñkte**) the fault (**śamalam**) of maintaining his family sinfully (**tasya kuṭumba-poṣasya**) in hell (**niraye**).

**Verse Summary:** One, who maintains his own body and family by sinful means, and by giving violence to others, goes to hell after his death.

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 33

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

Eager to maintain his family (**kuṭumba-bharaṇa utsukaḥ**) by sinful actions alone (**kevalena hy adharmeṇa**), the person goes to the final destination (**yāti jīvo caramaṁ**) of *andha-tāmisram* (**andha-tāmisram**), a region of hell (**tamaśaḥ padam**).

**Verse Summary:** Such a person goes to a region of hell called Andha-Tamisra

## Theme II – His Post-Death Experience (3.30.19-34)

### Text 34

adhastān nara-lokasya  
yāvatīr yātanādayaḥ  
kramaśaḥ samanukramya  
punar atrāvrajec chuciḥ

After successively going through (**kramaśaḥ samanukramya**) many births below the human form (**yāvatīr adhastān nara-lokasya**) and becoming purified (**yātanādayaḥ śuciḥ**), he returns to this earth as a human again (**punar atra āvrajat**).

**Verse Summary:** After going through many births below the human form and becoming purified, he returns to this earth as a human being