

# Canto Five - Chapter Twenty Six

A Description of the Hellish  
Planets

॥ 5.26.1 ॥

rājovāca

maharṣa etad vaicitryam lokasya katham iti.

The King said: O Sage (**maharṣe**)! Why is there such variety in the planets (**etad vaicitryam lokasya katham iti**)?

॥ 5.26.2 ॥

ṛṣir uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayah pṛthag-vidhāḥ  
sarvā eva sarvasya tāratamyena bhavanti.

Śukadeva said: Because of the faith of the doer (**kartuḥ śraddhayā**) arising from the three guṇas (**tri-guṇatvāt**), different varieties of destinations for action appear (**karma-gatayah pṛthag-vidhāḥ bhavanti**). All these destinations appear for all people in proportion to the guṇas (**sarvā eva sarvasya tāratamyena bhavanti**).

## || 5.26.3 ||

athedānīm pratiṣiddha-lakṣaṇasyādharmasya tathaiiva kartuḥ śraddhāyā vaisādrśyāt karma-phalam visadrśam bhavati yā hy anādy-avidyayā kṛta-kāmānām tat-pariṇāma-lakṣaṇāḥ sṛtayah sahasraśaḥ pravṛttās tāsām prācuryeṇānuvarṇayiṣyāmaḥ.

For the performer of forbidden acts of adharma (**atha idānīm pratiṣiddha-lakṣaṇasya adharmasya kartuḥ**), as with the performer of dharma (**tathā eva**), there are varieties of results (**visadrśam karma-phalam bhavati**) for actions according to differences in faith of the performer (**kartuḥ śraddhāyā vaisādrśyāt**). The destinations for performing acts out of desire (**kāmānām sṛtayah**) caused by beginningless ignorance (**anādy-avidyayā kṛta**) are merely transformations of those desires (**tat-pariṇāma-lakṣaṇāḥ**), with thousands of varieties (**sahasraśaḥ pravṛttāḥ**). Among these destinations I shall describe in the detail the various hells (**tāsām prācuryeṇa anuvarṇayiṣyāmaḥ**).

॥ 5.26.4 ॥

**rājovāca**

**narakā nāma bhagavan kim deśa-viśeṣā athavā bahis tri-lokyā  
āhosvid antarāla iti.**

The King said: Are these hells places on earth (**narakā nāma kim deśa-viśeṣā**), outside the three worlds (**athavā bahis tri-lokyā**), or in some intermediate space (**āhosvid antarāla**)?

॥ 5.26.5 ॥

ṛṣir uvāca

antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer  
upariṣṭāc ca jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānām  
gotrāṇām parameṇa samādhinā satyā evāśiṣa āśāsānā nivasanti.

Śukadeva said: All the hellish planets are situated within an intermediate space within the three worlds (**antarāla eva tri-jagatyās**), on the southern side of the universe (**diśi dakṣiṇasyām**), beneath the seven lower planets (**adhastād bhūmeh**), and slightly above the Garbhodaka Ocean (**upariṣṭāt ca jalād**). In that direction, the Pitṛs headed by the Agniṣvāttās dwell (**yasyām agniṣvāttādayaḥ pitṛ-gaṇāh nivasanti**), desiring virtuous blessings (**satyā eva āśiṣa āśāsānā**) for their family members (**svānām gotrāṇām**) by great concentration on the Lord (**parameṇa samādhinā**).

|| 5.26.6 ||

yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ  
prāpitesu sva-puruṣair jantuṣu samparetesu yathā-  
karmāvadyaṁ doṣam evānullaṅghita-bhagavac-chāsanah sa gaṇo  
damaṁ dhārayati.

There (**yatra**), the king of the Pitṛs (**pitṛ-rājah**), the son of Vaivasvata named, Yamarāja (**bhagavān vaivasvataḥ**), along with his followers (**sa gaṇah**), in obedience to the orders of the Lord (**anullaṅghita-bhagavat-śāsanah**), awards unavoidable punishment (**damaṁ dhārayati**) for sin according to the action (**yathā-karma avadyaṁ doṣam**) to the living beings who have been brought to his place (**sva-viṣayaṁ prāpitesu jantuṣu**) after death (**samparetesu**) by his servants (**sva-puruṣaih**).

॥ 5.26.7 ॥

tatra haike narakān eka-vimśatiṃ gaṇayanti atha tāms te rājan nāma-rūpa-lakṣaṇato  
'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram  
asipatravanam sūkaramukham andhakūpaḥ kṛmibhojanaḥ sandamśas taptasūrmir  
vajrakaṇṭaka-śālmalī vaitaraṇī pūyodaḥ prāṇarodho viśasanam lālābhakṣaḥ  
sārameyādanam avīcir ayaḥpānam iti; kiñca kṣāarakardamo rakṣogaṇa-bhojanaḥ śūlaproto  
dandaśūko 'vaṭa-nirodhanah paryāvartanaḥ sūcīmukham ity aṣṭā-vimśatir narakā vividha-  
yātanā-bhūmayah.

Some authorities say that there is a total of twenty-one hellish planets (**tatra ha eke narakān eka-vimśatiṃ gaṇayanti**). O King (**rājan**)! I shall outline all of them according to their names, forms and characteristics (**tāms te nāma-rūpa-lakṣaṇato anukramiṣyāmah**). The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandamśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣāarakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭa-nirodhana, Paryāvartana and Sūcīmukha. Thus there are twenty-eight hells, places of pain for the living entities (**ity aṣṭā-vimśatih narakā vividha-yātanā-bhūmayah**).

॥ 5.26.8 ॥

tatra yas tu para-vittāpatya-kalatrāṅy apaharati sa hi kāla-pāśa-  
baddho yama-puruṣair ati-bhayānakais tāmistre narake balān  
nipātyate anaśanānudapāna-daṇḍa-tāḍana-santarjanādibhir  
yātanābhir yātyamāno jantur yatra kaśmalam āsādita ekadaiva  
mūrcchām upayāti tāmistra-prāye.

A person who appropriates another's legitimate wife, children or money (**tatra yah tu para-vitta apatya-kalatrāṅy apaharati**), after being bound up with Yama's ropes of time (**kāla-pāśa-baddhah**) by the fierce Yamadūtas (**ati-bhayānakaih yama-puruṣair**), is forcibly thrown into Tāmistra (**tāmistre narake balāt nipātyate**). On this very dark planet, the sinful man suffers (**jantuh yātyamānah**) by chastisement (**santarjanādibhih**), beating (**daṇḍa-tāḍana**), starvation and lack of water (**anaśana anudapāna**). Severely suffering (**kaśmalam āsādita**), sometimes he faints (**ekadā eva mūrcchām upayāti**) in that very dark place (**tāmistra-prāye**).

|| 5.26.9 ||

evam evāndhatāmisre yas tu vañcayitvā puruṣam dārādīn  
upayunkte yatra śarīrī nipātyamāno yātanā-stho vedanayā  
naṣṭa-matir naṣṭa-drṣṭiś ca bhavati yathā vanaspatir  
vṛścyamāna-mūlas tasmād andhatāmisram tam upadiśanti.

The destination of a person who slyly cheats another man (**yah tu vañcayitvā puruṣam**) and enjoys his wife and children (**dāra ādīn upayunkte**) is the hell known as Andha-tāmisra (**evam eva andhatāmisre**). The jīva (**śarīrī**), thrown down (**yatra yātanā-sthah nipātyamānah**) and full of pain (**vedanayā**), loses consciousness (**naṣṭa-matih**) and sight (**naṣṭa-drṣṭih**) because of the suffering. He is like a tree cut at the root (**yathā vanaspatih mūlah vṛścyamānah**). Thus this place is called Andha-tāmisra (blind) (**tasmād andhatāmisram tam upadiśanti**).

|| 5.26.10 ||

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalam  
sva-kuṭumbam evānudinam prapuṣṇāti sa tad iha vihāya  
svayam eva tad-aśubhena raurave nipatati.

A person who, thinking in terms of me and mine (**yas iha vā etad aham iti mama idam**), maintains his own body and the bodies of his wife and children (**kevalam sva-kuṭumbam eva anudinam prapuṣṇāti**) by violence against other living entities (**bhūta-droheṇa**), falls into the hell called Raurava (**sah raurave nipatati**) because of that violence (**tad-aśubhena**) after giving up his body and his family (**tad iha vihāya svayam**).

|| 5.26.11 ||

ye tv iha yathaivāmunā vihiṃsitā jantavaḥ paratra yama-  
yātanām upagataṃ ta eva ruravo bhūtvā tathā tam eva  
vihimsanti tasmād rauravam ity āhū rurur iti sarpād ati-krūra-  
sattvasyāpadeśaḥ.

The living beings that were injured by him (**amunā vihiṃsitā jantavaḥ**) become rurus (**ta eva paratra ruravo bhūtvā**) and commit violence to him (**yama-yātanām upagataṃ**) while he suffers the pains of Yama (**yama-yātanām upagataṃ**). Therefore this place is called Raurava (**tasmād rauravam ity āhūh**). Ruru is the name of a living entity more cruel than a snake (**ruruh iti sarpād ati-krūra-sattvasya apadeśaḥ**).

|| 5.26.12 ||

evam eva mahārauravo yatra nipatitam puruṣam kravyādā nāma  
ruravas tam kravyeṇa ghātayanti yaḥ kevalam dehambharaḥ.

In Mahāraurava (**mahārauravo**), ruru animals known as kravyāda (**kravyādā nāma ruravaḥ**) torment a person (**yatra nipatitam puruṣam**) who maintains his body only by harming others (**yaḥ kevalam dehambharaḥ ghātayanti**), by eating his flesh (**kravyeṇa**).

|| 5.26.13 ||

**yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati  
tam apakarūṇaṁ puruṣādair api vigarhitam amutra  
yamānucarāḥ kumbhīpāke tapta-taile uparandhayanti.**

Cruel persons (**yas tv iha vā ugraḥ**) who cook poor animals and birds alive (**paśūn pakṣiṇo vā prāṇata uparandhayati**) and who are condemned even by Rākṣasas (**tam apakarūṇaṁ puruṣādaih api vigarhitam**) are cooked in boiling oil (**tapta-taile uparandhayanti**) by the servants of Yama (**yama anucarāḥ**) in the next life (**amutra**) in Kumbhīpāka (**kumbhīpāke**).

yas tv iha brahma-dhruk sa kālasūtra-samjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām atitapyamāne 'bhiniveśitaḥ kṣut-pipāsābhyām ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate 'vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

The killer of a brāhmaṇa (**yah tu iha brahma-dhruk**) is put into the hell known as Kālasūtra (**kālasūtra-samjñake narake**), which has a circumference of 10,000 yojanas (**ayuta-yojana-parimaṇḍale**) and which has a flat surface (**khale**) made entirely of copper (**tāmramaye**), heated from below by fire and from above by the scorching sun (**upary-adhastād tapta agny-arkābhyām**). Suffering from being burned (**ati-tapyamāne abhiniveśitaḥ**) both internally and externally by hunger and thirst (**kṣut-pipāsābhyām ca dahyamāna antar-bahiḥ-śarīra**), he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there (**āste śete ceṣṭate 'vatiṣṭhati paridhāvati**). He must suffer in this way for as many thousands of years as there are hairs on the body of an animal (**yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi**).

|| 5.26.15 ||

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍam copagatas  
tam asi-patrvanam praveśya kaśayā praharanti tatra hāsāv itas tato  
dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-sarvāṅgo hā  
hato 'smīti paramayā vedanayā mūrccitaḥ pade pade nipatati sva-  
dharmahā pākhaṇḍānugataṁ phalaṁ bhunkte.

If a person deviates from the path of the Vedas in the absence of an emergency and adopts an unauthorized system, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs anywhere to escape, on all sides his whole body is cut by palm trees with leaves similar to sharp swords. Fainting at every step because of the great pain, falling down, he cries out, "I am dying!" One who deviates from the accepted religious principles suffers this result by following unauthorized teachings.

॥ 5.26.16 ॥

yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍam praṇayati  
brāhmaṇe vā śarīra-daṇḍam sa pāpīyān narake 'mutra  
sūkaramukhe nipatati tatrātibalair viniṣpiṣyamāṇāvayavo  
yathaveheksukhaṇḍa āṛta-svareṇa svanayan kvacin mūrccitaḥ  
kaśmalam upagato yathavehā-dṛṣṭa-doṣā uparuddhāḥ.

A sinful king or governmental representative who punishes an innocent person or who inflicts corporal punishment upon a brāhmaṇa, falls down to the hell named Sūkaramukha, where the most powerful assistants of Yamarāja crush his limbs just as one crushes sugarcane. Caught in such difficulty, he cries very pitiably and faints. He is punished as much as the innocent people were punished in this world.

|| 5.26.17 ||

yas tv iha vai bhūtānām īśvaropakalpita-vṛttīnām avivikta-para-vyathānām  
svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām ācarati sa  
paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair jantubhiḥ paśu-  
mṛga-pakṣi-sarīṣpair maśaka-yūkā-matkuṇa-makṣikādibhir ye ke  
cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas tamasi vihata-nidrā-nirvṛtir  
alabdhāvasthānaḥ parikrāmati yathā kuśarīre jīvaḥ.

The person who, being given means of maintenance by the Lord and being aware of others' suffering, causes suffering in this life to other entities who have no awareness of giving suffering to others and whose sustenance is arranged by the Lord from other living entities, falls to Andakūpa after death because of his violence. There he is attacked on all sides by the birds, animals, reptiles, mosquitoes, lice, worms, and flies which he injured. Without sleep or resting place, he wanders about like a living entity in a lower body.

॥ 5.26.18 ॥

yas tv iha vā asamvibhajyāśnāti yat kiñcanopanatam anirmita-  
pañca-yajño vāyasa-saṁstutaḥ sa paratra kṛmibhojane  
narakādrame nipatati tatra śata-sahasra-yojane kṛmi-kunḍe  
kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣyamāṇaḥ kṛmi-bhojano  
yāvat tad aprattāprahūtādo 'nirveśam ātmānaṁ yātayate.

The person who in this life eats what he obtains without sharing, without performing the five sacrifices, who is praised as a crow, falls to Kṛmibhojana after death. There he becomes a worm in a lake of worms which measures 100,000 yojanas. There he is eaten by other worms and eats worms. As long as that sin remains, that person who eats unshared and unoffered food tortures his own body since he did not undergo atonement.

|| 5.26.19 ||

*yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya  
vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-  
puruṣā ayasmayair agni-piṇḍaiḥ sandamśais tvaci niṣkuṣanti.*

O King! A person who, in the absence of an emergency, robs a brāhmaṇa or anyone else of his gems and gold is put into a hell known as Sandamśa after death. There, the servants of Yama tear his skin with red-hot iron lumps.

॥ 5.26.20 ॥

yas tv iha vā agamyāṁ striyaṁ agamyāṁ vā puruṣaṁ yoṣid  
abhigacchati tāv amutra kaśayā tāḍayantas tigmayā sūrmyā  
lohamayyā puruṣaṁ ālingayanti striyaṁ ca puruṣa-rūpayā  
sūrmyā.

A man or woman who approaches an unsuitable member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man.

॥ 5.26.21 ॥

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ  
vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.

A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakaṇṭaka-śālmalī. The agents of Yamarāja hang the sinful man up on a śālmalī tree with thorns as strong as thunderbolts and then pull him off.

|| 5.26.22 ||

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te  
samparetya vaitaraṇyām nipatanti bhinna-maryādās tasyām niraya-parikhā-  
bhūtāyām nadyām yādo-gaṇair itas tato bhakṣyamāṇā ātmanā na  
viyuḥkṣyamāṇās cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto  
viṇ-mūtra-pūya-śoṇita-keśa-nakhāsthi-medo-māmsa-vasā-vāhinyām  
upatapyante.

A person who is born into a responsible family—such as a kṣatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles and break the rules, falls down at the time of death into the river of hell known as Vaitaraṇī. He is bitten by the aquatic animals in this river surrounding hell, but does not give his body, being supported by his life airs. Remembering the results of his sinful activities, he suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

|| 5.26.23 ||

ye tv iha vai vṛṣalī-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ  
paśu-caryām caranti te cāpi pretya pūya-viṇ-mūtra-śleṣma-malā-  
pūrṇārṇave nipatanti tad evātibībhatsitam aśnanti.

The husbands of lowborn women, living like animals, with no good behavior, cleanliness or regulated life, after death are thrown into a fearful ocean of pus, stool, urine, mucus, and saliva, which they eat.

|| 5.26.24 ||

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā  
atīrthe ca mṛgān nighnanti tān api samparetāl lakṣya-bhūtān  
yama-puruṣā iṣubhir vidhyanti.

The man of the higher classes who, taking his pet dogs or asses, goes hunting in the forest and kills animals against the rules, is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

|| 5.26.25 ||

**ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān  
amuṣmiḥ loke vaiśase narake patitān niraya-patayo yātayitvā  
viśasanti.**

A person who, in this life, proud of his eminent position, sacrifices animals simply for material prestige is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him pain.

॥ 5.26.26 ॥

*yas tv iha vai savarṇām bhāryām dvijo retaḥ pāyayati kāmā-  
mohitas taṁ pāpa-kṛtam amutra retaḥ-kulyāyām pātayitvā retaḥ  
sampāyayanti.*

If a member of the twice-born classes, bewildered by lust, forces his wife to drink his semen, he is put after death into the hell known as Lālābhakṣa. There the sinful person is thrown into a flowing river of semen, which he is forced to drink.

॥ 5.26.27 ॥

ye tv iha vai dasyavo 'gnidā garadā grāmān sārthān vā  
vilumpanti rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā  
vajra-damṣṭrāḥ śvānaḥ sapta-śatāni vimśatiś ca sarabhasam  
khādanti.

In this world, persons who are thieves, arsonists, or poisoners, and also, members of the royalty or government officials who plunder mercantile men and villages are put into the hell known as Sārameyādana after death. There, 720 dogs (sārameyas) with teeth as strong as thunderbolts, the agents of Yamarāja, voraciously devour those sinful people.

॥ 5.26.28 ॥

yas tv iha vā anṛtaṁ vadati sāksye dravya-vinimaye dāne vā  
kathañcit sa vai pretya narake 'vīcimaty adhaḥ-śirā niravakāṣe  
yojana-śatocchrāyād giri-mūrdhnaḥ sampātyate yatra jalam iva  
sthalam aśma-prṣṭham avabhāstate tad avīcimat tilaśo  
viśīryamāṇa-śarīro na mriyamāṇaḥ punar āropito nipatati.

A person who, in this life, lies as a witness during business transactions or in giving charity is thrown head first, alone, from the top of a mountain eight hundred miles high in the hell known as Avīcimat (waveless) where the stony land resembles water. Although the sinful man is repeatedly thrown from the mountain and his body broken into tiny pieces, he still does not die.

॥ 5.26.29 ॥

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatram  
vā surām vrata-stho 'pi vā pibati pramādatas teṣām nirayam  
nītānām urasi padākramyāsye vahninā dravamāṇam  
kārṣṇāyasam niṣiñcanti.

In this life, any brāhmaṇa or his wife, or a person during a vrata who drinks liquor, or kṣatriya or vaiśya who drinks soma out of negligence, is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

॥ 5.26.30 ॥

atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo  
janma-tapo-vidyācāra-varṇāśramavato variyaso na bahu  
manyeta sa mṛtaka eva mṛtvā kṣāarakardame niraye 'vāk-śirā  
nipātito durantā yātanā hy aśnute.

A lowborn person who, in this life, because of false ego, fails to show respect to a person more elevated by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣāarakardama (pool of mud) and suffers.

॥ 5.26.31 ॥

ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-  
paśūn khādanti tāmś ca te paśava iva nihatā yama-sadane  
yātayanto rakṣo-gaṇāḥ saunikā iva svadhitināvadāyāsṛk pibanti  
nṛtyanti ca gāyanti ca hr̥ṣyamāṇā yatheha puruṣādāḥ.

Animalistic men who sacrifice human beings, and women who eat the sacrificed men, are taken to hell called Rakṣogaṇabhojana, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords, drink their blood, and dance and sing in jubilation, just as the sacrificers did in this life.

|| 5.26.32 ||

ye tv iha vā anāgasō 'raṇye grāme vā vaiśrambhakair upasṛtān  
upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotaṅ  
krīḍanakatayā yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu  
protātmānaḥ kṣut-trḍbhyām cābhihataḥ kaṅka-vaṭādibhiś cetas  
tatas tigma-tuṅḍair āhanyamānā ātma-śamalaṁ smaranti.

Those who, by acting in a trusting manner, inspire the trust of faultless forest or village animals who, desiring protection, approach them, and who then torture those animals by piercing them with lances and threads as if they were dolls, after dying have their bodies pierced by lances in a hell called Śūlaprota. They are overwhelmed by hunger and thirst, and, attacked by the sharp beaks of herons and vultures, then remember their sinful acts.

|| 5.26.33 ||

*ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā  
dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti  
yatra nr̥pa dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya  
grasanti yathā bileśayān.*

Those who in this life are like envious serpents, who are always angry and give pain to other living entities, fall after death into the hell known as Dandaśūka. O King! In this hell, serpents with five or seven hoods eat such sinful persons just as snakes eat mice.

॥ 5.26.34 ॥

ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti  
tathāmutra teṣv evopaveśya sagareṇa vahninā dhūmena  
nirundhanti.

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avāṭa-nirodhana. There they themselves are pushed into dark wells and locked there, with poisonous fumes, fire and smoke.

॥ 5.26.35 ॥

yas tv iha vā atithīn abhyāgatān vā gr̥ha-patir asakṛd upagata-  
manyur didhaksur iva pāpena cakṣuṣā nirīkṣate tasya cāpi  
niraye pāpa-dṛṣṭer akṣiṇī vajra-tuṇḍā gr̥dhrāḥ kaṅka-kāka-  
vaṭādayaḥ prasahyuru-balād utpātayanti.

A householder who, becoming angry, often glances at guests or visitors with cruel eyes, as if to burn them to ashes, is put into the hell called Paryāvartana, where vultures, herons, and crows pluck out his eyes with great force.

|| 5.26.36 ||

yas tv iha vā ādhyābhimatir ahañkṛtis tiryak-prekṣaṇaḥ sarvato 'bhiviśaṅkī  
artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano nirvṛtim anavagato  
graha ivārtham abhirakṣati sa cāpi pretya tad-utpādanotkarṣaṇa-  
samrakṣaṇa-śamala-grahaḥ sūcīmukhe narake nipatati yatra ha vitta-  
graham pāpa-puruṣam dharmarāja-puruṣā vāyakā iva sarvato 'ṅgeṣu  
sūtraiḥ parivayanti.

The person in this life who is proud of his wealth, who has distorted vision, who is fearful of all persons, whose heart has dried up because of thoughts of losing his wealth, who is like a ghost, devoid of happiness, and who simply protects his wealth, falls to a hell called Sūcīmukha. The servants of Yama, expert sewers, stitch up all the limbs of that person who committed the sin of hoarding his wealth.

॥ 5.26.37 ॥

evam-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu  
sarveṣu ca sarva evādharma-vartino ye kecid ihoditā anuditāś  
cāvani-pate paryāyeṇa viśanti tathaiva dharmānuvartina itaratra  
iha tu punar-bhave ta ubhaya-śeṣābhyām niviśanti.

O King! In the kingdom of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their sin. Those who are pious, however, enter Svarga. Nevertheless, both the pious and impious are again brought to earth, by the remaining results of dharma and adharma.

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭham rūpam ātmamāyā-guṇamayam anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described (ādāv eva vyākhyātaḥ) how one can progress on the path of liberation (nivṛtti-lakṣaṇa-mārga). In the Purāṇas (purāṇeṣu) the universe divided into fourteen parts (aṇḍa-kośo yah caturdaśadhā vikalpita) is described (upagīyate) as the gross body of the Supreme Lord Nārāyaṇa (yat tad bhagavato nārāyaṇasya sākṣād mahā-puruṣasya sthaviṣṭham rūpam), made of his material māyā (ātmamāyā-guṇamayam). If one reads the description of this external form of the Lord with great faith (anuvarṇitam ādṛtaḥ paṭhati), or if one hears about it or explains it to others (śṛṇoti śrāvayati), and develops faith, bhakti, and pure intelligence (śraddhā-bhakti-viśuddha-buddhih), he will understand the topic of the Supreme Lord (sah veda bhagavataḥ paramātmano upageyam), which is like an Upaniṣad, difficult to understand (agrāhyam).

|| 5.26.39 ||

śrutvā sthūlam tathā sūkṣmam  
rūpam bhagavato yatiḥ  
sthūle nirjitam ātmānam  
śanaiḥ sūkṣmam dhiyā nayed iti

After hearing of the gross and subtle forms of the Lord (**śrutvā sthūlam tathā sūkṣmam bhagavato rūpam**), the renunciate (**yatiḥ**), just as he leads the controlled mind (**nirjitam ātmānam nayed**) by the intelligence (**dhiyā**) to the gross form of the Lord (**sthūle**), leads the mind to subtle form of the Lord (**śanaiḥ sūkṣmam**).

॥ 5.26.40 ॥

**bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-  
pātāla-dik-naraka-bhāgaṇa-loka-samsthā  
gītā mayā tava nṛpādbhutam īśvarasya  
sthūlaṁ vapuḥ sakala-jīva-nikāya-dhāma**

O King (**nṛpa**)! I have now described for you (**gītā mayā tava**) the position (**samsthā**) of the earth, the islands, the varṣas, rivers (**bhū-dvīpa-varṣa-sarid**), mountains, sky and oceans (**adri-nabhaḥ-samudra**), the lower planetary systems, the directions, the hellish planetary systems and the luminaries (**pātāla-dik-naraka-bhāgaṇa**). This amazing gross body of the Lord (**adbhutam īśvarasya sthūlaṁ vapuḥ**) is the shelter of all the jīvas (**sakala-jīva-nikāya-dhāma**).