

SRIMAD BHAGAVATAM

CHAPTER 31, VOLUME 3

HOW THE LIFE ASSUMES THE BODY AFTER ENTERING INTO THE WOMB OF THE MOTHER AND THE AGONIES FACED BY THE BABY

PREFACE

Apart from dealing with very high philosophical contents like births and deaths, the wonderful descriptions in this chapter about the development of the human body within its mother's womb are very captivating. The human life form remembers all its past lives during the seventh month and prays to the Supreme Being for deliverance right at that stage without the intention of coming out into this world. However, due to the pressure of air, it is pushed out from the womb whereafter the child forgets everything of the past. Thereafter, the worldly life starts for the life form.

While explaining the concept of births and deaths, stanza 44 summarises very beautifully in the following words:

“The stumbling block faced by this life form for carrying on with its activities is called its death, and when the ability to carry out its activities is regained it is called as its birth.”

Stanza 45 further reinforces this statement by saying:

“When the material body, which is the instrument of the life form to perceive the material objects, becomes incapable of visualizing and perceiving the same, at that particular time it is death.

When the life form sees its physical material body with the illusory thinking that “this is me” it is birth.”

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Note: It has been explained in the previous chapter as to how the life form, after undergoing the experiences of agonies in the hell, and overcoming such agonies and various births through different wombs, in a gradual manner, obtains the womb of the human. In this chapter the specialities as to how this life form receives the human body through the womb of the mother are being explained.

Stanza 1

*śrī-bhagavān uvāca
karmaṇā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣṭa udaram
puṁso retaḥ-kaṇāśrayaḥ*

**(śrī-bhagavān uvāca) Shri Kapila Bhagavan explains to mother
Devahuti :**

*(jantuh) The life form, looking for itself a suitable body,
(daiva-netreṇa) and as per the control of the Supreme Almighty,
(karmaṇā) in accordance with the consequential results of its
past deeds and actions,
(dehopapattaye) for the purpose of attaining the body,
(retaḥ-kaṇāśrayaḥ) takes shelter into the semen particle (puṁśḥ)
of the male human (praviṣṭaḥ) and through it enters (udaram)
into the womb (striyāḥ) of the female human.*

Stanza 2

*kalalam tv eka-rātreṇa
pañca-rātreṇa budbudam
daśāhena tu karkandhūḥ
peśy aṇḍam vā tataḥ param*

*(kalalam tu) That life form which gets mixed into the sperm and
the ovum (eka-rātreṇa) within one single day, (budbudam) turns
around to become a small bubble (pañca-rātreṇa) within five
days. (daśāhena tu) Within another ten days (karkandhūḥ) it
hardens just like a plum. (tataḥ param) Thereafter, (peśi) it
becomes a lump of flesh, (aṇḍam vā) or as an egg (in the animals
giving eggs).*

Stanza 3

*māsena tu śiro dvābhyām
bāhv-aṅghry-ādy-aṅga-vigrahaḥ
nakha-lomāsthi-carmāṇi
liṅga-cchidrodbhavas tribhiḥ*

*(māsena tu) Within one month (śiraḥ) its head, (dvābhyām) and
within two months (bāhv-aṅghry-ādy-aṅga-vigrahaḥ) organs like
limbs and hands get formed.*

(tribhiḥ) Within three months (nakha-lomāsthi-carmāṇi) the nails, hairs, skin etc. (liṅga-cchidrodभववाḥ) and the marks of distinction as to male or female, and other holes of sense organs get formed.

Stanza 4

*caturbhir dhātavaḥ sapta
pañcabhiḥ kṣut-trḍ-udbhavaḥ
ṣaḍbhir jarāyuṇā vītaḥ
kukṣau bhrāmyati dakṣiṇe*

(caturbhiḥ) Within four months (sapta dhātavaḥ) the seven basic ingredients of the body get formed. (pañcabhiḥ) Within five months (kṣut-trḍ-udbhavaḥ) it develops hunger and thirst. (ṣaḍbhiḥ) Within six months (vītaḥ) it gets the covering (jarāyuṇā) of the softest skin known as the “jarāyu” (bhrāmyati) and moves around (kukṣau) within the womb by turning (dakṣiṇe) to the right side.

Stanza 5

*mātur jagdhānna-pānādyair
edhad-dhātur asammate
śete viṇ-mūtrayor garte
sa jantur jantu-sambhave*

(saḥ jantuḥ) That life form, (edhad-dhātuḥ) in order to get itself nourished (jagdhānna-pānādyaiḥ) from the nutrients out of the food intake derived (mātuḥ) by its mother, (śete) lies as such (garte) in the deep pit (asammate) of dirt (viṇ-mūtrayoḥ) containing stool and urine, (jantu-sambhave) which is the breeding ground of worms.

Stanza 6

*kṛmibhiḥ kṣata-sarvāṅgaḥ
saukumāryāt pratikṣaṇam
mūrcchām āpnoty uru-kleśas
tatratyaiḥ kṣudhitair muhuḥ*

(*kṣata-sarvāṅgaḥ*) Getting hurt all over its body (*muhuḥ*) because of the repeated (*saukumāryāt*) nibbling (*kṣudhitaiḥ*) by the hungry (*kṛmibhiḥ*) worms (*tatratyaiḥ*) lying over there, (*uru-kleśaḥ*) the life form suffers immense pains (*āpnoti*) and goes (*mūrcchām*) unconscious (*pratikṣaṇam*) in each moment.

Stanza 7

*kaṭu-tīkṣṇoṣṇa-lavaṇa-
rūkṣāmlādibhir ulbaṇaiḥ
mātr-bhuktair upasprṣṭaḥ
sarvāṅgotthita-vedanaḥ*

Stanza 8

*ulbena samvṛtas tasminn
antraiś ca bahir āvṛtaḥ
āste kṛtvā śiraḥ kuṣṭhau
bhugna-prṣṭha-śirodharah*

(*upasprṣṭaḥ*) Because of the life form coming into contact (*ulbaṇaiḥ*) with the unbearable food ingredients (*kaṭu-tīkṣṇoṣṇa-lavaṇa-rūkṣāmlādibhiḥ*) such as hot, extremely hot, sour, salty, and mix of very many other such things, (*mātr-bhuktaiḥ*) from the food intake of its mother,

(sarvāṅgotthita-vedanaḥ) it gets intolerable pains over all its organs.

(āste) It lies down (śiraḥ) with its head (kuṅṣau kṛtvā) bent towards its belly (bhugna-prṣṭha-śirodharah) by turning its back and neck like a bow (tasmin) and remains as such within it (āvṛtaḥ) encircled (antraiḥ ca) by its umbilical cord (ulbena) and the skin (“jarāyu”).

Stanza 9

*akalpaḥ svāṅga-ceṣṭāyām
śakunta iva pañjare
tatra labdha-smṛtir daivāt
karma janma-śatodbhavam
smaran dīrgham anucchvāsam
śarma kiṁ nāma vindate*

(kiṁ nāma) What sort of pleasure (śarma vindate) that life form can get (tatra) lying there (śakuntaḥ iva) just like a bird (pañjare) kept in a cage, (akalpaḥ) without having any control (svāṅga-ceṣṭāyām) over its body movements, (dīrgham anucchvāsam) while taking repeated long breaths (smaran) and by remembering (karma) its actions (janma-śatodbhavam) all through its various previous lives, (labdha-smṛtiḥ) with the possession of memory power (daivāt) due to the blessings of deeds in the previous life?

Stanza 10

*ārabhya saptamān māsāl
labdha-bodho 'pi vepitaḥ
naikatrāste sūti-vātair
viṣṭhā-bhūr iva sodarah*

(labdha-bodhaḥ api) Despite having the power of consciousness (ārabhya) starting (saptamāt) from the seventh (māsāt) month, (vepitaḥ) because of getting shaken (sūti-vātaiḥ) by the force of air due to the pregnancy, (na āste) the life form just cannot remain stationed (ekatra) at one particular place (viṣṭhā-bhūḥ iva) the manner in which the innumerable worms also (sodaraḥ) born along with him.

Stanza 11

*nāthamāna rṣir bhītaḥ
sapta-vadhriḥ kṛtāñjaliḥ
stuvīta taṁ viklavayā
vācā yenodare 'rpitaḥ*

(rṣiḥ) Having obtained its body, (sapta-vadhriḥ) which is the combination of all the seven elements (bhītaḥ) and with full of fear, (nāthamānaḥ) that life form prays to Him (kṛtāñjaliḥ) with folded hands (yena) because of Whom (arpitaḥ) he was placed (udare) into the womb (viklavayā) and with blabbering (vācā stuvīta) words praises (taṁ) that Supreme Being.

Stanza 12

*jantur uvāca
tasyopasannam avitum jagad icchayātta-
nānā-tanor bhuvi calac-caraṇāravindam
so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayaṁ me
yenedrṣī gatir adarśy asato 'nurūpā*

(jantur uvāca) The human life form said :

(*yena*) It is because of You, (*adarśi*) I have been guided to (*īdr̥ṣī*) this type of (*gatiḥ*) stay in the womb (*anurūpā*) suitable to me, (*asataḥ me*) even though I am not pious. (*avitum*) In order to protect (*jagat*) the world (*upasannam*) which is at Your service (*ātta-nānā-tanoḥ*) You manifest in various forms (*icchayā*) as per Your own choice. (*caraṇāravindam*) Unto that Lotus feet (*tasya*) of that Bhagavan, (*akuto-bhayam*) which help removing all fears

(*calat*) and which play around and move on the (*bhuvi*) the surface of the earth (while taking various manifestations), (*sah aham hi*) I totally (*śaraṇam vrajāmi*) surrender.

Note: Who is the most eligible One upon whom the life form can surrender itself? What is the difference between the life form and the Supreme Being? How the service attitude develops in the person towards the Supreme Being? These concepts are explained below.

Stanza 13

*yas tv atra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāram akhaṇḍa-bodham
ātapyamāna-hṛdaye ’vasitaṁ namāmi*

(*yaḥ tu*) I am (*atra āste*) placed here, (*āvṛtātmā*) deriving this form (*karmabhiḥ*) as a consequence of my own actions and deeds, (*bhūtendriyāśayamayīm*) due to the influences of the transformation of material elements, senses, and mind, (*baddhaḥ iva*) just like a person who is bound, and (*avalambya*) depending totally upon (*māyām*) the powers of the Maya Shakti of the Bhagavan.

(*avasitaṁ*) That Supreme Being is present (*ātapyamāna-hṛdaye*) right at the repenting (for the past bad deeds) heart of the living being, (*namāmi*) and I offer my respectful obeisances to

that Supreme Being known as the Atma, (akhaṇḍa-bodham) Who is the form of unending knowledge, (viśuddham) Who is very pure, (avikāram) and Who is not subject to any changes.

Note: It is established in our scriptures that the life form is also pure. Therefore, what is the difference between the life form and the Supreme Being? This doubt is being cleared now.

Stanza 14

**yaḥ pañca-bhūta-racite rahitaḥ śarīre
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham
tenāvikuṅṭha-mahimānam ṛṣim tam enaṁ
vande paramṁ prakṛti-pūruṣayoḥ pumāṁsam**

(yaḥ) The life form (yathā cchannaḥ) which is seemingly unseen (śarīre) within the body (pañca-bhūta-racite) which is constituted with the five elements,

(rahitaḥ) and which in fact is possessing a material body,

(indriya-guṇārtha-cid-ātmakaḥ) and which thinks that the sense organs, the characteristics, the object of senses, and ego are its own form,

(saḥ aham) that me (this life form) (tena) who is connected with this body,

(vande) pay my obeisance (tam enaṁ) to this (pumāṁsam) Supreme Being (Parama Purusha) (paramṁ) Who is the controller (prakṛti-pūruṣayoḥ) of the nature and the living beings, (ṛṣim) Who is all knowledgeable (avikuṅṭha-mahimānam) and Whose glories are immeasurable.

Note: Because of the connection with ignorance the living being is non independent whereas because of the complete knowledge the Supreme Being is independent. This is the difference. But, is it not that the ignorance of the living being can be removed through attainment of knowledge? Then where is the need for the worship of this Supreme Being? This doubt is being cleared now.

Stanza 15

*yan-māyayoru-guṇa-karma-nibandhane 'smin
sāmsārike pathi carāṁs tad-abhiśrameṇa
naṣṭa-smṛtiḥ punar ayam pravṛṇīta lokam
yuktyā kayā mahad-anugraham antareṇa*

(punaḥ) What else (kayā yuktyā) is the way out (ayam) for this life form,

(naṣṭa-smṛtiḥ) which has totally detached itself from remembering its own real self (yan-māyā) because of the influential powers of Maya Shakti of the Supreme Being,

(caran) and which life form travels (asmin pathi) in this world (uru-guṇa-karma-nibandhane) carrying out great misdeeds with bad consequences completely binding itself (sāmsārike) with the worldly life,

(tad-abhiśrameṇa) because of which it suffers innumerable miseries,

(antareṇa) except by getting (mahad-anugraham) the blessings of the Supreme Being (pravṛṇīta) for attaining (lokam) the realization of own self?

Note: Though ignorance can be removed by inculcating knowledge, it is possible to acquire the knowledge only through the blessings of the Supreme Being. Therefore, it is our duty to worship that Supreme Being. It is being established very clearly that the Supreme Being Himself is the provider of the very knowledge.

Stanza 16

*jñānaṁ yad etad adadhāt katamaḥ sa devas
traī-kālikam̐ sthira-careṣy anuvartitāmśaḥ
taṁ jīva-karma-padaṁ anuvartamānās
tāpa-trayopaśamanāya vyaṁ bhajema*

(*katamaḥ*) Who else (*adadhāt*) has initiated in me (*etat yat*) this (*jñānaṁ*) knowledge (*traī-kālikam̐*) connected to the three phases of time? (*saḥ devaḥ*) It is only that Supreme Being (*anuvartitāmśaḥ*) Who is inherently positioned (*sthira-careṣu*) in all the beings. (*vyaṁ*) Let us all (we, the life forms - human beings), (*anuvartamānāḥ*) who follow their own (*jīva-karma-padaṁ*) respective deeds and actions according to their characteristic of life, (*bhajema*) pray (*taṁ*) to that Supreme Being (*tāpa-trayopaśamanāya*) for relief from all the three types of miseries.

Note: The life form is presenting to the Supreme Being its own pitiable situation.

Stanza 17

*dehy anya-deha-vivare jaṭharāgnināsrḡ-
viṅ-mūtra-kūpa-patito bhr̥śa-tapta-dehaḥ
icchann ito vivasitum̐ gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu*

**(bhagavan) Hey the Supreme Being ! (kadā nu) When (dehī) this
life form,**

**(anya-deha-vivare) which is lying within some other person's
(mother's) body,**

**(āarg- viṇ-mūtra-kūpa-patitaḥ) which is situated as such in a well
full of blood, stool, urine etc.,**

**(bhr̥śa-tapta-dehaḥ) whose body is getting scorched up
(jaṭharāgninā) due to the heat of the body (abdomen of the
mother),**

(kṛpaṇa-dhīḥ) which is losing its consciousness,

**(icchan) which is having the desire (vivasitum) to come out
(itaḥ) from this place,**

**(gaṇayan) and which is continuing here counting
(sva-māsān) the number of months,**

(nirvāsyate) is going to be taken out?

**Note: Through the following stanza the life form is expressing
gratitude for the compassionate mercy of that Supreme Being.**

Stanza 18

**yenedṛśīm gatim asau daśa-māsya īśa
saṅgrāhitaḥ puru-dayena bhavādr̥śena
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ
ko nāma tat-prati vināñjalim asya kuryāt**

(īśa) Hey the Protector! (yena) You being (puru-dayena) the very merciful, (bhavādrśena) the One Who can be compared only to Yourself, (saṅgrāhitaḥ) Who has bestowed (gatim) the required knowledge (īdrśīm) in this manner (asau) within me (the life form within the womb) (daśa-māsyā) who is just ten month old, (saḥ dīna-nāthaḥ) such as that You are Who is the protector of all beings, (tuṣyatu) may become happy (svena eva) through Your own (kṛtena) deeds! (kaḥ nāma) Who can (kuryāt) fulfil (tat-prati) the repayment of this obligation (asya) to You for showing this mercy (aṅjalim vinā) except by just folding one's hands before You?

Note: It is being explained through the following stanza about the kind of knowledge the Supreme Being has imparted to the life form.

Stanza 19

*paśyaty ayaṁ dhiṣaṇayā nanu sapta-vadhriḥ
 śārīrake dama-śarīry aparāḥ sva-dehe
 yat-srṣṭayāsa tam ahaṁ puruṣaṁ purāṇaṁ
 paśye bahir hr̥di ca caityam iva pratītam*

(ayaṁ aparāḥ) All other (sapta-vadhriḥ) forms of bodies (human as well as others) (paśyati nanu) realize only about (śārīrake) the pleasures and miseries connected to that of (sva-dehe) their individual bodies. (ahaṁ) Whereas, as far as I am concerned, (yat-srṣṭayā) because of Your bestowing upon me (dhiṣaṇā) the specific intelligence, (āsa) I have become one (dama-śarīri) who can have self control over my own body (paśye) and I am able to see (puruṣaṁ) the complete form and shape (tam) of Yourself (hr̥di ca) both inside (bahiḥ) and outside (pratītam) in real effulgence (purāṇaṁ) Who is the Very First Being (caityam iva) and You being the very source of everything.

Note: After explaining about the fear about the worldly life, upon getting the initiation of intelligence, through the following two stanzas the methods to be followed for the deliverance of Moksha are being told by the life form.

Stanza 20

*so 'haṁ vasann api vibho bahu-duḥkha-vāsaṁ
garbhān na nirjigamiṣe bahir andha-kūpe
yatropayātam upasarpati deva-māyā
mithyā matir yad-anu saṁsṛti-cakram etat*

(vibho) Hey Lord ! (asan api) Though I am stationed here (in the womb) (bahu-duḥkha-vāsaṁ) putting up with plenty of miseries, (saḥ ahaṁ) I (na nirjigamiṣe) do not wish to get down (garbhāt) from this womb (andha-kūpe) into the darkest well (bahir) of the outside world. (upayātam) The person who has reached (yatra) such a place (the outside world) is immediately followed (deva-māyā) by the Maya Shakti of the Supreme Being, (yad-anu) and pursuing him along with that (mithyā matir) is his illusory thinking of pride about his own body, (etat) and in similar manner (saṁsṛti-cakram) the cycle of births and deaths (upasarpati) also follows him together.

Stanza 21

*tasmād ahaṁ vigata-viklava uddharisyā
ātmānam āśu tamaśaḥ suhr̥dātmanaiva
bhūyo yathā vyasanam etad aneka-randhraṁ
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ*

(tasmāt) Therefore, (uddharisyē) please uplift me (āśu) immediately in such a manner that (bhūyaḥ) again (me) I

(yathā mā bhaviṣyat) do not get into (neka-randhram) more and more pitfalls (etat vyasanam) of the miseries of this worldly life (by taking repeated births) (ahaṁ) and let me (upasādita-viṣṇu-pādaḥ) remain for ever associating totally myself with the lotus feet of Lord Vishnu within me. (vigata-viklavah) This shall relieve me of all the disturbances of mental agitation, (suhrdā) and associating myself with my good and pure thinking as my friend (ātmanā eva) shall lead me to this straight approach, (ātmānam) helping me come out (tasmaḥ) of the darkness of the worldly life.

Stanza 22

*kapila uvāca
evam kṛta-matir garbhe
daśa-māsyah stuvann ṛṣiḥ
sadyah kṣipaty avācīnam
prasūtyai sūti-mārutah*

(kapila uvāca) Kapila Bhagavan said to mother Devahuti :

(evam) While (ṛṣiḥ) this human life form (stuvann) praises the Supreme Being in this manner (kṛta-matiḥ) with focussed mind (garbhe) within the womb of its mother (daśa-māsyah) during the tenth month of pregnancy, (sūti-mārutah) the causative factor of air inducing the delivery of the child (sadyah) one day suddenly (kṣipati) pushes him (avācīnam) upside down (prasūtyai) for the purpose of giving birth.

Stanza 23

*tenāvasṛṣtaḥ sahasā
kṛtvāvāk śira āturaḥ
viniṣkrāmati kṛcchreṇa*

nirucchvāso hata-smṛtiḥ

*(śiraḥ avāk) Having thus turned its head upside down
(avasṛṣṭaḥ) and pushed out (tena) because of the pressure
applied by the air (ten) so suddenly, (āturaḥ) the life form gets
perturbed (nirucchvāsaḥ) and finds it difficult to breath,
(viniṣkrāmati) whereafter it comes out of the womb
(kṛcchreṇa) with lot of difficulty (hata-smṛtiḥ) when it loses its
memory power.*

Stanza 24

*patito bhuvy asṛṇ-mūtre
viṣṭhā-bhūr iva ceṣṭate
rorūyati gate jñāne
viparītām gatim gataḥ*

*(patitaḥ) The child now falls down (bhuvi) on to the floor
(asṛṇ-mūtre) in the midst of blood and urine (ceṣṭate) and
repeatedly shakes its hands and legs looking (viṣṭhā-bhūḥ iva)
just like a worm in the dirt. (jñāne gate) As it loses its
knowledge (of previous memory), (gataḥ) it acquires (viparītām)
the opposite of it, (gatim) which is ignorance, (rorūyati) and
starts crying.*

Stanza 25

*para-cchandaṁ na viduṣā
puṣyamāṇo janena saḥ
anabhipretam āpannaḥ
pratyākhyātum anīśvaraḥ*

*(puṣyamāṇaḥ) Thus the child is being brought up (janena) by the
people (na viduṣā) who do not understand (para-cchandaṁ) the*

desires (requirements) of the child. (saḥ) The child (āpannaḥ) gets (anabhipretam) what it does not like (anīśvaraḥ) but at the same time becomes helpless (pratyākhyātum) to refuse them.

Note: The child is not able to make its requirements known to its mother. When it cries it is given medicine thinking that it might be having some discomfort in its stomach. When it is actually sick and crying because of sickness, it is made to drink milk. The child is helpless as it cannot say no to anything. This is the meaning conveyed through the above stanza.

Stanza 26

*śāyito 'śuci-paryāṅke
jantuḥ svedaja-dūṣite
neśaḥ kaṇḍūyane 'ṅānām
āsanotthāna-ceṣṭane*

(jantuḥ) That life form (the child) (śāyitaḥ) is made to lie down (aśuci-paryāṅke) on dirty bed (svedaja-dūṣite) infested with bedbugs and other creatures germinated from sweat. (īśaḥ na) It is incapable (āsanotthāna-ceṣṭane) of sitting, standing up and walking etc., (kaṇḍūyane) in order to get rid of the itching (aṅānām) over its body parts.

Stanza 27

*tudanty āma-tvacam daṁśā
maśakā makuṇḍādayaḥ
rudantaṁ vigata-jñānam
kṛmayāḥ kṛmikaṁ yathā*

(daṁśāḥ) The flies, (maśakāḥ) the mosquitoes, (makuṇḍādayaḥ) the bed bugs etc., (tudanty) nibble and give pain to that child,

(kṛmikam̐ yathā) just like the worms nibble (kṛmayah̐) the other worms, (āma-tvacam̐) who has very tender skin, (rudantam̐) making him cry (vigata-jñānam̐) out of ignorance (of whatever is happening).

Stanza 28

*ity evam̐ śaiśavam̐ bhuktvā
duḥkham̐ paugaṇḍam̐ eva ca
alabdhābhīpsito 'jñānād
iddha-manyuh̐ śucārpitaḥ*

Stanza 29

*saha dehena mānena
vardhamānena manyunā
karoti vighram̐ kāmī
kāmiṣv antāya cātmanah̐*

(duḥkham̐ bhuktvā) After undergoing very miserable experience (śaiśavam̐) of its childhood (iti evam̐) in this manner (eva ca) and also thereafter (paugaṇḍam̐) its boyhood, (alabdhābhīpsitaḥ) it reaches to the youthhood without having been able to achieve whatever have been desired. (ārpitaḥ) The person then gets into the mode of (iddha-manyuh̐) outrageous anger (śucā) and extreme sadness (ajñānāt) due to ignorance. (mānena) The person's pride (vardhamānena) grows (dehena saha) along with the growth of his body, (manyunā ca) also gets angry, (kāmī) and having turned into an absolute materialistic person, (karoti) starts getting into (vighram̐) enmity (kāmiṣu) with similar materialistic persons (ātmanah̐) leading to his own (antāya) destruction.

Stanza 30

*bhūtaiḥ pañcabhir ārabdhe
dehe dehy abudho 'sakṛt
ahaṁ mamety asad-grāhaḥ
karoti kumatir matim*

(dehī) Such a person, (asad-grāhaḥ) perceives wrongly, (abudhaḥ) because of ignorance, (dehe) his body (ārabdhe) consisting of (bhūtaiḥ pañcabhiḥ) all the five elements as own self, (kumatih) and due to perverted thinking in this manner, (asakṛt) constantly (karoti) carries on (matim) with the thought process of (ahaṁ mama iti) “me” and “myself” confining to the material body alone.

Stanza 31

*tad-arthaṁ kurute karma
yad-baddho yāti saṁsṛtim
yo 'nuyāti dadat kleśam
avidyā-karma-bandhanaḥ*

(tad-arthaṁ) For the sake of his body, (karma kurute) the person carries on with the activities, (avidyā-karma-bandhanaḥ) all of which bind him with ignorance and with the consequences of actions and deeds, (yaḥ) which (anuyāti) follow such a person (dadat) generating (kleśam) ill effects and miseries. (yad-baddhaḥ) Because of these, the person gets bound with such ill effects (yāti) and therefore attains (saṁsṛtim) the miseries of the worldly life.

Stanza 32

yady asadbhiḥ pathi punaḥ

*śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati pūrvavat*

(jantuh) This life form (such a person who takes pride only about his own body) (āsthitaḥ) even though pursuing himself steadily (pathi) the right type of methods of life, (ramate yadi) associates and enjoys (asadbhiḥ) along with the persons of bad character (śiśnodara-kṛtodyamaiḥ) who conduct deeds and action for the purpose of filling up their stomachs and satiate their sexual urge, (viśati) leads himself (tamaḥ) to darkness (punaḥ) again (pūrvavat) as mentioned earlier.

Note: Through the following three stanzas the ill effects of the association with people of bad character are being explained.

Stanza 33

*satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam*

(satyaṁ) The good qualities like truthfulness, (śaucaṁ) cleanliness, (dayā) mercy to other living beings, (maunaṁ) control of one's own words, (buddhiḥ) one's own intelligence, (śrīḥ) prosperities, (hrīḥ) shyness, (yaśaḥ) fame, (kṣamā) tolerance or forgiveness, (śamaḥ) control of mind and sense organs, (damaḥ) mental balance, (bhagaḥ) progress (both material and spiritual) (iti ca) and all of them (saṅkṣayam yāti) get destroyed (yat-saṅgād) because of the person's association with the people of bad character.

Stanza 34

*teṣv aśānteṣu mūdheṣu
khaṇḍitātmasv asādhuṣu
saṅgamī na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca*

(na kuryāt) One must not (saṅgamī) keep association (teṣu ca) with such (asādhuṣu) people of bad character who - (aśānteṣu) do not have control over their minds, (mūdheṣu) who are fools, (khaṇḍitātmasu) who consider their body as their real self, (śocyeṣu) who are in pitiable condition and (yoṣit-krīḍā-mṛgeṣu) who dance to the tune of the women.

Stanza 35

*na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ*

(yathā) The degree of involvement (asya puṁsaḥ) the person (bandhaḥ mohaḥ ca) gets entangled into bondage and desires is far more greater (yoṣit-saṅgāt) by associating himself with women (tat-saṅgi-saṅgataḥ) or through the people who associate themselves with women, (tathā) rather than (na bhavet) such bondage happening (anya-prasaṅgataḥ) through any other means of association.

Note: Through the following seven stanzas more emphasis is given about the fallouts and pitfalls due to the person associating himself with women or with those who associate themselves with women.

Stanza 36

*prajāpatiḥ svām duhitaram
dr̥ṣṭvā tad-rūpa-dharṣitaḥ
rohid-bhūtām so 'nvadhāvad
ṛkṣa-rūpī hata-trapaḥ*

**(dr̥ṣṭvā) Once, having seen (svām duhitaram) his own daughter,
(saḥ prajāpatiḥ) even Lord Brahma (tad-rūpa-dharṣitaḥ) got
attracted to her beauty. (rohid-bhūtām) As she was running
away from him in the form of a deer, Lord Brahma
(hata-trapaḥ) shamelessly (anvadhāvat) followed her (ṛkṣa-rūpī)
assuming the form of a stag.**

Stanza 37

*tat-sr̥ṣṭa-sr̥ṣṭa-sr̥ṣṭeṣu
ko nv akhaṇḍita-dhīḥ pumān
ṛṣim nārāyaṇam ṛte
yoṣin-mayyeha māyayā*

**(tat-sr̥ṣṭa-sr̥ṣṭa-sr̥ṣṭeṣu) Among the creations of Lord Brahma like
Marichi and further creations like Kasyapa etc., and other
demigods and human beings created further by them,
(kaḥ pumān nu) which persons (akhaṇḍita-dhīḥ) have not lost their
intelligence by getting attracted towards (yoṣin-mayya) the
feminine form (māyayā) of the Maya of the Supreme Being (iha)
in this world, (nārāyaṇam ṛṣim ṛte) leaving aside only Shri
Narayana Muni. ?**

Stanza 38

*balaṁ me paśya māyāyāḥ
strī-mayyā jayino diśāṁ
yā karoti padākrāntān
bhrūvi-jṛmbheṇa kevalam*

**(paśya) Look at (strī-mayyāḥ) the feminine form of (me) My
(balaṁ) powers of (māyāyāḥ) Maya Shakti ! (yā) This Maya
(padākrāntān) brings under Her heels (jayinaḥ) even the greatest
conquerors of (diśāṁ) all the directions (kevalam) just
(bhrūvi-jṛmbheṇa) by the movement of her eyebrows.**

Stanza 39

*saṅgaṁ na kuryāt pramadāsu jātu
yogasya pāraṁ param āruruḥṣuḥ
mat-sevayā pratilabdhātma-lābho
vadanti yā niraya-dvāram asya*

**(pratilabdhātma-lābhaḥ) The person who has already achieved self
realization (mat-sevayā) through the service of My feet
(āruruḥṣuḥ) and who has thus become a devotee with the
intention of (param pāraṁ) reaching upto the end point of the
fruits of the deeds (yogasya) of his yoga (jātu na kuryāt) must
never have the desire (saṅgaṁ) to have association (pramadāsu)
with the women. (vadanti) It is being said by the knowledgeable
persons (yāḥ) that such association with the women
(niraya-dvāram) shall become the way of entry to hell (asya) for
such a devotee, who is seeking deliverance.**

Stanza 40

*yopayāti śanair māyā
yoṣid deva-vinirmitā
tām īkṣetātmano mr̥tyuṁ*

trṇaiḥ kūpam ivāvṛtam

(tām) When she, (yā māyā) the Maya known as (yoṣit) the woman (deva-vinirmītāḥ) created by the Supreme Being, (upayāti) approaches (śanaiḥ) very slowly and slowly, (īkṣeta) he (the devotee) must look at her (ātmanaḥ) as his (mṛtyum) cause of destruction (kūpam iva) just as a well (āvṛtam) camouflaged with (trṇaiḥ) grass.

Note: The above statement is being made keeping in mind the male devotee who is seeking deliverance. Now, keeping the female devotee in mind, explanations are given through the following two stanzas.

Stanza 41

*yām manyate patim mohān
man-māyām ṛṣabhāyatīm
strītvam strī-saṅgataḥ prāpto
vittāpatya-gr̥ha-pradam*

Stanza 42

*tām ātmano vijānīyāt
paty-apatya-gr̥hātmakam
daivopasāditam mṛtyum
mṛgayor gāyanam yathā*

(strī-saṅgataḥ) Because of the male's attachment to the women (in its previous life) (prāptaḥ) the life attains (strītvam) the form of a female. This woman, (mohāt) due to her ignorance, (manyate) thinks (ṛṣabhāyatīm) the life form, which has attained the form of a male now, (yām man-māyām) due to the illusion of My Maya

Shakti, (patim) as her husband (vittāpatya-gr̥ha-pradam) who gets her wealth, home and children.

(tām) This illusory power of My Maya Shakti should be considered (daivopasāditam) as the one which has been brought about by the Supreme Being, (paty-apatya-gr̥hātmakam) and in the form of the husband, the children and the homes etc.

(ātmanaḥ mr̥tyum) is responsible for the person's destruction (vijānīyāt) and should be understood (gāyanam yathā) as the song (mrgayoh) of the hunter.

Note: While explaining about the processes of births and deaths of the life form, it has been explained that due to its own deeds and actions the life form travels around the universe, and gets birth and deaths repeatedly. How come the life form, which is permanent in nature, travels in the universe and gets birth and deaths? Even if it is so, when the life form finishes its deeds and actions, can there be further births and deaths? Through the following stanza the explanation for this is given.

Stanza 43

*dehena jīva-bhūtena
lokāl lokam anuvrajan
bhuñjāna eva karmāṇi
karoty avirataṁ pumān*

(pumān) The life form (jīva-bhūtena) which has inherited suitable body for living, (dehena) both materialistic body and the micro body, (anuvrajan) travels around (lokāt) from one world (lokam) to the other, (bhuñjānaḥ) experiences the consequences

(karmāṇi) of its actions (eva) and even while doing so (karoti) indulges in actions and deeds (aviratam) continuously .

Note: Though the space is vast, the space within a pot is circumscribed. In the same way, the Jiva Atma, the life form, is vast, but it gets circumscribed within the forms and shapes of the life forms. Therefore, the individual life form, which is a separated aggregate, travels around the universe. As it experiences the consequences of its own actions, it also carries on with actions and deeds and, therefore, there is no end for this cycle. In this manner, the life form gets trapped in the vicious circle of life and death without getting deliverance from them. Now, Kapila Bhagwan is explaining about the happenings of births and deaths.

Stanza 44

**jīvo hy asyānugo deho
bhūtendriya-mano-mayaḥ
tan-nirodho 'sya maraṇam
āvirbhāvas tu sambhavaḥ**

(anugaḥ) As a continuous process till the attainment of deliverance, (asya) the life form (bhūtendriya-mano-mayaḥ dehaḥ) sustains itself in the form of the material body, containing all the elements and sense organs, (jīvaḥ hi) and in the form of the subtle body as an instrument for its soul (the Atma).

(tan-nirodhaḥ) The stumbling block (asya) faced by this life form for carrying on with its activities (maraṇam) is called its death, (āvirbhāvaḥ tu) and when the ability to carry out its activities is regained (sambhavaḥ) it is called as its birth.

Note: What has been explained in Stanza 44 is being supported with example through the following two stanzas.

Stanza 45

*dravyopalabdhi-sthānasya
dravyekṣāyogyatā yadā
tat pañcatvam ahaṁ-mānād
utpattir dravya-darśanam*

Stanza 46

*yathākṣṇor dravyāvayava-
darśanāyogyatā yadā
tadaiva cakṣuṣo draṣṭur
draṣṭṛtvāyogyatānayoḥ*

(dravyopalabdhi-sthānasya) When the material body which is the instrument of the life form to perceive the material objects, (dravyekṣāyogyatā) becomes incapable of visualizing and perceiving the same, (yadā) at that particular time (tat pañcatvam) it is death.

(dravya-darśanam) When the life form sees its physical material body (ahaṁ-mānāt) with the illusory thinking that “this is me” (utpattir) it is birth.

(yathā) It is just like (yadā) when (akṣṇoḥ) the eyes (dravyāvayava-darśanāyogyatāḥ) become incapable of perceiving the form and shape of the material objects, (cakṣuṣaḥ) it is the sense organ of sight which become useless, (tadā eva) simultaneously (draṣṭṛtvāyogyatā) incapacitating the vision (draṣṭuḥ) of the seer because of the inability of (anayoḥ) both these two (the seer and the sense organ of sight).

Note: It is true that the incapacity of the eyes to visualize the objects simultaneously affects the perception about the objects by the seer. In the similar manner, the incapacity of the material body affects the physical body which in turn destroys the conditions for the throbbing of life within it. This stage is known as the death. Otherwise, there in fact is no death for the life.

Stanza 47

*tasmān na kāryaḥ santrāso
na kārpaṇyaṁ na sambhramaḥ
buddhvā jīva-gatiṁ dhīro
mukta-saṅgaś cared iha*

(tasmāt) Therefore, (na kāryaḥ) there is no need (santrāsaḥ) to get scared by thinking about death. (na) There is no need (kārpaṇyaṁ) to get disappointed about this in one's life. (na) There is no need (sambhramaḥ) to be tensed as well. (buddhvā) One should understand (jīva-gatiṁ) about the real principle of life, (caret) carry on with life activities (dhīraḥ) with a firm mind, (mukta-saṅgaḥ) without getting attached to the worldly ways of life.

Note: How to carry on with life without having attachment to the worldly ways of life? This is being explained below.

Stanza 48

*samyag-darśanayā buddhyā
yoga-vairāgya-yuktayā
māyā-viracite loke
caren nyasya kalebaram*

(buddhyā) He should use his intelligence

(yoga-vairāgya-yuktayā) developed through yogic principles, attitude of detachment/renunciation in the worldly ways of life (material interests), (samyag-darśanayā) and should be able to visualize in the appropriate manner the principle of Atman (self realization). (nyasya) He should submit (kalebaram) his body (loka) to this world (māyā-viracite) of illusion keeping the above points in mind (caret) and carry on with the journey of life.

Note: *The meaning conveyed herein above is that he should be firm in his thinking that his body will last till the rightful activities undertaken by him are properly discharged. Thus he should live without getting himself into various attachments of the worldly attractions (by not multiplying his worldly activities) with the processes mentioned in Stanza 48.*

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This concludes the thirty first Chapter of Volume 3 of Srimad Bhagavatam

Hari Om