

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ एकत्रिंशोऽध्यायः - ३१ ॥

EKATHRIMSATHTHAMOADDHYAAYAH (CHAPTER THIRTY-ONE)

Kaapileyopaakhyaane Jeevageethi (In the Story of Kapila Advices about Movements of Living Entities)

[In this chapter we can read the details of creation of living entities from the very beginning with the process of creation, duration of pregnancy and the final delivery. (We can read similar narrations in Sampaathi Vaakya or KishkindhaaKaandam of Ramayanam.) In the fetus stage within the womb of the mother the Soul or Jeeva has Self-Realization. At that time the prayer of the Self-Realized Jeeva is that it does not wish to be born into the material world. But after delivery the Jeeva or Soul gets contaminated and corrupted with false ego created by material senses and induced with the interest of getting involved into material life by the Illusive Power of Lord Sri

Vaasudheva Sri Maha Vishnu Bhagawaan. And the Soul loses the power of recognition of Paramaathma Thatthvam. Due to fruitive actions performed during the lifetime the Jeeva or Soul continues to have an infinite number of cyclic births and deaths. We are going to learn that the birth, growth or changes and death are only for the material body and the Soul does not have any birth or change or death. Soul is eternal. Please continue to read...]

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sri Bhagawaan [Kapila] Said):

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।
स्त्रियाः प्रविष्ट उदरं पुंसो रेतः कणाश्रयः ॥ १॥

1

Karmmanaa Dhaiwanethrena jenthurdhehopapaththaye
Sthriyaah previshta udharan pumso rethahkanaasrayah

As determined by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the Form of Time and in accordance with the result of his or her or the entity's actions in the past birth or births the Jeeva or the Soul will have to accept the material body of a living entity. For fulfillment of that purpose the Jeeva will enter into the Veerya or Semen of the male and then in due course of time it will reach the womb of the female. [The process of formation of pregnancy follows:]

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥ २॥

2

Kalalam thvekaraathrena, panjcharaathrena budhbhudham,
Dhesaahena thu karkkanddhoo pesyandam va thathah param.

Then the sperm of the semen will get mixed with ovum of the womb and stay there for one full night. At that time, it was called "Kalalam" or a mixture of sperm and ovum. Kalalam is like some emulsion. By

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the fifth day the Kalalam will ferment and form into a small bubble which is called "Budhbudham ". Budhbudham will be soft and wriggly. By the tenth day the Budhbudham will form into a "Plum " with a somewhat elliptical shape, a little bit long but round. This Plum will be a little harder than Budhbudham. Then gradually it will form into a small lump of flesh. At that time the lump of flesh is called "Pesi" or muscle and in the case of birds it is called an egg. [In the case of women, it can be called an egg.]

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः ।
नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ३॥

3

Maasena thu siro dhvaabhyaam baahvangghryaadyanggavigraha
Nakhalomaastthicharmmaani linggachchidhrodhbhavasthribhih.

In one month, the position of head will be formed. By the end of the second month hands, legs and other limbs will be formed. By the end of the third month the hairs, nails, skin, bones, very subtle holes of organs and other parts of the body like eyes, nose, ears, etc. also will be formed.

चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृडुद्भवः ।
षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥ ४॥

4

Chathurbhirdhddhaathavassaptha panjchabhih kshuththridudhbhavah
Shadbhirjjerayunaa veethah kukshau bhraamyathi dhekshine.

Before the completion of four months from conception all the seven essential ingredients of the body will be formed. [The seven essential ingredients are: 1) Chyle, 2) Blood, 3) Flesh, 4) Fat, 5) Bone, 6) Marrow and 7) Semen.] By completion of fifth month hunger and thirst will be developed. And at the end of the sixth month the fetus, enclosed or covered by an amnion or membrane, would start moving slowly on the left side of the abdomen of the mother. [If a female

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child's movement will be on the left and male child it will be on the right side.]

मातुर्जग्धान्नपानाद्यैरेधद्वातुरसम्मते ।
शेते विण्मूत्रयोर्गर्ते स जन्तुर्जन्तुसम्भवे ॥ ५ ॥

5

Maathurjeggdhddhaannapaanaadhyaireddhadhdhaathurasammathe
Sethe vinmoothrayorggarththe sa jenthurjjenthusambhave.

Deriving the nutritional essence from the food and drinks consumed by the mother the fetus grows. The growing fetus will remain thus in the same area of the abdomen where the shit, urine, worms and other disgusting wastes are also located. Actually, that place where the fetus forms into a child is more disgusting than the gutters of hell when we think of.

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।
मूर्च्छामाप्रोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ ६ ॥

6

Krimibhih kshethasarvvaanggasaukumaaryaath prethikshanam
Moorchcchaamaapnothyuruklesasthathrathaih kshuddhithairmuhuh.

There the hunger-stricken worms will bite the fleshy and soft fetus again and again to eat whatever it can. The child will be inflicted with severe pain and agony because of its tenderness. Under that situation the child would go unconscious on and off due to the terrible conditions it is subjected to.

कटुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुल्बणैः ।
मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ ७ ॥

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Katutheekshnoshnalevanarookshaamlaadhibhirulbenaih

4

Maathribhukthairupasprishtassarvvaanggoththithavedhanah

If the mother eats very hot, pungent, salty, sour, bitter, acidic or alkaline food or drinks the child also would be deriving the essence of them and has to undergo incessant sufferings of pain, agony and discomfort which would be most intolerable to bear with.

उल्बेन संवृतस्तस्मिन्नन्त्रैश्च बहिरावृतः ।
आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ॥ ८॥

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Ulbena samvrithasthasminnanthraaischa behiraavrithah
Aasthe krithvaa sirah kukshau bhugnaprishttasiroddharah.

The fetus fully covered by amnion lies within the coverage. Then outside it is covered by the entanglements of the intestines and lies down at one side of the abdomen. The head of the fetus will be turned towards the belly. The back and neck of the fetus will be arched like a bow. That is the position of the fetus in the womb.

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
तत्र लब्धस्मृतिर्देवात्कर्मजन्मशतोद्भवम् ।
स्मरन् दीर्घमनुच्छवासं शर्म किं नाम विन्दते ॥ ९॥

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Akalpah svaanggacheshtaayaam sakuntha iva panjjare
Thathra lebddha smrithirdhDhaiwaath karmma jenmasathodhbhavam
Smaran dheerghamanuchcchvaasam sarmma kim naama vindhathe.

The child is thus being squeezed into the abdominal space without having freedom to move around at all just like a bird held in a nest. As wished and desired by the will of God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, the fetus remembers all its sinful and cruel and terrible deeds of its past one hundred births. It would grieve wretchedly but there is no possibility of deriving any peace of mind under that situation.

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आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः ।
नैकत्रास्ते सूतिवातैर्विष्ठाभूरिव सोदरः ॥ १० ॥

10

Aarabhya saphthamaanmaasaasaath lebddhaboddhopi vepithah
Naikathraasthe soothivaathairvishttaabhooriva sodharah.

From the seventh month the child will be developed with consciousness. Then the child will be pressed downwards by the air formed around the embryo a few weeks preceding the delivery; it may move around within the womb itself. But until delivery with consciousness it has to lie in the same filthy place along with worms as an elder brother or sister to the worms surrounding it.

नाथमान ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः ।
स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥ ११ ॥

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Naatthamaana rishirbheethassaphthavaddhrih krithaanjjalih
Sthuveetha tham viklavayaa vaachaa yenodharearppithah.

Thus, it will lie in a very frightening condition bound by all seven essential material ingredients. Having no other chances in the same lying position it will think why it has been dragged into such distressful and hellish conditions and would come to the conclusion that it was due to the will of God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Then for the mercy and compassion God it will prostrate with folded hands in its consciousness and would pray and appeal to God to relieve him or her from the miseries.

जन्तुरुवाच

JenthurUvaacha (The Jeeva or the Soul Said):

तस्योपसन्नमवितुं जगदिच्छयात्त-
नानातनोर्भुवि चलच्चरणारविन्दम् ।

सोऽहं ब्रजामि शरणं ह्यकुतोभयं मे
येनेदृशी गतिरदर्शयसतोऽनुरूपा ॥ १२ ॥

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Thasyopasannamavithum jegadhichcchayaaththa-
Naanaathanorbhuvi chalachcharanaaravindham
Soaham vrajaami saranam hyakuthobhayam me
Yenedhrisee gethiradharsyasathoanuroopaa.

[These are the prayers of the unborn child in the fetal stage lying in
the womb of its mother.]

Oh Hare! Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
You are the provider of shelter and support to all of your devotees
and seekers. You assume various appropriate forms at appropriate
times and incarnate in the universe and move around according to
your will and wish to fulfill the wishes of your devotees. Oh Lord Hare,
I pray and worship and prostrate at your lotus feet and seek shelter
and blessing onto you. There is none other than you to provide
support and shelter to me and remove my miseries and distresses
and fears those I am being subjected to. When I think deeply, I
understand that it is only you who have put me at this place which is
the most suitable one for me because of my impious activities in my
previous lives. But now I pray for your compassion to relieve me from
these fears and pains and miseries.

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा
भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोध-
मातप्यमानहृदयेऽवसितं नमामि ॥ १३ ॥

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Yesthvathra bedhddha iva karmmabhiraavrithaathmaa
Bhoothendhriyaasayamayeemavalembya maayaam
Aasthe visudhddhamavikaaramakhandaboddha-
MAathapyamaanahridhayeavasitham namaami.

Oh Lord, I am aware that “I” is the pure “Soul”. But now I am conditioned with bondage of five basic elements, due to the impact of my material activities of the past lives, with the illusory power of material nature. Oh Lord in this stage now I am free from material involvements and material thoughts. I am pure. I am with transcendental knowledge. But I am indirectly involved in material activities within the womb of my mother. In spite of that you are brilliantly effulgent in the heart of my Soul due to my Self-Realization. I now bow down and prostrate at your lotus feet and worship unto you.

यः पञ्चभूतरचिते रहितः शरीरे
छन्नो यथेन्द्रियगुणार्थचिदात्मकोऽहम् ।
तेनाविकुण्ठमहिमानमृषिं तमेनं
वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ॥ १४॥

14

Yah panjchabhootharechithe rehithassareere
Cchannoayatthendhriyagunaarththi chidhaathmakoaham
Thenaavikunttamahimaanamrishim thamenam
Vandhe param prekrithipoorushayoh pumaamsam.

Oh Lord, you are within the material body as “Soul” or “Jeeva”. The difference between you and me are that I am proud of my material body or my material existence and totally depends on this material body because I am contaminated and corrupted by the involvements of material elements whereas you are never concerned or worried of the material body or bodies within which you always reside as eternal Jeeva. You do not have any coverage or identification with a particular body. You are beyond all the bodies and even all the universes. You are everywhere as all-pervader. You absolutely have no contamination or corruption with material elements. Your nobility and greatness is beyond words as you do not have any limitations of material bondage. You are above and beyond all the forms. You cannot be limited by any form at all, even including the Cosmic Form. You are the one who controls the soul by assigning innumerable different forms of innumerable different species or entities both as Prekrithi and Purusha and shining as the effulgence of Jeeva or Soul

within all of them. You are the Supreme Transcendental Soul or Paramaathma. Oh Paramaathma, I prostrate and worship onto your lotus feet.

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्
सांसारिके पथि चरंस्तदभिश्चमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोकं
युक्त्या कया महदनुग्रहमन्तरेण ॥ १५॥

15

Yenmaayayorugunakarmmanibanddhaneasmin
Samsaarike patthi charamsthadhabhisremena
Nashtasmrithih punarayam prevrineetha lokam
Yukthyaa kayaa mahadhanugrehamantharena.

Oh Lord, it is purely because of your Illusory Power that I am involved and contaminated with material elements and material nature, of course, due to the impact of my entanglement with material activities in the past lives. As I am fully involved in this horrible material world, I am unforgettable, or I forget the real and true form of “me” which is the Soul. Due to the Illusion, I am ignorant and firmly believe that this material world and the material entities are true and in existence. Without your unmatched blessing no one can ever attain the transcendental knowledge and recognize that the true “I” is the Soul or Jeeva and not the material body. You are the Supreme Lord of all the Lords. Oh Lord, I am the most distressed and agonized one and therefore kindly shower your compassionate blessings on me and for that I prostrate and worship onto your lotus feet again and again.

ज्ञानं यदेतददधात्कतमः स देवः
त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमाना-
स्तापत्रयोपशमनाय वयं भजेम ॥ १६॥

16

Jnjaanam yedhethadhaddhaath kathamassadheva-

SThraikaalikam stthirachareshvanuvarththithaamsah
Tham jeevakarmmapadhaveemanuvarththamaanaa-
SThaapathreyopasamanaaya vayam bhajema.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the provider of all the previous births to me. You are the provider of this birth as this entity to me. You are also the provider of all future births into very many different species to me. You are the Omniscient and know everything about all the three Times, namely, the Past, the Present and the Future. You are all Pervasive. You are the provider of everything to every entity and to all the entities always. You are the Supreme Lord and Lord of all Lords. You are the ultimate eliminator of all the Thaapathreyaas of all the entities, those who are always bonded by the entangled entrapments of the material world of material nature. I prostrate and worship you, that Lord; always to eliminate the distressful Thaapathreyaas afflicted me.

देहान्यदेहविवरे जठराग्निनासृग्-
विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान्
निर्वास्यते कृपणधीर्भगवन् कदा नु ॥ १७॥

17

Dhehanyadhehavivare jettaraagninaasri-
Gvinmoothrakoopathitho bhrisathapthadhehah
Ichcchannitho vivasithum genayan svamaasaan
Nirvvaasyathe kripanaddheerBhagawan! Kadhaa nu.

I, the embodied soul, am now being squeezed into a small pit surrounded with blood, urine, stool and filth in the abdomen and being scorched by gastric fire emitting from my mother's stomach. I, along with the body, am anxious to come out of this horrible pit and spend the time by counting the days and months. Oh, the most compassionate Lord, when would that time come for me to get relieved from an agonizing and horrible situation of torment? Would you please help me to get out at the earliest?

येनेदृशीं गतिमसौ दशमास्य ईश

सङ्ग्राहितः पुरुदयेन भवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः
को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥ १८॥

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Yeneedhriseem gethimasau dhesamaasya Eesa
Samgraahithah purudheyena Bhawaadhrisena
Svenaiva thushyathu krithena sa dheenanaatthah
Ko naama thath prethi vinaanjjalimasya kuryaath.

Oh Lord, you are Universal Lord and Ultimate Controller of all the universes. Within the time period of ten months [ten months is the normal duration of conception to delivery of a human child] you taught me the difference between the material body contaminated and corrupted by material nature and material elements of the nature and transcendental soul. And you also taught me that the material body is perishable, and the soul is eternal, and the soul is the Jeeva and without the effulgence of soul the body is inactive and dead. And above all you also taught me that the Soul is nothing but you, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh Lord, how can I reward you for this invaluable gift? Would I ever be able to reward you appropriately for this tremendous gift of transcendental knowledge? Oh Lord, I clearly understand and recognize that I am powerless and incapable to reward you properly other than prostrate and worship you at your lotus feet. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are embodiment of compassion and mercy. Oh Lord, Oh Bhagawaan, you be fully gratified and grateful and satisfied to you by your compassionate and blissful and glorious deeds. Because I am the Soul, and the Soul is you and therefore I am you and your deeds are my deeds.

पश्यत्ययं धिषणया ननु सप्तवध्निः
शारीरके दमशरीर्यपरः स्वदेहे ।
यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं
पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥ १९॥

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11

Pasyathyayam ddhishanayaa nanu saphavaddhrih
Saareerike dhemasareeryaparah svadhehe
Yethsrishtayaaaasamthamaham purusha puraanam
Pasye behirhridhi cha chaithyamiva pretheetham.

Oh Lord, the Soul or the Jeeva contaminated by being within the material body of material elements and nature knows only the material comforts and miseries. But with your blessings and compassion I am now provided with the wisdom and transcendental knowledge of Soul-Realization that the body is worthless and the “real” I or Jeeva is Soul though I am within the material body as in the form of a fetus. Now I can recognize and see with self-restraint and mental peace and with proper and critical thinking that I am within and without and beyond the material body. Oh, my Lord, Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I continue to offer my sincere prayers and obeisance onto your lotus feet always and again and again.

सोऽहं वसन्नपि विभो बहुदुःखवासं
गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया
मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥ २०॥

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Soaham vasannapi vibho behudhuhkhavaasam
Gerbhaanna nirjjigemishe behiranddhakoope
Yethropayaathamupasarppathi dhevamaayaa
Miththyaamathiryadhanu samsrithi chakramethath.

Oh Lord, this life in the stage of pregnancy as a fetus within the abdomen of mother is very miserable and terrible. This is just like that I have fallen into a blind well and grope therein in utter darkness and confusion what to do and how to come out. In spite of the miserable and terrible sufferings for about ten months like this I do not wish to come out into the horrible material world where there could be hundreds of thousands of more births and deaths waiting for me. Therefore, I pray for your mercy and compassion and request

earnestly that please do not send me out into the material world. I do not wish to depart from my mother's womb. Because the material world is built in the Illusory Field of your Dheva Prebhaava or Divine Illusory Power, I do not wish to be born into it as the material world is a total sum of utter ignorance. The material world is like a well of ignorance. As soon as I enter there I will totally be enticed by your Dheva Prebhaava of Illusory Power. There I will be contaminated and corrupted with involvement of material nature and bound to lose my true identification due to materially corrupted false ego. The false ego will create pride in the material body and thus "I" will be identified as material body not as the Soul or Jeeva. Due to the false ego and false pride and false identification I would always be immersed into the miseries and distresses and worries of material nature. Therefore, I offer my prayers and obeisance onto your lotus feet to help me not to be born into the material world.

तस्मादहं विगतक्लव उद्धरिष्य
 आत्मानमाशु तमसः सुहृदात्मनैव ।
 भूयो यथा व्यसनमेतदनेकरन्ध्रं
 मा मे भविष्यदुपसादितविष्णुपादः ॥ २१ ॥

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Thasmaadhaham vigethavikleva udhddharishya
 Aathmaanamaasu thamasassuhridhaaaathmaanaiva
 Bhooyo yetthaa vyesanamethadhanekarenddhram
 Maa me bhavishyadhupasaadhithaVishnupaadhah.

Oh, my Lord, therefore in order to avoid any more future births as in any of the species in this material world I depend upon my friend, the wisdom enlightened with transcendental knowledge, that I am the soul and not the body. And the soul is nothing but you. Therefore, you are my friend, and you are I. And I dedicate and offer and place my Soul onto your lotus feet and then with meditative prayers and worship I will try to uplift my soul with transcendental knowledge of Self-Realization or Soul-Realization.

कपिल उवाच

Kapila Uvaacha (Kapila Bhagawaan Said):

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन् ऋषिः ।
सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ॥ २२॥

22

Evam krithamathirggerbhe dhesamaasya sthuvannrishih
Sadhya kshipathyavaacheenam presoothai soothimaaruthah.

During pregnancy the soul of the fetus prays and worships and offers obeisance to Paramaathma, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, and requests that it does not want to be born into the maligned material world. But when the pregnancy is fully matured around completion of ten months the ten-month-old unborn child in the womb propelled to head down position by air or wind of parturition or “Presoothi Vaatha” produced in the womb in order to push the child out into the material world in accordance with Time.

तेनावसृष्टः सहसा कृत्वावाक्शिर आतुरः ।
विनिष्क्रामति कृच्छ्रेण निरुच्छवासो हतस्मृतिः ॥ २३॥

23

Thenaavasrishtassahasaaa krithvaaavak sira aathurah
Vinishkraamathi krichcchrena niruchcchvaaso hathasmrithih.

Due to the force of the push by the Presoothi Vaatha to the unborn child in the head down position would be squeezed out with no freedom of movement and availability of air to breath, and it will be breathless and would undergo severe trouble and agony and pain and would lose its memory and consciousness. And it will come out with no knowledge of anything during the fetus stage at all due to unconsciousness. [It is not that the Transcendental Knowledge is actually lost altogether but buried into the “dark side” of our brain. When we are able to bring some of that knowledge back into our life we call it intuitiveness. Intuitiveness is nothing but bringing the knowledge buried into the “dark side” to the “bright side” of the brain.]

पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते ।
रोरूयति गते ज्ञाने विपरीतां गतिं गतः ॥ २४॥

24

Pathitho bhuvyasringmoothre vishttaabhooriva cheshtathe
Rorooyathi gethe jnjaane vipareethaam gethim gethah.

Thus, the child is pushed out of the womb of the mother to the outside world. The newly born child would be smeared with blood, stool, urine and other filth. The child will move like a worm germinated from stool. By the time it is outside the womb of the mother the child might have lost all the transcendental knowledge of its conscious mind as it was completely unconscious for a while. As it enters into the material world of ignorance the child's mind and consciousness also would be fully covered with ignorance by the power of Maaya or Illusion under which this universe is created. Thus, the child would be under Thama Prebhaava or under Entrapment of Ignorance.

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।
अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥ २५॥

25

Parachcchandham na vidhushaa pushyamaano jenane sah
Anabhiprethamaapannah prethyaakhyaathumanEeeswarah.

Once the child is out of the abdomen and comes into existence on the outside world the mother, father and others would take care of and nurse the child without understanding the real needs and wants and requirements of the child. [The excuse could be that the child is incapable of communicating. Therefore, they will pamper the child with whatever they think is good for the child.] The poor child has no option but to accept whatever is given. At that stage the child is powerless and incapable to reject or refuse anything given to it.

शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते ।
नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ॥ २६॥

15

Saayithoasuchiparyanke jenthuh svedhajadhooshithe
Nesah kandooyaneanggaanaamaasanothtthaanacheshtane.

The child could be bitten by louse, bedbugs, mosquitoes, flies and other pests but it is powerless to do anything other than cry. The child may have to lie in the bed stinking with shit and urine and filth for a long time. The child is incapable of scratching its hands or legs or other parts of the body when there is itching. It is powerless to stand up or sit down or to move a little bit even for a while. Even the child is incapable to lie down in a position according to its wish. The child will lie alone and cry aloud out of agonizing pain and discomfort.

तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः ।
रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥ २७॥

Thudhanthyaama thvacham dhemsaa masakaa makkunaadhayah
Rudhantham vigethajnjaanam krimayah krimikam yetthaa.

The very tender, soft and smooth skin of the child can be bitten and pierced with stings mercilessly by the mosquitoes, flies, bedbugs and pests either alone or together in groups and can be inflicted with pain and agony to the little helpless child.

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च ।
अलब्धाभीप्सितोऽज्ञानादिद्वमन्युः शुचार्पितः ॥ २८॥

Ithyevam saisavam bhukthvaa dhukham paugendameva cha
Alebddhaabheepsithoajnjaanaadhiddhamanyuh suchaarppithah

सह देहेन मानेन वर्धमानेन मन्युना ।
करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ॥ २९॥

Saha dhehena maanena vardhddhamaanena manyoonaa
Karothe vigrahama kaamee kaamishvanthaaya chaathmanah.

Thus, the childhood of toddler life is very powerless and dependable to the mercy of elders thus it is very distressing and despicable in respect of self-ego. The pre-adolescence or “Paugendaka” is also dependable to a great extent. When the child grows up into youth the ego or self-pride also grows along with the material body due to ignorance created by the power of illusion. And the selfish desire and greed also grows along with age and body. When the youth is unable to obtain what is desired anger and revenge would be resulted. Then he or she will fight with those who have obtained those objects to acquire them. That conflict could grow and lead to self-destruction also.

भूतैः पञ्चभिरारब्धे देहे देह्यबुधोऽसकृत् ।
अहं ममेत्यसद्ग्राहः करोति कुमतिर्मतिम् ॥ ३० ॥

Bhoothaih panjchabhiraarebdddhe dhehe dhehyabuddhoasakrith
Aham mamethyasadh graahah karothe kumathirmmathim.

The Soul or Jeeva within the material body which is made up of the five basic elements would naturally be contaminated and corrupted with all sorts and modes of material natures. And the corrupted and contaminated intelligence or wisdom of the material body will also corrupt the consciousness of mind. Corrupted consciousness of mind would misidentify the Soul or Jeeva as the material body. That is how we get the false and egoistic pride in our material body due to the ignorant misidentification of material body as Soul.

तदर्थं कुरुते कर्म यद्वद्वो याति संसृतिम् ।
योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः ॥ ३१ ॥

Thadharththam kuruthe karmma yedh bebedhddho yaathi
samsrithim
Yoanuyaathi dhedhath klesamavidhyaakarmmabendddhanah.

Please understand that this material body is subject to constant changes like birth, growth, destruction, infliction of diseases, agedness, wrinkles, fatigue, etc. These constant changes would be troublesome to cope with but due to the ignorance created by the false notion about the existence of the material world the man does not recognize this fact. And because of non-recognition of the fact, he continues to perform multitudes of fruitive actions which cause innumerable deaths and births of material bodies.

यद्यसद्भिः पथि पुनः शिश्रोदरकृतोद्यमैः ।
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥ ३२ ॥

32

Yedhyasadh bhiih patthi punassisnodharakrithodhyamaih
Aastthitho remathe jenthusthamo visathi poorvvavath.

The man with constant association and interactions with others who are interested in sensual satisfaction and fulfillment for material pleasure of sexual happiness and for their own palatal gratification would naturally follow the same pursuit. But this type of life is again going to lead him to fall into more hellish conditions than his previous birth. [Remember the prayers of the Soul in the fetus stage while lying in the womb of his mother.]

सत्यं शौचं दया मौनं बुद्धिः श्रीर्हीर्यशः क्षमा ।
शमो दमो भगश्चेति यत्सङ्गाद्याति सङ्क्षयम् ॥ ३३ ॥

33

Sathyam saucham dheyaa maunam bodhddhiih sreerhreeryesah
kshemaa
Samo dhemo bhagaschethi yethsanggaadhyaaathi samkshayam.

तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु ।

सङ्गं न कुर्याच्छ्रोच्येषु योषित्क्रीडामृगेषु च ॥ ३४॥

34

Theshvasaantheshu mooddeshu khandithaathmasvasaaddhushu
Sanggam na kuryaachcchochyeshu yoshithkreedaamrigheshu cha.

न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः ।
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गसङ्गतः ॥ ३५॥

35

Na thatthaasya bhavenmoho benddhaschaaanyapresanggathah
Yoshithsanggaadhyetthaa pumso yetthaa thathsanggi sanggathah.

All the positive qualities like honesty, cleanliness, mercy, silence, nobility, prosperity, intelligence, conscientiousness, austerity, penance, composure, self-restraint or penitence, shyness, quietness, peace, tolerance, greatness, fame, etc. would completely be destroyed and vanished with the association of evil minded non-righteous people. Those who have association with evil people would always be interested in sexual enjoyment and spend most of their time in conjugal games with women of enticement. They go after seeking material beauties. Due to ignorance, they would not be aware how they are wasting their time and destroying their lives with such unwanted association of evil and wretched beings. So the man should try to understand that association with evil minded bad people are disastrous to his life and should altogether avoid any such contact. Stay away from bad people.

प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः ।
रोहिद्भूतां सोऽन्वधावदृक्षरूपी हतत्रपः ॥ ३६॥

36

Prejaapathih svaam dhuitharam dhrishtvaa
thadhiroopaddharshithah.
Rohidhbhoothaam soanvaddhaavadhriksharoopee hathathrepah.

Enticed by the enchanting beauty of his daughter Brahma Dheva, infatuated by feverish flirting desire, ran after her for fulfillment of sensual desire. At that time the bewildered daughter ran like a frightened deer followed by a tiger. And then Brahma Dheva ran after her like a bullying stag. [Sensual desire is very contemptuous and dangerous.]

तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान् ।
ऋषिं नारायणमृते योषिन्मय्येह मायया ॥ ३७॥

37

Thath srishtasrishteshu ko nvakhandithaddheeh pumaan
Rishim Naaraayanamrithe yoshinmyyeha maayayaa.

And in all the creations like Mareechi and other Prejaapathees who were creations of Brahma Dheva, who is actually immune to passionate and sensual attraction for women other than Naarayanarshi? [The answer is none other than Naarayanarshi. The story of the incarnation of Naaraayanarshi has already been explained earlier.] All the creations of the universe, including the creator Brahma Dheva, are slaves of sensual feelings towards opposite sexes or specifically to beautiful damsels due to the power of Maaya or Illusion.

बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् ।
या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ॥ ३८॥

38

Belam me pasya maayayaah sthrimayyaa jeyino dhisaam
Yaa karothe padhaakraanthaan bhroo vijrembhena kevalam.

Please try to understand and remember the boundless mighty strength of my Maaya Sakthi or Illusory Power induced into femalehood or womanhood. Even the mighty and powerful emperors who have conquered the entire world by their strength and power would

very timidly be surrendered in front of the enticement of enchanting women just with an ogle or a cunning move of her eye-brow.

सङ्गं न कुर्यात्प्रमदासु जातु
योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो
वदन्ति या निरयद्वारमस्य ॥ ३९॥

39

Snggam na kuryaath premadhaasu jaathu
Yogasya paaram paramaarurukshuh
Mathsevayaa prethilebddhaathmalaabho
Vadhanthi yaa nirayadhvaaramasya.

Therefore, those who wish to attain transcendental knowledge, association with virtuous and steadfast devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and ultimately Kaivalya or Moksha or Salvation would never possess interest in sensual objects of women (opposite sex) for fulfillment of sexual pleasures. Interests in women for sensual pleasures are the doors opening to the hell of disasters and would ruin the chances to obtain transcendental knowledge. [Please try to understand that these references of women are not to offend womanhood but only referring to the opposite gender. Here the Bhaktha or the devotee or the seeker is referred as “he” and hence the opposite gender is referred to as women.]

योपयाति शनैर्माया योषिद्देवविनिर्मिता ।
तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ॥ ४०॥

40

Yopayaathi sanairmmaayaa yoshidhdhevavinirmithaa
Thaameekshethaathmano mrithyum thrinaih koopamivaavritham.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, of course by Brahma Dheva, has created the female gender as a tool of enticing enchantment for the opposite gender with the power of illusion. When

such enticing women approach for providing illusory services of sensual enjoyments and pleasures please be cautioned to remember that such enticing women are just like a huge well camouflaged and covered with grass all over the ground. Once you fall into the huge blind well there is no way to come out into safety. [You would not be able to identify the depth of the well, as a matter of fact would not be able to recognize the existence of the well, as it is covered with grass. But once you fall in there is no way out for escape.]

यां मन्यते पतिं मोहान्मन्मायामृषभायतीम् ।
स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ॥ ४१ ॥

41

Yaam manyathe pathim mohaananmanmaayamrishabhaayatheem
Sthreethvam sthreesanggathah praaptho
viththaapathyagrihapredham.

तामात्मनो विजानीयात्पत्यपत्यगृहात्मकम् ।
दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ॥ ४२ ॥

42

THaamaathmano vijaaneeyaath pathyapathyagrihaathmakam
Dhaiwopasaadhitham mrithyum mrigayorggaayanam yetthaa.

Similarly, my Illusion in the form of male gender also would not be identified due to the ignorance of illusion by the opposite gender of womanhood with the interest of procreation, maintenance of family and attainment of other material fortunes and wealth and prosperity due to attachment of material life. She is bound to believe that the provider of all these material entities and properties are her life partner or husband due to the ignorance created by the power of my Illusion. They are unable to recognize that children, grandchildren, family, wealth, fortunes, properties, homes or bungalows or palaces, etc. are all entanglements of irremovable material obligations. They could never get relief of liberation from those obligations due to false egoistic pride of ignorance. This power of Illusion is like the sweet singing or the musical whistle of the hunter. The sweet singing of the

hunter attracts the animals into the trap he has laid to catch and kill the animal. Similarly, the interest and attachment to family created by enticing illusion of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the death trap for women. They will die in the process of maintaining the family without having time to get liberated from material life and attain Soul-Realization for obtainment of ultimate Salvation or Kaivalya.

देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् ।
भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥ ४३ ॥

43

Dhehena jeevabhoothena lokaalokamanuvrajan
Bhunjaana eva karmmaani karothyaviretham pumaan.

Due to constant association and intermingling with women the men also would acquire the qualities and modes of natures of women or Sthreethvam. Thus, when the material bodies of the men who were involved in fruitive actions die from this world and reborn in another world there also they would get involved in fruitive actions as a result of their actions in the preceding birth or births. In the other world also they would be born in the same gender and enjoy sensual pleasures with association of opposite gender or womanhood. [This cycle continues endlessly unless he or she is able to be liberated from material interests.]

जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः ।
तन्निरोद्धोऽस्य मरणमाविर्भावस्तु सम्भवः ॥ ४४ ॥

44

Jeevo hyasyaanugo dheho bhoothendhriyamanomayah
Thanniroddhoasya maranamaavirbhaavasthu sambhavah.

In this way the living entities acquire a suitable body in accordance with the material senses and the mind and conscienceness which are corrupted and contaminated with false ego created by ignorance with

the power of illusion. When the reaction or result of previous fruitive actions ends at that time the activities of the body also end. And this is what is called the occurrence of death of the body. But we incorrectly interpret this as the death of Jeeva or Soul. [The Jeeva or Soul never dies. It is immortal and eternal.]

द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा ।
तत्पञ्चत्वमहम्मानादुत्पत्तिर्द्रव्यदर्शनम् ॥ ४५ ॥

45

Dhrevyopalebddhistthaanasya dhrevyekshaaayogyathaa yedhaa
Thath panjchathvamahammaanaadhuthpaththirhdhrevyadhersnam.

The gross material body is meant for appreciation and enjoyment of material pleasures and comforts. We misconceive the appreciation and enjoyment of material pleasures and comforts by the gross material body is by Jeeva. And the cause of such misconception is the self-pride created by false ego that the material body of five basic elements is Jeeva or Soul.

यथाक्ष्णोर्द्रव्यावयवदर्शनायोग्यता यदा ।
तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः ॥ ४६ ॥

46

Yetthaakshanordhrevyaavayavadhersanaayogyathaa yedhaa
Thadhaiva chakshusho dhreshurdhreshtrithvaayogyathanayoh.

When eyes are unable to recognize the sense of color and forms due to the defects of optic nerve systems then the sense of sight is deadened, and the eyes are destroyed. And the same is the case with all the five sense organs that when they lose the power to recognize the particular sense, they are dead and destroyed. Similarly, when the gross material body loses its power to appreciate and enjoy the material pleasures and comforts then the life or soul or Jeeva has to leave that body. At that time the ignorant people with false ego of material modes of nature tell that Jeeva or Life is dead

because of the misconception of the gross material body versus the Soul or Jeeva. [The understanding of the ignorant people is that the gross body is Jeeva.]

तस्मान्न कार्यः सन्त्रासो न कार्पण्यं न सम्भ्रमः ।
बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥ ४७॥

47

Thasmaanna kaaryah santhraaso na kaarppanyam na sambhremah
Budhddhvaa jeevageethim ddheero mukthasanggascharedhiha.

Therefore, when the material body loses its power to hold Jeeva or Life there is no need to be worried or concerned and those who have transcendental wisdom or spiritual intelligence would never be bothered about it. Oh, my dear mother please understand it and liberate yourself from any material attachment then you should be able to walk freely as if nothing happened when the power of the gross material body loses its power to hold on Jeeva or Life. Therefore, do not see death as a horrifying event. Please try to understand the true nature of all living entities. Do not maintain any attachment with the material body.

सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया ।
मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥ ४८॥

48

Samyagdhersanayaa budhddhyaa yogavairagayayukthayaa
Maayaavirachithe loke charennasya kalebaram.

Please understand that this gross material body is the sum total of all the five basic elements or Mahaththathvam. And the universe is also the sum total of all the five basic elements or Mahaththathvam. And the universe and all the entities therein are all created within an Illusory Field with the Power of Illusion. Neither the entities nor the universe is eternal. That is the eternal truth. With that understanding get liberated from all material attachments including the attachment to

the gross material body. And quit the gross material body in the same illusory world and walk freely as liberated Soul or Jeeva or Life.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
तृतीयस्कन्धे कापिलेयोपाख्याने जीवगतिर्नाम
एकत्रिंशोऽध्यायः ॥ ३१ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaaayaam
Thritheeyaskanddhe Kaapileyopaakhyaane
Jeevageethirnamaikathrimasaththamoaddhyaayah

Thus, we conclude the Thirty-First Chapter named as the Story of Kapila Advice about Movements of Living Entities of Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!