

The Crying Child In The Womb Of Mother...
(From the Garuda Purana and the Srimad Bhagavatam.)



Garuda Purana Preta Khanda 48.22

Staying in the womb, he recollects everything. But coming out of the womb, he forgets whatever he thought while he was in the womb.”

Garuda Purana Preta Khanda 32.62-69

“In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in from. In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed. “As soon as I leave the womb I shall be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again.” The living being thinks thus and further recollects events of hundreds of past births – events that accrued to him from causes known and unknown. Then at the scheduled time the living beings emerges from the embryo with the head downward in the ninth or tenth month. While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish. Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotizing power of Vishnu overpowers him. Deluded he loses power of discernment.”

Srimad Bhagavatam Canto 3 Chapter 31...

Lord Kapila's Instructions on the Wanderings of the Living Entities

- 1) The Supreme Lord said: 'Of one's karma and under divine guidance does the living entity through the particle of semen of a man enter the womb of a woman to dwell there for obtaining a body.

(2) On the first night the sperm and ovum mix, at the fifth night there is a bubble and in about ten days it is thereafter like a plum, lump of flesh or an egg.

(3) Within a month a head appears and after two months limbs like arms and feet do form; nails, [the beginnings of] hair, bones, skin, reproductive organs and the apertures have their appearance within three months.

(4) In about four months do the seven ingredients separate [body-fluids and other elements], in five months do feelings like hunger and thirst take place and in six months does the fetus at the right start to move around in the amnion [males at the right, females at the left it is said].

(5) From the nutrition taken from the mother, the body of the fetus grows staying in that impossible hollow, whereabout stool and urine form a breedingplace for germs.

(6) All the time aching for food, it is, being so tender, affected by infestations and so suffers with all its body a great deal residing there, moment after moment falling into unconsciousness.

(7) Because of the excessive bitterness, heat, pungency, saltiness, dryness, the sour etc. of the food taken by the mother, it is in every limb affected feeling pain.

(8) Enclosed by the amnion in that place surrounded by the intestines it lies with its head in its belly arched with a bent neck and back.

(9) Like a bird in a cage with no freedom of movement, when it is lucky, remembers it [the soul] still what has happened in all its hundreds of births, of which, remembering such a long time, it may sigh, for what peace of mind can it then achieve?

(10) From the seventh month on being endowed with consciousness it is pushed down though by the pressure of the womb not being able to keep that place, just like the worm coming from the same belly.

(11) The frightened living entity bound to its seven constituents [nails, skin, fat, flesh, blood, bone, marrow], then faltering, with folded hands and words of prayer appeals to the Lord who placed him in the womb.

(12) The human soul says: 'May He protect me who protects the whole universe in accepting different forms, walking the earth with His lotus feet - let me take refuge in that shelter that will take my fears away; unto Him who deemed this untrue condition was what I deserved.

(13) I, the pure soul, covered by the gross consisting of the elements, the senses and the mind, in its being bound to its activities, has fallen into this state of delusion [*mâyâ*]. Let me offer my obeisances so that I may keep to the completely pure and changeless One of unlimited knowledge who resides in the heart of the repentant.

(14) I, unfit for it, separated by the covering of this material body made of the five elements with its senses, material preferences, sense-objects and ego, am offering my obeisances unto You, the Supreme Person transcendental to material nature and its living entities, whose glories are not obscured by a material body.

(15) By the deluding quality of Your outer appearance is this body through

the modes and the karma bound to wander on its path in repeated birth and death, suffering considerably with a spoilt memory; may again this entity realize Your true nature. How else would divine mercy be found?

(16) Who else but the divinity of You, that as a partial representation dwells in as well the animate as the inanimate, would give the knowledge of past, present and future? Unto You, whom the living souls are pursuing on the path of fruitive activities to be freed from the threefold miseries [caused by oneself, nature and others], we must surrender.

(17) Embodied within the abdomen of another body, fallen into a pool of blood, stool and urine and strongly scorched by gastric fire, is this body from that place desiring to get out, counting its months of when it, as a person of only a miserable intelligence, will be released, o Lord.

(18) As one being only ten months old I was by You, o Lord so full of mercy, awakened. What else can I do but to pray with folded hands in return to thank in gratitude for that incomparable mercy of indeed You alone who are the refuge of the fallen ones ?

(19) This living entity can only see from its bondage to the seven layers of matter [23.29: 40-45] what is agreeable and disagreeable, but being endowed with another body of selfcontrol within myself, I indeed am able to recognize You, the oldest of the personal of me, the internal guidance, seen as residing within the heart as well as outside.

(20) Although I my self, Almighty One, having to live with many miseries outside of this abdomen, do not wish to depart for that pitfall, I will have to live according the false identification of this continual cycle of birth and death wherein one who goes there is captured by Your *mâyâ*.

(21) Therefore will I, not agitated any longer, deliver myself quickly from the darkness, with myself as a friend, indeed for another time, by putting my mind on the feet of protection and thus save me from this plight of having to enter so many wombs.'

(22) Kapila said: 'Thus desiring from within the womb, does the ten months old living entity extol the Lord at the time of being pushed downwards by the pressure of labor to take birth.

(23) Because of that pressure its head is turned downwards and, suddenly with great difficulty suffering, it comes out breathless bereft of all memory.

(24) Like a worm coming down on the earth, smeared with blood, it moves its limbs and cries loudly, having lost the wisdom in reaching the opposite state.

(25) By others not understood in what he wants has he, being maintained by his folks and unable to refuse, fallen into circumstances he didn't wish for.

(26) Laying down in fouled linen [dirty diapers etc.] is the child pestered by germs [suffering rashes on its body] it cannot scratch away from its limbs, not being able to sit, stand or move around.

(27) Flies, mosquitos, bugs and other creatures bite the baby its tender skin and being just like vermin pestered by other vermin, it, deprived of wisdom, cries.

(28) This way undergoing infancy in distress and even in its childhood out of its ignorance not achieving what it wants, is its anger kindled and is it

overtaken by sorrow.

(29) With the false of the developing body, it, because of that anger, develops at the cost of the soul enmity as a lusty person being destructive towards other lusty people.

(30) Living constantly in the body made of the five elements it accepts the ignorant of the non-permanent of 'I' and 'mine' and is thus of a foolish resolve.

(31) Engaged in actions in the service of the body, is the soul, bound thereto, going repeatedly for another life in the material condition and thus pursuing the physical, because of that bondage to the dark motives of fruitive action, is a hindrance formed [the so-called *kles'as*].

(32) If, with the unrighteous on his path, he associates endeavouring for the pleasure of his genitals and stomach, does the living entity enter the darkness as before.

(33) Thus associated he loses his sense of truth, purity, compassion and gravity; his spiritual intelligence, prosperity, modesty and his good name; his mercy, control of mind and senses and his fortune.

(34) With coarse fools bereft of self-realization one is of bad association and one should not try to make it with the pitiable women and their dancing dogs.

(35) No association of a man gives an infatuation and bondage to other things like that of a man attached to women or a fellowship of men attached to women.

(36) The father of man [Brahmâ] bewildered at the sight of his own daughter as a stag ran shamelessly to her when he saw her in the form of a deer [compare 3.12: 28].

(37) Except for the wise Nârâyana, there is among all the living entities born from Brahmâ indeed no male whose intelligence is not distracted by *mâyâ* in the form of a woman.

(38) Behold the strength of My *mâyâ* in the shape of a woman that even makes the conquerors of the world follow her to her heels by the mere movement of an eyebrow.

(39) One who aspires to reach the culmination of yoga should never live together with a woman; they say that to the self-realization obtained by rendering service to Me, cohabiting with women is the gateway to hell for such a one.

(40) The woman created by God represents *mâyâ* slowly encroaching, which must be regarded, like a dead well covered by grass, as death for the soul.

(41) She, who from being attached to women became a woman, thinks, due to the illusion of My *mâyâ*, that coming to the form of a man will bring her wealth, progeny and a house.

(42) She herself should [similarly] consider the *mâyâ* of it, consisting of her husband, children and house, as the death brought about by His authority that is alike the singing of the hunter [* compare the verse in the Bhakti-rasâmrta-sindhu 1.2: 255 that allows association of the sexes in a devotional setting].

(43) On account of the body possessed by the living entity, it so wanders from one world to another, incessantly taking pleasure in its material activities.

(44) So verily it attains to a body suitable, made of the material elements, the senses and the mind; when that comes to an end it is called death but when it manifests it is called birth.

(45-46) As the perception of the fixed place of an object becomes impossible from a rigid view, so too does one take birth from the misconception of considering the body to be oneself. Of both the sight and the seeing is the seer then indeed not able to perceive, the same as with the eyes that are not capable of seeing all the different parts of an object at a time.

(47) On account of death one should not be terrified, be miserly or eager for material gain; realizing the true nature of the living being one should on this planet move steadfast and free from attachment.

(48) Relegating the body to this world composed of *mâyâ* should one, by reason endowed with the right vision, move about connected in the science of [the three forms of] yoga.'

This information was obtained from this website

<http://www.srimadbhagavatam.org/canto3/chapter31.html>

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