

## अध्यायः ३२ / Chapter 32

ताक्षर्य उवाच

कथमुत्पद्यते जन्तुर्भूतग्रामे चतुर्विधे॥  
 त्वचा रक्तं तथा मांसं मेदो मज्जास्थि जीवितम्॥ १॥  
 पादौ पाणी तथा गृह्यं जिह्वा-केशनखाः शिरः॥  
 सन्धिमार्गाश्च बहुशो रेखा नैकविधास्तथा॥ २॥  
 कामः क्रोधो भयं लज्जा मनो हर्षः सुखासुखम॥  
 चित्रितं छिद्रितञ्चापि नानाजालेन वेष्टितम्॥ ३॥  
 इन्द्रजालमिदं मन्ये संसारेऽसारसागरे॥  
 कर्ता कोऽत्र हृषीकेश दुःखसंकुले॥ ४॥

How does life come into being in the four species of living beings? How are the following formed : skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, ducts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is their guiding hand here? O lord, let me know all about this matter.

श्रीविष्णुरुवाच

कथयामि परं गोप्यं कोशस्यास्य विनिर्णयम्॥  
 यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्रजायते॥ ५॥

The Lord said :—I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

साधु पृष्टं त्वया लोकं सदयं जीव कारणम्॥  
 वैनतेय शृणुष्व त्वमेकाग्रकृतमानसः॥ ६॥

O Garuḍa, you have put a pertinent question about the origin of life. Hence, listen attentively.

ऋतुकाले च नारीणां वज्जर्यं दिनचतुष्टयम्॥  
 यतस्तिस्मिन् ब्रह्महत्यां पुरावृत्रसमुत्थिताम्॥ ७॥

The first four days of menstrual flow of blood shall be avoided when the sin of a Brahmin's slaughter resides in her.

ब्रह्मा शक्रात् समुत्तार्य चतुर्थांशेन दत्तवान्॥  
 तावन्नालोक्यते वक्त्रं पापं यावद्दुःस्थितम्॥ ८॥

Brahmā had removed this sin from Indra and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी॥  
 तृतीये रजकी ज्ञेया चतुर्थेऽहनि शुद्ध्यति॥ ९॥

A woman in her menses is an outcaste on the first day, a slayer of Brahmin on the second day and a washerwoman on the third. She becomes pure on the fourth day.

सप्ताहात् पितृदेवानां भवेद्योग्या कृतार्चने॥  
 सप्ताहमध्ये यो गर्भस्तत्सम्भूतिर्मालिप्तुचा॥ १०॥

After seven days, she becomes pure enough to take part in the worship of manes and deities— If conception takes place within seven days the progeny is impure.

निषेकसमये पित्रोयोदृक् चित्तविकल्पना॥  
 तादृगर्भसमुत्पत्तिर्जायते नात्र संशयः॥ ११॥

Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु॥  
 पूर्वसप्तममुत्सृज्य तस्माद्युग्मासु संविशेत्॥ १२॥

If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights, leaving the first seven days after the menstrual discharge.

षोडशर्तुर्निशाः स्त्रीणां सामान्यात् समुदाहृतः॥  
 या चतुर्दशमी रात्रिगर्भस्तिष्ठति तत्र चेत्॥ १३॥  
 गुणभाग्यनिधिः पुत्रस्तत्रः जायेत धार्मिकः॥  
 सा निशा तत्र सामान्यैर्न लभ्येत खगाधिपः॥ १४॥

The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualities and good fortune. Ordinary people

will never get such an auspicious chance, O lord of birds.

प्रायशः सम्भवत्यत्र गर्भस्त्वष्ट्रहमध्यतः॥  
पञ्चमेऽहनि नारीणां कार्य्यं माधुर्य्यभोजनम्॥ १५॥  
कटुखारञ्च तीक्ष्णञ्च त्याज्यमुष्णञ्च दूरतः॥  
तत्क्षेत्रमोषधीपात्रं बीजञ्चाप्यमृतायितम्॥ १६॥

Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

तस्मिन्नुपत्वा नरः स्वामी सम्यक् फलमवाप्नुयात्॥  
तस्याश्चैवातपो वर्ज्यं शीतलं केवलं चरेत्॥ १७॥

A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

ताम्बूलपुष्पश्रीखण्डैः संयुक्तः शुचिवस्त्रभृत्॥  
धार्म्यमादाय मनसि सुतल्पं संविशेत् पुमान्॥ १८॥  
निषेकसमये यादृङ्गनरचित्तविकल्पना॥  
तादृक्स्वभावसम्भूतिर्जन्तुर्विशति कुक्षिगः॥ १९॥

On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the lime of intercourse have a lasting influence in moulding the character of the child conceived.

शुक्रशोणितसंयोगे पिण्डोत्पत्तिः प्रजायते॥  
वर्द्धते जठरे जन्तुस्तारापतिरिवाम्बरे॥ २०॥

The semen mixing with the blood causes the foetus. The foetus develops in the womb like the moon in the sky.

चैतन्यं बीजरूपं हि शुक्रे नित्यं व्यवस्थितम्॥  
कामश्चित्तञ्च शुक्रञ्च यदा ह्येकत्वमाप्नुयुः॥ २१॥

The consciousness is present in the semen in the form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

तदा द्रावमवाप्नोति योषागर्भाशये नरः॥  
रक्ताधिक्ये भवेन्नारी शुक्राधिक्ये भवेत् पुमान्॥ २२॥

If the blood is predominant at intercourse, the child will be a girl. If the semen is predominant, the child will be a boy.

शुक्रशोणितयो साम्ये गर्भाः षण्डत्वमाप्नुयुः॥  
अहोरात्रेण कलिलं बुद्बदं पञ्चभिदिनैः॥ २३॥

If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

चतुर्दशे भवेन्मांसं मिश्रधातुसमन्वितम्॥  
घनं मांसञ्च विंशहे गर्भस्थो वर्द्धते क्रमात्॥ २४॥

Within fourteen days it becomes a mixture of flesh and lymphatic substances.

पञ्चविंशतिमे चाह्नि बलं पुष्टिश्च जायते॥  
तथामासे तु सम्पूर्णं पञ्चतत्त्वं निधारयेत्॥ २५॥

It becomes a solid flesh in twenty days, sufficiently strong (in twenty five days) and (after that) it begins to develop gradually. The foetus would have assimilated completely the five elements within a month.

मासद्वये तु सञ्जाते त्वचा भेदश्च जायते॥  
मज्जास्थीनि त्रिभिर्मासैः केशाङ्गुल्यश्चतुर्थके॥ २६॥

By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month,

कर्णौ च नासिके वक्षो जायेरन् मासि पञ्चमे॥  
कण्ठरन्ध्रोदरं षष्ठे गुह्यादिर्मासि सप्तमे॥ २७॥

The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

अङ्गुप्रत्यङ्गसम्पूर्णे गर्भो मासैरथाष्टभिः॥  
अष्टमे चलते जीवो धात्रीगर्भे पुनःपुनः॥  
नवमे मासि सम्प्राप्ते गर्भस्थौजो दृढं भवेत्॥ २८॥

By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

चिकित्सा जायते तस्य गर्भवासपरिक्षये॥  
नारी वाथ नरो वाथ नपुंस्त्वं वाभिजायते॥ २९॥

Whether the child be a girl or a boy or a eunuch it comes out in the ninth or tenth month.

शक्तित्रयं विशालाक्षं षाट्कौशिकसमायुतम्॥  
पञ्चेन्द्रियसमोपेतं दशनाडीविभूषितम्॥ ३०॥  
दशप्राणगुणोपेतं यो जानाति स यागवित्॥  
मज्जास्थिशुक्रमांसानि रोम रक्तं बलं तथा॥ ३१॥  
षाट्कौशिकमिदं पिण्डं स्याज्जन्तोः पाञ्चभौतिकम्॥  
नवमेदशमे मासि जायते पाञ्चभौतिकः॥ ३२॥

Equipped with three energies, big-eyed, endowed "with six kośas, five indriyas, ten nanis, ten pranas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, hair, blood are the six kosas of the pāñca-bhautika body of a creature. This pāñca-bhautika body develops in the ninth or tenth month.

सूतिवातैः समाकृष्टः पीडया विह्वलीकृतः॥  
पुष्टो नाड्याः सुषुम्णाया योषिद्गर्भस्थितस्त्वरन्॥ ३३॥

Then being dragged by the wind in the womb, agitated with pain, nourished by the sumnā nerve in the woman's womb, the same comes out.

क्षितिवारि हविर्भोक्ता पवनाकाशमेव च॥  
एभिर्भूतैः पीडितस्तु निबद्धः स्नायुबन्धनैः॥ ३४॥  
मूलभूता इमे प्रोक्ताः सप्त नाड्यन्तरे स्थिताः॥  
त्वचास्थिनाड्यो रोमाणि मांसञ्चैवात्र पञ्चमम्॥ ३५॥  
एते पञ्च गुणाः प्रोक्ता मया भूमेः खगेश्वर॥  
तथा पञ्च गुणाश्चापस्तथा तच्छृणु काश्यप॥ ३६॥

The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves hair and flesh. O son of Kaśyapa listen to those predominant in the principle of water.

लाला मूत्रं तथा शुक्रं मज्जा रक्तञ्च पंचमम्॥  
आपः पञ्चगुणाः प्रोक्ता ज्ञातव्यास्ते प्रयत्नतः॥ ३७॥

The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

क्षुधा तृषा तथा निद्रा आलस्यं कान्तिरेव च॥  
तेजः पञ्चगुणं प्रोक्तं ताक्षर्यं सर्वत्र योगिभिः॥ ३८॥

Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by yogins as constituting the qualities of fire in the human constitution.

रागद्वेषौ तथा लज्जा भयं मोहस्तथैव च॥  
इत्येतत् कथितं ताक्षर्यं वायुजं गुणपञ्चकम्॥ ३९॥

Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

आकुञ्चनं धावनञ्च लंघनञ्च प्रसारणम्॥  
निरोधः पञ्चमः प्रोक्तो वायोः पञ्च गुणाः स्मृताः॥ ४०॥

Punning, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

घोषश्चिन्ता च गाम्भीर्यं श्रवणं सत्यसंक्रमः॥  
आकाशस्य गुणाः पञ्च ज्ञातव्यास्ताक्षर्यं यत्नतः॥ ४१॥

O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासा बुद्धीन्द्रियाणि च॥  
पाणी पादौ गुदं प्राक् च गुह्य कर्मन्द्रियाणि च॥ ४२॥

Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

इडा च पिंगला चैव सुषुम्णा च तृतीयका॥  
गान्धारी गजजिह्वा च पूषा चैव यशा तथा॥ ४३॥

अलम्बुशा कुहूश्चर्व शंखिनी दशमी स्मृता॥  
पिण्ड मध्ये स्थिता ह्येताः प्रधाना दश नाडयः॥ ४४॥

There are ten principal nerves in the body Īdā Piṅgalā, Susumnā, Gāndhārī, Gajajihvā, Puśā, Yaśā, Alambuśā, Kuhu and Śaṅkhinī.

प्राणापानौ समानश्च उदानो व्यान एव च॥  
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः॥ ४५॥

The ten vital airs stationed in the body are Prāṇa, Apāna, Samāna, Udana, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.

इत्येते वायवः प्रोक्ता दश देहेषु सुस्थिताः॥  
केवलं भुक्तमन्नञ्च पुष्टिदं सर्व्वदेहिनाम्॥ ४६॥

The wind accords vitality and takes the assimilated food to all the joints of the body.

नयते प्राणदो वायुः शरीरे सर्वसन्धिषु॥  
आहारो भुक्तमात्रस्तु वायुना क्रियते द्विधा॥४७॥

The food, as soon as it is taken, is split into two by the wind.

प्रविश्य गुदे सम्यक् पृथग्नं पृथग्जलम्॥  
ऊर्ध्वमग्नेर्जलं कृत्वा तदन्ञ्ज जलोपरि॥४८॥  
अग्नेश्चधः स्वयं प्राणस्तमग्निञ्च धमेच्छनैः॥  
वायुना धम्यमानोऽग्निः पृथक्किटं पृथग्रसम्॥४९॥

The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prana blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

मलैर्द्वादाभिः किटं भिन्नं देहात् पृथग्भवेत्॥  
कर्णाक्षिनासिका जिह्वा दन्तनाभिवपुर्गुदम्॥५०॥  
नखा मलाश्रया ह्येते विण्मूत्रञ्जेत्यनन्तकम्॥  
शुक्रशोणितसंयोगदेतत् षाट्कौशिकं स्मृतम्॥५१॥

This waste matter goes out of the body in the form of twelve types of waste matter.

Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the ymixture of semen and blood.

रोम्णां कोट्यस्तथा तिस्रोऽयर्द्धकोटि समन्विताः॥  
द्वात्रिंशद्दनाः प्रोक्ताः सामान्याद्विनतासुत॥५२॥

O son of Vinatā, the roots of hair in the body are thirty five millions and the teeth are thirty two in number usually.

सप्त लक्षाणि केशाः स्युर्नखाः प्रोक्तास्तु विंशतिः॥  
मांसं पलसहस्रैकं सामान्यदेहसंस्थितमत्॥५३॥

The ails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand

रक्तं पलशतं ताक्ष्यं बुद्धमेव पुरातनैः॥  
पलानि दश मेदश्च त्वचा चैव तु तत्समा॥५४॥

O bird, the blood is a hundred palas in weight as mentioned by elderly persons. The fat is about ten palas and the skin is about that much.

पलद्वादशकं मज्जा महारक्तं पलत्रयम्॥  
शुक्रं द्विकुडवं ज्ञेयं शोणितं कुडवं स्मृतम्॥५५॥

The marrow is about twelve galas in weight and the blood plasma is three palas. The semen is two Kuidavas in volume and the manstrial blood is one Kuḍava.

श्लेष्माणश्च षडूर्ध्वञ्च विण्मूत्रं तत्प्रमाणतः॥  
अस्थनाहि ह्यधिकं प्रोक्तं षष्ट्युत्तरशतत्रयात्॥५६॥

The weight of the phlegmatic matter is six and a half palas. Faeces and urine are in accordance with indigested food and drink. This is the physical body and I, shall mention its allpervasive character.

एवं पिण्डः समाख्यसातो वैभवं सम्प्रचक्ष्महे॥  
सुखं दुःखं भयं क्षेमं कर्मणैव हि प्राप्यते॥५७॥

Pleasure, pain, fear and welfare-these come to a person by actions alone.

अधोमुखं चोर्ध्वपादं गर्भाद्वयुः प्रकर्षति॥  
तले तु करयोर्न्यस्य वर्द्धते जानुपार्श्वयोः॥५८॥  
अंगुष्ठी चोपरि न्यस्तौ जान्वोरथ करागुली॥  
जानु पृष्ठे तथा नेत्रे जानुमध्ये च नासिका॥५९॥

Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and fingers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

एवं वृद्धि क्रमाद्याति जन्तुः स्त्रीगर्भसंस्थितः॥  
काठिन्यमस्थीन्यायान्ति भुक्तपीतेन जीवति॥६०॥

Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

नाडी वाप्यायनी नाम नाभ्यां तत्र निबध्यते॥  
स्त्रीणां तथान्त्रसुषिरे स निबद्धः प्रजायते॥६१॥

The tubular organ Vāpyāyanī is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled lime.

क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे तथा॥  
तैराप्यसायितदेहोऽसौ जन्तुर्वृद्धिमुपैति च॥६२॥

In the womb he eats and drinks whatever is

eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

स्मृत्यस्तत्र प्रयान्त्यस्य बह्व्यः संसारभूतयः॥  
ततो निर्व्वेदमायाति पीड्यमान इतस्ततः॥६३॥

In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

पुनर्नैवं करिष्यामि भुक्तमात्र इहोदारात्॥  
तथातथा यतिष्यामि गर्भं नाजोम्यहं यथा॥६४॥

As soon as I leave the womb I shay be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again."

इति सञ्चिन्तयञ्जीवो स्मृत्वा जन्मशतानि वै॥  
यानि पूर्व्वानभूतानि देवभूतात्मजानि वै॥६५॥

The living being thinks thus and further recollects events of hundreds of past birthsevents which accrued to him. from causes known and unknown.

ततः कालक्रमाञ्जन्तुः परिवर्त्यवधोमुखः॥  
नवमे दशमे वापि मासि संजायते ततः॥६६॥

Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

निष्क्रम्यमाणो वातेन प्राजापत्येन पीड्यते॥  
निष्क्रमते च विलपंस्तदा दुःखनिपीडितः॥६७॥

While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish,

निष्क्रामंश्चोदरान्मूर्च्छामसह्यां प्रतिपद्यते॥  
प्राप्नोति चेतनां चासौ वायुस्पर्शसुखान्वितः॥६८॥  
ततस्तं वैष्णवी माया समास्कन्दति मोहिनी॥  
तथा विमोहितात्मासौ ज्ञानभ्रंशमवाप्नुते॥६९॥

Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotising power of Viṣṇu overpowers him. Deluded by that power he loses power of discernment.

भ्रष्टज्ञानं बालभावे ततो जन्तुः प्रपद्यते॥  
ततः कौमारकावस्थां यौवनं वृद्धतामपि॥७०॥

In childhood he remains in that state; passing through childhood he attains youth and old age.

पुनश्च तद्वन्मरणं जन्म प्राप्नोति मानवः॥  
ततः संसारचक्रेऽस्मिन् भ्राम्यते घटयन्त्रवत्॥७१॥

Then he succumbs to death, then he of vicious desire jealousy He is attains birth. Thus on the wheel of existence he is made to rotate like the potter's wheel.

कदाचित्स्वर्गमाप्नोति कदाचिन्निरयं नरः॥  
स्वर्गं च निरयं चैव स्वकर्मफलमश्नुते॥७२॥

Sometimes he goes to heaven, sometimes to hell. In heaven or hell he reaps the fruits of his activities.

कदाचिद्भुक्तकर्मां च भुवं स्वल्पेन गच्छति॥  
स्वर्लोके नके चैव भुक्तप्राये द्विजोत्तमाः॥७३॥

Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

नरकेषु महदुःखमेतद्यत्स्वर्गवासिनः॥  
दृश्यते नात्र मोदन्ते पात्यमानास्तु नारकैः॥७४॥

People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

स्वर्गेऽपि दुःखमतुलं यदारोहणकालतः॥  
प्रभृत्यहं पतिष्यामीत्येतन्मसि वर्त्तते॥७५॥

Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start they enter heaven that after their merits are exhausted they would be thrown into hell.

नारकांश्चैव सम्प्रेक्ष्य महदुःखमवाप्यते॥  
एवं गतिमहं गन्तेत्यहर्निशमनिर्वृतः॥७६॥

Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus all the while they remain uncomfortable in heaven.

गर्भवासे महदुःखं जायमानस्य योनिजम्॥  
जातस्य बाल भावेऽपि वृद्धत्वे दुःखमेव च॥७७॥

A Jiva in the embryo is put to great suffering. He suffers in childhood and old age as well.