

**Canto 3**  
**Chapter Thirty One**

**Lord Kapila's Instructions on the  
Movements of the Living Entities**

**Entering the Human Body**

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text-1

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

The Lord said: The *jīva* about to receive a human body (**jantuh deha upapattaye**) by the law of *karma* (**karmaṇā**), under the supervision of the Lord (**daiva-netreṇa**), taking shelter of a particle of semen from a man (**pumsah retaḥ-kaṇa āśrayaḥ**), enters the womb of a woman (**striyāḥ praviṣṭa udaram**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 2

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

On the first night, the semen mixes with blood (**kalalam tv eka-rātreṇa**). By the fifth night, it forms a bubble shape (**pañca-rātreṇa budbudam**). After ten days, it becomes the size of a hard *badarī* fruit (**daśa ahena tu karkandhūḥ**), and then ball of flesh in the case of womb-born (**tataḥ param peśy**), or an egg in the case of birds (**aṇḍam vā**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 3

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

By two months (**dvābhyām māsena**), the embryo develops head, arms, legs, and other limbs (**śiro bāhv-aṅghry-ādy-aṅga-vigrahaḥ**). By three months (**tribhiḥ**), nails, body hair, bones and skin, the genital and sense apertures (**nakha loma asthi carmāṇi liṅga cchidra**) appear (**udbhavaḥ**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 4

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

By the fourth month, the seven *dhātus* appear (**caturbhir dhātavaḥ sapta**), and by the fifth month hunger and thirst appear (**pañcabhiḥ kṣut-trḍ-udbhavaḥ**). By the sixth month, the skin forms around the embryo (**ṣadbhir jarāyuṇā vītaḥ**) and it moves to the right side of the womb (**kukṣau bhrāmyati dakṣiṇe**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 5

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

Nourishing its *dhātus* (**edhad-dhātur**) by food and liquids from the mother (**mātur jagdha anna-pāna ādyaih**), the fetus sleeps (**sah jantuh śete**) in the unsuitable hole (**asammate garte**) for stool and urine (**vit-mūtrayoh**), where birth takes place (**jantu-sambhave**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 6

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

Because of the fetus's soft condition (**saukumāryāt**), all its limbs are injured (**kṣata-sarvāṅgaḥ**) by hungry worms (**kṣudhitaiḥ kṛmibhiḥ**) situated there (**tatratiyaiḥ**) at all times (**pratikṣaṇam**). Under great pain (**uru-kleśas**), the fetus faints continually (**mūrcchām āpnoty muhuḥ**).

# Theme I – Jiva’s entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 7

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

All its limbs suffer (**sarva aṅga utthita-vedanaḥ**) from contact with the mother’s food (**mātr-bhuktair upasprṣṭaḥ**), which is difficult to tolerate if it is too bitter, pungent, hot, salty, dry or sour (**kaṭu-tīkṣṇa-uṣṇa-lavaṇa-rūkṣa-amlādibhir ulbaṇaiḥ**).



# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 8

ulbena samvṛtas tasminn  
antrais ca bahir āvṛtaḥ  
āste kṛtvā śiraḥ kuṣṣau  
bhugna-prṣṭha-śirodharah

The fetus remains there (**tasminn āste**), surrounded by a covering (**ulbena samvṛtaḥ**) and outside that, by the entrails (**antrais ca bahir āvṛtaḥ**). Its head is near its stomach (**kṛtvā śiraḥ kuṣṣau**), with bent neck and back (**bhugna-prṣṭha-śirodharah**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 9

akalpaḥ svāᅅga-ceᅣᅥāyāᅅ  
śakunta iva pañjare  
tatra labdha-smᅣtir daivāt  
karma janma-śatodbhavam  
smaran dīrgham anucchvāsaᅅ  
śarma kiᅅ nāma vindate

Unable to move (**svāᅅga-ceᅣᅥāyāᅅ akalpaḥ**), like a bird in a cage (**śakunta iva pañjare**), there (**tatra**) the embryo remembers by influence of previous *karmas* (**labdha-smᅣtir daivāt**) his actions stemming from a hundred lives (**karma janma-śata udbhavam**). This produces sighing for a long time (**smaran dīrgham anucchvāsaᅅ**). What happiness can he enjoy (**śarma kiᅅ nāma vindate**)?

**nṛ-deham ādyam su-labham su-durlabham  
plavam su-kalpam guru-karṇadhāram  
mayānukūlena nabhasvateritam  
pumān bhavābdhim na taret sa ātma-hā**

The human body (**nṛ-deham**), which can award all benefit in life (**ādyam**), is automatically obtained by the laws of nature (**su-labham**), although it is a very rare achievement (**su-durlabham**). This human body can be compared to a perfectly constructed boat (**plavam su-kalpam**) having the spiritual master as the captain (**guru-karṇadhāram**) and the instructions of the Personality of Godhead (**mayā**) as favorable winds (**anukūlena nabhasvatā**) impelling it on its course (**īritam**). Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul (**pumān bhavābdhim na taret sa ātma-hā**).

# Theme I – Jiva's entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 10

ārabhya saptamān māsāl  
labdha-bodho 'pi vepitaḥ  
naikatrāste sūti-vātaiḥ  
viṣṭhā-bhūr iva sodaraḥ

Beginning from the seventh month (**ārabhya saptamān māsāt**), he attains consciousness (**labdha-bodhaḥ**). Moved about by the air causing childbirth (**sūti-vātaiḥ vepitaḥ**), like a worm born in the same womb (**viṣṭhā-bhūr iva sodaraḥ**), he cannot remain in one place (**na ekaṭra āste**)

# Theme I – Jiva’s entry into, his growth and sufferings in the womb (3.31.1-11)

## Text 11

nāthamāna ṛṣir bhītaḥ  
sapta-vadhriḥ kṛtāñjaliḥ  
stuvīta taṁ viklavayā  
vācā yenaodare 'rpitaḥ

The wise devotee *jīva* (**ṛṣir**), frightened and pleading (**nāthamāna bhītaḥ**), bound up by the seven *dhātus* (**sapta-vadhriḥ**), folding his hands (**kṛtāñjaliḥ**), prays (**stuvīta**) with distressed words (**viklavayā vācā**) to the Lord who has placed him in this place (**yena udare arpitaḥ**).

- He asks for blessings like “I should get the Lord’s mercy.”
- He who sees the ātmā (ṛṣiḥ) but, bound up the by seven dhātus, is frightened because of repeated birth, “should” pray with distressed words.
- Potential case is used, but it is impossible that it can mean that all jīvas must pray in this manner, since giving orders to embryos is not possible.
- It is used because of the relation of cause and effect. The cause is a person who should worship the Lord.
- Thus the person who should worship the Lord should pray in the womb.
- This means that other persons, who do not worship the Lord, would not pray in the womb.

- Thus, jīvas who do not praise the Lord will later be described in this scripture, and have also previously been described.
- Therefore, the prayers of the jīva in the womb mentioned here do not indicate that every jīva bound up in the material world prays in this manner, since that would contradict statements such as the following:

**akāmād api ye viṣṇoḥ sakṛt pūjām prakurvate  
na teṣām bhava-bandhas tu kadācid api jāyate**

Those who worship Viṣṇu once without material desire are not subject to bondage and no longer take birth. [Nārada Purāṇa 1.36.57](#)

**sakṛd eva prapanno yas tavāsmīti ca yācate  
abhayaṁ sarvadā tasmai dadāmy etad vratam mama**

I have made a vow that I will give fearlessness to that person he who surrenders and once says “I am yours.” [Rāmāyaṇa, Yuddha-kāṇḍa 18.33](#)

- As well, the text does not say “The jīva at ten months, lying in the urine and stool, fainting because of great pain, and bent over, praises the Lord.”
- The present tense is not used.
- The past tense is used (jantuḥ uvāca in the next verse.)
- This indicates that a jīva who was a devotee prayed in this manner in the womb in the past.
- Not every jīva does so.
- Those skilled in derivation of meanings of words also declare this.
- After stating that in the ninth month the limbs are all formed and that the jīva says “I am again born and again die,”



- Garbhopaniṣad then says:

avānmukhaḥ pīḍyamāno  
jantuś caivam samanvitaḥ  
sāṅkhyam yogam samabhyasyet  
puruṣam pañcaviṁśakam  
tataś ca daśame māsi prajāyata

The suffering embryo facing forward, endowed with Sāṅkhya-yoga, should worship the twenty-fifth person, the Supreme Lord. In the tenth month he is born.

- The word vā in the Upaniṣad indicates that some karmī jīvas remember their previous lives, some jñānī jīvas practice Sāṅkhya-yoga, some yogī jīvas practice yoga, and that devotees should worship the item superior to the twenty-four elements, the Supreme Lord.
- It is logical to conclude that what was previously practiced will appear in the womb.

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 12

**jantur uvāca**

**tasyopasannam avitum jagad icchayāta-  
nānā-tanor bhuvi calac-caraṇāravindam  
so 'haṁ vrajāmi śaraṇam hy akuto-bhayaṁ me  
yenedr̥śī gatiṛ adarśy asato'nurūpā**

The living entity said: I surrender to the lotus feet of the Lord (**so ahaṁ vrajāmi śaraṇam**) which bestow fearlessness (**akuto-bhayaṁ**). The Lord will move on the earth (**bhuvi calac-caraṇāravindam**), having accepted by his will (**icchayā āta**) all *avatāras* within himself (**nānā-tanoh**) to protect (**avitum**) those of this world who approached him (**tasya upasannam**). By your mercy (**yena**), I, being sinful (**me asatah**), have attained (**adarśy**) this condition in the womb (**īdr̥śī anurūpā gatiṛ**).

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 13

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

I offer respects to he (**namāmi yah**) who appears to be a soul covered by a material body (**āvṛtātmā iva**), bound by *karmas* (**baddha karmabhir**), taking support of his material energy (**avalambya māyām**) consisting of material elements, senses and mind (**bhūta indriya āśaya mayīm**), but who remains pure (**āste viśuddham**) and unchanging (**avikāram**), with indestructible knowledge (**akhaṇḍa-bodham**), and who is perceived by me in my distressed heart (**ātapyamāna-hṛdaye avasitaṁ**).

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 14

yaḥ pañca-bhūta-racite rahitaḥ śarīre  
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham  
tenāvikunṭha-mahimānam ṛṣim tam enam  
vande param prakṛti-pūruṣayoḥ pumāmsam

Covered (**cchannah**) by this body (**yaḥ śarīre**) made of the five elements (**pañca-bhūta-racite**), remaining as a spiritual particle (**cid-ātmako rahitaḥ**) amidst the senses, *guṇas*, and sense objects (**ayathā indriya-guṇa artha**), I offer respects (**aham vande**) to omniscient Kṛṣṇa (**ṛṣim tam enam pumāmsam**), superior to *prakṛti* and Mahāviṣṇu (**prakṛti-pūruṣayoḥ param**), whose powers are not weakened by these material elements (**tena mahimānam avikunṭhah**).

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 15

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

A person (**ayam**) repeatedly loses his memory (**punar naṣṭa-smṛtiḥ**) because of fatigue (**tad-abhiśrameṇa**) as he treads the path of birth and death (**asmin sāmsārike pathi caran**) bound by the Lord's powerful *karma* produced from the *guṇas* (**yan-māyayā uru-guṇa-karma yuktyā**). How can he (**kayā**) choose the abode of the Lord (**pravṛṇīta lokam**) without the mercy of the devotees (**mahad-anugraham antareṇa**)?

## || 2.3.11 ||

etāvān eva yajatām  
iha niḥśreyasodayaḥ |  
bhagavaty acalo bhāvo  
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (**niḥśreyasa udayaḥ**) for the worshippers of devatās (**etāvān eva yajatām**) if firm devotion for the Lord (**bhagavaty acalo bhāvo**) arises from association with devotees (**yad bhāgavata-saṅgataḥ**).

## The First Shower of nectar

### III- The Lord and Suddha Bhakti are Self-manifest and Independent

#### Verse – 4

- Just as the Lord is not dependent on any material cause for His appearance, so His non-different energy, devotional service (bhakti), in keeping with its self-manifesting nature, is not dependent on any material cause.
- Thus, in the First Canto of Srimad Bhagavatam it is said:

**sa vai pumsam paro dharmo yato bhaktir adhoksaje  
ahaituky apratihata yayatma suprasidati**

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the soul."

- The word ahaituki (causeless) in this statement indicates that devotional service makes its appearance without material cause (hetu).

## The First Shower of nectar

### III- The Lord and Suddha Bhakti are Self-manifest and Independent

#### Verse – 5

- Similarly, in such statements as yadrcchaya mat kathadau, mad bhaktim yadrcchaya, and yadrcchayaivopacita, the word yadrcchaya must be understood to mean "by his own independent sweet will", because the dictionary meaning of "yadrccha" is "complete independence."
- Some people take the word to mean "by luck or chance", but that meaning is not suitable here, for then one would be forced to inquire as to the origin of that good luck: is it perhaps caused by material pious activities (subha-karma), or something else?
- If one assumes that this good luck is generated from pious activities, then bhakti is likewise ultimately generated from subha-karma, i.e. bhakti is dependent upon material good works.



## The First Shower of nectar

### III- The Lord and Suddha Bhakti are Self-manifest and Independent

#### Verse – 5

- But this is in contradiction with the scripturally-attested independent, self-manifesting nature of bhakti.
- If one argues that this luck is not due to any pious activity, being indescribable by words and unknowable to the intellect, then it would be insubstantial and could not be accepted as a cause.
- If one proposes that the cause of bhakti is the Lord's mercy, one must then find a reason for the mercy. Thus this statement, giving rise to further need for explanation, is inconclusive in itself.
- If one therefore responds that the cause is the Lord's absolute, unqualified or causeless mercy, then the Lord seems to show favoritism in bestowing it, since the unqualified mercy should, but does not, fall upon everyone equally.

## The First Shower of nectar

### III- The Lord and Suddha Bhakti are Self-manifest and Independent Verse – 5

- The Lord is indeed partial to his devotee, but the partiality that the Lord shows in protecting his devotees from the persecution of evil elements does not bring fault to the Lord's character, but rather becomes an ornament which enhances His character.
- This overruling nature of the Lord's affectionate obligation to his devotees, which, like a powerful king, subjugates all contradictory factors, will be discussed in the eighth chapter.

## The First Shower of nectar

### IV- The Lord Bestows His Mercy and Pure Bhakti through the Devotee

#### Verse – 6

- In proposing the unqualified mercy of the devotee as the cause of devotion, one may also see fault in the devotee's partiality in distributing mercy.
- If one considers the nature of the madhyama bhakta, one finds that he does exhibit partiality in his distribution of mercy: he exhibits prema towards the Lord, friendship to the devotees, mercy to the innocent and disregard for those hostile to bhakti.

īsvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kr̥popekṣā  
yaḥ karoti sa madhyamaḥ

## The First Shower of nectar

### IV- The Lord Bestows His Mercy and Pure Bhakti through the Devotee Verse – 6

- Here we see how the Lord becomes subservient to His devotee, bestowing his mercy in accordance with the devotee's mercy.
- But there is no irregularity in this arrangement, because the reason that mercy appeared in the devotee is because bhakti is in his heart.
- Without having bhakti there is no possibility of the devotee manifesting mercy to others.
- Thus, in this case, the self-manifesting, independent nature of bhakti is again resolved.

## The First Shower of nectar

### V- The Supreme Lord Is Subservient to His Pure Devotee

#### Verse – 7

- Therefore, in the statement yah kenapy atibhaghena jata sraddho'sya sevane ("the person who has attained faith in the service of the Lord by extreme good fortune"), the words atibhagyena ("extreme good fortune") should be understood to mean the attainment of the mercy of the devotee, which surpasses (atikrama) the results of material pious activities (subhakarma).

# Qualification for Taking up to Vaidhi Sadhana Bhakti

**yaḥ kenāpy atibhāgyena  
jāta-śraddho 'sya sevane  
nātisakto na vairāgya-  
bhāg asyām adhikāry asau**

The person (**yaḥ**) who has developed faith (**jāta-śraddhah**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

## The First Shower of nectar

### V- The Supreme Lord Is Subservient to His Pure Devotee

#### Verse – 7

- But one should not conclude that since the devotee is dependent on the will of Lord, the devotee cannot initiate the bestowal of mercy.
- For the Lord willingly becomes subservient to His devotee, and gives preeminence to the devotee's position by granting him the power to bestow the Lord's mercy (svakrpa-sakti).
- Though as Paramatma He simply oversees the affairs of the jiva's external senses, which are the reward of his past activities, the Lord personally shows special mercy to His devotees by giving them His own independent power to bestow mercy to others.

## The First Shower of nectar

### V- The Supreme Lord Is Subservient to His Pure Devotee

#### Verse – 7

- As Krsna says in the Bhagavad-gita, only by His bestowal of mercy can one attain His eternal spiritual realm.
- This mercy is manifested in the Lord's bestowal of His own krpa-sakti to his devotee, who then gives it to the fallen souls, as previously explained.



## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 16

jñānaṃ yad etad adadhāt katamaḥ sa devas  
traī-kālikam sthira-careṣv anuvartitāṃśaḥ  
taṃ jīva-karma-padaṃ anuvartamānās  
tāpa-traya-upaśamanāya vyaṃ bhajema

Who else other than (**katamaḥ**) the expansion of the Lord (**deva aṃśaḥ**) residing in all beings (**sthira-careṣv anuvartitā**) through all phases of time (**traī-kālikam**) can give knowledge (**jñānaṃ yad etad adadhāt**)? We (**vyaṃ**), treading the path of *karmas* for the *jīva* (**jīva-karma-padaṃ anuvartamānāḥ**), should worship the Lord (**taṃ bhajema**) in order to destroy the three miseries (**tāpa-traya upaśamanāya**).

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 17

dehy anya-deha-vivare jaṭharāgnināsṛg-  
viṇ-mūtra-kūpa-patito bhr̥śa-tapta-dehaḥ  
icchann ito vivasitum gaṇayan sva-māsān  
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu

The foolish *jīva* (**kṛpaṇa-dhīh**), situated in the body, within the body of his mother (**dehy anya-deha-vivare**), his body suffering greatly (**bhr̥śa-tapta-dehaḥ**), trapped in the hole (**kūpa-patitah**) filled with stool, urine, blood and the digestive fire (**viṇ-mūtra-jaṭharāgninā-asṛg**), desiring to get out (**vivasitum icchann**), counts the months (**gaṇayan sva-māsān**). “O Lord (**bhagavan**)! When will I get out of this place (**kadā nu nirvāsyate**)?”

- O Lord! My happiness and distress, and attaining your lotus feet are all dependent on you.
- What can I ask for, since I am so childish and young?
- In this way he speaks to the Lord.
- I, situated in this body (dehi), am situated within another body, that of my mother, desiring to be free (vivasitum) from this (itaḥ), counting my months. “This is the eighth month, this is the ninth month, this is the tenth month.”
- I have no intelligence (kṛpaṇa-dhīḥ), since my happiness and distress have been given by my fate (caused by myself).
- When will I get out of this place?
- Because the difficulties cannot be tolerated within the womb, I will worship you outside.

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 18

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

O Lord (īśa)! I have received (saṅgrāhitaḥ) the rare blessing (īdr̥śīm gatim) of being a devotee in the womb for ten months (asau daśa-māsyā) by great mercy (puru-dayena) that can be given by you alone (bhavādr̥śena). You, the saviour of those suffering (dīna-nāthaḥ), should be satisfied with your actions (svenaiva kṛtena tuṣyatu). Who can repay your mercy (ko nāma tat-prati kuryāt), except by folding his hands in thanks (vināñjalim)?

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 19

paśyaty ayam dhiṣaṇayā nanu sapta-vadhriḥ  
śārīrake dama-śarīry aparah sva-dehe  
yat-srṣṭayāsam tam aham puruṣam purāṇam  
paśye bahir hr̥di ca caityam iva pratītam

Some *jñānī* in control of his senses (**aparah dama-śarīry**), surrounded by the seven *dhātus* (**sapta-vadhriḥ**), sees with his intelligence (**paśyaty dhiṣaṇayā**) the happiness and distress caused by his body (**ayam śārīrake**). But I see (**aham paśye**) the Supreme Lord (**tam puruṣam purāṇam**) who has given that intelligence (**yat-srṣṭayā āsam**), perceived externally and internally (**bahir hr̥di ca pratītam**), who is the controller of *citta* (**caityam**).

- Thinking of the Lord's great mercy to him, he gives more details.
- Having attained the human form (ayam), the jīva surrounded by the body of seven dhātus, sees with intelligence the bodily situations of happiness and distress.
- This means that some fortunate soul, situated in his body, becomes a jñānī (dama-śarīrī).
- But I, though most sinful, see, by intelligence given by the Lord (yat-sṛṣṭayā), the Supreme Lord, the presiding deity of citta (caityam), or the Lord to be served by the citta (consciousness), who is obtained (pratītam) externally as the deity and in the heart by realization.
- It has already been shown (verse 11 commentary) that different jīvas experience differently at this time.

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 20

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

O Lord (**vibho**)! Though living in a place of suffering (**bahu-duḥkha-vāsam vasann api**), I do not wish to go out of the womb (**aham bahir na nirjigamiṣe**) to the blind well (**andha-kūpe**), where the Lord's *māyā* pervades (**yatra deva-māyā upasarpati**) all those who have gone there (**upayātam**), and give them a false identity (**mithyā matih**) and continual birth (**yad-anu saṁsṛti-cakram etat**).

## Theme II – Prayers of the devotee Jiva within the womb (3.31.12-21)

### Text 21

tasmād aham vigata-viklava uddhariṣya  
ātmānam āśu tamasaḥ suhrdātmanaiva  
bhūyo yathā vyasanam etad aneka-randhram  
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ

Therefore (**tasmād**), having destroyed suffering here (**vigata-viklava**), I will deliver myself (**aham ātmānam uddhariṣya**) quickly (**āśu**) from *saṁsāra* (**tamasaḥ**) by my friend the intelligence (**suhrd ātmanā eva**), given by you (**implied**), so that (**yathā**) I (**me**), having surrendered to your lotus feet (**upasādita-viṣṇu-pādaḥ**), will not again have the misfortune (**mā bhaviṣyad bhūyah vyasanam**) of a material body (**etad aneka-randhram**).



# The First Shower of nectar

## VIII- Bhakti does not depend on Purity or Faith

### Verse – 10

- The dependence of karma and yoga on conditions of purity in place, time, candidate, materials and performance is well known from the smṛti scriptures. This is not true of bhakti:

**na deśa-niyamas tatra  
na kāla-nirṇayas tathā |  
nocchiṣṭādaṁ niṣedho'sti  
śrī-harer nāmnī lubdhake ||**

In chanting the name of the Lord, there are no restrictions concerning place or time, or restrictions on performance because of impurity.

The First Shower of nectar  
VIII- Bhakti does not depend on Purity or Faith  
Verse – 10

- Nor is bhakti even dependent upon faith. The Padma Purāṇa (the Śrī Vyāsa Padyāvalyā) declares:

sakṛd api parigītaṁ  
śraddhayā helayā vā  
bhṛgu-vara nara-mātraṁ  
tārayet kṛṣṇa-nāma

O best of the Bhrgus! if anyone chants Lord Kṛṣṇa's name even once unreservedly, whether in a derisive mood or with proper faith, the holy name will certainly award him liberation.

# The First Shower of nectar

## VIII- Bhakti does not depend on Purity or Faith Verse – 10

- Furthermore, bhakti is not dependent on purity of practice, for whether the name is chanted purely or impurely it will deliver the fallen soul.
- The same cannot be said of karma yoga, where impurity is a great obstacle to progress.

**mantra hinah svarato varnato  
va mithah prayukto na tam artham  
aha yathendra satruh svarato'paradhat  
sa vag vajro yajamanam hinasti**

"If a mantra is either intoned or pronounced incorrectly, not only will the mantra have not effect, but it may be harmful."

**The First Shower of nectar**  
**VIII- Bhakti does not depend on Purity or Faith**  
**Verse – 10**

- An example of the importance of following such stipulations found in the story of Vrtrasura, wherein Tvasta Rsi performed sacrifice to vanquish Indra.
- While chanting the mantras the rsi mispronounced the word indra-satruh Pronounced correctly the word means “enemy of Indra {Vrtrasura}”, instead it came to mean “Indra, enemy of Vrtrasura”.
- This mistake proved fatal for Vrtrasura.

# The First Shower of nectar

## VIII- Bhakti does not depend on Purity or Faith Verse – 10

- The necessity of internal purity for practice of jnana yoga is well known.
- Jnana yoga is moreover dependent on karma yoga, for one may enter jnana yoga only with a heart purified of gross desires, and such purity of heart stems from the performance of karma without gross desires.
- Because of this dependency, if the practitioner of jnana yoga commits even a small unworthy act by accident, he is condemned as a vantasi, an eater of vomit. (**sa vai vāntāśy apatrapaḥ**) – SB 7.15.36
- Besides, Kamsa, Hiranyakasipu and Ravana were famous practitioners of jnana, and they are certainly not at all worthy of praise.

# The First Shower of nectar

## VIII- Bhakti does not depend on Purity or Faith Verse – 11

- On the other hand, one on the path of bhakti, though afflicted by lust, has the qualification to begin the practice, and just by the practice of bhakti, lust and other impurities are destroyed.

**vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktim parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ**

Anyone (**yaḥ**) who faithfully hears or describes (**śraddhānvito anuśṛṇuyād atha varṇayed**) the Lord's playful affairs (**viṣṇoḥ idam vikrīḍitaṁ**) with the young gopīs of Vṛndāvana (**vraja-vadhūbhir**) will attain the Lord's pure devotional service (**bhagavati parām bhaktim pratilabhya**). Thus he will quickly become sober (**acireṇa dhīraḥ**) and conquer lust, the disease of the heart (**kāmam hṛd-rogam apahinoty**).

## The First Shower of nectar

### VIII- Bhakti does not depend on Purity or Faith

#### Verse – 11

- By the tense of the verb pratilabhya (having attained) in this verse it is very clear bhakti first manifests in the stage where there are still lusty desires in the heart and then, after her manifestation, lusty desires are wiped out.
- This is due to the fact that bhakti is supremely independent (parama svatantra).
- Furthermore, though such impurities as kama may sometimes appear in the devotee, the scriptures never condemn that devotee at all:

The First Shower of nectar  
VIII- Bhakti does not depend on Purity or Faith  
Verse – 11

api cet su-durācāro  
bhajate mām ananya-bhāḅ  
sādhur eva sa mantavyaḅ  
samyag vyavasito hi saḅ

Even if one commits the most abominable action (**api cet su-durācāro**), if he is engaged in devotional service (**bhajate mām ananya-bhāḅ**) he is to be considered saintly (**sādhur eva sa mantavyaḅ**) because he is properly situated in his determination (**samyag vyavasito hi saḅ**).



The First Shower of nectar  
VIII- Bhakti does not depend on Purity or Faith  
Verse – 11

bādhyamāno 'pi mad-bhakto  
viṣayair ajitendriyaḥ  
prāyaḥ pragalbhayā bhaktyā  
viṣayair nābhibhūyate

If my devotee (**mad-bhaktah**) has not fully conquered his senses (**ajitendriyaḥ**), he may be harassed by material desires (**viṣayair bādhyamānah api**), but because of his generally strong bhakti (**prāyaḥ pragalbhayā bhaktyā**), he will not be defeated by sense gratification (**viṣayair na abhibhūyate**). (SB 11.14.18)

## The First Shower of nectar

### VIII- Bhakti does not depend on Purity or Faith

#### Verse – 11

- The servants of Vishnu judged Ajamila as a devotee. Though the chanting of persons like Ajamila, who uttered the name of the Lord inadvertently out of affection for his son, must be considered nama-abhasa (not pure), still they are universally praised as devotees.
- Internal purity and purity of place, materials, etc. are necessary for the accomplishments of the karmis, jnanis and yogis, and their deficiency obstructs progress on those paths.
- Bhakti, however, is the very giver of life to these paths.
- Thus it is seen that in all respects, the paths of karma, jnana and yoga are dependent on bhakti.
- Bhakti, however, is independent.
- It neither requires any other means for its execution nor is it obstructed by any lack or fault.

# Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

## Text 22

kapila uvāca

evam kṛta-matir garbhe  
daśa-māsyah stuvann ṛṣiḥ  
sadyah kṣipaty avācīnam  
prasūtyai sūti-mārutaḥ

Kapila said: Deciding in this way in the womb (**evam kṛta-matir garbhe**) at ten months (**daśa-māsyah**), the wise *jīva* (**ṛṣiḥ**) praises the Lord (**stuvann**). However, in the case of the foolish *jīva* (**implied**), the air causing childbirth (**sūti-mārutaḥ**) suddenly moves the child (**sadyah kṣipaty**) eager to enter the world (**avācīnam**) in order for it take birth (**prasūtyai**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 23

tenāvasṛṣṭaḥ sahasā  
kṛtvāvāk śira āturaḥ  
viniṣkrāmati kṛcchreṇa  
nirucchvāso hata-smṛtiḥ

Pushed strongly by the birth air (**tena avasṛṣṭaḥ sahasā**) with head down (**kṛtvā avāk śiraḥ**), in pain (**āturaḥ**), he emerges with difficulty (**viniṣkrāmati kṛcchreṇa**), without breathing (**nirucchvāso**), and without memory of his previous births (**hata-smṛtiḥ**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 24

**patito bhuvy asṛṅ-miśraḥ  
viṣṭhā-bhūr iva ceṣṭate  
rorūyati gate jñāne  
viparītām gatim gataḥ**

Falling on the ground (**patito bhuvy**), smeared with blood (**asṛṅ-miśraḥ**), he moves around like a worm (**viṣṭhā-bhūr iva ceṣṭate**) and cries loudly (**rorūyati**). Having lost knowledge of his previous existence (**gate jñāne**), he enters into ignorance (**viparītām gatim gataḥ**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 25

para-cchandam̐ na viduṣā  
puṣyamāṇo janena saḥ  
anabhipretam āpannaḥ  
pratyākhyātum anīśvaraḥ

Nourished (**puṣyamāṇo**) by those (**janena**) who do not understand (**na viduṣā**) his desires (**para-cchandam̐**), and unable to protest (**pratyākhyātum anīśvaraḥ**), he falls into an undesirable condition (**anabhipretam āpannaḥ**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 26

śāyito 'śuci-paryāñke  
jantuḥ svedaja-dūṣite  
neśaḥ kaṇḍūyane 'ñgānām  
āsanotthāna-ceṣṭane

Laid in an unclean bed (**śāyito aśuci-paryāñke**) infested with insects (**jantuḥ svedaja-dūṣite**), he is not able to scratch his limbs (**na īśaḥ kaṇḍūyane aṅgānām**), or sit or stand (**āsana utthāna-ceṣṭane**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 27

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

Just as big worms bite small worms (**kṛmayāḥ kṛmikaṁ yathā**), gnats, mosquitoes and other bugs (**daṁśā maśakā matkuṇādayaḥ**) bite the baby with his soft skin (**tudanty āma-tvacam**), who cries in ignorance (**rudantaṁ vigata-jñānam**).



## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 28

ity evaṁ śaiśavam bhuktvā  
duḥkhaṁ paugaṇḍam eva ca  
alabdhabhīpsito 'jñānād  
iddha-manyuḥ śucārpitaḥ

In this way (**ity evaṁ**) he passes through (**bhuktvā**) distressful (**duḥkhaṁ**) infancy (**śaiśavam**) and boyhood (**paugaṇḍam eva ca**). When his desires are not achieved (**alabdha abhīpsitaḥ**), he becomes overcome with anger and sorrow (**iddha-manyuḥ śucārpitaḥ**) out of ignorance (**ajñānād**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 29

saha dehena mānena  
vardhamānena manyunā  
karoti vighrahaṁ kāmī  
kāmiṣv antāya cātmanaḥ

By anger (**manyunā**), along with increasing bodily identity (**saha dehena mānena vardhamānena**), and becoming full of desires (**kāmī**), he creates quarrel (**karoti vighrahaṁ**) with other lusty people (**kāmiṣu**), leading to his own destruction (**ātmanaḥ antāya**).

kāma, krodha, lobha, moha,  
mada, mātsarya, dambha-saha  
sthāne sthāne niyukta kariba  
ānanda kari' hṛdaya,  
ripu kari' parājaya,  
anāyāse govinda bhajiba.

'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhakta-dveṣī  
jane,  
'lobha' sādhu-saṅge hari-kathā  
'moha' iṣṭa-lābha vine, 'mada' kṛṣṇa-guṇa-gāne,  
niyukta kariba yathā tathā.

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 30

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

The ignorant (**kumatih**), foolish *jīva* (**abudhah dehy**), in a body made of the five elements (**dehe bhūtaiḥ pañcabhir ārabdhe**), constantly thinks (**asakṛt matim karoti**) in terms of I and mine (**aham mama ity**), accepting the impermanent (**asad-grāhaḥ**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

### Text 31

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

For his body he performs actions (**tad-arthaṁ kurute karma**) by which he becomes bound up (**yad-baddhaḥ**) and continues *saṁsāra* (**yāti saṁsṛtim**). That body (**yaḥ**) continually (**anuyāti**) gives suffering (**dadat kleśam**), and becomes bound to karmic reactions by ignorance (**avidyā-karma-bandhanaḥ**).

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

- a. While the wise jiva extols the Lord after 10 months, the unwise jiva is propelled out of the womb by the Suti-Vata.
- b. He comes out upside down with great difficulty, covered with blood, hardly breathing and without the memory of his previous births
- c. He cries out loudly and having lost knowledge of his previous births, he enters ignorance.
- d. People do not understand his desires and put him into more miseries
- e. He is laid down in an unclean, bug infested bed and he further suffers by the biting of the bugs, mosquitoes and other insects

## Theme III – Suffering of the Jiva after he comes out of the womb (3.31.22-31)

- f. In this way, he passes through distressful infancy and boyhood, overcome by anger and sorrow
- g. The jiva, who is now a youth, is filled with material desires and he picks up quarrel with other such people, leading to his own destruction
- h. Accepting the impermanent as permanent, such a foolish jiva constantly thinks in terms of I and mine.
- i. Subsequently, he performs actions for the sake of his body and becomes further implicated by reactions

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 32

yady asadbhiḥ pathi punaḥ  
śiśnodara-kṛtodyamaiḥ  
āsthito ramate jantus  
tamo viśati pūrvavat

If the human enjoys (**yady ramate jantuh**) in his life by associating with sinful persons (**āsthitaḥ asadbhiḥ**) with efforts for satisfying the genital and stomach (**śiśna udara-kṛta udyamaiḥ**), he enters hell as before (**tamo viśati pūrvavat**).



## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 33

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

From that association (**yat-saṅgāt**), truth, cleanliness, mercy, silence, intelligence, beauty, shyness, fame, forgiveness, control of mind, control of the sense, and good fortune (**satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā śamo damo bhagaś ca iti**) are destroyed (**yāti saṅkṣayam**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 34

teṣv aśānteṣu mūḍheṣu  
khaṇḍitātmasy asādhuṣu  
saṅgam na kuryāc chocyeṣu  
yoṣit-krīḍā-mṛgeṣu ca

One should not associate with (**saṅgam na kuryāt**) violent, foolish (**aśānteṣu mūḍheṣu**) destroyers of the self (**khaṇḍita ātmasu**), the sinful (**asādhuṣu**), the most lamentable people (**śocyeṣu**), the playthings of women (**yoṣit-krīḍā-mṛgeṣu ca**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 35

na tathāsyā bhaven mohō  
bandhaś cānya-prasaṅgataḥ  
yoṣit-saṅgād yathā puṁso  
yathā tat-saṅgi-saṅgataḥ

Man's bondage and bewilderment (**asya mohah ca bandha**) is not due to (**na tathā bhavet**) attachment to objects (**anya-prasaṅgataḥ**) as much as (**yathā**) it is due to his association with woman (**yoṣit-saṅgād**) and to his association with men who associate with women (**yathā tat-saṅgi-saṅgataḥ puṁsah**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 36

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

Brahmā, seeing his own daughter (**prajāpatiḥ svām duhitaram dr̥ṣṭvā**), became bewildered by that form (**tad-rūpa-dharṣitaḥ**), and taking the form of a stag (**rohid-bhūtām**), devoid of shame (**hata-trapaḥ**), pursued her (**sah anvadhāvad**) when she took the form of a doe (**ṛkṣa-rūpī**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 37

tat-sr̥ṣṭa-sr̥ṣṭa-sr̥ṣṭeṣu  
ko nv akhaṇḍita-dhīḥ pumān  
r̥ṣim nārāyaṇam r̥te  
yoṣin-mayyeha māyayā

Among the son of Brahmā, their sons, and the descendants of those sons (**tat-sr̥ṣṭa-sr̥ṣṭa-sr̥ṣṭeṣu**), among those who do not worship Nārāyaṇa (**r̥ṣim nārāyaṇam r̥te**), which of them does not have their intelligence destroyed (**kaḥ nu akhaṇḍita-dhīḥ pumān**) by *māyā* in the form of a woman (**yoṣit-mayyā iha māyayā**)?

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 38

**balam me paśya māyāyāḥ  
strī-mayyā jayino diśām  
yā karoti padākrāntān  
bhrūvi-jṛmbheṇa kevalam**

See the strength of my *māyā* (**paśya me māyāyāḥ balam**) in the form of a woman (**strī-mayyā**), who (**yā**) kicks the king into submission (**diśām jayino karoti padākrāntān**) for sure (**kevalam**) by the movement of her eyebrow (**bhrūvi-jṛmbheṇa**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 39

saṅgam̐ na kuryāt pramadāsu jātu  
yogasya pāram̐ param̐ āruruḥṣuḥ  
mat-sevayā pratilabdhatma-lābho  
vadanti yā niraya-dvāram asya

Neither the *jñānī* striving for the perfection of yoga (**na yogasya pāram̐ param̐ āruruḥṣuḥ**), nor the devotee who has attained realization of *ātmā* (**na pratilabdha ātma-lābhah**) by service to me (**mat-sevayā**) should be ever attached to women (**saṅgam̐ kuryāt pramadāsu jātu**), whom the wise say (**yā vadanti**), are the door to hell for any man (**niraya-dvāram asya**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 40

yopayāti śanair māyā  
yoṣid deva-vinirmitā  
tām ikṣetātmano mṛtyum  
tṛṇaiḥ kūpam ivāvṛtam

*Māyā* in the form of a woman (**māyā yoṣid**), created by the Lord (**deva-vinirmitā**), approaches the man gently (**upayāti śanaiḥ**). One should see her as death (**tām ikṣeta ātmano mṛtyum**), like a well covered with grass (**tṛṇaiḥ āvṛtam kūpam iva**).



## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 41

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

The *jīva*, attaining the body of a woman (**strītvam prāptaḥ**) from thinking of women at the point of death (**strī-saṅgataḥ**), out of illusion (**mohāt**) thinks (**manyate**) of my *māyā* (**mad-māyām**) which has taken the form of a man (**yām ṛṣabha āyatīm**) to be her husband (**patiṁ**), the giver of wealth, sons and house (**vitta-apatya-gr̥ha-pradam**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 42

tām ātmano vijānīyāt  
paty-apatya-grhātmakam  
daivopasāditaṁ mṛtyum  
mṛgayor gāyanam yathā

She should understand (**vijānīyāt**) that *māyā* (**tām**) in the form of husband, children and house (**paty-apatya-grhātmakam**), supplied by fate (**daiva upasāditaṁ**) is her own death (**ātmano mṛtyum**), just as the deer should understand that the song of the hunter is death (**mṛgayor gāyanam yathā**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 43

dehena jīva-bhūtena  
lokāl lokam anuvrajan  
bhuñjana eva karmāṇi  
karoty aviratam pumān

The *jīva* (**pumān**) wanders from the earth to other planets (**lokāt lokam anuvrajan**) by his subtle body (**jīva-bhūtena dehena**) for enjoying the results of his actions (**bhuñjana eva karmāṇi**), and completing that enjoyment (or suffering) (**karoty**) again returns to the earth to perform actions (**aviratam**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 44

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

The subtle body (**jīvah**) and the gross body (**dehah**), following the soul (**asya anugah**), combine together and become the body, senses and mind (**bhūta indriya-mano-mayaḥ**). The disintegration of this combination is death for the *jīva* (**tat-nirodho asya maraṇam**), and its recombination is called birth (**āvirbhāvah tu sambhavaḥ**).

## Theme IV – Effects of Bad Association (3.31.32-48)

Text 45-46

dravyopalabdhi-sthānasya  
dravyekṣāyogyatā yadā  
tat pañcatvam aham-mānād  
utpattir dravya-darśanam

yathākṣnor dravyāvayava-  
darśanāyogyatā yadā  
tadaiva cakṣuṣo draṣṭur  
draṣṭṛtvāyogyatānayoḥ

When gross objects of the earth (**yadā dravyah**) cannot be perceived (**īkṣā ayogyatā**) by the gross organ of perception (**dravya upalabdhi-sthānasya**) because the gross body has been destroyed (**implied**), it is called death (even though the subtle organ still exists) (**tat pañcatvam**). By identifying with another gross body (**aham-mānād**) birth takes place (**utpattih**). This is the cause of seeing gross objects again (**dravya-darśanam**). Similarly (**yathā**), when the gross eye ball (**yadā akṣnoḥ**) becomes incapable of seeing gross objects because of disease (**dravya avayava darśana ayogyatā**), the subtle eye sense organ of a person (**tadā eva cakṣuṣo draṣṭur**) becomes incapable of seeing (**draṣṭṛtva ayogyatā**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 47

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

Because there is no real birth and death (**tasmād**), one should not be horrified (**na kāryaḥ santrāso**), miserable (**na kārpaṇyam**), or eager to enjoy in the world (**na sambhramaḥ**). Understanding the goal of the *jīva* (**buddhvā jīva-gatiṁ**), with intelligence (**dhīrah**) one should move in this world (**cared iha**) free from attachment (**mukta -saṅgah**).

## Theme IV – Effects of Bad Association (3.31.32-48)

### Text 48

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

One should move about in this world made of *māyā* (**māyā-viracite loke caret**) while giving up attachment to the body (**nyasya kalevaram**), by utilizing correct vision (**yuktayā samyag-darśanayā**), intelligence (**buddhyā**), *yoga* and *vairāgya* (**yoga-vairāgya**).

## Theme IV – Effects of Bad Association (3.31.32-48)

- a. If that jiva enjoys by associating with sinful people in order to satisfy his stomach and genitals, he again enters hell, as before
- b. All his good qualities are destroyed by such an association
- c. **What is bad association?** – Violent, foolish, destroyers of the self, the sinful, the most lamentable people and those who are play things in the hands of women. One should avoid the association of such people.



## Theme IV – Effects of Bad Association (3.31.32-48)

### d. Beware of the opposite sex:

- Man is not as much bound and bewildered by his attachment to other objects as much as he is due to association of women
- Even Brahma got attracted to his own daughter
- Amongst those who do not worship Narayana, however great he may be, no one is spared by maya in the form of a woman

## Theme IV – Effects of Bad Association (3.31.32-48)

### d. Beware of the opposite sex:

- She even kicks great kings into submission by the mere movement of her eyebrows
- Even great devotees and jnanis should stay away from the association of women
- One should see an approaching woman as death, like a well, covered with grass
- Women also similarly get attached to maya in the form of a man. She should also understand that maya in the form of husband, children and house is her own death

## Theme IV – Effects of Bad Association (3.31.32-48)

- e. Such a jiva wanders from earth to other planets to enjoy or suffer his karma phala
- f. Combination of the subtle and gross bodies of the jiva is called birth and their disintegration is called death
- g. When the gross objects of this earth cannot be perceived by the gross organ of perception, it is called death. By identification with another gross body birth takes place
- h. Because there is no real birth and death one should not be horrified, miserable, or eager to enjoy in the world.
- i. Understanding the goal of life, one should move about in this world without attachment