SRIMAD BHAGAVATAM

Srimad-Bhagavatam, an epic philosophical and literary classic, holds a prominent position in India’s voluminous written wisdom. The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing by Srila Vyasa, the “literary incarnation of God.” After compiling the Vedas, Srila Vyasa was inspired by his spiritual master to present their profound essence in the form of Srimad-Bhagavatam. Known as “the ripened fruit of the tree of Vedic literature,” Srimad-Bhagavatam is the most complete and authoritative exposition of Vedic knowledge.

After writing the Bhagavatam, Vyasa taught it to his son, Sukadeva Gosvami, who later spoke the Bhagavatam to Maharaja Pariksit in an assembly of sages on the bank of the sacred Ganges River. Although Maharaja Pariksit was a great rajarshi (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Pariksit and Sukadeva Gosvami’s illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of Srimad-Bhagavatam.

This edition of Bhagavatam is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the world’s most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

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ŚRĪMAD BHĀGAVATAM

of
KRŚNA-DVAIPĀYANA VYĀSA

śri-prahrāda uvāca
śravanam kṛtanaṁ viśnoḥ
smaranaṁ pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam

iti puṁsārpi viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatī addhā
tan manye 'dhitam uttamam (p. 246)
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(Part One—Chapters 1-5)

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by

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We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (janmādy asya yataḥ) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.


\[
\text{kaumāra ācāret prājñā} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabhīn mānusān janma} \\
\text{tad api adhruvam arthadam}
\]

(Bhāg. 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is
merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam or Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Śrīmad-Bhāgavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Śrīmad-Bhāgavatam.

tad-vāg-visargo janatāgha-viplavo
yasmin pratīskom abaddhavaty api

Preface

nāmāny anantasya yaśo 'ṅkitāni yac
chārvanti gāyanti ṣrānti sādhavah
(Bhāg. 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Om tat sat

A. C. Bhaktivedanta Swami
Introduction

“This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.” (Śrīmad-Bhāgavatam 1.3.43)

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by Śrila Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedaṇta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedaṇta-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire Bhāgavatam to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājā (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī:

“You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”
Sukadeva Gosvami’s answer to this question, and numerous other questions posed by Maharaja Pariksit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King’s death. The sage Suta Gosvami, who was present on the bank of the Ganges when Sukadeva Gosvami first recited Śrimad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāranya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages’ request that he speak the essence of Vedic wisdom, Suta Gosvami repeated from memory the entire eighteen thousand verses of Śrimad-Bhāgavatam, as spoken by Sukadeva Gosvami to Maharaja Pariksit.

The reader of Śrimad-Bhāgavatam hears Suta Gosvami relate the questions of Maharaja Pariksit and the answers of Sukadeva Gosvami. Also, Suta Gosvami sometimes responds directly to questions put by Śaunaka Ṛsi, the spokesman for the sages gathered at Naimiśāranya. One therefore simultaneously hears two dialogues: one between Maharaja Pariksit and Sukadeva Gosvami on the bank of the Ganges, and another at Naimiśāranya between Suta Gosvami and the sages at Naimiśāranya Forest, headed by Śaunaka Ṛsi. Furthermore, while instructing King Pariksit, Sukadeva Gosvami often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrimad-Bhāgavatam to appreciate fully its profound message.

It should also be noted that the volumes of the Bhāgavatam need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the Bhāgavatam offers a penetrating view into the meaning of India’s profound spiritual heritage. To sociologists and anthropologists, the Bhāgavatam reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the Bhāgavatam to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the Bhāgavatam offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers
The great Rājāsūya sacrifice performed by Mahārāja Yudhīśthira was attended by all the exalted demigods, the most expert brahmanas and sages, and kings from different parts of the world. When all the respectable members of that assembly began worshiping Lord Kṛṣṇa as the most exalted personality, King Śīśupāla became very angry. From the very beginning of his childhood, when he could not even speak properly, Śīśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord. Thus, not being able to tolerate such honor to Kṛṣṇa and glorification of His qualities, he stood up suddenly and began speaking very strongly against Lord Kṛṣṇa. All the kings present in the assembly became very angry and immediately took up their swords and shields to kill Śīśupāla, but when Lord Kṛṣṇa saw that they were going to fight in the arena of the auspicious Rājāsūya sacrifice, He personally pacified all of them. Out of His causeless mercy, He Himself decided to kill Śīśupāla. While Śīśupāla abused the kings who were about to attack him, Lord Kṛṣṇa took up His disc, which was as sharp as the blade of a razor, and immediately separated Śīśupāla's head from his body. In the presence of all the exalted persons in the assembly, Śīśupāla's spirit soul merged into the transcendental body of the Supreme Lord, Kṛṣṇa. (pp. 21–26)
Once, when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, by dint of mystic yoga they came to Višṇuloka. Although these four great sages were older than Brahmā's other sons, they appeared like small naked children only five or six years old. After passing through the six entrances of Vaikuṇṭha Puri, the Lord's residence, they saw at the seventh gate two shining beings, armed with maces and adorned with most valuable jewelry, earrings and diamonds. The two gatekeepers were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. When the gatekeepers, Jaya and Vijaya, saw the sages trying to enter Vaikuṇṭhaloka, they thought them ordinary children and forbade them to enter. Thus Sanandana and the other great sages, who were by far the fittest persons, having realized the truth of the self, very angrily cursed Jaya and Vijaya. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of the Lord's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take birth in a family of most sinful asuras." (pp. 45–52)
PLATE THREE

The demoniac King Hiranyakasipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections, to be deathless, and to be the only king of the entire universe, including Brahma-loka. In the valley of Mandara Hill, Hiranyakasipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection. From the hair on Hiranyakasipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Because of Hiranyakasipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot. Because of the power of his severe austerities, all the rivers and oceans were agitated, the surfaces of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze. (pp.130–133)
PLATE FOUR

Lord Brahma, who is carried by a swan airplane, at first could not see where Hiranyakasipu was, for Hiranyakasipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiranyakasipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahma spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahma smiled and then addressed him as follows: "O son of Kaśyapa Muni, please get up! I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful. Who within these three worlds can sustain his life for one hundred celestial years without even drinking water? O best of the demons, I am now prepared to give you all benedictions, according to your desire." Lord Brahma, the original being of this universe, who is extremely powerful, then sprinkled transcendental, infallible, spiritual water from his waterpot upon Hiranyakasipu's body, which had been eaten away by ants and moths. Hiranyakasipu arose, endowed with a full body with limbs so strong that they could hear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man. (pp. 142–150)
After receiving benedictions from Lord Brahmā, Hiranyakāśipu conquered the rulers of all the planets in the three worlds, seizing their power and influence. He thus began residing in heaven in the most opulent palace of Indra, the celestial King. The palace was as beautifully made as if the goddess of fortune of the entire universe resided there. Being situated on Indra’s throne, Hiranyakāśipu severely controlled the inhabitants of all the other planets.

Once Hiranyakāśipu affectionately seated his young son Prahlāda Mahārāja on his lap and inquired what he had learned from his teachers. Prahlāda replied with exalted Vaiṣṇava philosophy describing how one achieves the perfection of life by dedicating everything to the service of the Supreme Lord, Kṛṣṇa. After Prahlāda Mahārāja had spoken in this way, Hiranyakāśipu, blinded by anger and hatred for the Supreme Lord, threw the boy off his lap and onto the ground. Indignant and angry, his reddish eyes like molten copper, Hiranyakāśipu said to his servants, “O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!” (pp. 174–178, 245–274)
After being ordered by Hiranyakashipu to kill Prahlāda Mahārāja, his servants, the demon Rākṣasas, began striking the tender parts of Prahlāda Mahārāja’s body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, “Chop him up! Pierce him!” they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead. Prahlāda Mahārāja was a great devotee, undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead. Thus the weapons of the demons had no tangible effects upon him. (pp. 279–280)
When the attempts of the demon Rākṣasas to kill Prahlāda Mahārāja were futile, the King of the demons, Hiranyakāśipu, being most fearful, began contriving other means to kill him. Hiranyakāśipu thought, “Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Prahlāda is so treacherous that he has become a devotee of Viṣṇu, who killed his uncle Hiranyakṣa. If a limb of one’s body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one’s own son, if unfavorable, must be rejected, although born of one’s own body.” Thus Hiranyakāśipu planned a campaign to kill Prahlāda Mahārāja. He thought he would kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, throwing heavy stones to crush him, or hurling him from the top of a mountain. But Prahlāda Mahārāja, who was completely sinless, could not be harmed in any way. (pp. 276–278, 282)
CHAPTER ONE

The Supreme Lord Is Equal to Everyone

In this chapter, in response to a question by Mahārāja Parikṣīt, Śukadeva Gosvāmī gives his conclusions concerning how the Supreme Personality of Godhead, although the Supersoul, friend and protector of everyone, killed the Daityas, the demons, for the sake of Indra, the King of heaven. In his statements, he totally refutes the arguments of people in general who accuse the Supreme Lord of partiality. Śukadeva Gosvāmī proves that because the body of the conditioned soul is infected by the three qualities of nature, dualities arise such as enmity and friendship, attachment and detachment. For the Supreme Personality of Godhead, however, there are no such dualities. Even eternal time cannot control the activities of the Lord. Eternal time is created by the Lord, and it acts under His control. The Supreme Personality of Godhead, therefore, is always transcendental to the influence of the modes of nature, māyā, the Lord’s external energy, which acts in creation and annihilation. Thus all the demons killed by the Supreme Lord attain salvation immediately.

The second question raised by Parikṣīt Mahārāja concerns how Śiśūpāla, although inimical toward Kṛṣṇa from his very childhood and always blaspheming Kṛṣṇa, attained salvation in oneness when Kṛṣṇa killed him. Śukadeva Gosvāmī explains that because of their offenses at the feet of devotees, two attendants of the Lord in Vaikuṇṭha named Jaya and Vijaya became Hiranyakasipu and Hiranyakṣa in Satya-yuga, Rāvana and Kumbhakarna in the next yuga, Tretā-yuga, and Śiśūpāla and Dan-tavakra at the end of Dvāpara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become the Lord’s enemies, and when killed in that mentality, they attained salvation in oneness. Thus even if one thinks of the Supreme Personality of Godhead in envy, he attains salvation. What then is to be said of devotees who always engage in the Lord’s service with love and faith?
**TEXT 1**

**Śrīmad-Bhāgavatam**  
[Canto 7, Ch. 1]

śrī-rajavāca

samah priyah suhṛd brahman
bhūtanāṁ bhagavān svayam
indrasyārthe katham daitīyān
avaḍhūd viṣaṁ yathā

śrī-rajā uvāca—Mahārāja Parikṣit said; samah—equal; priyah—beloved; suhṛt—friend; brahman—O brahmāna (Śukadeva); bhūtanāṁ—the Supreme Lord, Viṣṇu; svayam—Himself; indrasya—of Indra; arthe—for the benefit; katham—how; daitīyān—the demons; avaḍhūḥ—killed; viṣaṁ—partial; yathā—as if.

**TRANSLATION**

King Parikṣit inquired: My dear brahmāna, the Supreme Personality of Godhead, Viṣṇu, being everyone’s well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra’s enemies? How can a person equal to everyone be partial to some and inimical toward others?

**PURPORT**

In Bhagavad-gītā (9.29) the Lord says, samo ‘ham sarva-bhūteṣu na me dveṣyo ‘sti na priyah: “I am equal to everyone. No one is dear to Me, nor is anyone My enemy.” In the previous canto, however, it has been observed that the Lord sided with Indra by killing the demons on his account (hata-putra ditiḥ sakra-pārśu-grāhena viṣṇunā). Therefore, the Lord was clearly partial to Indra, although He is the Supersoul in everyone’s heart. The soul is extremely dear to everyone, and similarly the Supersoul is also dear to everyone. Thus there cannot be any faulty action on the part of the Supersoul. The Lord is always kind to all living entities, irrespective of form and situation, yet He took the side of Indra just like an ordinary friend. This was the subject of Parikṣit Mahārāja’s inquiry. As a devotee of Lord Kṛṣṇa, he knew very well that Kṛṣṇa cannot be partial to anyone, but when he saw that Kṛṣṇa acted as the enemy of the demons, he was somewhat doubtful. Therefore he posed this question to Śukadeva Gosvāmi for a clear answer.

A devotee cannot accept that Lord Viṣṇu has material qualifications. Mahārāja Parikṣit knew perfectly well that Lord Viṣṇu, being transcendental, has nothing to do with material qualities, but to confirm his conviction he wanted to hear from the authority Śukadeva Gosvāmi. Śrīla Viśvanātha Cakravartī Thākura says, samasya katham vaśayam: since the Lord is equally disposed toward everyone, how can He be partial? Priyasya katham asuresu priyāḥ-abhāvāḥ. The Lord, being the Supersoul, is extremely dear to everyone. Why, then, should the Lord display unsympathetic behavior toward the asuras? How is this impartial? Suhṛdaś ca kathāṁ teṣu asaḥsūraḥ. Since the Lord says that He is suhṛdaṁ sarva-bhūtanāṁ, the well-wisher of all living entities, how could He act with partiality by killing demons? These questions arose in the heart of Parikṣit Mahārāja, and therefore he inquired from Śukadeva Gosvāmi.
fear; ca—and; aguṇasya—who possesses no material qualities; hi—certainly.

TRANSLATION

Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?

PURPORT

We should always remember the distinction between spiritual and material. That which is material is infected by material qualities, but these qualities cannot touch that which is spiritual, or transcendental. Kṛṣṇa is absolute, whether He is in the material world or spiritual world. When we see partiality in Kṛṣṇa, this vision is due to His external energy. Otherwise how could His enemies attain salvation after being killed by Him? Everyone who deals with the Supreme Personality of Godhead gradually acquires the qualities of the Lord. The more one advances in spiritual consciousness, the less he is affected by the duality of material qualities. The Supreme Lord, therefore, must certainly be freed from these qualities. His enmity and friendship are external features presented by the material energy. He is always transcendental. He is absolute, whether He kills or bestows His favor.

Envy and friendship arise in one who is imperfect. We fear our enemies because in the material world we are always in need of help. The Lord, however, does not need anyone's help, for He is ātmārāma. The Lord says in Bhagavad-gītā (9.26):

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patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhikṣṭyā prayacchati
tad ahaṁ bhakty-upaḥṛtam
aṁśāmi prayatāṁmanah
```

“If a devotee offers Me with devotion a little leaf, a flower, fruit or water, I shall accept it.” Why does the Lord say this? Is He dependent on the offering of the devotee? He is not actually dependent, but He likes to be dependent upon His devotee. This is His mercy. Similarly, He does not fear the asuras. Thus there is no question of partiality in the Supreme Personality of Godhead.

TEXT 3

**Shloka:**

```
iti nah sumahā-bhāga
nārāyaṇa-guṇān prati
sahāsāyaḥ sumahāḥ jātas
tad bhavāṁ chettum arhati
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**Translation:**

O greatly fortunate and learned brāhmaṇa, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone.

PURPORT

Since Lord Nārāyaṇa is absolute, His transcendental qualities are described as one. Thus His punishments and His offerings of favor are both of the same value. Essentially, His inimical actions are not displays of enmity toward His so-called enemies, but in the material field one thinks that Kṛṣṇa is favorable to devotees and unfavorable to nondevotees. When Kṛṣṇa finally instructs in Bhagavad-gītā, sarva-dharmān paritya-jaya mām ekaṁ sarāṇāṁ vraja, this is meant not only for Arjuna but for every living entity within this universe.
The great sage Śūkadeva Gosvāmi said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life. Therefore great sages like Nārada always speak upon Śrīmad-Bhāgavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Śrīla Vyāsadeva and then begin describing topics concerning the activities of Lord Hari.

PURPORT

In this verse Śūkadeva Gosvāmi offers his respectful obeisances to Śrīla Vyāsadeva, which means to Kṛṣṇa Dvaipāyana Vyāsā. One must first offer one’s respectful obeisances to one’s spiritual master. Śūkadeva Gosvāmi’s spiritual master is his father, Vyāsadeva, and therefore he first offers his respectful obeisances to Kṛṣṇa Dvaipāyana Vyāsā and then begins describing topics of Lord Hari.

Whenever there is an opportunity to hear about the transcendental activities of the Lord, we must take it. Śrī Caitanya Mahāprabhu recommends, kirtaniyāṁ prema-bhakta: one should always engage in pūjana-kathai by chanting and talking about Kṛṣṇa and hearing about Him. That is the only occupation of a Kṛṣṇa conscious person.
TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, is always transcendental to material qualities, and therefore He is called nirguṇa, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

PURPORT

So-called attachment, detachment and obligations pertain to the material nature, which is an emanation from the Supreme Personality of Godhead, but whenever the Lord descends and acts in this material world, He does so in His spiritual position. Although His activities materially appear different, spiritually they are absolute and nondifferent. Thus it is an imposition upon the Supreme Lord to say that He is envious of anyone or friendly to anyone.

In Bhagavad-gītā (9.11) the Lord clearly says, avajānanti māṁ mūḍhā mānuṣṭhir tanum āsrītam: “Fools deride Me when I descend in a human form.” Kṛṣṇa appears on this earth or within this universe without any change in His spiritual body or spiritual qualities. Indeed, He is never influenced by the material qualities. He is always free from such qualities, but He appears to act under material influence. This understanding is āropita, or an imposition. Therefore Kṛṣṇa says, jayam karma ca me duṣyam: whatever He does, being always transcendental, has nothing to do with material qualities. Evaṁ yo vetti tattvataḥ: only devotees can understand the truth of how He acts. The fact is that Kṛṣṇa is never partial to anyone. He is always equal to everyone, but because of imperfect vision, influenced by material qualities, one imposes material qualities upon Kṛṣṇa, and when one does so he becomes a mūḍha, a fool. When one can properly understand the truth, one becomes devoted and nirguna, free from material qualities. Simply by understanding the activities of Kṛṣṇa one can become transcendental, and as soon as one is transcendental he is fit to be transferred to the transcendental world.

TEXT 7]

The Supreme Lord Is Equal to Everyone

stands the activities of the Lord in truth is transferred to the spiritual world after he gives up his material body.

TEXT 7

सत्वं राजसं हि ति प्रक्षेपणांनो गुणाः।
न तेषा गुणप्रक्षेपाः हस्त उज्जास एव या॥ ७॥

sattvaṁ— the mode of goodness; rajaḥ— the mode of passion; tamaḥ— the mode of ignorance; iti— thus; prakṛtib—of material nature; na—not; ātmanah—of the spirit soul; guṇāḥ—qualities; na—not; teṣām—of them; yugapad—simultaneously; rājan—O King; hrāsaḥ—diminution; ullaśaḥ—prominence; eva—certainly; vā—or.

TRANSLATION

My dear King Parikṣit, the material qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa—all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously.

PURPORT

The original position of the Supreme Personality of Godhead is one of equality. There is no question of His being influenced by sattva-guṇa, rajo-guṇa or tamo-guṇa, for these material qualities cannot touch the Supreme Lord. The Lord is therefore called the supreme iṣvara. iṣvarah paramah kṛṣṇah: He is the supreme controller. He controls the material qualities (dāvī hy eṣā guṇamāyī mama māyā). Mayādhyakṣena prakṛtiḥ sūyate: material nature (prakṛti) works under His order. How, then, can He be under the qualities of prakṛti? Kṛṣṇa is never influenced by the material qualities. Therefore there is no question of partiality in the Supreme Personality of Godhead.
TEXT 8

When the quality of goodness is prominent, the sages and demons flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Rakshasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna.

TRANSLATION

According to this statement of the Bhagavata-sandarbha, the Supreme Lord, being always transcendental to the material qualities, is never affected by the influence of these qualities. This same characteristic is also present in the living being, but because he is conditioned by material nature, even the pleasure potency of the Lord is manifested in the conditioned soul as troublesome. In the material world the pleasure enjoyed by the conditioned soul is followed by many painful conditions. For instance, we have seen that in the two great wars, which were conducted by the rajo-guna and tamo-guna, both parties were actually ruined. The German people declared war against the English to ruin them, but the result was that both parties were ruined. Although the Allies were apparently victorious, at least on paper, actually neither of them were victorious. Therefore it should be concluded that the Supreme Personality of Godhead is not partial to anyone. Everyone works under the influence of various modes of material nature, and when the various modes are prominent, the demigods or demons appear victorious under the influence of these modes.

Everyone enjoys the fruits of his qualitative activities. This is also confirmed in Bhagavad-gita (14.11-13):

sarva-dvareśu dehe 'smin
prakāśa upajayate
jñānaṁ yadā tadā vidyād
vivrddheṣu sattvam ity uta

lobhah pravṛttiḥ ārambhah
dhāraṇām aśamāḥ sprhā
dīrgha etāṁ jāyante
vivrddhe bharata-rūpam

aprakāśa 'pravṛttiś ca
pramādo mohā eva ca
The manifestations of the modes of goodness can be experienced when all the gates of the body are illumined by knowledge.

"O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

"O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested."

The Supreme Personality of Godhead, who is present in everyone's heart, simply gives the results of the increase in the various qualities, but He is impartial. He supervises victory and loss, but He does not take part in them.

The various modes of material nature do not work all at once. The interactions of these modes are exactly like seasonal changes. Sometimes there is an increment of rajo-guṇa, sometimes of tamo-guṇa and sometimes sattva-guṇa. Generally the demigods are surcharged with sattva-guṇa, and therefore when the demons and the demigods fight, the demigods are victorious because of the prominence of their sattva-guṇa qualities. However, this is not the partiality of the Supreme Lord.

**TEXT 9**

**TRANSLATION**

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity’s devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.

**PURPORT**

In Bhagavad-gītā (10.41) the Lord says:

```
yad yad vibhūtimat sattvāṁ
śrīmad ājñātāṁ eva vā
tat tad eva vāvagaccha tvāṁ
mama tejo-ṁśa-sambhavam
```

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." We have the practical experience of seeing that one person is able to do very wonderful things whereas another cannot do those same things and cannot even do things that require only a little common sense. Therefore, how much a devotee has been favored by the Supreme Personality of Godhead can be tested by the activities the devotee has performed. In Bhagavad-gītā (10.10) the Lord also says:

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tēṣāṁ satata-yuktāṁ
bhajatāṁ priti-pārvakam
dadāmi buddhi-yogam tāṁ
yena mām upayānti te
```

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." This is very practical. A teacher instructs the student if the student is capable of taking more and more instructions. Otherwise, in spite of being instructed by the teacher, the student cannot make strides in his understanding.

**TEXT 9**

The Supreme Lord Is Equal to Everyone

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity’s devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.
This has nothing to do with partiality. When Kṛṣṇa says teṣāṁ satatayuktanāṁ bhajatāṁ prīti-pūrva-kām/dādāmi buddhi-yogāṁ tāṁ, this indicates that Kṛṣṇa is prepared to give bhakti-yoga to everyone, but one must be capable of receiving it. That is the secret. Thus when a person exhibits wonderful devotional activities, a thoughtful man understands that Kṛṣṇa has been more favorable to this devotee.

This is not difficult to understand, but envious persons do not accept that Kṛṣṇa has bestowed His favor upon a particular devotee in accordance with his advanced position. Such foolish persons become envious and try to minimize an advanced devotee’s activities. That is not Vaiṣṇavism. A Vaiṣṇava should appreciate the service rendered to the Lord by other Vaiṣṇavas. Therefore a Vaiṣṇava is described in Śrīmad-Bhāgavatam as nirmatsara. Vaiṣṇavas are never envious of other Vaiṣṇavas or of anyone else, and therefore they are called nirmatsaraṁ satāṁ.

As Bhagavad-gītā informs us, one can understand how one is saturated with sattva-guṇa, rajo-guṇa or tamo-guṇa. In the examples given herewith, fire represents the mode of goodness. One can understand the constitution of a container for wood, petrol or other inflammable substances by the quantity of the fire. Similarly, water represents rajo-guṇa, the mode of passion. A small skin and the vast Atlantic Ocean both contain water, and by seeing the quantity of water in a container one can understand the size of the container. The sky represents the mode of ignorance. The sky is present in a small earthen pot and also in outer space. Thus by proper judgment one can see who is a devatā, or demigod, and who is an asura, Yakṣa or Rākṣasa according to the quantities of sattva-guṇa, rajo-guṇa and tamo-guṇa. One cannot judge whether a person is a devatā, an asura or a Rākṣasa by seeing him, but a sane man can understand this by the activities such a person performs. A general description is given in the Padma Purāṇa: viṣṇu-bhaktah smṛtu daiva āsurās tattvaparyayah. A devotee of Lord Viṣṇu is a demigod, whereas an asura or Yakṣa is just the opposite. An asura is not a devotee of Lord Viṣṇu; instead, for his sense gratification he is a devotee of the demigods, bhūtas, pretas and so on. Thus one can judge who is a devatā, who is a Rākṣasa and who is an asura by how they conduct their activities.

The word ātman in this verse means paramātmanam. The Paramātma, or Supersoul, is situated in the core of everyone’s heart (an-tatāt). This is confirmed in Bhagavad-gītā (18.61). Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ‘vam hiṣṭai. The īśvara, the Supreme Personality of Godhead, being situated in everyone’s heart, gives directions to everyone in terms of one’s capabilities in taking the instructions. The instructions of Bhagavad-gītā are open to everyone, but some people understand them properly, whereas others understand them so improperly that they cannot even believe in the existence of Kṛṣṇa, although reading Kṛṣṇa’s book. Although the Gītā says śri-bhagavān uvāca, indicating that Kṛṣṇa spoke, they cannot understand Kṛṣṇa. This is due to their misfortune or incapability, which is caused by rajo-guṇa and tamo-guṇa, the modes of passion and ignorance. It is because of these modes that they cannot even understand Kṛṣṇa, whereas an advanced devotee like Arjuna understands Him and glorifies Him, saying, paraṁ brahma paraṁ dhām paramāṁ pārvān: “You are the Supreme Brahman, the supreme abode and purifier.” Kṛṣṇa is open to everyone, but one needs the capability to understand Him.

By external features one cannot understand who is favored by Kṛṣṇa and who is not. According to one’s attitude, Kṛṣṇa becomes one’s direct adviser, or Kṛṣṇa becomes unknown. This is not Kṛṣṇa’s partiality; it is His response to one’s ability to understand Him. According to one’s receptiveness—whether one be a devatā, asura, Yakṣa or Rākṣasa—Kṛṣṇa’s quality is proportionately exhibited. This proportionate exhibition of Kṛṣṇa’s power is misunderstood by less intelligent men to be Kṛṣṇa’s partiality, but actually it is no such thing. Kṛṣṇa is equal to everyone, and according to one’s ability to receive the favor of Kṛṣṇa, one advances in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravarti Ṭhākura gives a practical example in this connection. In the sky there are many luminaries. At night, even in darkness, the moon is extremely brilliant and can be directly perceived. The sun is also extremely brilliant. When covered by clouds, however, these luminaries are not distinctly visible. Similarly, the more one advances in sattva-guṇa, the more his brilliance is exhibited by devotional service, but the more one is covered by rajo-guṇa and tamo-guṇa, the less visible his brilliance, for he is covered by these qualities. The visibility of one’s qualities does not depend on the partiality of the Supreme Personality of Godhead; it is due...
TEXT 10

yadā sisrṣuḥ pura ātmanah paro
dhāta sa-vāsūla-pravachakāyā |
sucu iva bhūtānām ātma-purāṇas ||

yadā—when; sisrṣuḥ—desiring to create; pura—material bodies; ātmanah—for the living entities; parāḥ—the Supreme Personality of Godhead; rajah—the mode of passion; śrjaty eṣa prthak svā-māyaḥ—by His own creative energy; sattvaḥ—the mode of goodness; vicīrāṣu—in various types of bodies; rirāṣu—desiring to act; iśvarah—the Personality of Godhead; śaṣyāṃśaḥ being about to conclude; tamaḥ—the mode of ignorance; iśrayati-causes to rise; asau—that Supreme.

TRANSLATION

When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sat-tva-guṇa for maintenance, rajo-guṇa for creation and tamo-guṇa for annihilation.

PURPORT

Although material nature is conducted by the three qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa—nature is not independent. As the Lord says in Bhagavad-gītā (9.10):

mayādhyakṣena prakṛtih
sāyaḥ sa-carācaram
hetunānaṁ kaunteya
jagad viparītartate

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” The different changes in the material world take place as actions and reactions of the three guṇas, but above the three guṇas is their director, the Supreme Personality of Godhead. In the various types of bodies given to the living entities by material nature (yantrārdhāni māyaḥ), either sattva-guṇa, rajo-guṇa or tamo-guṇa is prominent. The body is produced by material nature according to the direction of the Supreme Personality of Godhead. Therefore it is said here, yadā sisrṣuḥ pura ātmanah parah, indicating that the body is certainly created by the Lord. Karmanā daiva-netreṇa: according to the karma of the living entity, a body is prepared under the Supreme Lord’s supervision. Whether the body is of sattva-guṇa, rajo-guṇa or tamo-guṇa, everything is done by the direction of the Supreme Lord through the agency of the external energy (prthak svā-māyaḥ). In this way, in different types of bodies, the Lord (iśvara) gives directions as Paramātma, and again, to destroy the body, He employs the tamo-guṇa. This is the way the living entities receive different types of bodies.

TEXT 11

kālaṁ caṇṭāṁ suñjitaṁ ādaraṁ
pradhāna-pumbhyāṁ nara-deva satya-kṛt

“Kālaṁ caṇṭāṁ suñjitaṁ ādaraṁ pradhāna-pumbhyāṁ nara-deva satya-kṛt” ||11||

The Supreme Lord is Equal to Everyone

Purport

Although material nature is conducted by the three qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa—nature is not independent. As the Lord says in Bhagavad-gītā (9.10):

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The Supreme Lord is Equal to Everyone
kālam—time; carantam—moving; srjati—creates; īsah—the Supreme Personality of Godhead; āsrayam—shelter; pradhāna—for the material energy; pumbhyām—and the living entity; nara-deva—O ruler of men; satya—true; krt—creator.

TRANSLATION

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

PURPORT

One should not think that the Lord is dependent on the time factor. He actually creates the situation by which material nature acts and by which the conditioned soul is placed under material nature. Both the conditioned soul and the material nature act within the time factor, but the Lord is not subject to the actions and reactions of time, for time has been created by Him. To be more clear, Śrīla Viśvanātha Cakra-vartī Thākura says that creation, maintenance and annihilation are all under the supreme will of the Lord.

In Bhagavad-gītā (4.7) the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyyuthānām adharmasya
tadātmanām srjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Since Krṣṇa, the Supreme Personality of Godhead, is the controller of everything, when He appears He is not within the limitations of material time (janma karma ca me divyam). In this verse the words kālam carantam srjātāṁ āsrayam indicate that although the Lord acts within time, whether sattva-gūṇa, rajo-gūṇa or tamo-gūṇa is prominent, one should not think that the Lord is under time’s control.

Text 12] The Supreme Lord Is Equal to Everyone

Time is within His control, for He creates time to act in a certain way; He is not working under the control of time. The creation of the material world is one of the Lord’s pastimes. Everything is fully under His control. Since creation takes place when rajo-gūṇa is prominent, the Lord creates the necessary time to give facilities for rajo-gūṇa. Similarly, He also creates the necessary times for maintenance and annihilation. Thus this verse establishes that the Lord is not under the limitations of time.

As stated in the Brahma-saṁhitā, īśvarāḥ paramaṁ krṣṇaḥ: Krṣṇa is the supreme controller. Sac-cid-ānanda-vigrahaḥ: He possesses a blissful, spiritual body. Anādih: He is not subordinate to anything. As the Lord confirms in Bhagavad-gītā (7.7), mattaḥ pararañāraṁ nānyat kīcicd asti dhanañjaya: “O conqueror of wealth [Arjuna], there is no truth superior to Me.” Nothing can be above Krṣṇa, for He is the controller and creator of everything.

The Māyāvādī philosophers say that this material world is mithyā, false, and that one should therefore not bother about this mithyā creation (brahma satyam jagan mithya). But this is not correct. Here it is said, satya-kṛt: whatever is created by the Supreme Personality of Godhead, satyaṁ param, cannot be called mithyā. The cause of the creation is satya, true, so how can the effect of the cause be mithyā? The very word satya-kṛt is used to establish that everything created by the Lord is factual, never false. The creation may be temporary, but it is not false.

Text 12

y eṣa rājan api kāla śītāt
sac-cid-ānanda-vigrahaḥ
rajas-tamāsan prāmatā
rasmañcān traśu

ya eṣa rājan api kāla śītāt
sattva-gūṇa rajo-gūṇa tamo-gūṇa

tyāṁ—though; eṣah—this; rājan—O King; api—even; kāla—time; śītā—the Supreme Lord; sattva—mode of goodness; sura—
20 Srimad-Bhagavatam [Canto 7, Ch. 1

anikam—numbers of demigods; iva—certainly; edhayati—causes to in­
crease; atah—hence; tat-pratyanikān—inimical to them; asurān—the
demons; sura-priyāḥ—being the friend of the demigods; rajāt-
tamaskān—covered by passion and ignorance; pramīnott—destroys; uru-
śravāḥ—whose glories are widespread.

TRANSLATION

O King, this time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, He favors the
demigods, who are mostly situated in sattva-guṇa. Then the
demons, who are influenced by tamo-guṇa, are annihilated. The
Supreme Lord induces the time factor to act in different ways, but
He is never partial. Rather, His activities are glorious, therefore
He is called Urushravā.

PURPORT

The Lord says in Bhagavad-gītā (9.29), samo 'ham sarva-bhūtesu na
me dveṣyo 'sti na priyāḥ: “I envy no one, nor am I partial to anyone. I am
equal to all.” The Supreme Personality of Godhead cannot be partial; He
is always equal to everyone. Therefore when the demigods are favored
and the demons killed, this is not His partiality but the influence of the
time factor. A good example in this regard is that an electrician connects
both a heater and a cooler to the same electrical energy. The cause of the
heating and cooling is the electrician's manipulation of the electrical en­
ergy according to his desire, but factually the electrician has nothing to
do with causing heat or cold, nor with the enjoyment or suffering that
results.

There have been many historical incidents in which the Lord killed a
demon, but the demon attained a higher position by the mercy of the
Lord. Pūtanā is an example. Pūtanā's purpose was to kill Kṛṣṇa. Aho
bākī yāṁ stana-kāla-kāṣṭā. She approached the house of Nanda
Mahārāja with the purpose of killing Kṛṣṇa by smearing poison on her
breast, yet when she was killed she attained the highest position, achiev-
ing the status of Kṛṣṇa's mother. Kṛṣṇa is so kind and impartial that be-
cause he sucked Pūtanā’s breast, He immediately accepted her as His
mother. This superfluous activity of killing Pūtanā did not diminish the

Text 13] The Supreme Lord Is Equal to Everyone

Lord's impartiality. He is suhṛdam sarva-bhūtānām, the friend of every-
one. Therefore partiality cannot apply to the character of the Supreme
Personality of Godhead, who always maintains His position as the
supreme controller. The Lord killed Pūtanā as an enemy, but because of
His being the supreme controller, she attained an exalted position as His
mother. Śrīla Madhva Muni therefore remarks, kāle kāla-viśaye 'pāśīta,
dehādi-kāraṇatvāt surāṇikām iva sthitām sattvām. Ordinarily a murde-
er is hanged, and in the Manu-saṁhitā it is said that a king bestows
mercy upon a murderer by killing him, thus saving him from various
types of suffering. Because of his sinful activities, such a murderer is
killed by the mercy of the king. Kṛṣṇa, the supreme judge, deals with
matters in a similar way because He is the supreme controller. The con­
cclusion, therefore, is that the Lord is always impartial and always very
kind to all living entities.

Text 13

agnorevahit: puruṣaśānta: surpinī |
śriyā mahābhūtāt rakṣāṁ ṛjaṁ
ajātā-śatrave 11.31

atraiva-dāhṛtaḥ pūrvaṁ
iśīhāsah sura-ṛṣīnā
prītyā mahā-kratāu rājān
prcchate jāta-śatrave

atra—in this connection; eva—certainly; udāḥṛtaḥ—was recited;
pūrvaṁ—previously; iśīhāsah—an old story; sura-ṛṣīnā—by the great
sage Nārada; prītyā—with joy; mahā-kratāu—at the great Rājaśya
sacrifice; rājān—O King; prcchate—to the inquiring; ajāta-śatrave—
Mahārāja Yudhiṣṭhira, who had no enemy.

TRANSLATION

Formerly, O King, when Mahārāja Yudhiṣṭhira was performing the
Rājaśya sacrifice, the great sage Nārada, responding to his in­
quiry, recited historical facts showing how the Supreme Per­
sonality of Godhead is always impartial, even when killing demons.
In this regard he gave a vivid example.
This relates to how the Lord exhibited His impartiality even when killing Śisupāla in the arena of the Rājasūya yajña performed by Mahārāja Yudhiṣṭhira.

TEXTS 14–15

\[
\begin{align*}
\text{Drśtvā mahādbhutam rājā} \\
\text{rājasūye mahāh-kra-tau} \\
\text{vāsudeve bhagavati} \\
\text{sāuyujyaḥ cedibhū-hujaḥ} \\
\text{tatrāśinām sura-ṛṣīṁ} \\
\text{rājā pāṇḍu-sutah kratau} \\
\text{papraccha vismita-manaḥ} \\
\text{munināṁ śṛṇvatāṁ idam}
\end{align*}
\]

drśtvā—after seeing; mahā-adbhutam—greatly wonderful; rājā—the King; rājasūye—called Rājasūya; mahāh-kra-tau—at the great sacrifice; vāsudeve—into Vāsudeva; bhagavati—the Personality of Godhead; sāuyujyaḥ—merging; cedibhū-hujaḥ—of Śisupāla, the King of Cedi; tatrāśinām—there; asinām—seated; sura-ṛṣīṁ—Nārada Muni; rājā—the King; pāṇḍu-sutah—Yudhiṣṭhira, the son of Pāṇḍu; kratau—at the sacrifice; papraccha—asked; vismita-manaḥ—being struck with wonder; munināṁ—in the presence of the sages; śṛṇvatāṁ—listening; idam—this.

TRANSLATION

O King, at the Rājasūya sacrifice, Mahārāja Yudhiṣṭhira, the son of Mahārāja Pāṇḍu, personally saw Śisupāla merge into the body of the Supreme Lord, Kṛṣṇa. Therefore, struck with wonder, he inquired about the reason for this from the great sage Nārada, who was seated there. While he inquired, all the sages present also heard him ask his question.

TEXT 16

śri-yudhiṣṭhirah uvāca
aho aty-adbhutam hy etad
durlabhākāntinām api
vāsudeve pare tattve
prāptiḥ caidyasya vidviṣah

śri-yudhiṣṭhirah uvāca—Mahārāja Yudhiṣṭhira said; aho—oh; ati-adbhutam—very wonderful; hi—certainly; etat—this; durlabha—difficult to attain; ekāntinām—for the transcendentals; api—even; vāsudeve—in Vāsudeva; pare—the supreme; tattve—Absolute Truth; prāptiḥ—the attainment; caidyasya—of Śisupāla; vidviṣah—envious.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired: It is very wonderful that the demon Śisupāla merged into the body of the Supreme Personality of Godhead even though extremely envious. This sāuyujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?

PURPORT

There are two classes of transcendentalists—the jñāntas and the bhaktas. The bhaktas do not aspire to merge into the existence of the Lord, but the jñāna do. Śisupāla, however, was neither a jñāna nor a bhakta, yet simply by envy of the Lord he attained an exalted position by merging into the Lord's body. Certainly this was astonishing, and therefore Mahārāja Yudhiṣṭhira inquired about the cause for the Lord's mysterious mercy to Śisupāla.
TEXT 17

Srimad-Bhagavatam [Canto 7, Ch. 1

Text 17

एतदेविदुतिमनमः सर्वं एव वर्यमुने।
भगविनदया चेनो विद्वेषलभिताः। II.171

etad veditum icchāmah
sarva eva vayam mune
bhagavat-nindayā veno
dvijais tamasi pātitaḥ

-etat-this; veditum— to know; icchāmah—desire; sarva—all; eva—certainly; vayam—we; mune—O great sage; bhagavat-nindayā—because of blaspheming the Lord; venah—Vena, the father of Prthu Mahārāja; dvijais—by the brahma; tamasi—into hell; pātitaḥ—was thrown.

TRANSLATION

O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brahmānas consequently obliged him to go to hell. Śiśupāla should also have been sent to hell. How then did he merge into the Lord’s existence?

TEXT 18

Text 18

दामागोसुतः पापात्म् कदम्भाषणात्।
समस्येऽऽगवेगा दल्वक्रकाः दुर्मिुः। II.181

damaghoṣa-sūtaḥ pāpa
ārabhya kala-bhāṣanāt
sampratya amarṣi goindeva
dantavakraś ca durmatiḥ

damaghoṣa-sūtaḥ—Śiśupāla, the son of Damaghoṣa; pāpa—sinful; ārabhya—beginning; kala-bhāṣanāt—from the unclear speech of a child; sampratya—even until now; amarṣi—envious; goindeva—toward

TRANSLATION

From the very beginning of his childhood, when he could not even speak properly, Śiśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord, and he continued to be envious of Śrī Kṛṣṇa until death. Similarly, his brother Dantavakra continued the same habits.

TEXT 19

Text 19

शपतोरस्तथितिः पद्मपरमपरम्।
चिन्तो नजळो जिह्वायां नांदेष्विसिन्यताम्। II.191

śapatoḥ asakrd viṣṇum
yad brahma param avyayam
śvīro na jāto jihvāyāṁ
nandham vivīṣatus tamah

śapatoḥ—of both Śiśupāla and Dantavakra, who were blasphemying; asakṛ—repeatedly; viṣṇum—Lord Kṛṣṇa; yat—which; brahma param—the Supreme Brahman; avyayam—without diminution; śvīraḥ—white leprosy; na—not; jātaḥ—appeared; jihvāyāṁ—on the tongue; na—not; andham—dark; vivīṣatuḥ—they did enter; tamah—hell.

TRANSLATION

Although these two men—Śiśupāla and Dantavakra—repeatedly blasphemed the Supreme Personality of Godhead, Lord Viṣṇu [Kṛṣṇa], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.

PURPORT

Kṛṣṇa is described by Arjuna in Bhagavad-gītā (10.12) as follows: param brahma param dhāma pavitraṁ paramam bhavān. “You are the
Supreme Brahman, the supreme abode and purifier.” Herein this is confirmed. Viṣṇuḥ yad brahma param anyayam. The Supreme Viṣṇu is Kṛṣṇa. Kṛṣṇa is the cause of Viṣṇu, not vice versa. Similarly, Brahman is not the cause of Kṛṣṇa; Kṛṣṇa is the cause of Brahman. Therefore Kṛṣṇa is the Parabrahman (yad brahma param anyayam).

TEXT 20

kathāṃ tasmān bhagavatī durva-grāhita-pajjūnaṁ
pasyāntā sarvālokaṁ ṭhīmīyata-rājyaṁ

kathāṁ—how; tasmān—that; bhagavatī—in the Supreme Personality of Godhead; durva-grāhita—difficult to attain; ṭhīmaṇi—whose nature; pasyāntā—looked on; sarva-lokānāṁ—all the people; layam īyatuḥ—became absorbed; aṁjaśā—easily.

TRANSLATION

How was it possible for Śisupāla and Dantavakra, in the presence of many exalted persons, to enter very easily into the body of Kṛṣṇa, whose nature is difficult to attain?

PURPORT

Śisupāla and Dantavakra were formerly Jaya and Vijaya, the doorkeepers of Vaikuṇṭha. Merging into the body of Kṛṣṇa was not their final destination. For some time they remained merged, and later they received the liberations of sārūpya and sālokya, living on the same planet as the Lord in the same bodily form. The sāstras give evidence that if one blasphemes the Supreme Lord, his punishment is to remain in hellish life for many millions of years more than one suffers by killing many brahmaṇas. Śisupāla, however, instead of entering hellish life, immediately and very easily received sāyujya-mukti. That such a privilege had been offered to Śisupāla was not merely a story. Everyone saw it happen; there was no scarcity of evidence. How did it happen? Mahārāja Yudhiṣṭhira was very much surprised.

TEXT 21

etad bhāmyati me buddhir
dipācīriva vāyūnā
brāhiṇy etad adbhutatamam
bhagavān hy atra kāraṇam

etad—concerning this; bhāmyati—is flickering; me—my; buddhiḥ—intelligence; dipācīriva—the flame of a candle; vāyūnā—by the wind; brāhiṇy—please tell; etad—this; adbhutatamam— most wonderful; bhagavān—possessing all knowledge; hi—indeed; atra—here; kāraṇam—the cause.

TRANSLATION

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.

PURPORT

The sāstras enjoin, tad-vijñānārthaṁ sa guruṁ evābhigacchet: when one is perplexed by the difficult problems of life, to solve them one must approach a guru like Nārada or his representative in the disciplic succession. Mahārāja Yudhiṣṭhira therefore requested Nārada to explain the cause for such a wonderful event.

TEXT 22

The Supreme Lord Is Equal to Everyone

etad bhāmyati me buddhir
dipācīriva vāyūnā
brāhiṇy etad adbhutatamam
bhagavān hy atra kāraṇam

etad—concerning this; bhāmyati—is flickering; me—my; buddhiḥ—intelligence; dipācīriva—the flame of a candle; vāyūnā—by the wind; brāhiṇy—please tell; etad—this; adbhutatamam— most wonderful; bhagavān—possessing all knowledge; hi—indeed; atra—here; kāraṇam—the cause.

TRANSLATION

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.
TRANSLATION
Sri Sukadeva Gosvami said: After hearing the request of Maharaja Yudhisthira, Narada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña.

TEXT 23
Shri Narada Uvaca

Nindana-stava-satkara-nyakkiirartham kalevaram
Pradhana-parayo rajann avivekena kalptam

Shri Narada Muni said: After hearing the request of Maharaja Yudhisthira, Narada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña.

PURPORT

The great sage Sri Narada Gosaami said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

TEXT 24

The Supreme Lord Is Equal to Everyone

TRANSLATION

The great sage Sri Naradaji said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

PURPORT

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.” A material body is manufactured by the external energy according to the direction of the Supreme Personality of Godhead. The conditioned soul, being seated on this machine, wanders throughout the universe, and because of his bodily conception of life he only suffers. Actually the suffering of being blasphemed and the enjoyment of being praised, the acceptance of a good welcome or of chastisement by harsh words, are felt in the material conception of life; but since the body of the Supreme Personality of Godhead is not material but sac-cid-ananda-vigraha, He is unaffected by insults or greetings, blasphemy or prayers. Being always unaffected and complete, He does not feel extra pleasure when offered nice prayers by the devotee, although the devotee benefits by offering prayers to the Lord. Indeed, the Lord is very kind to His so-called enemy because one who always thinks of the Personality of Godhead as an enemy also benefits, although he thinks of the Lord adversely. If a conditioned soul, thinking of the Lord as an enemy or a friend, somehow or other becomes attached to the Lord, he receives great benefit.
**TRANSLATION**

My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.

**PURPORT**

Only when a conditioned soul accepts the body as himself does he feel the effects of chastisement or praise. Then he determines one person to be his enemy and another his friend and wants to chastise the enemy and welcome the friend. This creation of friends and enemies is a result of one's bodily conception of life.

**TEXT 25**

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Viṣṇu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.

**PURPORT**

Because of being covered by material bodies, the conditioned souls, including even greatly learned scholars and falsely educated professors, all think that as soon as the body is finished, everything is finished. This is due to their bodily conception of life. Kṛṣṇa has no such bodily conception, nor is His body different from His self. Therefore, since Kṛṣṇa has no material conception of life, how can He be affected by material prayers and accusations? Kṛṣṇa's body is described herewith as kaivalya, nondifferent from Himself. Since everyone has a material bodily conception of life, if Kṛṣṇa had such a conception what would be the difference between Kṛṣṇa and the conditioned soul? Kṛṣṇa’s instructions in Bhagavad-gītā are accepted as final because He does not possess a material body. As soon as one has a material body he has four deficiencies, but since Kṛṣṇa does not possess a material body, He has no deficiencies. He is always spiritually conscious and blissful. Isvarah paramah kṛṣṇah
Sac-cid-ānanda-vigrahaḥ: His form is eternal, blissful knowledge. Sac-cid-ānanda-vigrahaḥ, ānanda-cinmaya-rasa and kaivalya are the same.

Kṛṣṇa can expand Himself as Paramātma in the core of everyone’s heart. In Bhagavad-gītā (13.3) this is confirmed. Kṣetrajhaṁ cāpi mām viddhi sarva-kṣetresu bhrātā: the Lord is the Paramātma—the ātma or Superself of all individual souls. Therefore it must naturally be concluded that He has no defective bodily conceptions. Although situated in everyone’s body, He has no bodily conception of life. He is always free from such conceptions, and thus He cannot be affected by anything in relation to the material body of the jīva.

Kṛṣṇa says in Bhagavad-gītā (16.19):

\[
tān aham dviṣataḥ kṛūrān \\
svaṁsāreṣu naraḥdamān
\\ksipāmy ajāsatram aśubhān
\\āsurīṣu eva yoniṣu
\]

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” Whenever the Lord punishes persons like demons, however, such punishment is meant for the good of the conditioned soul. The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, “Kṛṣṇa is bad, Kṛṣṇa is a thief” and so on, but Kṛṣṇa, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul’s chanting of “Kṛṣṇa, Kṛṣṇa” so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Kṛṣṇa’s name constantly. Blaspheming the Supreme Lord or His devotee is not at all good for the conditioned soul. The vivid example for this is Vṛtrasura, who was formerly Citraketu Mahārāja, a great devotee. Because he derided Lord Śiva, the foremost of all devotees, he had to accept the body of a demon called Vṛtra, but then he was taken back to Godhead. Thus when Kṛṣṇa punishes a demon or conditioned soul, He stops that soul’s habit of blaspheming Him, and when the soul becomes completely pure, the Lord takes him back to Godhead.

TEXT 26

tasmād vairāṇubandhena
nirvairoṣe bhayena
snehitā kāmenā vā yuṣyāt
kāhaṁcit nekṣate prthak

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” Whenever the Lord punishes persons like demons, however, such punishment is meant for the good of the conditioned soul. The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, “Kṛṣṇa is bad, Kṛṣṇa is a thief” and so on, but Kṛṣṇa, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul’s chanting of “Kṛṣṇa, Kṛṣṇa” so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Kṛṣṇa’s name constantly. Blaspheming the Supreme Lord or His devotee is not at all good for the conditioned soul. The vivid example for this is Vṛtrasura, who was formerly Citraketu Mahārāja, a great devotee. Because he derided Lord Śiva, the foremost of all devotees, he had to accept the body of a demon called Vṛtra, but then he was taken back to Godhead. Thus when Kṛṣṇa punishes a demon or conditioned soul, He stops that soul’s habit of blaspheming Him, and when the soul becomes completely pure, the Lord takes him back to Godhead.

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Therefore by enmity or by devotional service, by fear, by affection or by lusty desire—by all of these or any one of them—if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

PURPORT

From this verse one should not conclude that because Kṛṣṇa is unaffected by favorable prayers or unfavorable blasphemy one should therefore blaspheme the Supreme Lord. This is not the regulative principle. Bhakti-yoga means ānukālyena kṛṣṇānusīlanaṁ: one should serve Kṛṣṇa very favorably. This is the real injunction. Here it is said that although an enemy thinks of Kṛṣṇa unfavorably, the Lord is unaffected by such antidevotional service. Thus He offers His benedictions even to Śiśupāla and similarly inimical conditioned souls. This does not mean, however, that one should be inimical toward the Lord. The stress is given to the favorable execution of devotional service, not purposeful blasphemy of the Lord. It is said:
One who hears blasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him.

Śiśūpāla’s achievement of oneness with the Supreme Lord was different because Jaya and Vijaya, from the very beginning of their material existence, were ordained to treat the Supreme Lord as an enemy for three lives and then return home, back to Godhead. Jaya and Vijaya inwardly knew that Kṛṣṇa is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Kṛṣṇa as an enemy, and even though blaspheming Lord Kṛṣṇa, they chanted the holy name of Kṛṣṇa constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Kṛṣṇa. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord. Certainly, therefore, freedom is assured for a devotee who is always favorable to the service of the Lord. This will be clear from the following verse. By rapt attention fixed upon Kṛṣṇa, one is purified, and thus one is delivered from material life.

Śrīla Viśvanātha Cakravartī Thākura has very nicely explained the word bhayena, which means “by fear.” When the gopīs went to Kṛṣṇa in the dead of night, they certainly feared chastisement by their relatives—their husbands, brothers and fathers—but nonetheless, not caring for their relatives, they went to Kṛṣṇa. There was certainly fear, but this fear could not check their devotional service to Kṛṣṇa.

One should not mistakenly think that Lord Kṛṣṇa must be worshiped by an inimical attitude like that of Śiśūpāla. The injunction is ānukālyasya grahaṇam prātikālyasya varjanam: one should give up unfavorable activities and accept only favorable conditions in devotional service. Generally, if one blasphemes the Supreme Personality of Godhead he is punished. As the Lord says in Bhagavad-gītā (16.19):

_text 26] The Supreme Lord Is Equal to Everyone

tān ahaṁ dvisaṁaṁ krurāṁ
sanāsāreṣu naraṁdhamāṁ
kṣipāmy ajaras aśubhān
āśuri eva yoniṣu

There are many such injunctions. One should not try to worship Kṛṣṇa unfavorably; otherwise he must be punished, at least for one life, to be purified. As one should not try to be killed by embracing an enemy, a tiger or a snake, one should not blaspheme the Supreme Personality of Godhead and become His enemy in order to be put into hellish life.

The purpose of this verse is to emphasize that even the enemy of the Lord can be delivered, not to speak of His friend. Śrīla Madhvacārya also says in many ways that one should not blaspheme Lord Viśṇu through one’s mind, words or actions, for a blasphemer will go to hellish life along with his forefathers.

karmanā manasā vacā
yo dviṣyaṁ viṣṇum avayam
majjantī pitaras tasya
naraṁ sāśivath samāṁ

In Bhagavadv-gītā (16.19–20) the Lord says:

tān ahaṁ dvisaṁaṁ krurāṁ
sanāsāreṣu naraṁdhamāṁ
kṣipāmy ajaras aśubhān
āśuri eva yoniṣu

āśuriṁ yonim āppāṁ
mādha janmani janmani
māṁ aprāpyai ākunteya
tato yānty adhamāṁ gatim

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink
down to the most abominable type of existence.” One who blasphemes the Lord is put into a family of asuras, in which there is every chance of forgetting the service of the Lord. Lord Kṛṣṇa further states in Bhagavad-gītā (9.11–12):

\[\text{avajānanti mām mūḍhā}
\text{mānuṣīṁ tanum āśritam}
\text{pararī bhāvam ajānanto}
\text{mama bhūta-maheśvaram}\]

Mūḍhas, rascals, blaspheme the Supreme Lord because He appears exactly like a human being. They do not know the unlimited opulence of the Supreme Personality of Godhead.

\[\text{mogha-sa mogha-karmāno}
\text{mogha-jñānā vicetasah}
\text{rāksasīṁ āsuriṁ caiva}
\text{prakṛtiṁ mohiniṁ śrītāḥ}\]

Anything done by those who have taken the attitude of enemies will be baffled (moghāsā). If these enemies try to be liberated or to merge into the existence of Brahman, if they desire to be elevated to the higher planetary systems as karmīs, or even if they desire to return home, back to Godhead, they will certainly be baffled.

As for Hiranyakāsiṣipu, although he was extremely inimical toward the Supreme Personality of Godhead, he always thought of his son, who was a great devotee. Therefore by the grace of his son, Prahlāda Mahārāja, Hiranyakāsiṣipu was also delivered by the Supreme Personality of Godhead.

\[\text{hiranyakāsiṣipū cāpi}
\text{bhagavan-nindayā tamah}
\text{vivakṣur atyaṅgatā sūnōh}
\text{prahlādasyānubhāvatāh}\]

The conclusion is that one should not give up pure devotional service. For one’s own benefit, one should not imitate Hiranyakāsiṣipu or Śiśupāla. This is not the way to achieve success.
opinion the enemies of Kṛṣṇa are better situated because they are fully absorbed in thoughts of Kṛṣṇa in terms of killing Him, just as a very lusty man always thinks of women and their association.

The essential point in this connection is that one should be fully absorbed in thoughts of Kṛṣṇa, twenty-four hours a day. There are many devotees in rāga-mārga, which is exhibited in Vṛndāvana. Whether in dāsya-rasa, sakhiya-rasa, vatsālā-yā-rama or mādhurya-rasa, all the devotees of Kṛṣṇa are always overwhelmed by thoughts of Kṛṣṇa. When Kṛṣṇa is away from Vṛndāvana tending the cows in the forest, the gopīs, in the mādhurya-rasa, are always absorbed in thoughts of how Kṛṣṇa walks in the forest. The soles of His feet are so soft that the gopīs would not dare keep His lotus feet on their soft breasts. Indeed, they consider their breasts a very hard place for the lotus feet of Kṛṣṇa, yet those lotus feet wander in the forest, which is full of thorny plants. The gopīs are absorbed in such thoughts at home, although Kṛṣṇa is away from them. Similarly, when Kṛṣṇa plays with His young friends, mother Yaśodā is very much disturbed by thoughts that Kṛṣṇa, because of always playing and not taking His food properly, must be getting weak. These are examples of the exalted ecstasy felt in Kṛṣṇa's service as manifested in Vṛndāvana. This service is indirectly praised by Nārada Muni in this verse. Especially for the conditioned soul, Nārada Muni recommends that one somehow or other be absorbed in thoughts of Kṛṣṇa, for that will save one from all the dangers of material existence. Full absorption in thought of Kṛṣṇa is the highest platform of bhakti-yoga.

**TEXTS 28-29**

ktāḥ peśaskrtā ruddhā
kudāyām tam anumaran
sahṛṃbha-bhaya-yogena
vindate tat-svarūpatām

**TRANSLATION**

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

**PURPORT**

In Bhagavad-gītā (4.10) the Lord says:

vīta-rāga-bhaya-rodhā
man-maya mām upāsritāh
bahavo jñāna-tapasā
pūta mad-bhāvam āgataḥ

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me." There are two ways of constantly thinking of Kṛṣṇa—as a
devotee and as an enemy. A devotee, of course, by his knowledge and tapasya, becomes free from fear and anger and becomes a pure devotee. Similarly, an enemy, although thinking of Kṛṣṇa inimically, thinks of Him constantly and also becomes purified. This is confirmed elsewhere in Bhagavad-gītā (9.30), where the Lord says:

अपि केत सुदुराचारो
भजाते मां अनंत्य-भाक
सद्धुर एव सा मंतुवाय
समय व्यासितो हि सह

“Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated.” A devotee undoubtedly worships the Lord with rapt attention. Similarly, if an enemy (sudurācarāḥ) always thinks of Kṛṣṇa, he also becomes a purified devotee. The example given here concerns the grassworm that becomes bee-like because of constantly thinking of the bee that forces it to enter a hole. By always thinking of the bee in fear, the grassworm starts to become a bee. This is a practical example.

Lord Kṛṣṇa appears within this material world for two purposes—paritarṇāṇaya sādhānāṁ vināśaṁya ca duṣkṛtāṁ: to protect the devotees and annihilate the demons. The sādhus and devotees certainly think of the Lord always, but duṣkṛtās, the demons like Kāṁsa and Śiśupāla, also think of Kṛṣṇa in terms of killing Him. By thinking of Kṛṣṇa, both the demons and devotees attain liberation from the clutches of material māyā. This verse uses the word māyā-manuje. When Kṛṣṇa, the Supreme Personality of Godhead, appears in His original spiritual potency (sambhavāmy atma-māyayā), He is not forced to accept a form made by material nature. Therefore the Lord is addressed as īśvara, the controller of māyā. He is not controlled by māyā. When a demon continuously thinks of Kṛṣṇa because of enmity toward Him, he is certainly freed from the sinful reactions of his life. To think of Kṛṣṇa in any way, in terms of His name, form, qualities, paraphernalia or anything pertaining to Him, is beneficial for everyone. Śrīvaṁ tata-kathāṁ kṛṣṇah puṇya-śravaṇa-kirtanaḥ. Thinking of Kṛṣṇa, hearing the holy name of Kṛṣṇa or hearing the pastimes of Kṛṣṇa will make one pure, and then he will become a devotee. Our Kṛṣṇa consciousness movement is therefore trying to introduce the system of somehow or other letting everyone hear the holy name of Kṛṣṇa and take Kṛṣṇa’s prasāda. Thus one will gradually become a devotee, and his life will be successful.

TEXT 30

कामाः देवाः सिद्धां वर्धिताः
आदेव तद्रां हिदा सहस्त्रादि

kāmāḥ dvesāḥ bhayāḥ snehāḥ
yathā bhaktyeśvare manah
āveśya tad-aghāṁ hitvā
bahavas tad-gaṁataṁ
duṣkṛtāṁ

kāmāḥ—from lust; dvesāḥ—from hatred; bhayāḥ—from fear; snehāḥ—from affection; yathā—as well as; bhaktyā—by devotion; īśvare—in the Supreme; manah—the mind; āveśya—absorbing; tat—of that; aghāḥ—sin; hitvā—giving up; bahavas—many; tat—of that; gaṁataḥ—path of liberation; gaṁataḥ—attained.

TRANSLATION

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa’s mercy simply by concentrating one’s mind upon Him.

PURPORT

As stated in Śrīmad-Bhāgavatam (10.33.39):

विक्रीदिताम व्रज-वधाहिर इदाम्
सूचिद्विताम नुश्रुप्याय अथा
वह्यां परां व्रजां ब्रह्मविज्ञानकामां
ह्रद-रोगम अश्व अपाहिनोत्य अचिन धिरह

If a bona fide listener hears of Kṛṣṇa’s pastimes with the gopīs, which seem to be lusty affairs, the lusty desires in his heart, which constitute
the heart disease of the conditioned soul, will be vanquished, and he will become a most exalted devotee of the Lord. If one who hears of the gopis’ lusty behavior with Krṣṇa becomes free from lusty desires, certainly the gopis who approached Krṣṇa became free from all such desires. Similarly, Śisūpāla and others who were very much envious of Krṣṇa and who constantly thought of Krṣṇa became free from envy. Nanda Mahārāja and mother Yaśodā were fully absorbed in Krṣṇa consciousness because of affection. When the mind is somehow or other fully absorbed in Krṣṇa, the material part is very soon vanquished, and the spiritual part—attraction to Krṣṇa—becomes manifest. This indirectly confirms that if one thinks of Krṣṇa enviously, simply because of thinking of Krṣṇa he becomes free from all sinful reactions and thus becomes a pure devotee. Examples of this are given in the following verse.

**TEXT 31**


gopyāḥ kāmād bhayāt kaṁso
dveṣāt caidyādāyo nrpaḥ
sambandhād vṛṣṇayah snehād
yūyam bhaktīyā vayaṁ vibho

gopyāḥ—the gopīs; kāmād—out of lusty desires; bhayāt—out of fear; kaṁso—Krṣṇa; dveṣāt—out of envy; caidyādāyo—Śisūpāla and others; nrpaḥ—kings; sambandhāt—out of kinship; vṛṣṇayah—the Vṛṣṇis or the Yadu Kings; snehāt—out of affection; yūyam—you (the Paṇḍavas); bhaktīyā—by devotional service; vayaṁ—we; vibho—O great King.

**TRANSLATION**

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kaṁsa by his fear, Śisūpāla and other kings by envy, the Yadus by their familial relationship with Krṣṇa, you Paṇḍavas by your great affection for Krṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Krṣṇa.

**PURPORT**

Different persons achieve different types of mukti—sāyujya, sālokya, sārūpya, sāmīpya and sārṣṭi—according to their own intense desire, which is called bhāva. Thus it is described here that the gopis, by their lusty desires, which were based upon their intense love for Krṣṇa, became the most beloved devotees of the Lord. Although the gopīs at Vṛndavana expressed their lusty desires in relationship with a paramour (parakiya-rasa), they actually had no lusty desires. This is significant of spiritual advancement. Their desires appeared lusty, but actually they were not the lusty desires of the material world. Caitanya-caritāmṛta compares the desires of the spiritual and material world to gold and iron. Both gold and iron are metal, but there is a vast difference in their value. The lusty desires of the gopīs for Krṣṇa are compared to gold, and material lusty desires are compared to iron.

Kaṁsa and other enemies of Krṣṇa merged into the existence of Brahmā, but why should Krṣṇa’s friends and devotees have the same position? Krṣṇa’s devotees attain the association of the Lord as His constant companions, either in Vṛndavana or in the Vaikuṇṭha planets. Similarly, although Nārada Muni wanders in the three worlds, he has exalted devotion for Nārāyaṇa (aiśvaryamān). The Vṛṣṇis and Yadus and the father and mother of Krṣṇa in Vṛndavana all have familial relationships with Krṣṇa; Krṣṇa’s foster father and mother in Vṛndavana, however, are more exalted than Vasudeva and Devakī.

**TEXT 32**

katamah āpi na venah syāt
paścādahṃ puruṣaḥ prati
tasmāt kenaṁ upāyena
manah kṛṣṇe nivesayet

katamah āpi—anyone; na—not; venah—the atheistic King Vena; syāt—would adopt; paścādahṃ—of the five (previously mentioned); puruṣaḥ—the Supreme Personality of Godhead; prati—in regard to;
tasmāt—therefore; kenāpi—by any; upāyena—means; manah—the mind; kṛṣṇe—in Kṛṣṇa; niteśayer—one should fix.

TRANSLATION

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

PURPORT

Impersonalists and atheists always try to circumvent the form of Kṛṣṇa. Great politicians and philosophers of the modern age even try to banish Kṛṣṇa from Bhagavad-gītā. Consequently, for them there is no salvation. But Kṛṣṇa's enemies think, "Here is Kṛṣṇa, my enemy. I have to kill Him." They think of Kṛṣṇa in His actual form, and thus they attain salvation. Devotees, therefore, who constantly think of Kṛṣṇa's form, are certainly liberated. The only business of the Mayāvādī atheists is to make Kṛṣṇa formless, and consequently, because of this severe offense at the lotus feet of Kṛṣṇa, they cannot expect salvation. Śrīla Viśvanātha Cakravartī Thākura says in this connection:

tena śiśupāldi-bhinnah pratikāla-bhāvaṁ didhūṣur yena iva naraṁ yāttī bhāvaḥ.

Except for Śiśupāla, those who go against the regulative principles cannot attain salvation and are surely destined for hellish life. The regulative principle is that one must always think of Kṛṣṇa, whether as a friend or enemy.

TEXT 33

The Supreme Lord Is Equal to Everyone

mātr-svareyaya—the son of the mother's sister (Śiśupāla); vah—your; caityaḥ—King Śiśupāla; dantavakraḥ—Dantavakra; ca—and; pāṇḍavaḥ—O Pāṇḍava; pārśva-pravaraḥ—two exalted attendants; viṣṇoh—of Viṣṇu; vipra—by brāhmaṇas; sāpāt—because of a curse; pada—from their position in Vaikuṇṭha; cyutaḥ—fallen.

TRANSLATION

Nārada Muni continued: O best of the Pāṇḍavas, your two cousins Śiśupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by brāhmaṇas, they fell from Vaikuṇṭha to this material world.

PURPORT

Śiśupāla and Dantavakra were not ordinary demons, but were formerly personal associates of Lord Viṣṇu. They apparently fell to this material world, but actually they came to assist the Supreme Personality of Godhead by nourishing His pastimes within this world.

Text 34] The Supreme Lord Is Equal to Everyone

śrī-yudhiṣṭhirā uvāca
kīḍrśah kasya vā śāpo
hari-dāsābhimāraṇāḥ
asṛddheyā ivābhāti
harer ekātināṁ bhavaḥ

śrī-yudhiṣṭhirā uvāca—Mahārāja Yudhiṣṭhirā said; kīḍrśah—what kind of; kasya—who; vā—or; śāpo—curse; hari-dāsa—the servant of Hari; abhimāraṇāḥ—overcoming; asṛddheyā—incredible; ita—as if; abhāti—appears; hareḥ—of Hari; ekātināṁ—of those exclusively devoted as exalted attendants; bhavaḥ—birth.
Mahārāja Yudhīṣṭhīra inquired: What kind of great curse could affect even liberated viṣṇu-bhaktas, and what sort of person could curse even the Lord’s associates? For undying devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

PURPORT

In Bhagavad-gītā (8.16) the Lord clearly states, mām upetya tu kaun­teya punar janma na vidyate: one who is purified of material contamination and returns home, back to Godhead, does not return to this material world. Elsewhere in Bhagavad-gītā (4.9) Kṛṣṇa says:

janma karma ca me divyam evaṁ yo vetti tattvataḥ tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Mahārāja Yudhīṣṭhīra, therefore, was surprised that a pure devotee could return to this material world. This is certainly a very important question.

TEXT 35

The Supreme Lord Is Equal to Everyone

TRANSLATION

The bodies of the inhabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

PURPORT

This very significant question would be difficult for an ordinary person to answer, but Nārada Muni, being an authority, could answer it. Therefore Mahārāja Yudhīṣṭhīra inquired from him, saying, etad akhyatūṁ arhaśi: “only you can explain the reason.” From authoritative sources it can be discerned that associates of Lord Viṣṇu who descend from Vaikuṇṭha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by yogamāyā, not mahāmāyā. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that no one falls from Vaikuṇṭha.

Of course, a living entity who desires sāyujya-mukti remains in Kṛṣṇa’s Brahman effulgence, which is dependent on Kṛṣṇa’s body (brahmaṇo hi pratiṣṭhāham). Such an impersonalist who takes shelter of the Brahman effulgence must surely fall down. This is stated in the śāstra (Bhāg. 10.2.32):

ye 'nye 'rasindākaśa vimukta-māninas
tvay āstā-bhāvād avisuddha-buddhayah
āruhya kṛcchrena paraṁ padaṁ tataḥ
patanty adho ‘nādṛta-yuṣmad-aṅghrayah

“O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest
point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." The impersonalists cannot reach the Vaikuṇṭha planets to become associates of the Lord, and therefore, according to their desires, Kṛṣṇa gives them sāyujya-mukti. However, since sāyujya-mukti is partial mukti, they must fall again to this material world. When it is said that the individual soul falls from Brahmaloka, this applies to the impersonalist.

From authoritative sources it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord's desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord's desire. Therefore in each of their three births—first as Hiranyakāsha and Hiranyakāśipu, second as Rāvaṇa and Kumbhakarṇa, and third as Śisupāla and Dantavakra—the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight. Otherwise, as Mahārāja Yudhiṣṭhira says, aṣṭraddeya ivābhāti: the statement that a servant of the Lord could fall from Vaikuṇṭha seems unbelievable. How Jaya and Vijaya came to this material world is explained by Nārada Muni as follows.

TEXT 36  
Śrīnārada uvāca  

ekadā brahmaṇaḥ putrā  
viṣṇu-lokaṁ yadṛcchayā  
sanandaṇādayo jagmuṣ  
caranto bhuvana-trayam

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; ekadā—one upon a time; brahmaṇaḥ—of Lord Brahmā; putrā—the sons; viṣṇu—the planet; yadṛcchayā—by chance; sanandaṇa-

TEXT 36] The Supreme Lord Is Equal to Everyone 49  

ādayaḥ—Sanandana and the others; jagmuṣ—went; carantaḥ—traveling about; bhuvana-trayam—the three worlds.

TRANSLATION  
The great saint Nārada said: Once upon a time when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka.

TEXT 37  

paṇca-saddhāyanārbaḥbhābhāḥ  
pārvesām api pārvajāḥ  
dig-vāsasāḥ iśūn matvā  

dvāh-sthau tān pratyaśedhatām

paṇca-saṭ-dhā—five or six years; āyana—approaching; arbaḥbhāḥ—like boys; pārvesām—the ancients of the universe (Marici and the rest); api—even though; pārvajāḥ—born before; dig-vāsasāḥ—being naked; iśūn—children; matvā—thinking; dvāh-sthau—the two gate guards, Jaya and Vijaya; tān—them; pratyaśedhatām—forbade.

TRANSLATION  
Although these four great sages were older than Brahmā's other sons like Marici, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikuṇṭhaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

PURPORT  
In this regard, Śrīla Madhvacārya says in his Tantra-sāra:

dvāh-sthāv ity anenaḥdhikāraḥ-sthavam uktam
The purport is that the personal associates of Lord Viṣṇu in Vaikuṇṭhāloka are always liberated souls. Even if sometimes cursed or blessed, they are always liberated and never contaminated by the material modes of nature. Before their liberation to Vaikuṇṭha they possessed material bodies, but once they come to Vaikuṇṭha they no longer have them. Therefore even if the associates of Lord Viṣṇu sometimes descend as if cursed, they are always liberated.

TRANSLATION

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. “You two foolish doorkeepers,” they said. “Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhuvīṣa’s lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras.”
sages, who were very kind to them. “O doorkeepers, after three births you will be able to return to your positions in Vaikuṇṭha, for then the duration of the curse will have ended.”

TEXT 40

These two associates of the Lord—Jaya and Vijaya—later descended to the material world, taking birth as the two sons of Diti, Hiranyakaśipu being the elder and Hiranyakṣa the younger. They were very much respected by the Daityas and Diinavas [demoniac species].

TEXT 41

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiranyakasipu tortured him in many ways.

TEXT 42

Appearing as Nrśinādeva, the Supreme Personality of Godhead, Śrī Hari, killed Hiranyakasipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiranyakṣa tried to hinder Him, and then the Lord, as Varāha, killed Hiranyakṣa.

TEXT 43

The Supreme Lord Is Equal to Everyone

"hiranyakṣaḥ—Hiranyakṣa; dharā-uddhāre—to lift the earth; bibhṛataḥ—assuming; śaukaram—the boarlike; vapuḥ—form.

TRANSLATION

Hiranyakasipuḥ putram praḥlaḍam keśava-priyam jighāṁsur akaron nānā yātanāḥ mṛtyu-hetave

hiranyakasipuḥ—Hiranyakasipu; putram—son; praḥlaḍam—Prahlāda Mahārāja; keśava-priyam—the beloved devotee of Keśava; jighāṁsur—desirous of killing; akaron—enacted; nānā—various; yātanāḥ—tortures; mṛtyu—death; hetave—to cause.

TRANSLATION

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiranyakasipu tortured him in many ways.

TEXT 43

The Supreme Lord Is Equal to Everyone

"tāṁ sarva-bhūtāṁ-bhūtāṁ praśāntaṁ sama-darśanam

tāṁ sarva-bhūtāṁ-bhūtāṁ—of all living beings; praśāntaṁ—the cause of peace; sama-darśanam—the cause of equality.
bhagavat-tejas sprṣṭaṁ
nāsaknod dhantum udyamaiḥ
tam—Him; sarva-bhūtā-ātma-bhūtam—the soul in all entities; prasāntam—peaceful and without hatred, etc.; sama-dārsanam—equal to everyone; bhagavat-tejas—with the power of the Supreme Personality of Godhead; sprṣṭam—protected; na—not; aśakt—not was able; hantum—to kill; udyamaiḥ—by great attempts and various weapons.

TRANSLATION
The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiranyakāśipu was unable to kill him, in spite of endeavoring to do so in various ways.

PURPORT
In this verse the word sarva-bhūtā-ātma-bhūtam is very significant. Ātman is equally situated in the core of everyone's heart. Thus He cannot be envious of anyone or friendly to anyone; for Him everyone is the same. Although He is sometimes seen to punish someone, this is exactly like a father's punishing his child for the child's welfare. The Supreme Lord's punishment is also a manifestation of the Lord's equality. Therefore the Lord is described as prasāntam sama-dārsanam. Although the Lord has to execute His will properly, He is equipoised in all circumstances. He is equally disposed toward everyone.

TEXT 44

<table>
<thead>
<tr>
<th>Text 44</th>
<th>The Supreme Lord Is Equal to Everyone</th>
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</table>
| tatāh—thereafter; tau—the two doorkeepers (Jaya and Vijaya); nāk‐
| sasaau—demons; jātāu—born; keśiṁyāṁ—in the womb of Keśiṁi; viśravaḥ-sutaau—the sons of Viśravā; rāvaṇaḥ—Rāvaṇa; kumbhakara‐
| naḥ—Kumbhakarna; ca—and; sarva-loka—to all people; upatāpanau—giving misery. |

TRANSLATION
Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord Viśnu, took birth as Rāvaṇa and Kumbhakarna, begotten by Viśravā in the womb of Keśiṁi. They were extremely troublesome to all the people of the universe.

TEXT 45

<table>
<thead>
<tr>
<th>Text 45</th>
<th>The Supreme Lord Is Equal to Everyone</th>
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<tbody>
<tr>
<td>tatra pi rāghavo bhūtā</td>
<td></td>
</tr>
<tr>
<td>nyahanac chāpa-muktye</td>
<td></td>
</tr>
<tr>
<td>rāma-viryaṁ śrasya tvaṁ</td>
<td></td>
</tr>
<tr>
<td>mārkandeya-mukhāt prabho</td>
<td></td>
</tr>
</tbody>
</table>

TRANSLATION

Nārada Muni continued: My dear King, just to relieve Jaya and Vijaya of the brahmān's curse, Lord Rāmacandra appeared in order to kill Rāvaṇa and Kumbhakarna. It will be better for you to hear narrations about Lord Rāmacandra's activities from Mārkandeya.
TEXT 46

In their third birth, the same Jaya and Vijaya appeared in a family of kṣatriyas as your cousins, the sons of your aunt. Because Lord Kṛṣṇa has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

PURPORT

Whatever their position, certainly Jaya and Vijaya always thought of Kṛṣṇa. Therefore at the end of the mausala-lilā, these two associates of the Lord returned to Kṛṣṇa. There is no difference between Kṛṣṇa's body and Nārāyaṇa's body. Therefore although they visibly entered the body of Kṛṣṇa, they actually reentered Vaikuṇṭhaloka as the doorkeepers of Lord Viṣṇu. Through Lord Kṛṣṇa's body, they returned to Vaikuṇṭha, although they seemed to have attained sāyujya-mukti in Kṛṣṇa's body.

TEXT 48

These two associates of Lord Viṣṇu—Jaya and Vijaya—maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

PURPORT

Whatever their position, certainly Jaya and Vijaya always thought of Kṛṣṇa. Therefore at the end of the mausala-lilā, these two associates of the Lord returned to Kṛṣṇa. There is no difference between Kṛṣṇa's body and Nārāyaṇa's body. Therefore although they visibly entered the body of Kṛṣṇa, they actually reentered Vaikuṇṭhaloka as the doorkeepers of Lord Viṣṇu. Through Lord Kṛṣṇa's body, they returned to Vaikuṇṭha, although they seemed to have attained sāyujya-mukti in Kṛṣṇa's body.
Śrīmad-Bhagavatam | Canto 7, Ch. 1

Mahārāja Yudhiṣṭhira uvāca—Mahārāja Yudhiṣṭhira said; vidveṣah—hatred; dayite—for his own beloved; putre—son; katham—how; āsit—there was; mahā-ātman—the great soul, Prahlāda; brūhi—please tell; me—unto me; bhagavan—O exalted sage; yena—by which; prahlādasya—of Prahlāda Mahārāja; acyuta—to Acyuta; ātmatā—great attachment.

TRANSLATION
Mahārāja Yudhiṣṭhira inquired: O my lord, Nārada Muni, why was there such enmity between Hiranyakasipu and his beloved son Prahlāda Mahārāja? How did Prahlāda Mahārāja become such a great devotee of Lord Kṛṣṇa? Kindly explain this to me.

PURPORT
All the devotees of Lord Kṛṣṇa are called acyuta-ātma because they follow in the footsteps of Prahlāda Mahārāja. Acyuta refers to the infallible Lord Viṣṇu, whose heart is always infallible. Because the devotees are attached to the Infallible, they are called acyuta-ātma.

Thus end the Bhaktivedanta purports of the Seventh Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled “The Supreme Lord Is Equal to Everyone.”

CHAPTER TWO
Hiranyakasipu, King of the Demons

As described in this chapter, after the annihilation of Hiranyakṣa, Hiranyakṣa’s sons and his brother Hiranyakasipu were very much aggrieved. Hiranyakasipu reacted very sinfully by trying to diminish the religious activities of people in general. However, he instructed his nephews about a history just to diminish their aggrievement.

When the Supreme Personality of Godhead appeared as the boar and killed Hiranyakasipu’s brother Hiranyakṣa, Hiranyakasipu was very much aggrieved. In anger, he accused the Supreme Personality of Godhead of being partial to His devotees and derided the Lord’s appearance as Varāha to kill his brother. He began to agitate all the demons and Rakṣasas and disturb the ritualistic ceremonies of the peaceful sages and other inhabitants of earth. For want of the performance of yajña, sacrifice, the demigods began wandering unseen on earth.

After finishing the ritualistic funeral ceremonies of his brother, Hiranyakasipu began speaking to his nephews, quoting from the śāstras about the truth of life. To pacify them, he spoke as follows: “My dear nephews, for heroes to die before the enemy is glorious. According to their different frutitive activities, living entities come together within this material world and are again separated by the laws of nature. We should always know, however, that the spirit soul, which is different from the body, is eternal, unchangeable, pure, all-pervading and aware of everything. When bound by the material energy, the soul takes birth in higher or lower species of life according to varying association in this way receives various types of bodies in which to suffer or enjoy. One’s affliction by the conditions of material existence is the cause of happiness and distress; there are no other causes, and one should not be aggrieved upon seeing the superficial actions of karma.”

Hiranyakasipu then related a historical incident concerning a King Suvañña who resided in the country named Uśīnara. When the King was killed, his queens, overwhelmed with grief, received instructions, which
Hiranyakāśipu quoted to his nephews. Hiranyakāśipu related an account of a kūлинga bird pierced by the arrow of a hunter while lamenting for his wife, who had also been shot by the same hunter. By narrating these stories, Hiranyakāśipu pacified his nephews and other relatives and relieved them of lamentation. Thus having been pacified, Diti and Rūṣabhānu, Hiranyakāśipu's mother and sister-in-law, engaged their minds in spiritual understanding.

TEXT 1

Śrīnārada uvāca

bhrātari evam viniha-te
harinā krodha-mūrtina
hiranyakāśipā rājan
paryatapyat rūṣā sūcā

śrī-nārada uvāca—Śrī Nārada Muni said; bhrātari—when the brother (Hiranyakṣa); evam—thus; viniha—was killed; harinā—by Hari; krodha-mūrtina—in the form of the boar, Varāha; hiranyakāśipā—Hiranyakāśipu; rājan—O King; paryatapyat—was afflicted; rūṣā—by anger; sūcā—by grief.

TRANSLATION

Śrī Nārada Muni said: My dear King Yudhiṣṭhira, when Lord Viṣṇu, in the form of Varāha, the boar, killed Hiranyakṣa, Hiranyakṣa's brother Hiranyakāśipu was extremely angry and began to lament.

PURPORT

Yudhiṣṭhira had inquired from Nārada Muni why Hiranyakāśipu was so envious of his own son Prahlāda. Nārada Muni began narrating the story by explaining how Hiranyakāśipu had become a staunch enemy of Lord Viṣṇu.

TEXT 2

āha cedānu pūrṇah
sandaṣṭa-daśāna-chadhah
kopojvaladbhyāṁ caksurbhyāṁ
nirikṣan dhūmram ambaram

āha—said; ca—and; idam—this; pūrṇah—full; sandaṣṭa—bitten; daśāna-chadhah—whose lips; kopa-ujjvaladbhyāṁ—blazing with anger; caksurbhyāṁ—with eyes; nirikṣan—looking over; dhūmram—smoky; ambaram—the sky.

TRANSLATION

Filled with rage and biting his lips, Hiranyakāśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

PURPORT

As usual, the demon is envious of the Supreme Personality of Godhead and inimical toward Him. These were Hiranyakāśipu's external bodily features as he considered how to kill Lord Viṣṇu and devastate His kingdom, Vaikuṇṭhaloka.

TEXT 3

karaladṛṣṭastraya
tumeṣṭaśuktrīśiṣyā
dus prekṣya-bhrukuti-mukhaḥ
śālam udyamya sadasi
dānavaṁ idam abhravīt
karâla-dânsstra—with terrible teeth; ugra-drśtyâ—and fierce glance; 
dusprekṣya—horrible to see; bhru-kutī—with frowning eyebrows; 
mukhâ—whose face; sâlam—trident; udyama—raising; sadasi—in 
the assembly; dânavân—to the demons; idam—this; abravīt—spoke.

TRANSLATION
Exhibiting his terrible teeth, fierce glance and frowning 
eyebrows, terrible to see, he took up his weapon, a trident, and 
thus began speaking to his associates, the assembled demons.

TEXT 4–5

bhoh bhoh dânavâ-daiyea 
dvimûrdhânis tryakaśa sambara 
shatabâho hayagriva 
namuce pâka ilvala 
vipracitite mama vacah 
puloman sakunâdayaḥ 
śrnutânantarais sarve 
krîyâtâṃ āsu mā ciram

bhoh—O; bhoh—O; dânavâ-daiyeayâ—Dânavas and Daityas; dvi-
mûrdhan—Dvîmûrdha (two-headed); tri-aśka—Tryakṣa (three-eyed); 
sambara—Sambara; śata-bâho—Śâtabhû (hundred-armed); haya-
griva—Hayagriva (horse-headed); namuce—Namuci; pâka—Pâka; il-
vala—Ilvala; vipracititite—Vipracitit; mama—my; vacah—words; pulo-
man—Puloma; śakuna—Śakuna; ādayah—and others; śrnutâ—just 
hear; anantaram—after that; sarve—all; kriyâtâm—let it be done; 
āsu—quickly; mā—do not; ciram—delay.

TRANSLATION
O Dânavas and Daityas! O Dvîmûrdha, Tryakṣa, Sambara and 
Śâtabhû! O Hayagriva, Namuci, Pâka and Ilvala! O Vipracitit, 
Puloma, Śakuna and other demons! All of you, kindly hear me 
attentively and then act according to my words without delay.

TEXT 6

sapatnar hÂtitaḥ ksudraih 
bhrtâ me dayitah suhrt 
pârsñi-grâhena harinâ 
sanenâpy upadhâvânaih

sapatnair—by the enemies*; hâtitaḥ—killed; ksudraih—insignifi-
cant in power; bhrtâ—brother; me—my; dayitah—very dear; suhrt— 
well-wisher; pârsñi-grâhena—attacking from the rear; harinâ—by the 
Supreme Personality of Godhead; sanenâpy—equal to everyone (both the 
demigods and demons); api—although; upadhâvânaih—by the 
worshipers, the demigods.

TRANSLATION
My insignificant enemies the demigods have combined to kill my 
very dear and obedient well-wisher, my brother Hiranyâkṣa. Al-
though the Supreme Lord, Viṣṇu, is always equal to both of us— 
namely, the demigods and the demons—this time, being devoutly 
worshiped by the demigods, He has taken their side and helped 
them kill Hiranyâkṣa.

*Both the demons and demigods understand the Supreme Personality of 
Godhead to be the supreme master, but the demigods follow the master 
whereas the demons defy Him. Thus the demigods and demons are com-
pared to the two co-wives of one husband. Each wife is the sapatnâi (co-
wife) of the other, and therefore the word sapatnâi is used here.
**PURPORT**

As stated in *Bhagavad-gītā* (9.29), *samo 'ham sarva-bhūteṣu*: the Lord is equal to all living entities. Since the demigods and demons are both living entities, how is it possible that the Lord was partial to one class of living beings and opposed to another? Actually it is not possible for the Lord to be partial. Nonetheless, since the demigods, the devotees, always strictly follow the Supreme Lord's orders, because of sincerity they are victorious over the demons, who know that the Supreme Lord is Viṣṇu but do not follow His instructions. Because of constantly remembering the Supreme Personality of Godhead, Viṣṇu, the demons generally attain *śāyūya-mukti* after death. The demon Hiranyakaśipu accused the Lord of being partial because the demigods worshiped Him, but in fact the Lord, like the government, is not partial at all. The government is not partial to any citizen, but if a citizen is law-abiding he receives abundant opportunities from the state laws to live peacefully and fulfill his real interests.

**TEXTS 7-8**

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<th>Text 7</th>
<th>Text 8</th>
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<tr>
<td>The defect of the demoniac mentality is expressed in this verse very clearly. Hiranyakaśipu thought that Viṣṇu also becomes partial, like a child whose mind is not steady or resolute. The Lord can change His mind at any time, Hiranyakaśipu thought, and therefore His words and activities are like those of children. Actually, because the demons are ordinary human beings, their minds change, and being materially conditioned, they think that the Supreme Personality of Godhead is conditioned also. As the Lord says in <em>Bhagavad-gītā</em> (9.11), <em>avajñanti maṁ mūḍhā mānuṣīṁ tanum āśritam</em>: “Fools deride Me when I descend in a human form.”</td>
<td>Hiranyakaśipu, King of the Demons</td>
</tr>
<tr>
<td>Demons always think that Viṣṇu can be killed. Therefore, being absorbed in thoughts of Viṣṇu’s form to kill Him, at least they have the opportunity to think of Viṣṇu unfavorably. Although they are not devotees, their thinking of Viṣṇu is effective, and thus they generally attain <em>śāyūya-mukti</em>. Because the demons consider the Supreme Lord an ordinary</td>
<td>everyone); <em>ghṛṇeḥ</em>—most abominable; <em>māyā</em>—under the influence of the illusory energy; <em>vava-okasah</em>—behaving exactly like an animal in the jungle; <em>bhajantam</em>—unto the devotee engaged in devotional service; <em>bhajamāṇasya</em>—being worshiped; <em>bālasya</em>—a child; <em>iva</em>—like; <em>asthira-ātmanah</em>—who is always restless and changing; <em>mat</em>—my; <em>śūla</em>—by the trident; <em>bhīna</em>—separated; <em>grīvasya</em>—whose neck; <em>bhūrinā</em>—profuse; <em>rudhireṇa</em>—by blood; <em>vai</em>—indeed; <em>asrk-priyam</em>—who was fond of blood; <em>tarpaṇye</em>—I shall please; <em>bhrataram</em>—brother; <em>me</em>—my; <em>gatavyathā</em>—becoming peaceful myself.</td>
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living being, they think that they can kill Lord Viṣṇu as one might kill an ordinary person. Another fact disclosed herein is that demons are very much fond of sucking blood. Indeed, all of them are meat-eaters and bloodsuckers.

Hiranyakāśipu accused the Supreme Lord of having a restless mind like that of a small child who can be induced to do anything if simply offered some cakes and ādīḍus. Indirectly, this indicates the true position of the Supreme Personality of Godhead, who says in Bhagavad-gītā (9.26):

\[ \text{patraṁ puspāṁ phalaṁ toyāṁ} \]
\[ \text{yo me bhaktyā prayacchāti} \]
\[ \text{tad ahaṁ bhakty-upahṛtam} \]
\[ \text{āśnāṁ prayaṭāṭmanāḥ} \]

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The Lord accepts the offerings of devotees because of their transcendental love. Because they are in love with the Supreme Lord, they do not eat anything without offering it first to the Lord. The Lord does not hanker for a small leaf or flower; He has enough to eat. Indeed, He is feeding all living entities. Nonetheless, because He is very merciful and is bhakta-vatsala, very favorable to the devotees, He certainly eats whatever they offer Him with love and devotion. This quality should not be misjudged to be childish. The highest quality of the Supreme Lord is that He is bhakta-vatsala; in other words, He is always extremely pleased with His devotees. As for the word māyā, when used in reference to the dealings of the Supreme Personality of Godhead and His devotees, this word means "affection." The actions of the Lord to favor His devotees are not disqualifications but signs of His natural affection.

As for rudhira, or the blood of Lord Viṣṇu, since there is no possibility of severing Lord Viṣṇu's head from His body, there is no question of blood. But the garland that decorates Viṣṇu's body is as red as blood. When the demons achieve sayaṁya-mukti and leave behind their sinful activities, they are blessed by Viṣṇu's garland, which is red like blood. After attaining sayaṁya-mukti, the demons are sometimes promoted to the Vaikuṇṭha world, where they receive the reward of the Lord's garland prasāda.
TRANSLATION

While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

PURPORT

Hiraṇyakaśipu’s main purpose was to disturb the demigods. He planned first to kill Lord Viṣṇu so that with Lord Viṣṇu’s death the demigods would automatically weaken and die. Another of his plans was to disturb the residents of the planet earth. The peace and prosperity of the residents of earth, and all the other planets, were maintained by the brahmanas and kṣatriyas. The Lord says in Bhagavad-gītā (4.13), catur-varṇaṁ mayā srṣṭāṁ guna-karma-vibhāgaṁ: “According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” On all the planets there are different types of residents, but the Lord recommends, referring especially to the planet earth, which is inhabited by human beings, that society be divided into four varṇas—brāhmaṇa, kṣatriya, vaśya and śūdra. Before the advent of Lord Kṛṣṇa on this earth, it is understood that the earth was managed by the brāhmaṇas and kṣatriyas. The duty of the brāhmaṇas is to cultivate śāmāḥ (peacefulness), damaḥ (self-control), titikṣā (tolerance), satyam (truthfulness), śauciḥ (cleanliness) and ārjavam (simplicity), and then to advise the kṣatriya kings how to

rule the country or planet. Following the instructions of the brāhmaṇas, the kṣatriyas should engage the populace in austerity, sacrifices, Vedic study and adherence to the rules and regulations established by Vedic principles. They should also arrange for charity to be given to the brāhmaṇas, sannyāsīs and temples. This is the godly arrangement of brahminical culture.

People are inclined to offer yajña because unless sacrifices are offered there will be insufficient rain (yajñad bhavaṁ parjanyaḥ), which will hamper agricultural activities (parjanyād anna-sambhavaḥ). By introducing brahminical culture, therefore, a kṣatriya government should engage people in performing yajña, studying the Vedas and giving charity. Thus the people will receive their necessities for life very easily, and there will be no disturbances in society. In this regard, Lord Kṛṣṇa says in Bhagavad-gītā (3.12):

istān bhogān hi to devā
dasyate yajña-bhāviśaḥ
tair dattān apradāyaḥbhayo
yo bhunkte stena eva saḥ

“In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief.”

The demigods are authorized supplying agents who act on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed yajñas. In the Vedas, there are different kinds of yajñas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajñas are recommended in the Vedas. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kāli, the ghastly form of material nature, and before the goddess the sacrifice of animals is
One should know, however, that all the necessities of life that human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Consider, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk and sugar for persons in the mode of goodness, and also eatables for the nonvegetarians, such as meats, none of which can be manufactured by men. Then again, take for example, heat, light, water and air, which are also necessities of life—none of them can be manufactured by human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall or breeze, without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essentials—all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajñas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy, for they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform yajñas.

Lord Caitanya, however, inaugurated the easiest performance of yajña, namely the sankirtana-yajña, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

Hiranyaśaśipu planned to kill the inhabitants of earth so that yajña would stop and the demigods, being disturbed, would die automatically when Lord Viṣṇu, the yajñaśiva, was killed. These were the demoniac plans of Hiranyaśaśipu, who was expert in such activities.
naturally the demigods would be defeated. From this verse we get a clear indication of how human society is disturbed when the Vedic Aryan civilization is killed and the Vedic ritualistic ceremonies performed by the brähmanas are stopped. Kalau Sudra-sambhavah: because the population of the modern world consists mostly of Sūdras, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily.

hārer nāma harer nāma
hārer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gātir anyathā

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a kṣatriya government. Instead, the government is a democracy in which any sūdra can be voted into taking up the governmental reigns and capture the power to rule. Because of the poisonous effects of Kali-yuga, the Brahmāṇḍ Purāṇa says, dasyu-prāyeśu rājasu: the government will adopt the policies of dasyus, or plunderers. Thus there will be no instructions from the brähmanas, and even if there are brahminical instructions, there will be no kṣatriya rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiranyakaśipu planned to destroy the brahminical culture and the kṣatriya government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of sūdras and demons, the brahminical culture is lost and can be revived only by the chanting of the mahā-mantra. Therefore the Kṛṣṇa consciousness movement, or the Hare Kṛṣṇa movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next. In this regard, Śrīla Madhvacārya quotes this verse from the Brahmāṇḍa Purāṇa:

vipra-yaññādi-mūlaṁ tu
harir ity āsūram matam
harir eva hi sarvasya
mūlaṁ samyaṁ mato nṛpa.

Text 12] Hiranyakaśipu, King of the Demons

“O King, the demons think that Hari, Lord Viṣṇu, exists because of the brähmanas and yajña, but factually Hari is the cause of everything including the brähmanas and yajña.” Therefore, through the popularizing of hari-kirtana, or the sankirtana movement, the brahminical culture and kṣatriya government will automatically come back, and people will be extremely happy.

TEXT 12

yatra yatra dvijā gāvo
vedā varnāśrama-kriyāḥ
tam tam janapadām yāta
sandīpayata vrscata

yatra yatra—wherever; dvijā—the brähmanas; gāvah—the protected cows; vedā—the Vedic culture; varnā-āśrama—of the Aryan civilization of four varnas and four āśramas; kriyāḥ—the activities; tam tam—that; jana-padām—to the city or town; yāta—go; sandīpayata—set fire; vrscata—cut down (all the trees).

TRANSLATION

Immediately go wherever there is good protection for the cows and brähmanas and wherever the Vedas are studied in terms of the varnāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

PURPORT

The picture of a proper human civilization is indirectly described here. In a perfect human civilization there must be a class of men fully trained as perfect brahmins. Similarly, there must be kṣatriyas to rule the country very nicely according to the injunctions of the śāstras, and there must be vaisyas who can protect the cows. The word gāvah indicates that cows should be given protection. Because the Vedic civilization is lost, cows are not protected, but instead indiscriminately killed in slaughterhouses. Such are the acts of demons. Therefore this is a
Srimad-Bhagavatam [Canto 7, Ch. 2]

demonic civilization. The varnāśrama-dharma mentioned here is essential for human civilization. Unless there is a brahmana to guide, a kṣatriya to rule perfectly, and a perfect vaisya to produce food and protect the cows, how will people live peacefully? It is impossible.

Another point is that trees also should be given protection. During its lifetime, a tree should not be cut for industrial enterprises. In Kali-yuga, trees are indiscriminately and unnecessarily cut for industry, in particular for paper mills that manufacture a profuse quantity of paper for the publication of demonic propaganda, nonsensical literature, huge quantities of newspapers and many other paper products. This is a sign of a demonic civilization. The cutting of trees is prohibited unless necessary for the service of Lord Viṣṇu.

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Thus the demons, being fond of disastrous activities, took Hiranyakāśipu’s instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

TRANSLATION

Thus the demons, being fond of disastrous activities, took Hiranyakāśipu’s instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

PURPORT

The followers of demonic principles, as described here, are thoroughly envious of the general populace. In the present day, scientific advancement exemplifies such envy. The discovery of nuclear energy has been disastrous to people in general because demons all over the world are manufacturing nuclear weapons. The word kadaṇa-priyāḥ is very significant in this regard. The demonic persons who want to kill the Vedic culture are extremely envious of the feeble citizens, and they act in such a way that ultimately their discoveries will be inauspicious for everyone (jagato ‘hitāḥ). The Sixteenth Chapter of Bhagavad-gītā fully explains how the demons engage in sinful activities for the destruction of the populace.

TEXT 13

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villages; kharvata—mountain villages; ghoṣaṇ—the little villages of cowherds; ca—and; dadahuḥ—they burned; pattanaḥ—the capitals; ca—also.

**TRANSLATION**

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

**PURPORT**

The word uḍyāna refers to places where trees are especially grown to produce fruits and flowers, which are most important for human civilization. Kṛṣṇa says in Bhagavad-gītā (9.26):

```
patram puspaṁ phalam toyam
yo me bhaktāḥ prayacchati
 tad ahaṁ bhaktāu upaḥṛtam
aṁśāmi prayatātmānaḥ
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“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Fruits and flowers are very much pleasing to the Lord. If one wants to please the Supreme Personality of Godhead, he can simply offer fruits and flowers, and the Lord will be pleased to accept them. Our only duty is to please the Supreme Lord. All the paraphernalia mentioned in this verse is especially meant for the satisfaction of the Lord, not the satisfaction of one’s senses. The government—indeed, the entire society—should be structured in such a way that everyone can be trained to satisfy the Supreme Personality of Godhead. But unfortunately, especially in this age, na te viduḥ svārtha-gatiṁ hi viṣṇum: people do not know that the highest goal of human life is to please Lord Viṣṇu. On the contrary, like demons, they simply plan to kill Viṣṇu and be happy by sense gratification.

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**TEXT 15**

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates (gopuras) of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

**PURPORT**

The cutting of trees is generally prohibited. In particular, trees that produce nice fruit for the maintenance of human society should not be cut. In different countries there are different types of fruit trees. In India the mango and jackfruit trees are prominent, and in other places there are mango trees, jackfruit trees, coconut trees and berry trees. Any tree that produces nice fruit for the maintenance of the people should not be cut at all. This is a sāstric injunction.
Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiranyakashipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

PURPORT
As stated in Bhagavad-gītā, the performance of yajña brings reciprocal good fortune for both the human beings and the demigods. When the performances of yajña were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of yajña and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.

TEXT 17

Hiranyakasipu, King of the Demons

After performing the ritualistic observances for the death of his brother, Hiranyakashipu, being extremely unhappy, tried to pacify his nephews.

TEXTS 18–19

As stated in Bhagavad-gītā, the performance of yajña brings reciprocal good fortune for both the human beings and the demigods. When the performances of yajña were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of yajña and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.
mother; girā—by words; śakṣṇayā—very sweet; deśa-kāla-ñāṇa—who was expert in understanding the time and situation; idām—this; āha—said; jana-iśvara—O King.

TRANSLATION

O King, Hiranyakasīpi was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Sakuni, Śambara, Dhrṣṭī, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaṇu and Utkaca. He also consoled their mother, his sister-in-law, Ruṣābhanu, as well as his own mother, Diti. He spoke to them all as follows.

TEXT 20

Sri-hiranyakasīpi puḥ uvāc
ambamba he vadhuh putrā
vīram māratha socitum
rip or abhimukhe śālghyāḥ
śūrānāṁ vadhā ippitaḥ

śri-hiranyakasīpi puḥ uvāc—Hiranyakasīpi said; ambamba—he; vadhuh—my mother, my mother; putrā—my brother; vīram—the hero; mā—not; aratha—you deserve; socitum—to lament about; ripoh—of the enemy; abhimukhe—in front; śālghyāḥ—glorious; śūrānāṁ—of those who are actually great; vadhah—killing; ippitaḥ—desired.

TRANSLATION

Hiranyakasīpi said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero’s death in front of his enemy is glorious and desirable.

Text 21

Hiranyakasīpu, King of the Demons

bhūtānāṁ iha sarivāsah
propāyāṁ iva suvrate
daivenaikatra nūtānām
unnūtānām sva-karmabhiḥ

bhūtānāṁ—of all living entities; iha—in this material world; sarivāsah—the living together; propāyāṁ—in a place for drinking cold water; iva—like; su-vrate—O my gentle mother; daivena—by the superior arrangement; ekatra—in one place; nūtānām—of those brought; unnūtānām—of those led apart; sva-karmabhiḥ—by their own reactions.

TRANSLATION

My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.

PURPORT

prakṛte kriyāmānāni
gunaiḥ karmāṇi sarvasah
ahāṅkāra-vimūḍhātmā
kartāham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) All living entities act exactly according to the directions of prakṛti, material nature, because in the material world we are fully under a higher control. All the living entities in this material world have come here only because they wanted to be equal to
Kṛṣṇa in enjoyment and have thus been sent here to be conditioned by material nature in different degrees. In the material world a so-called family is a combination of several persons in one home to fulfill the terms of their imprisonment. As criminal prisoners scatter as soon as their terms are over and they are released, all of us who have temporarily assembled as family members will continue to our respective destinations. Another example given is that family members are like straws carried together by the waves of a river. Sometimes such straws mix together in whirlpools, and later, dispersed again by the same waves, they float alone in the water.

Although Hiranyakaśipu was a demon, he had Vedic knowledge and understanding. Thus the advice given to his family members—his sister-in-law, mother and nephews—was quite sound. The demons are considered highly elevated in knowledge, but because they do not use their good intelligence for the service of the Lord, they are called demons. The demigods, however, act very intelligently to satisfy the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.2.13) as follows:

**Translation**

The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

**Purport**

Hiranyakaśipu very intelligently described the position of the soul. The soul is never the body, but is always completely different from the body. Being eternal and inexhaustible, the soul has no death, but when the same pure soul desires to enjoy the material world independently, he is placed under the conditions of material nature and must therefore accept a certain type of body and suffer the pains and pleasures thereof. This is also described by Kṛṣṇa in Bhagavad-gītā (13.22). Kāraṇaṁ guna-saṅgō 'syā sad-asad-yoni-janmasu: the living entity is born in different families or species of life because of being infected by the modes of material nature. When conditioned by material nature, the living entity must accept a certain type of body, which is offered by nature under the direction of the Supreme Lord.

**Text 22**

Hiranyakaśipu, King of the Demons

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"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The body is just like a machine, and according to the living entity's karma, he is offered a particular type of machine to move here and there under the control of material nature. This continues until he surrenders to the Supreme Personality of Godhead (mām eva ye prapadyante māyām etāṁ taranti te). Until he surrenders, the conditioned soul is carried from life to life by the arrangement of material nature.

TEXT 23

yathāmbhāsā pracalatā
tarava 'pi calā īva
cakṣūṣṭā bhrāmyamāṇe
drṣyate calatāva bhūḥ

yathā—just as; ambhāsā—by water; pracalatā—moving; taravā—the trees (on the bank of the river); āpi—also; calā—moving; īva—as if; cakṣūṣṭā—by the eye; bhrāmyamāṇe—moving; drṣyate—is seen; calatā—moving; īva—as if; bhūḥ—the ground.

TRANSLATION

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

PURPORT

Sometimes, because of mental derangement, the land appears to be moving. A drunkard, for example, or a person with heart disease, sometimes feels that the land is moving. Similarly, the reflections of trees in a flowing river also appear to move. These are the actions of māyā. Actually the living entity does not move (sahātur acalo 'yam). The living entity does not take birth or accept death, but because of the transient subtle and gross bodies, the living entity appears to move from one place to another or be dead and gone forever. As the great Bengali Vaiṣṇava poet, Jagadānanda Pāṇḍita, has said:

piśāci pāle yena mati-channa haya
māyā-grasta jīvera haya se bhāva udāya

According to this statement from the Prema-vivarta, when a living entity is conditioned by material nature, he is exactly like a person haunted by a ghost. One should therefore understand the fixed position of the spirit soul and how he is carried away by the waves of material nature to different bodies and different situations under lamentation and hankering. One achieves the success of life when he understands the constitutional position of his self and is undisturbed by the conditions created by material nature (prakṛte hriyāmānāni gunaih karmāni sarvasah).

TEXT 24

evaṁ gunair bhrāmyamāne
manasy avikalāḥ pumān
yāti tat-sāmyatāṁ bhadre
hy aliṅgo liṅgavān īva

evaṁ—in this way; gunaiḥ—by the modes of material nature; bhrāmyamāne—when shaken; manasi—the mind; avikalāḥ—changeless; pumān—the living entity; yāti—approaches; tat-sāmyatāṁ—the same condition of agitation as the mind; bhadre—O my gentle mother; hi—indeed; aliṅgaḥ—without a subtle or gross body; liṅga-vān—possessing a material body; īva—as if.
TRANSLATION
In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

PURPORT
As stated in Śrīmad-Bhāgavatam (10.84.13):

\[
yasyātma-buddhiṁ kuno 'pi tri-dhātuṁ
sva-dhiṁ kalatrādiṁ bhauma-īya-dhiṁ
yatīrtha-buddhiṁ satīte na karhicīj
janev abhiṁśe sa eva go-kharah
\]

“A human being who identifies the body made of three elements as the self, who considers the by-products of the body as his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass.” Although Hiranyakāśipu was a great demon, he was not as foolish as the population of the modern world. Hiranyakāśipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the śāstras. Sa eva go-kharah: such persons are nothing but cows and asses.

Hiranyakāśipu advised his family members that although the gross body of his brother Hiranyakṣa was dead and they were aggrieved because of this, they should not lament for the great soul of Hiranyakṣa, who had already attained his next destination. Ātma, the spirit soul, is always unchanged (avikalā pavāmanā). We are spirit souls, but when carried away by mental activities (manodharma), we suffer from so-called material conditions of life. This generally happens to nondevotees. Harāv abhākṣāya kuto mahād-guṇāṁ: nondevotees may possess exalted material qualities, but because they are foolish they have no good qualifications. The designations of the conditioned soul in the material world are decorations of the dead body. The conditioned soul has no information of the spirit and its exalted existence beyond the effects of the material condition.

TEXTS 25–26

\[
\begin{align*}
esa ātma-viparyāśo & \quad \text{atisa-viparyāsah—bewilderment of the living being; hi—indeed; aśu—indeed; ātma—seven; vātisā—accepting the material body to be the self; esaḥ—this; priya—with those who are very dear; aprīya—and with those who are not dear (enemies, those not in the family, etc.); yogah—connection; viyogah—separation; karma—the fruits of action; samārthīḥ—the material condition of life; sambhavaḥ—accepting birth; ca—and; vināśaḥ—accepting death; ca—and; ātma—lamentation; ca—and; vividhāḥ—varieties; smārtaḥ—mentioned in scripture; avivekaḥ—lack of discrimination; ca—and; ātma—lamentation; ca—and; viveka—or proper discrimination; asmrtaḥ—forgetfulness; eva—indeed; ca—and.}
\end{align*}
\]

TRANSLATION
In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and
others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called *samsāra*. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

**TEXT 27**

अत्राप्य ० ० ० यामस्य प्रेतवनम् सन्दार्थं तं निनिहयत् ] २७ [  

**TRANSLATION**

In this connection; *api*—indeed; *udāharanti*—they cite; *imam*—this; *ithāsāṁ*—history; *purātanam*—very old; *yamasya*—of Yamarāja, the superintendent of death, who gives judgment after death; *preta-bandhnāṁ*—of the friends of a dead man; *saṁvādāṁ*—discussion; *tam*—that; *nibodhata*—try to understand.

**PURPORT**

The words *ithāsāṁ purātanam* mean “an old history.” The Purāṇas are not chronologically recorded, but the incidents mentioned in the Purāṇas are actual histories of bygone ages. Śrīmad-Bhāgavatam is the *Mahā-purāṇa*, the essence of all the Purāṇas. The Māyāvādī scholars do not accept the Purāṇas, but Śrīla Madhvācārya and all other authorities accept them as the authoritative histories of the world.

**TEXT 28**

उस्मनयः पुरुराणा । सुप्रद्वद्वदिति विनिबुधतः ।  
सपतनामिन्हति युद्द्हो रत्नप्रभुवालासात् ] २८ [  

Text 31] Hiranyakasipu, King of the Demons 89  

**TRANSLATION**

In the state known as Uśīnara there was a celebrated king named Suyajñā. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.
viśirṇa-ratna-kavacaṁ
vibhraṣṭābharaṇa-srajam
śara-nirbhīna-hṛdayaṁ
śayānaṁ asrī-āvilam
prakīrṇa-keśam dhvastaṁkṣarṇaṁ
rabbhā daṣṭa-dacchadam
rajaṁ-kuntha-mukhāmbhojaṁ
chinnāyudha-bhujam mrde

uṣṇaṁ reçdraṁ vidhinā tathā ṇaṁ
patiṁ mahīsyah prasamikṣya duḥkhitāṁ
hatāḥ sma nāthei karai uro bhrāṁ
ghnantyo muhūṁ tat-pada-yor upāpatan

viśirṇa-scattered here and there; ratna—made of jewels; kavacaṁ—protective armor; vibhraṣṭa—fallen off; ābharaṇa—ornaments; srajam—garlands; śara-nirbhīna—pierced by arrows; hṛdayaṁ—the heart; śayānaṁ—lying down; asrī-āvilam—smeared with blood; prakīrṇa-keśam—his hair loosened and scattered; dhvastaṁkṣarṇaṁ—his eyes obscured; rabbhā—with anger; daṣṭa—bitten; dacchadam—his lips; rajaṁ-kuntha—covered with dust; mukha-ambhojaṁ—his face, which had formerly resembled a lotus flower; chinnā—cut off; āyudha-bhujam—his arms and weapons; mrde—on the battlefield; uṣṇara-indraṁ—the master of the state of Uṣṇara; vidhinā—by providence; tathā—thus; kṛtaṁ—forced into this position; patiṁ—the husband; mahīsyah—the queens; prasamikṣya—seeing; duḥkhitāṁ—very much aggrieved; hatāḥ—killed; sma—certainly; nātha—O husband; iti—thus; karaṁ—with the hands; uraḥ—the breast; bhrāṁ—constantly; ghnantyo—pounding; muhūṁ—again and again; tat-pada-yoh—at the feet of the King; upāpatan—fell down.

TRANSLATION
His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Uṣṇara saw their husband lying in that position, they began crying, “O lord, now that you have been killed, we also have been killed.” Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

PURPORT
As stated here, rabbhā daṣṭa-dacchadam: the dead King, while fighting in anger, bit his lips to show his prowess, but nonetheless he was killed by providence (vidhinā). This proves that we are controlled by higher authorities; our personal power or endeavor is not always supreme. We must therefore accept the position offered to us by the order of the Supreme.
TRANSLATION
As the queens loudly cried, their tears glided down their breasts, becoming reddened by kuṇkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.

TEXT 33

Text 34]

Hiranyakasipu, King of the Demons

TEXT 34

O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

PURPORT
Formerly, a ksatriya king was generally the husband of many wives, and after the death of the king, especially in the battlefield, all the queens would agree to accept saha-māraṇa, dying with the husband who was their life. When Pāṇḍu Mahārāja, the father of the Pāṇḍavas, died, his two wives—namely, the mother of Yudhiṣṭhira, Bhima and Arjuna and the mother of Nakula and Sahadeva—were both ready to die in the fire with their husband. Later, after a compromise was arranged, Kunti stayed alive to care for the little children, and the other wife, Madri, was
allowed to die with her husband. This system of *saha-mārana* continued in India even until the time of British rule, but later it was discouraged, since the attitude of wives gradually changed with the advancement of Kali-yuga. Thus the system of *saha-mārana* has practically been abolished. Nevertheless, within the past fifty years I have seen the wife of a medical practitioner voluntarily accept death immediately when her husband died. Both the husband and wife were taken in procession in the mourning cart. Such intense love of a chaste wife for her husband is a special case.

TEXT 35

एवं विलपतिनां वै परिग्र्ह्य भूत परित्यागं ।
अनिच्छितानां निरहारं वधयते संयमीत ॥२९॥

evan vilapatinām vai
parigṛhya mṛtaṁ patim
anicchatānā nirhāram
arko 'staṁ sannyavartata

TRANSLATION

The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.

PURPORT

According to the Vedic system, if a person dies during the daytime it is customary for his funeral ceremony to be performed before the sun sets, regardless of whether he is burned or buried, and if he dies at night the funeral must be completed before the next sunrise. Apparently the

queens continued lamenting for the dead body, the lump of matter, and would not allow it to be taken away for burning. This illustrates the strong grip of illusion among foolish persons who consider the body the self. Women are generally considered less intelligent. Because of ignorance only, the queens thought of the dead body as their husband and somehow or other thought that if the body were kept their husband would remain with them. Such a conception of the self is certainly for gokhara—cows and asses. We have actually seen that sometimes when a cow's calf has died the milkman cheats the cow by presenting before her the dead body of her calf. Thus the cow, who would not otherwise allow milking, licks the dead body of the calf and allows herself to be milked. This substantiates the description of the *śāstra* that a foolish man in the bodily concept of life is like a cow. Not only do foolish men and women consider the body the self, but we have even seen that the dead body of a so-called *yogi* was kept for days by his disciples, who thought that their *guru* was in *samādhi*. When decomposition began and a bad smell unfortunately began to overwhelm the yogic power, the disciples allowed the dead body of the so-called *yogi* to be burned. Thus the bodily concept of life is extremely strong among foolish persons, who are compared to cows and asses. Nowadays, great scientists are trying to freeze dead bodies so that in the future these frozen bodies may again be brought to life. The incident narrated by Hiranyakāśipu from history must have taken place millions of years ago because Hiranyakāśipu lived millions of years ago and was even then quoting from history. Thus the incident occurred before Hiranyakāśipu's lifetime, but the same ignorance in the bodily concept of life is still prevalent, not only among laymen but even among scientists who think they will be able to revive frozen corpses.

Apparently the queens did not want to deliver the dead body for burning because they were afraid of dying with the dead body of their husband.

TEXT 36

तत्त है प्रेततन्त्रमाध्यं परिदेवितम् ।
आद तात्त्वाको भूत्ता यमः स्ययुग्मणः ॥३६॥

tatra ha preta-bandhānām
āśrutyā paridevitaṁ
While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamaraja. Assuming the body of a boy, Yamaraja personally approached the relatives of the dead body and advised them as follows.

PURPORT

Sometimes the living entity is forced to give up his body and enter another one according to the judgment of Yamaraja. It is difficult, however, for the conditioned soul to enter another body unless the present dead body is annihilated through cremation or some other means. The living being has attachment for the present body and does not want to enter another, and thus in the interim he remains a ghost. If a living being who has already left his body has been pious, Yamaraja, just to give him relief, will give him another body. Since the living being in the body of the King had some attachment to his body, he was hovering as a ghost, and therefore Yamaraja, as a special consideration, approached the lamenting relatives to instruct them personally. Yamaraja approached them as a child because a child is not restricted but is granted admittance anywhere, even to the palace of a king. Besides this, the child was speaking philosophy. People are very much interested in hearing philosophy when it is spoken by a child.

TEXT 37

Sri Yama uvaca

aha tān bālako bhūtvā
yamaḥ svayam upāgataḥ

Tatra—there; ha—certainly; preta-bandhibhāṅgam—of the friends and relatives of the dead King; āsrutyā—hearing; para-devitam—the loud lamentation (so loud that it could be heard from the planet of Yamaraja); aha—said; tān—unto them (the lamenting queens); bālako—a boy; bhūtvā—becoming; yamaḥ—Yamaraja, the superintendent of death; svayam—personally; upāgataḥ—after coming.

TRANSLATION

Sri Yamaraja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

PURPORT

The Lord says in Bhagavad-gītā (2.28):

“All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?”

Text 37]  Hiranyakāśipu, King of the Demons

Sri-yama uvāca
aha amiśāṁ vayasaādhi-kānāṁ
vipaśyati loka-vidhim vimohaḥ
yatārgatas tatra gataṁ manuṣyaṁ
svaṁ sa dharmāṁ api socanty aparthaṁ

Sri-yama uvāca—Sri Yamaraja said; aha—alas; amiśāṁ—of these; vayasaā—by age; adhi-kānāṁ—of those advanced; vipaśyati—seeing every day; loka-vidhiṁ—the law of nature (that everyone dies); vimohaḥ—the bewilderment; yatā—from where; āgataṁ—came; tatra—there; gataṁ—returned; manuṣyaṁ—the man; svayam—themselves; sa-dharmāṁ—similar in nature (prone to die); api—although; socanti—they lament; aparthaṁ—uselessly.
Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in its existence, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if for argument's sake we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. For example, a big skyscraper is manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in the course of time things are manifested and unmanifested—that is the difference. Then what cause is there for lamentation, in either manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and this does not make any real material difference.

If we accept the Vedic conclusion as stated in the Bhagavad-gītā (antarvanta ime dehāḥ) that these material bodies are perishable in due course of time (nityasyoktāḥ sarināḥ) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the noneexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

In the Mahābhārata it is said, adarśanād ihāyātah punāḥ cādarśanāṁ gataḥ. This statement could support the theory of the atheistic scientist that the child in the womb of the mother has no life but is simply a lump of matter. To follow this theory, if the lump of matter is aborted by a surgical operation, no life is killed; the body of a child is like a tumor, and if a tumor is operated upon and thrown away, no sin is involved. The same argument could be put forward in regard to the King and his queens. The body of the King was manifested from an unmanifested source, and again it became unmanifested from manifestation. Since the manifestation exists only in the middle—between the two points of unmanifestation—why should one cry for the body manifested in the interim?
weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

PURPORT

As stated in Bhagavad-gītā (18.61), īśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati: the Lord is present in the core of everyone’s heart. Thus the Lord gives protection to everyone and gives the different types of bodies the living entity wants to enjoy. Everything is done by the order of the Supreme Personality of Godhead. Therefore one should not lament the birth and death of a living being, which have been arranged by the Supreme Lord. Lord Kṛṣṇa says in Bhagavad-gītā (15.15), sarvasya cāhāṁ hṛdi sanniviṣṭo māṭāḥ smṛtir jñānam apohaṇam ca: “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” One must act according to the direction of the Lord within the heart, but because the conditioned soul wants to act independently, the Lord gives him the facility to act and experience the reactions. The Lord says, sarva-dharmān paritvayya mām ekaṁ sarvānāṁ vṛaja: “Give up all other duties and simply surrender unto Me.” One who does not abide by the orders of the Supreme Personality of Godhead is given the facility to enjoy this material world. Instead of restricting him, the Lord gives the conditioned soul the opportunity to enjoy so that by mature experience, after many, many births (bahūndhān janmanāṁ ante), he will understand that surrender to the lotus feet of Vāsudeva is the only duty of all living beings.

TEXT 39

ya  ylabelah kṛdañāṁ āhur iṣītuḥ
caracaram nigraha-saṅgrahe prabhuh

yah—who; icchayā—by His will (without being forced by anyone); īśāḥ—the supreme controller; srjati—creates; īdām—this (material world); āryayāḥ—remaining as He is (not having lost His own existence because of having created so many material manifestations); yah—who; eva—indeed; rakṣati—maintains; ava-lumpate—an nihilates; ca—also; yah—who; taśya—of Him; abalaḥ—O poor women; kṛdañām—the playing; āhuḥ—they say; iṣītuḥ—of the Supreme Personality of Godhead; caracaraṁ—moving and not moving; nigraha—in destruction; saṅgrahe—or in protection; prabhuh—fully able.

TRANSLATION

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

PURPORT

In this regard the queens might argue, “If our husband was protected by the Supreme Personality of Godhead when in the womb, why has he not been given protection now?” To this question the answer is, ya icchayāṁ srjtādam avayayo ya eva rakṣaty avalumpate ca yah. One cannot argue with the activities of the Supreme Personality of Godhead. The Lord is always free, and therefore He can protect and can also annihilate. He is not our order carrier; whatever He likes He will do. Therefore He is the Supreme Lord. The Lord does not create this material world at anyone’s request, and therefore He can annihilate everything merely by His will. That is His supremacy. If one argues, “Why does He act in this way?” the answer is that He can do so because He is supreme. No one can question His activities. If one argues, “What is the purpose of this sinful creation and annihilation?” the answer is that to prove His omnipotence He can do anything, and no one can question Him. If He were answerable
to us concerning why He does something and why He does not, His supremacy would be curtailed.

**TEXT 40**

pathi yatantu taitati dividekshaita

grhee dhiya tadbrhant dinupati.

jivatrah dhaayatri tadbrhato dhaane

grhee-mayurasya han an jivati ||50||

dhati—on the public road; cuyatam—some possession dropped; tiṣṭhāt—remains; diṣṭa-rakṣitam—protected by destiny; grhe—at home; sthitam—although situated; tat-vihatam—struck by the will of the Supreme; vinaśyati—it is lost; jivati—remains alive; anātha api—although without a protector; tat-ikṣitah—being protected by the Lord; vane—in the forest; grhe—at home; abhiguptah—well hidden and protected; asya—of this one; hatat—struck; na—not; jivati—lives.

**TRANSLATION**

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

**PURPORT**

These are examples of the supremacy of the Lord. Our plans to protect or annihilate do not act, but whatever He thinks of doing actually happens. The examples given in this regard are practical. Everyone has had such practical experiences, and there are also many other clear examples. For instance, Prahlāda Mahārāja said that a child is certainly dependent on his father and mother, but in spite of their presence, the child is harassed in many ways. Sometimes, in spite of a supply of good medicine and an experienced physician, a patient does not survive. Therefore, since everything is dependent on the free will of the Supreme Personality of Godhead, our only duty is to surrender unto Him and seek His protection.

**TEXT 41**

bhūtātī tais tair niṣa-yoni-karmabhīr

bhavanti kāle na bhavanti sarvaśāh

na tatra hāṃ āśīrātāpī kīstāṁ

sūryeṣuṣvamō hi vṛṣṭāṁ ||51||

bhūtātī—all the bodies of the living entities; tais tair—their own respective; niṣa-yoni—causing their own bodies; karmabhīḥ—by past activities; bhavanti—appear; kāle—in due course of time; na bhavanti—disappear; sarvaśāḥ—in all respects; na—not; tatra—there; ha—indeed; ātāma—the soul; prakṛtāu—within this material world; api—although; sthitāḥ—situated; tasyāḥ—of her (the material energy); guṇāḥ—by different modes; anya-tamāḥ—most different; hi—indeed; badhyate—is bound.

**TRANSLATION**

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them,
for he is always understood to be completely different from the manifested body.

PURPORT

Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own karma. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (sva-karmanā tam abhyarcya siddhiṁ vindati mānavaṁ). The Lord is always ready to give directions. Indeed, His directions are elaborately given in Bhagavad-gītā. If we take advantage of these directions, then in spite of our being conditioned by the laws of material nature, we shall become free to attain our original constitution (mām eva ye prapadyante māyām etāṁ taranti te). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his karma, sometimes as an animal, sometimes a demigod and so on. Although the body is obtained and lost in due course of time, the spirit soul does not actually mix with this creation and dissolution of the body.

We transmigrate from one body to another in bodies that are products of our illusion, but as spirit souls we always exist separately from material, conditional life. The example given here is that a house or car is always different from its owner, but because of attachment the conditioned soul thinks it to be identical with him. A car or house is actually made of material elements; as long as the material elements combine together properly, the car or house exists, and when they are disassembled the house or the car is disassembled. The spirit soul, however, always remains as he is.

TEXT 42

idam sariram puruṣasya mohajah
yathā prthak bhaūtikam iyate grham

TEXT 43

yathādakaiḥ pārthiva-taijasair janaḥ
kālāṇa jāto vikṛta vinaśyati

idam—this; sariram—body; puruṣasya—of the conditioned soul; mohajah—born of ignorance; yathā—just as; prthak—separate; bhaūtikam—material; iyate—is seen; grham—a house; yathā—just as; udakaik—with water; pārthiva—with earth; taijasik—and with fire; janaḥ—the conditioned soul; kālāṇa—in due course of time; jātaḥ—born; vikṛta—transformed; vinaśyati—is vanquished.

TRANSLATION

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

PURPORT

We transmigrate from one body to another in bodies that are products of our illusion, but as spirit souls we always exist separately from material, conditional life. The example given here is that a house or car is always different from its owner, but because of attachment the conditioned soul thinks it to be identical with him. A car or house is actually made of material elements; as long as the material elements combine together properly, the car or house exists, and when they are disassembled the house or the car is disassembled. The spirit soul, however, always remains as he is.
**TRANSLATION**

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

**PURPORT**

In *Bhagavad-gītā* the Supreme Personality of Godhead has explained that the material energy and spiritual energy both emanate from Him. The material energy is described as *mē bhinnā prakṛtir aṣṭadāḥ*, the eight separated energies of the Lord. But although the eight gross and subtle material energies—namely, earth, water, fire, air, ether, mind, intelligence and false ego—are stated to be *bhinnā*, separate from the Lord, actually they are not. As fire appears separate from wood and as the air flowing through the nostrils and mouth of the body appear separate from the body, so the Paramātmā, the Supreme Personality of Godhead, appears separate from the living being but is actually separate and not separate simultaneously. This is the philosophy of *acintya-bhedābheda-tattva* propounded by Śrī Caitanya Mahāprabhu. According to the reactions of *karma*, the living being appears separate from the Supreme Personality of Godhead, but actually he is very intimately related with the

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**TEXT 44**

Suyājñā nanu ayaṁ sete
mūḍhā yam anuśocatha
yah śrotā yo 'nuvaktēha
sa na drśyeta karhicit

**TRANSLATION**

Yamarāja continued: O lamenters, you are all fools! The person named Suyājñā, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

**PURPORT**

This instruction by Yamarāja in the form of a boy is understandable even for a common man. A common man who considers the body the self
is certainly comparable to an animal (yasyātma-buddhiḥ kunape tri-
dhātuke . . . sa eva go-kharah). But even a common man can understand that after death a person is gone. Although the body is still there, a dead man’s relatives lament that the person has gone away, for a common man sees the body but cannot see the soul. As described in Bhagavad-gītā, dehino ’smin yathā dehe: the soul, the proprietor of the body, is within. After death, when the breath within the nostrils has stopped, one can understand that the person within the body, who was hearing and replying, has now gone. Therefore, in effect, the common man concludes that actually the spirit soul was different from the body and has now gone away. Thus even a common man, coming to his senses, can know that the real person who was within the body and was hearing and replying was never seen. For that which was never seen, what is the need of lamentation?

TEXT 45

na śrotā nānuvaktāyān
mukhyo ’py atra mahan asuḥ
yas tv ihendriyāvān ātmā
daśā yāḥ prāṇa-dehayoh

na—not; śrotā—the listener; na—not; anuvaktā—the speaker; ayam—this; mukhyah—chief; api—although; atra—in this body; mahān—the great; asuḥ—life air; yathā—he who; tu—but; iha—in this body; indriya-vān—possessing all the senses organs; ātmā—the soul; saḥ—he; ca—and; anyah—different; prāṇa-dehayoh—from the life air and the material body.

TRANSLATION

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

PURPORT

The Supreme Personality of Godhead distinctly says in Bhagavad-gītā (15.15), sarvasya cāhāṁ ārdo sannivīṣo mattah smṛtir jñānam apohanaṁ ca: “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” Although the ātmā, or soul, is present in every material body (dehino ’smin yathā dehe), he is not actually the chief person acting through the senses, mind and so on. The soul can merely act in cooperation with the Supersoul because it is the Supersoul who gives him directions to act or not to act (mattah smṛtir jñānam apohanaṁ ca). One cannot act without His sanction, for the Supersoul is upadraṣṭā and anumāṇa, the witness and sanctioner. One who studies carefully, under the direction of a bona fide spiritual master, can understand the real knowledge that the Supreme Personality of Godhead is actually the conductor of all the activities of the individual soul, and the controller of their results as well. Although the individual soul possesses the indriyas, or senses, he is not actually the proprietor, for the proprietor is the Supersoul. Consequently the Supersoul is called Hṛṣīkeśa, and the individual soul is advised by the direction of the Supersoul to surrender to Him and thus be happy (sarva-dharmiṁ parityajya mām ekaṁ saranāṁ vraja). Thus he can become immortal and be transferred to the spiritual kingdom, where he will achieve the highest success of an eternal, blissful life of knowledge. In conclusion, the individual soul is different from the body, senses, living force and the airs within the body, and above him is the Supersoul, who gives the individual soul all facilities. The individual soul who renders everything to the Supersoul lives very happily within the body.

TEXT 46

bhūtendriya-mano-lingān
dehān uccāvacān vibhuh
bhajaty utsṛjati hy anyas
tac cāpi svēna tejasā
bhūta—by the five material elements; indriya—the ten senses; manah—and the mind; līṅgān—characterized; dehān—gross material bodies; uccācāvācān—high class and low class; vibhū— the individual soul, which is the lord of the body and senses; bhajati—achieves; utsṛjati—gives up; hi—indeed; anyah—being different; tat—that; ca—also; api—indeed; svēna—by his own; tejasā—power of advanced knowledge.

TRANSLATION

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

PURPORT

The conditioned soul has knowledge, and if he wants to fully utilize the gross and subtle bodies for his real advancement in life, he can do so. It is therefore said here that by his high intelligence (svēna tejasā), by the superior power of superior knowledge achieved from the right source—the spiritual master, or ācārya—he can give up his conditional life in a material body and return home, back to Godhead. However, if he wants to keep himself in the darkness of this material world, he can do so. The Lord confirms this as follows in Bhagavad-gītā (9.25):

yānti deva-vratā devān
tiṣṭhān yānti tiṣṭh-vratāh
bhūtān yānti bhūtejyā
yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The human form of body is valuable. One can use this body to go to the higher planetary systems, to Pīṭhrola, or he can remain in this lower planetary system, but if one tries he can also return home, back to Godhead. This prowess is given by the Supreme Personality of Godhead as the Supersoul. Therefore the Lord says, mattaḥ svaṁ jīvānām api svēna tejāsā ca: “From Me come remembrance, knowledge and forgetfulness.” If one wants to receive real knowledge from the Supreme Personality of Godhead, one can become free from bondage to repeated acceptance of material bodies. If one takes to the devotional service of the Lord and surrenders unto Him, the Lord is prepared to give one directions by which to return home, back to Godhead, but if one foolishly wants to keep himself in darkness, he can continue in a life of material existence.

TEXT 47

Text 47] Hiranyakasipu, King of the Demons

yāvat—as long as; līṅga-anvitaḥ—covered by the subtle body; hi—indeed; ātmā—the soul; tāvat—that long; karma—of fruitive activities; nibandhanam—bondage; tataḥ—from that;viparyayaḥ—reversal (wrongly thinking the body to be the self); klesāḥ—misery; māyā-yoγaḥ—a strong relationship with the external, illusory energy; anuvartate—follows.

TRANSLATION

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit
soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

PURPORT

The living entity is bound by the subtle body, consisting of the mind, intelligence and false ego. At the time of death, therefore, the position of the mind becomes the cause for the next body. As confirmed in Bhagavad-gītā (8.6), yam yam vapi smaran bhavam tvajaty ante kalevaram: at the time of death the mind sets the criteria for the spirit soul’s being carried to another type of body. If a living being resists the dictation of the mind and engages the mind in the loving service of the Lord, the mind cannot degrade him. The duty of all human beings, therefore, is to keep the mind always engaged at the lotus feet of the Lord (sa vai manah kṛṣṇa-padāravindayaḥ). When the mind is engaged at the lotus feet of Kṛṣṇa, the intelligence is purified, and then the intelligence gets inspiration from the Supersoul (dādāmi buddhi-yogāṁ tam). Thus the living entity makes progress toward liberation from material bondage. The individual living soul is subject to the laws of frutitive activity, but the Supersoul, Paramātmā, is not affected by the frutitive activities of the individual soul. As confirmed in the Vedic Upaniṣads, the Paramātmā and the jīvtatmā, who are likened to two birds, are sitting in the body. The jīvtatmā is enjoying or suffering by eating the fruits of the bodily activities, but the Paramātmā, who is free from such bondage, witnesses and sanctions the activities of the individual soul as the individual soul desires.

TEXT 48

**Text 48**

Hiranyakaśipu, King of the Demons

vacah—the seeing and talking of; yathā—just as; manorathah—a mental concoction (daydream); svapnah—a dream; sarvam—everything; aindriyakam—produced by the senses; mṛṣā—false.

TRANSLATION

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

PURPORT

The happiness and distress derived from the activities of the material senses are not actual happiness and distress. Therefore Bhagavad-gītā speaks of happiness that is transcendental to the material conception of life (sukham ātyantikam yat tad buddhi-grāhyam atindriyam). When our senses are purified of material contamination, they become atindriya, transcendental senses, and when the transcendental senses are engaged in the service of the master of the senses, Hṛṣikeya, one can derive real transcendental pleasure. Whatever distress or happiness we manufacture by mental concoction through the subtle mind has no reality, but is simply a mental concoction. One should therefore not imagine so-called happiness through mental concoction. Rather, the best course is to engage the mind in the service of the Lord, Hṛṣikeya, and thus feel real blissful life.

There is a Vedic statement apāma-somām amṛta abhūmā apsarobhir viharāma. With reference to such a conception, one wants to go to the heavenly planets to enjoy with the young girls there and drink soma-rasa. Such imaginary pleasure, however, has no value. As confirmed in Bhagavad-gītā (7.23), antavat tu phalaṁ teśāṁ tad bhavaty alpa-medhāsāṁ: “Men of small intelligence worship the demigods, and their fruits are limited and temporary.” Even if by frutitive activity or worship of the demigods one is elevated to the higher planetary systems for sense enjoyment, his situation is condemned in Bhagavad-gītā as antavat, perishable. The happiness one enjoys in this way is like the pleasure of
embracing a young woman in a dream; for some time it may be pleasing, but actually the basic principle is false. The mental concoctions of happiness and distress in this material world are compared to dreams because of their falseness. All thoughts of obtaining happiness by using the material senses have a false background and therefore have no meaning.

TEXT 49

atha nityam anityam vā
neha socanti tad-vidab
nānyathā sākyate kartum
sva-bhāvah socatām iti

atha—therefore; nityam—the eternal spirit soul; anityam—the temporary material body; vā—or; na—not; iha—in this world; socanti—they lament for; tat-vidab—those who are advanced in knowledge of the body and soul; na—not; anyathā—otherwise; sākyate—is able; kartum—to do; sva-bhāvah—the nature; socatām—of those prone to lamentation; iti—thus.

TRANSLATION

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

PURPORT

According to the mīmāṁsā philosophers, everything is eternal, nitya, and according to the Sāṅkhya philosophers everything is mithyā, or anitya—impermanent. Nonetheless, without real knowledge of ātmā, the soul, such philosophers must be bewildered and must continue to lament as śūdras. Śrīla Śukadeva Gosvāmi therefore said to Parikṣit Mahārāja:

TEXT 50

lubdhakah vipine kāṣcīt
pakṣināṁ nirmito 'natakāh
vitatya jālam vidadhe
tatra tatra pralobhayan

lubdhakah—hunter; vipine—in the forest; kāṣcīt—some; pakṣināṁ—of birds; nirmito—appointed; antakāh—killer; vitatya—spreading; jālam—a net; vidadhe—captured; tatra tatra—here and there; pralobhayan—luring with food.

TRANSLATION

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

PURPORT

This is another incident from the histories.
TEXT 51

kuliṅga-mithunam tatra
vicarat samadṛṣṭyata
tayoḥ kuliṅgit sahasā
lubdhakena pralobhitā

kuliṅga-mithunam—a pair of (male and female) birds known as kuliṅga; tatra—there (where the hunter was hunting); vicarat—wandering; samadṛṣṭyata—he saw; tayoḥ—of the pair; kuliṅgit—the female bird; sahasā—suddenly; lubdhakena—by the hunter; pralobhitā—allured.

TRANSLATION

While wandering in the forest, the hunter saw a pair of kuliṅga birds. Of the two, the female was captivated by the hunter’s lure.

TEXT 52

sāsajjata sicas tantryāṁ
mahisyāḥ kāḷa-yaṇḍitā
kuliṅgas tāṁ tathāpannāṁ
nirikṣya bhrṣa-duḥkhitaḥ
snehād akalpaḥ kṛpañām
kṛpañāṁ paryadevayat

sā—the female bird; asajjata—trapped; sicas—of the net; tantryāṁ—in the rope; mahisyāḥ—O queens; kāḷa-yaṇḍitā—being forced by time; kuliṅgaḥ—the male kuliṅga bird; tāṁ—her; tathā—in that condition; āpannāṁ—captured; nirikṣya—seeing; bhrṣa—

TEXT 53

aho akarunaḥ devaḥ
striyākarunayā vibhuh
kṛpañāṁ mām anuṣocantyā
dinayā kiṁ karṇayat

aho—is; akarunaḥ—most unkind; devaḥ—providence; striyā—my wife; akarunayā—who is fully compassionate; vibhuh—the Supreme Lord; kṛpañām—poor; mām—me; anuṣocantyā—lamenting for; dinayā—poor; kiṁ—what; karṇayati—shall do.

TRANSLATION

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?
dinena jīvata duḥkham
anena vidhūryuṣā

kāmam—as He likes; nayatu—let Him take away; mām—me; devah—the Supreme Lord; kim—what use; ātmanah—of the body; hi—indeed; me—my; dinena—poor; jīvata—living; duḥkham—in suffering; anena—this; vidhūra-āyuṣā—having a lifetime full of affliction.

TRANSLATION

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

TEXT 55

kathām tv ajāta-pakṣāṁ tāṁ
mātr-hinān bibharmy aham
manda-bhāgyāḥ pratiksante
nīde me mātaram prajāḥ

kathām—how; tu—but; ajāta-pakṣāṁ—who have not grown wings to fly; tāṁ—them; mātr-hinān—bereft of their mother; bibharmi—shall maintain; aham—I; manda-bhāgyāḥ—very unfortunate; pratiksante—they await; nīde—in the nest; me—my; mātaram—their mother; pra-jāḥ—baby birds.

TRANSLATION

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

PURPORT

The bird is lamenting for the mother of his children because the mother naturally maintains and cares for the children. Yamarāja, however, in the guise of a small boy, has already explained that although his mother left him uncared for and wandering in the forest, the tigers and other ferocious animals had not eaten him. The real fact is that if the Supreme Personality of Godhead protects one, even though one be motherless and fatherless, one can be maintained by the good will of the Lord. Otherwise, if the Supreme Lord does not give one protection, one must suffer in spite of the presence of his father and mother. Another example is that sometimes a patient dies in spite of a good physician and good medicine. Thus without the protection of the Lord one cannot live, with or without parents.

Another point in this verse is that fathers and mothers have protective feelings for their children even in bird and beast society, not to speak of human society. Kali-yuga, however, is so degraded that a father and mother even kill their children in the womb on the plea of their scientific knowledge that within the womb the child has no life. Prestigious medical practitioners give this opinion, and therefore the father and mother of this day kill their children within the womb. How degraded human society has become! Their scientific knowledge is so advanced that they think that within the egg and the embryo there is no life. Now these so-called scientists are receiving Nobel Prizes for advancing the theory of chemical evolution. But if chemical combinations are the source of life, why don't the scientists manufacture something like an egg through chemistry and put it in an incubator so that a chicken will come out? What is their answer? With their scientific knowledge they are unable to create even an egg. Such scientists are described in Bhagavad-gītā as māyayāpahṛta-jānāḥ, fools whose real knowledge has been taken away. They are not men of knowledge, but they pose as scientists and philosophers, although their so-called theoretical knowledge cannot produce practical results.
**TRANSLATION**

Because of the loss of his wife, the kuliṅga bird lamented with tears in his eyes. Meanwhile, following the dictates of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kuliṅga bird and killed him.

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**TEXT 57**

**evam yuyam apasyantya
atmapayam abuddhayah
nainam prapyatha socantyah
patim varsha-satai api**

Thus Yamarāja, in the guise of a small boy, told all the queens:

You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your years will be finished.

**PURPORT**

Yamarāja once asked Mahārāja Yudhiṣṭhira, “What is the most wonderful thing within this world?” Mahārāja Yudhiṣṭhira replied (Mahābhārata, Vana-parva 313.116):

ahany ahani bhūtāni

gacchanthā yaṁalayam

śeṣāh sthāvaram icchanti

kim āścaryam atāh paraṁ

Hundreds and thousands of living entities meet death at every moment, but a foolish living being nonetheless thinks himself deathless and does not prepare for death. This is the most wonderful thing in this world. Everyone has to die because everyone is fully under the control of material nature, yet everyone thinks that he is independent, that whatever he likes he can do, that he will never meet death but live forever, and so on. So-called scientists are making various plans by which living entities in the future can live forever, but while they are thus pursuing such scientific knowledge, Yamarāja, in due course of time, will take them away from their business of so-called research.

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**TEXT 58**

**śrī-hiranakaśipu uvāca
bala evam pravodati
sarve vismita-cetasah
jñātayo meniṁ sarvam
aniṁyam ayathothitam**

Thus Yamarāja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own
śri-hiranyakaśipuḥ uvāca—Śrī Hiranyakaśipu said; bāle—while Yamarāja in the form of a boy; evam—thus; pravādātī—was speaking very philosophically; sarve—all; vismita—struck with wonder; cetasāḥ—their hearts; jñātāyah—the relatives; menire—they thought; sarvam—everything material; anityam—temporary; ayathā-ut-thitam—arisen from temporary phenomena.

TRANSLATION
Hiranyakaśipu said: While Yamarāja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajña, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

PURPORT
This is confirmed in Bhagavad-gītā (2.18). Antavanta ime dehā nityasyoktāḥ śartrināḥ: the body is perishable, but the soul within the body is imperishable. Therefore the duty of those advanced in knowledge in human society is to study the constitutional position of the imperishable soul and not waste the valuable time of human life in merely maintaining the body and not considering life’s real responsibility. Every human being should try to understand how the spirit soul can be happy and where he can attain an eternal, blissful life of knowledge. Human beings are meant to study these subject matters, not to be absorbed in caring for the temporary body, which is sure to change. No one knows whether he will receive a human body again; there is no guarantee, for according to one’s work one may get any body, from that of a demigod to that of a dog. In this regard, Śrīla Madhvacārya comments:

ahāṃ mamābhimānādi-
tva-yathoththam anityyakam
mahodādi yathoththam ca
nityā api yathoththāt
asvatantraiva prakṛtiḥ
sva-tantro nitya eva ca

Only Janārdana, the Supreme Personality of Godhead is ever existing, but His creation, the material world, is temporary. Therefore everyone who is captivated by the material energy and absorbed in thinking “I am this body, and everything belonging to this body is mine” is in illusion. One should think only of being eternally a part of Janārdana, and one’s endeavor in this material world, especially in this human form of life, should be to attain the association of Janārdana by going back home, back to Godhead.

TEXT 59
yama etad upākhyaṁ
tatraivāntaraśāh
jñātayoh suyaugnasya
cakrur yat sām purāyikam

yamaḥ—Yamarāja in the form of a boy; etat—this; upākhyaṁ— instructing; tatra—there; eva—indeed; antaradhiyata—disappeared; jñātayoh—the relatives; hi—indeed; suyaugnasya—of King Suyajña; cakrur—performed; yat—which is; sām purāyikam—the funeral ceremony.

TRANSLATION
After instructing all the foolish relatives of Suyajña, Yamarāja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajña performed the ritualistic funeral ceremonies.

TEXT 60
aḥ: bhūta mā yūrṇāṁ
kāṁ cha ṣatāmānēva va
kāḥ aḥam kaḥ pāre vaisvītā: pariṣṭhā eva va
sarvāṁśīnāṁ vināśānāṁ devināpam
Therefore none of you should be aggrieved for the loss of the body—whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking “Who am I? Who are the others? What is mine? What is for others?”

PURPORT

In this material world, the conception of self-preservation is the first law of nature. According to this conception, one should be interested in his personal safety and should then consider society, friendship, love, nationality, community and so on, which have all developed because of the bodily conception of life and a lack of knowledge of the spirit soul. This is called ajñāna. As long as human society is in darkness and ignorance, men will continue to make huge arrangements in the bodily conception of life. This is described by Prahlāda Mahārāja as bharam. In the materialistic conception, modern civilization makes enormous arrangements for huge roads, houses, mills and factories, and this is man’s conception of the advancement of civilization. People do not know, however, that at any time they themselves may be kicked out of the scene and forced to accept bodies that have nothing to do with these enormous houses, palaces, roads and automobiles. Therefore when Arjuna was thinking in terms of his bodily relationships with his kinsmen, Kṛṣṇa immediately chastised him, saying, kutas tvā kāśīlam idam viṣame sanupasthitam andraya-juṣtam: “This bodily conception of life is befitting the anāryas, the non-Āryans, who are not advanced in knowledge.” An Āryan civilization is a civilization advanced in spiritual knowledge. Not merely by stamping oneself an Āryan does one become an Āryan. To keep oneself in the deepest darkness concerning spiritual knowledge and at the same time claim to be an Āryan is a non-Āryan position. In this connection, Śrīla Madhvacārya quotes as follows from the Brahma-vaivarta Purāṇa:

The purport is that as long as we are in this human form of body, our duty is to understand the soul within the body. The body is not the self; we are different from the body, and therefore there is no question of friends, enemies or responsibilities in terms of the bodily conception of life. One should not be very anxious about the body’s changing from childhood to boyhood, from boyhood to old age and then to apparent
annihilation. Rather, one should be very seriously concerned about the soul within the body and how to release the soul from the material clutches. The living entity within the body is never annihilated; therefore one should surely know that whether one has many friends or many enemies, his friends cannot help him, and his enemies cannot do him any harm. One should know that he is a spirit soul (āharīn brahmaśāmi) and that the constitutional position of the soul is unaffected by the changes of the body. In all circumstances, everyone, as a spirit soul, must be a devotee of Lord Viṣṇu and should not be concerned with bodily relationships, whether with friends or with enemies. One should know that neither we ourselves nor our enemies in the bodily conception of life are ever killed.

TEXT 61

śrīnārada uvāca

iti daitya-pater vākyam
ditār ākārṇya saśnūsā
putra-śokam kṣanāt tyaktvā
tattve cītam adhārayat

śrī-nārada uvāca—Śrī Nārada Muni said; iti—thus; daitya-pater—the speech; dītār—Diti, the mother of Hiraṇyakaśīpū and Hiraṇyākṣa; ākārṇya—hearing; sa-snaūsā—with the wife of Hiraṇyākṣa; putra-śokam—the great bereavement for her son, Hiraṇyākṣa; kṣanāt—immediately; tyaktvā—giving up; tattve—in the real philosophy of life; cītam—heart; adhārayat—engaged.

TRANSLATION

Śrī Nārada Muni continued: Diti, the mother of Hiraṇyakaśīpū and Hiraṇyākṣa, heard the instructions of Hiraṇyakaśīpū along with her daughter-in-law, Ruṣabhānu, Hiraṇyākṣa’s wife. She then forgot her grief over her son’s death and thus engaged her mind and attention in understanding the real philosophy of life.
CHAPTER THREE

Hiranyakaśipu’s Plan to Become Immortal

This chapter describes how Hiranyakaśipu performed a severe type of austerity for material benefit, thus causing great distress throughout the universe. Even Lord Brahmā, the chief personality within this universe, became somewhat disturbed and personally went to see why Hiranyakaśipu was engaged in such a severe austerity.

Hiranyakaśipu wanted to become immortal. He wanted not to be conquered by anyone, not to be attacked by old age and disease, and not to be harassed by any opponent. Thus he wanted to become the absolute ruler of the entire universe. With this desire, he entered the valley of Mandara Mountain and began practicing a severe type of austerity and meditation.

Seeing Hiranyakaśipu engaged in this austerity, the demigods returned to their respective homes, but while Hiranyakaśipu was thus engaged, a kind of fire began blazing from his head, disturbing the entire universe and its inhabitants, including the birds, beasts and demigods. When all the higher and lower planets became too hot to live on, the demigods, being disturbed, left their abodes in the higher planets and went to see Lord Brahmā, praying to him that he curtail this unnecessary heat. The demigods disclosed to Lord Brahmā Hiranyakaśipu’s ambition to become immortal, overcoming his short duration of life, and to be the master of all the planetary systems, even Dhruvaloka.

Upon hearing about the purpose of Hiranyakaśipu’s austere meditation, Lord Brahmā, accompanied by the great sage Bṛgū and great personalities like Dākṣa, went to see Hiranyakaśipu. He then sprinkled water from his kamandalu, a type of waterpot, upon Hiranyakaśipu’s head.

Hiranyakaśipu, the King of the Daityas, bowed down before Lord Brahmā, the creator of this universe, offering respectful obeisances again and again and offering prayers. When Lord Brahmā agreed to give him benedictions, he prayed not to be killed by any living entity, not to be killed in any place, covered or uncovered, not to die in the daytime or at night,
not to be killed by any weapon, on land or in the air, and not to be killed by any human being, animal, demigod or any other entity, living or non-living. He further prayed for supremacy over the entire universe and requested the eight yogic perfections, such as *anima* and *laghima*.

**TEXT 1**

Śrī-nārada uvāca

hiranyakaśipī pājān

ajeyam ajārāmaram

ātmānām apratidvandvam

eka-rājāṁ vyadhītsata

Śrī-nārada Muni said; Hiranyakaśipu—the demoniac king Hiranyakaśipu; pājān—O King Yudhiṣṭhira; ajeyam—unconquerable by any enemy; ajāra—without old age or disease; amaram—immortal; ātmānam—himself; apratidvandvam—without any rival or opponent; eka-rājāṁ—the one king of the universe; vyadhītsata—desired to become.

**TRANSLATION**

Nārada Muni said to Mahārāja Yudhiṣṭhira: The demoniac king Hiranyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like *anima* and *laghima*, to be deathless, and to be the only king of the entire universe, including Brahma-loka.

**PURPORT**

Such are the goals of the austerities performed by demons. Hiranyakaśipu wanted to receive a benediction from Lord Brahmā so that in the future he would be able to conquer Lord Brahmā’s abode. Similarly, another demon received a benediction from Lord Śiva but later wanted to kill Lord Śiva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors, whereas the Vaishnava wants to remain an ever-existing servant of the Lord and never to occupy the post of the Lord. Through sāyu-)ya-mukt, which is generally demanded by *asuras*, one merges into the existence of the Lord, but although one sometimes thus achieves the goal of the theory of monism, one falls down again to struggle in material existence.

**TEXT 2**

sa tepe mandara-dronyāṁ

tapah parama-dārunam

urdhva-bāhur nabho-dṛṣṭīṁ

pāda-aṅgusṭhāṁ

sat—he (Hiranyakaśipu); tepe—performed; mandara-dronyāṁ—in a valley of Mandara Hill; tapah—austerity; parama—most; dārunam—difficult; urdhva—raising; bāhuh—arms; nabhaḥ—toward the sky; dṛṣṭīṁ—his vision; pāda-aṅgusṭha—with the big toes of his feet; āsriya—resting on; avanīḥ—the ground.

**TRANSLATION**

In the valley of Mandara Hill, Hiranyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.
TRANSLATION

From the hair on Hiranyakasipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

TEXT 4

\begin{quote}
तथा सुभ: समुद्र: सप्तोपिलिपलोपयः।
तीर्थं गुप्तेंगोलेखानप्रातपितिसरितः।
\end{quote}

\begin{quote}
tasya mūrdhnāḥ samudbhūtah sadhūmō "gnis tapomayaḥ
tiryag ārdhvaṁ adho lokān
prātapat visvag iritaḥ
\end{quote}

tasya—his; mūrdhnāḥ—from the head; samudbhūtah—generated; sa-dhūmaḥ—with smoke; agniḥ—fire; tapah—mayah—because of severe austerities; tiryak—sideways; ārdhvaṁ—upward; adhaḥ—downward; lokān—all the planets; prātapat—heated; visvag—all around; iritaḥ—spreading.

TRANSLATION

Because of Hiranyakasipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot.

TEXT 5

\begin{quote}
कुक्षुभुह सदृश: सदीपितिक्षः भु:।
निपेतुः सप्तालार जननवाय दिशो दश।। ५।।
\end{quote}

cukṣuhbh—became agitated; nadi-udanvantah—the rivers and oceans; sa-dvipa—with the islands; adriḥ—and mountains; caclā—trembled; bhūḥ—the surface of the globe; nipetuh—fell; sa-grahāḥ—with the planets; táraḥ—the stars; jajvaluḥ—blazed; ca—also; disah daśa—the ten directions.

TRANSLATION

Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

TEXT 6

\begin{quote}
तेन तसा शिवम र्यक्ति नमस्ते खलोकस्वयः सुरः।
धाते विभ्रायासमसुदेवे जगमण ।।
\end{quote}

tenā tapātā divam tyaktvā
brahma-lokaṁ yayaṁ surāḥ
dhate viṣṇu-paśāṁ aśur
deva-deva jagat-pate
daiyendra-tapasā tapā
divi sthātum na śaknumah
tena—by that (fire of austerity); taptāḥ—burned; divam—their residential quarters in the upper planets; tyaktvā—giving up; brahma-lokam—to the planet where Lord Brahmā lives; yayuḥ—went; surāḥ—the demigods; dhātre—unto the chief of this universe, Lord Brahmā; viñāpayām āśuḥ—submitted; deva-deva—O chief of the demigods; jagat-pate—O master of the universe; daitya-indra-tapasā—by the severe austerity performed by the King of the Daityas, Hiranyakāśipu; taptāḥ—roasted; divī—on the heavenly planets; sthātum—to stay; na—not; śaknumah—we are able.

TRANSLATION
Scorched and extremely disturbed because of Hiranyakāśipu’s severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahmā, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiranyakāśipu’s head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.

TEXT 7

तस्य चौधराम प्रभृति विभेदं यदि मयसे ।
लोका न च वातावट्ट्यं विनिविधास्वासिमयं: || ७ ||

tasya copaśamam bhūman
vidhehi yadi manyase
lokā na yāvan nankṣyanti
bali-hārās tavābhībhāḥ

Tasya—of this; ca—indeed; upaśamam—the cessation; bhūman—O great personality; vidhehi—please execute; yadi—if; manyase—you think it right; lokāḥ—all the inhabitants of the various planets; na—not; yāvan—as long as; nankṣyanti—will be lost; bali-hārās—who are obedient to the worship; tava—of you; abhibhāḥ—O chief of all the universe.

TEXT 8

हि रायकासिपु किं दुःखप्रतीतया तप: ।
शुष्कत् किं न विनिविधस्वासिमयं निवेदितम् || ८ ||

tasyāyaṁ kīla sankalpaṁ
carato duścaraṁ tapah
śrīyatāṁ kim na viditas
tavāḥāpi niveditam

tasya—his; ayaṁ—this; kīla—indeed; sankalpaṁ—determination; carataḥ—who is executing; duścaraṁ—very difficult; tapah—austerity; śrīyatāṁ—let it be heard; kim—what; na—not; viditaḥ—known; tava—of you; athāḥ—still; niveditam—submitted.

TRANSLATION
Hiranyakāśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

TEXTS 9–10

मुद्ग चरसमिदं तपोयोगसमाचिनां ।
अष्टादौ सर्वदिनिष्येयं: परमेश्वर निजातानुभू || ९ ||

sṛṣṭvā caracaram idāṁ
tapo-yoga-samādhiṁ
adhyāste sarva-dhiṣṇyaybhyah
paramēṣṭhi niṣāasanam

TRANSLATION
O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.
136 Srimad-Bhagavatam

[Canto 7, Ch. 3]

tad aham vardhamānena

tapa-yoga-samādhiḥ
kalātmano ca nityatvāt
sādhayisyey tathātmanah

srṣṭvā—creating; cara—moving; acaram—and not moving; idam—this; tapaḥ—of austerity; yoga—and mystic power; samādhiḥ—by practicing the trance; adhyāstē—is situated in; saeva-dhiṣṭānyebhyah—than all the planets, including the heavenly planets; paramēṣṭhi—Lord Brahmā; nija-āṣanam—his own throne; tat—therefore; aham—I; vardhamānena—by dint of increasing; tapaḥ—austerity; yoga—mystic powers; sādhanyebhya—and trance; kāla—of time; ātmanah—and of the soul; ca—and; nityatvāt—from the eternality; sādhayisyey—shall achieve; tathā—so much; ātmanah—for my personal self.

TRANSLATION

"The supreme person within this universe, Lord Brahmā, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahmā.

PURPORT

Hiranyakaśipu's determination was to occupy the post of Lord Brahmā, but this was impossible because Brahmā has a long duration of life. As confirmed in Bhagavad-gītā (8.17), sahasra-yuga-paryantam ahar yad brahmano viduh: one thousand yugas equals one day of Brahmā. The duration of Brahmā's life is extremely great, and consequently it was impossible for Hiranyakaśipu to occupy that post. Nonetheless, his decision was that since the self (ātma) and time are both eternal, if he could not occupy that post in one lifetime he would continue to execute austerities life after life so that sometime he would be able to do so.

Text 11

Hiranyakaśipu's Plan to Become Immortal

anyathedam vidhāsyey 'ham
ayathā pūrvaṁ ojasā
kim anyaih kāla-nirdhātaitīh
kalpante vaisnavādibhiḥ

anyathā—just the opposite; idam—this universe; vidhāsyey—shall make; aham—I; ayathā—inappropriate; pūrvaṁ—as it was before; ojasā—by dint of the power of my austerity; kim—what use; anyaih—with other; kāla-nirdhātaitīh—vanquished in due course of time; kalpaante—at the end of the millennium; vaisnava-adibhiḥ—with planets like Dhruvaloka or Vaikuṭṭhaloka.

TRANSLATION

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahmā."

PURPORT

Hiranyakaśipu's demoniac determination was explained to Lord Brahmā by the demigods, who informed him that Hiranyakaśipu wanted to overturn all the established principles. After executing severe austerities, people within this material world are promoted to the heavenly planets, but Hiranyakaśipu wanted them to be unhappy, suffering because of the diplomatic feelings of the demigods, even in the heavenly planets. He wanted those who were harassed in this world by material transactions to be unhappy for the same reason, even in the heavenly planets. Indeed, he wanted to introduce such harassment everywhere. One might ask how this would be possible, since the universal order has been established since time immemorial, but Hiranyakaśipu
was proud to declare that he would be able to do everything by the power of his tapasya. He even wanted to make the Vaisnava’s position insecure. These are some of the symptoms of asuric determination.

**TEXT 12**

\[
\begin{align*}
it \text{ śūrūma} & \text{ nirbandham} \\
tapah & \text{ paramam āśhitāḥ} \\
vidhatsvānvantaraṁ & \text{ yuktam} \\
svayam & \text{ tri-bhuvanesvaram}
\end{align*}
\]

\textit{itt—in this way; śūrūma—we have heard; nirbandham—strong determination; tapah—austerity; paramam—very severe; āśhitāḥ—is situated in; vidhatsva—please take steps; anantaram—as soon as possible; yuktam—befitting; svayam—yourself; tri-bhuvana-īśvaram—O master of the three worlds.}

**TRANSLATION**

O lord, we have heard from reliable sources that in order to obtain your post, Hiranyakasipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.

**PURPORT**

In the material world, a servant is provided for by the master but is always planning how to capture the master’s post. There have been many instances of this in history. Especially in India during the Mohammedan rule, many servants, by plans and devices, took over the posts of their masters. It is learned from Caitanya literature that one big Zamindar, Subuddhi Rāya, kept a Mohammedan boy as a servant. Of course, he treated the boy as his own child, and sometimes, when the boy would steal something, the master would chastise him by striking him with a cane. There was a mark on the boy’s back from this chastisement. Later, after that boy had by crooked means become Hussain Shah, Nawab of Bengal, one day his wife saw the mark on his back and inquired about it. The Nawab replied that in his childhood he had been a servant of Subuddhi Rāya, who had punished him because of some mischievous activities. Upon hearing this, the Nawab’s wife immediately became agitated and requested her husband to kill Subuddhi Rāya. Nawab Hussain Shah, of course, was very grateful to Subuddhi Rāya and therefore refused to kill him, but when his wife requested him to turn Subuddhi Rāya into a Mohammedan, the Nawab agreed. Taking some water from his waterpot, he sprinkled it upon Subuddhi Rāya and declared that Subuddhi Rāya had now become a Mohammedan. The point is that this Nawab had been an ordinary menial servant of Subuddhi Rāya but was somehow or other able to occupy the supreme post of Nawab of Bengal. This is the material world. Everyone is trying to become master through various devices, although everyone is servant of his senses. Following this system, a living entity, although servant of his senses, tries to become master of the whole universe. Hiranyakasipu was a typical example of this, and Brahmā was informed by the demigods of his intentions.
TRANSLATION

O Lord Brahmā, your position within this universe is certainly most auspicious for everyone, especially the cows and brahmānas. Brahminal culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiranyakāśipu occupies your seat, everything will be lost.

PURPORT

In this verse the words dvija-gaviirh parameṣthyam indicate the most exalted position of the brahmānas, brahminal culture and the cows. In Vedic culture, the welfare of the cows and the welfare of the brahmānas are essential. Without a proper arrangement for developing brahminal culture and protecting cows, all the affairs of administration will go to hell. Being afraid that Hiranyakāśipu would occupy the post of Brahmā, all the demigods were extremely disturbed. Hiranyakāśipu was a well-known demon, and the demigods knew that if demons and Rākṣasas were to occupy the supreme post, brahminal culture and protection of cows would come to an end. As stated in Bhagavad-gītā (5.29), the original proprietor of everything is Lord Kṛśna (bhoktārāma yatīna-tapasāṁ sarva-loka-mahēsvaram). The Lord, therefore, knows particularly well how to develop the material condition of the living entities within this material world. In every universe there is one Brahmā engaged on behalf of Lord Kṛśna, as confirmed in Śrimad-Bhāgavatam (tene brahma hrda yajñā-kavaye). The principal creator in each brahmāṇa is Lord Brahmā, who imparts Vedic knowledge to his disciples and sons. On every planet, the king or supreme controller must be a representative of Brahmā. Therefore, if a Rākṣasa, or demon, were situated in Brahmā’s post, then the entire arrangement of the universe, especially the protection of the brahminal culture and cows, would be ruined. All the demigods anticipated this danger, and therefore they went to request Lord Brahmā to take immediate steps to thwart Hiranyakāśipu’s plan.

In the beginning of creation, Lord Brahmā was attacked by two demons—Madhu and Kaśītabha—but Kṛśna saved him. Therefore Kṛśna is addressed as madhu-kaiśabha-hantr. Now again, Hiranyakāśipu was trying to replace Brahmā. The material world is so situated that even the position of Lord Brahmā, not to speak of ordinary living entities, is sometimes in danger. Nonetheless, until the time of Hiranyakāśipu, no one had tried to replace Lord Brahmā. Hiranyakāśipu, however, was such a great demon that he maintained this ambition.

The word bhūyai means “for increasing opulence,” and the word śreyase refers to ultimately returning home, back to Godhead. In spiritual advancement, one’s material position improves at the same time that the path of liberation becomes clear and one is freed from material bondage. If one is situated in an opulent position in spiritual advancement, his opulence never decreases. Therefore such a spiritual benediction is called bhūti or vibhūti. Kṛśna confirms this in Bhagavad-gītā (10.41). Yad yad vibhūtīmaṁ sattvaṁ... mama tejo-‘ṁśa-sambhavam: if a devotee advances in spiritual consciousness and thus becomes materially opulent also, his position is a special gift from the Lord. Such opulence is never to be considered material. At the present, especially on this planet earth, the influence of Lord Brahmā has decreased considerably, and the representatives of Hiranyakāśipu—the Rākṣasas and demons—have taken charge. Therefore there is no protection of brahminal culture and cows, which are the basic prerequisites for all kinds of good fortune. This age is very dangerous because society is being managed by demons and Rākṣasas.
TRANSLATION

O King, being thus informed by the demigods, the most powerful Lord Brahmā, accompanied by Bhṛgu, Dakṣa and other great sages, immediately started for the place where Hiranyakaśipu was performing his penances and austerities.

PURPORT

Lord Brahmā was waiting for the austerities performed by Hiranyakaśipu to mature so that he could go there and offer benedictions according to Hiranyakaśipu's desire. Now, taking the opportunity of being accompanied by all the demigods and great saintly persons, Brahmā went there to award him the benediction he desired.

TEXTS 15–16

Hiranyakaśipu's Plan to Become Immortal

The living entity can live merely by his own power, without the help of skin, marrow, bone, blood and so on, because it is said, asatīga yam puruṣaḥ—the living entity has nothing to do with the material covering. Hiranyakaśipu performed a severe type of tapasya, austerity, for many long years. Indeed, it is said that he performed the tapasya for one hundred heavenly years. Since one day of the demigods equals six of our months, certainly this was a very long time. By nature's own way, his body had been almost consumed by earthworms, ants and other parasites, and therefore even Brahmā was at first unable to see him. Later, however, Brahmā could ascertain where Hiranyakaśipu was, and Brahmā was struck with wonder to see Hiranyakaśipu's extraordinary power to execute tapasya. Anyone would conclude that Hiranyakaśipu was dead because his body was covered in so many ways, but Lord Brahmā, the supreme living being in this universe, could understand that Hiranyakaśipu was alive but covered by material elements.

It is also to be noted that although Hiranyakaśipu performed this austerity for a long, long time, he was nonetheless known as a Daitya and Rākṣasa. It will be seen from verses to follow that even great saintly persons could not perform such a severe type of austerity. Why then was he
called a Rākṣasa and Daitya? It is because whatever he did was for his own sense gratification. His son Prahlāda Mahārāja was only five years old, and so what could Prahlāda do? Yet simply by performing a little devotional service according to the instructions of Nārada Muni, Prahlāda became so dear to the Lord that the Lord came to save him, whereas Hiraṇyakaśipu, in spite of all his austerities, was killed. This is the difference between devotional service and all other methods of perfection. One who performs severe austerities for sense gratification is fearful to the entire world, whereas a devotee who performs even a slight amount of devotional service is a friend to everyone (suhrdānaṁ sarva-bhūtānām). Since the Lord is the well-wisher of every living entity and since a devotee assumes the qualities of the Lord, a devotee also acts for everyone's good fortune by performing devotional service. Thus although Hiraṇyakaśipu performed such a severe austerity, he remained a Daitya and a Rākṣasa, whereas Prahlāda Mahārāja, although born of the same Daitya father, became the most exalted devotee and was personally protected by the Supreme Lord. Bhakti is therefore called sarvopādi-vinirnuktaṁ, indicating that a devotee is freed from all material designations, and anyābhāṣṭa-sānyam, situated in a transcendental position, free from all material desires.

TEXT 17
भीमश्रीवाच
उनिष्ठितिषु मह ते तपःसिद्धोपतिः कान्त्यप |
वर्दोहयुपस्वरो विवतालोपितो वरः ||१७||

śri-brahmavāca
uṭṭiṣṭhottistha bhadram te
tapah-siddha 'si kāśyapa
varado 'ham anuprāpto
vriyatām īpsita varah

śri-brahmā uvāca—Lord Brahmā said; uṭṭiṣṭha—please get up; uṭṭiṣṭha—get up; bhadram—good fortune; te—unto you; tapah-siddha—perfect in executing austerities; asi—you are; kāśyapa—O son of Kaśyapa; vara-dah—the giver of benediction; aham—I; anuprāptah—arrived; vriyām—let it be submitted; īpsitah—desired; varah—benediction.

TRANSLATION
Lord Brahmā said: O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

PURPORT
Śrīla Madhvacārya quotes from the Skanda Purāṇa, which says that Hiraṇyakaśipu, having become a devotee of Lord Brahmā, who is known as Hiraṇyagarbha, and having undergone a severe austerity to please him, is also known as Hiraṇyaka. Rākṣasas and demons worship various demigods, such as Lord Brahmā and Lord Śiva, just to take the post of these demigods. This we have already explained in previous verses.

TEXT 18
अंग्रेजमहोत्ते हृतां महद्दुत्त्वः |
देशमाधितेद्विक्षा प्राणाः हस्तिषु शरेते ||१६||

adṛāksam aham etam te
hṛt-sāram mahad-adbhutam
danśa-bhakṣita-dehasya
prāṇā hy asthiṣu śerate

adṛāksam—have personally seen; aham—I; etam—this; te—your; hṛt-sāram—power of endurance; mahad—very great; adbhutam—wonderful; danśa-bhakṣita—eaten by worms and ants; dehasya—whose body; prāṇā—the life air; hi—indeed; asthiṣu—in the bones; śerate—is taking shelter.

TRANSLATION
I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you
are keeping your life air circulating within your bones. Certainly this is wonderful.

**PURPORT**

It appears that the soul can exist even through the bones, as shown by the personal example of Hiranyakaśipu. When great yogīs are in samādhi, even when their bodies are buried and their skin, marrow, blood and so on have all been eaten, if only their bones remain they can exist in a transcendental position. Very recently an archaeologist published findings indicating that Lord Christ, after being buried, was exhumed and that he then went to Kashmir. There have been many actual examples of yogīs’ being buried in trance and exhumed alive and in good condition several hours later. A yogī can keep himself alive in a transcendental state even if buried not only for many days but for many years.
tataḥ—because of this; te—unto you; ādīṣaḥ—benedictions; sarvāḥ—all; ādāmy—asura-purīgava—O best of the asuras; mārtasya—as one who is destined to die; te—such as you; hi—indeed; āmārtasya—as one who does not die; dārśanam—the audience; na—not; aphaṁ—without results; mama—my.

TRANSLATION
O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

PURPORT
It appears that human beings and asuras are subject to death, whereas demigods are not. The demigods who reside with Lord Brahmā in Satyaloka go to Vaikuṇṭhaloka in their present bodily constructions at the time of the dissolution. Therefore although Hiranyakasipu had undergone severe austerities, Lord Brahmā predicted that he had to die; he could not become immortal or even gain equal status with the demigods. The great austerities and penances he had performed for so many years could not give him protection from death. This was foretold by Lord Brahmā.

TEXT 22

śrī-nāradā uvāca

śrī-nāradā uvāca

śrī-nārade uvāca

kirītvādabhava devo

bhaksitāngam pipālikaiḥ

Text 23] Hiranyakasipu’s Plan to Become Immortal

kamandalu-jalenaukṣad
divyenāmogha-rādhasā

śrī-nāradā uvāca—Śrī Nārada Muni said; iti—thus; uktvā—saying; ādi-bhavaḥ—Lord Brahmā, the original living creature within this universe; devaḥ—the principal demigod; bhaksitā-angam—Hiranyakasipu’s body, which had been almost completely eaten; pipālikaiḥ—by the ants; kamandalu—from the special waterpot in the hands of Lord Brahmā; jaleṇa—by water; aukṣat—sprinkled; divyena—which was spiritual, not ordinary; amogha—without fail; rādhasā—whose power.

TRANSLATION
Śrī Nārada Muni continued: After speaking these words to Hiranyakasipu, Lord Brahmā, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamandalu upon Hiranyakasipu’s body, which had been eaten away by ants and moths. Thus he enlivened Hiranyakasipu.

PURPORT
Lord Brahmā is the first created being within this universe and is empowered by the Supreme Lord to create. Tene brahma hrdā ya ādi-kavye: the ādi-deva, or ādi-kavi—the first living creature—was personally taught by the Supreme Personality of Godhead through the heart. There was no one to teach him, but since the Lord is situated within Brahmā’s heart, Brahmā was educated by the Lord Himself. Lord Brahmā, being especially empowered, is infallible in doing whatever he wants. This is the meaning of the word amogha-rādhasā. He desired to restore Hiranyakasipu’s original body, and therefore, by sprinkling transcendental water from his waterpot, he immediately did so.

TEXT 23

śrī-brahma hrdā ya ādi-kavye: śrī-nāradā uvāca
divyenāmogha-rādhasā

śrī-brahma hrdā ya ādi-kavye: śrī-nāradā uvāca
divyenāmogha-rādhasā
Text 24] Hiraṇyakaśipu’s Plan to Become Immortal

As soon as he was sprinkled with the water from Lord Brahmā’s waterpot, Hirāryakasipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

PURPORT
Hiraṇyakaśipu was revitalized, so much so that his body was quite competent to tolerate the striking of thunderbolts. He was now a young man with a strong body and a very beautiful bodily luster resembling molten gold. This is the rejuvenation that took place because of his severe austerity and penance.

TRANSLATION
As soon as he was sprinkled with the water from Lord Brahmā’s waterpot, Hirāryakasipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.
Me.” For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. The process of watering a tree is to pour water on the root. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated in Bhagavad-gītā as avidhi-pūrvakam. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

In Bhagavad-gītā it is clearly stated that there are many types of yajña performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajña means Viṣṇu. In the Third Chapter of Bhagavad-gītā it is clearly stated that one should work only for satisfying Yajña, or Viṣṇu. The perfectional form of human civilization, known as varṇāśrama-dharma, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says, “I am the enjoyer of all sacrifices because I am the supreme master.” However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Although Hiranyakasipu offered his obeisances unto Lord Brahmā, he was strongly inimical toward Lord Viṣṇu. This is the symptom of an asura. Asuras worship the demigods as being separate from the Lord, not knowing that all the demigods are powerful because of being servants of the Lord. If the Supreme Lord were to withdraw the powers of the demigods, the demigods would no longer be able to offer benedictions to their worshipers. The difference between a devotee and a nondevotee, or asura, is that a devotee knows that Lord Viṣṇu is the Supreme Personality of Godhead and that everyone derives power from Him. Without worshiping the demigods for particular powers, a devotee worships Lord Viṣṇu, knowing that if he desires a particular power he can get that power while acting as Lord Viṣṇu’s devotee. Therefore in the śāstra (Bhāg. 2.3.10) it is recommended:

\begin{align*}
& \text{akāmāḥ sarva-kāmo vā} \\
& \text{mokṣa-kāma udāra-dhiḥ} \\
& \text{tīvra haṁka-yogena} \\
& \text{yajeta puruṣaṁ param}
\end{align*}

“A person who has broader intelligence, whether he be full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” Even if a person has material desires, instead of worshiping the demigods he should pray to the Supreme Lord so that his connection with the Supreme Lord will be established and he will be saved from becoming a demon or a nondevotee. In this regard, Śrīla Madhvācārya gives the following quotation from the Brahma-tarka:

\begin{align*}
& \text{eka-sthānaika-kāryatvād} \\
& \text{viṣṇoh prādhānayatas tathā} \\
& \text{jīvaśya tād-adhīnayān} \\
& \text{na bhūnādhikrtam vacaḥ}
\end{align*}

Since Viṣṇu is the Supreme, by worshiping Viṣṇu one can fulfill all one’s desires. There is no need to divert one’s attention to any demigod.

TEXT 25

उत्थाय प्राणाय: प्रह हि ईमाना द्राजा विद्यमृ: ।
हर्षायुक्तोऽध्यात्माग महत्सर्वानां ||२५१||

\begin{align*}
& \text{utthāya prāṇajalḥ prahva} \\
& \text{ikṣamāno dṛśa vibhum} \\
& \text{harṣāy-śubhakalāvah} \\
& \text{gīra gaddadayaāgraḥ}
\end{align*}
utthāya—getting up; prāṇjalih—with folded hands; prāhvaḥ—in a humble manner; iksamānāh—seeing; drṣṭa—with his eyes; vibhum—the supreme person within this universe; harsaḥ—of jubilation; āśru—with tears; pulaka—with hairs standing on the body; udbhedaḥ—enlivened; girī—by words; gadgadayaḥ—faltering; agnāt—prayed.

**TRANSLATION**

Then, getting up from the ground and seeing Lord Brahmā before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahmā.

**TEXTS 26–27**

śrī-hiraṇyakaśipuḥ uvāca
kalpānte kāla-sṛṣṭena
yo'ndhena tamasāvrtaṁ
abhivyanaṁ jagat idaṁ
svayaṁyotih sua-rociṣā

ātmanaḥ tri-vṛtā cedāṁ
srjati avati lumpati
rajaḥ-sattva-tamo-dhamne
parāya mahate namah

śrī-hiraṇyakaśipuḥ uvāca—Hiranyakaśipu said; kalpa-ante—at the end of every day of Lord Brahmā; kāla-sṛṣṭena—created by the time factor; yaḥ—he who; andhena—by dense darkness; tamasā—by ignorance; āvrtaḥ—covered; abhivyanaḥ—manifested; jagat—cosmic manifestation; idaṁ—this; svayaṁ-jyotih—self-effulgent; suva-rociṣā—by his bodily rays; ātmanaḥ—by himself; tri-vṛtā—conducted by the three modes of material nature; ca—also; idaṁ—this material world; srjati—creates; avati—maintains; lumpati—annihilates; rajaḥ—of the mode of passion; sattva—the mode of goodness; tamaḥ—and the mode of ignorance; dhamne—unto the supreme lord; parāya—unto the supreme; mahate—unto the great; namah—my respectful obeisances.

**PURPORT**

The words abhivyanaṁ jagat idaṁ refer to he who creates this cosmic manifestation. The original creator is the Supreme Personality of Godhead, Kṛṣṇa (janmādy asya yataḥ); Lord Brahmā is the secondary creator. When Lord Brahmā is empowered by Lord Kṛṣṇa as the engineer to create the phenomenal world, he becomes the supremely powerful feature within this universe. The total material energy is created by Kṛṣṇa, and later, taking advantage of all that has necessarily been created, Lord Brahmā engineers the entire phenomenal universe. At the end of Lord Brahmā’s day, everything up to Svargaloka is inundated with water, and the next morning, when there is darkness in the universe, Brahmā again brings the phenomenal manifestation into existence. Therefore he is described here as he who manifests this universe.

**TRANSLATION**

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahmā, is the shelter of those modes of nature—sattva-guṇa, rajo-guṇa and tamo-guṇa.
this connection that tri-vṛtā means prakṛtyā. Thus Lord Kṛṣṇa is the original creator, and Lord Brahmā is the original engineer.

**TEXT 28**

 nama ādyāya bijāya
 jñāna-vijñāna-mūrtaye
 prāṇendriya-mano-buddhi-vikāraṁ vyaktim iyuṣe

*namah—I offer my respectful obeisances; ādyāya—unto the original living creature; bijāya—the seed of the cosmic manifestation; jñāna—of knowledge; vijñāna—and of practical application; mūrtaye—unto the deity or form; prāṇa—of the life air; indriya—of the senses; manah—of the mind; buddhi—of the intelligence; vikāraṁ—by transformations; vyaktim—manifestation; iyuṣe—who has obtained.*

**TRANSLATION**

I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

**PURPORT**

The Vedānta-sūtra begins by declaring that the Absolute Person is the original source of all creation (jannādy asya yatāḥ). One may ask whether Lord Brahmā is the Supreme Absolute Person. No, the Supreme Absolute Person is Kṛṣṇa. Brahmā receives his mind, intelligence, materials and everything else from Kṛṣṇa, and then he becomes the secondary creator, the engineer of this universe. In this regard we may note that the creation does not take place accidentally, because of the explosion of a chunk. Such nonsensical theories are not accepted by Vedic students. The first created living being is Brahmā, who is endowed with perfect knowledge and intelligence by the Lord. As stated in Śrīmad-Bhāgavatam, tene brahma hrdā ya ādi-kavaye: although Brahmā is the first created being, he is not independent, for he receives help from the Supreme Personality of Godhead through his heart. There is no one but Brahmā at the time of creation, and therefore he receives his intelligence directly from the Lord through the heart. This has been discussed in the beginning of Śrīmad-Bhāgavatam.

Lord Brahmā is described in this verse as the original cause of the cosmic manifestation, and this applies to his position in the material world. There are many, many such controllers, all of whom are created by the Supreme Lord, Viṣṇu. This is illustrated by an incident described in Caitanya-caritāmṛta. When the Brahmā of this particular universe was invited by Kṛṣṇa to Dvārakā, he thought that he was the only Brahmā. Therefore when Kṛṣṇa inquired from His servant which Brahmā was at the door to visit, Lord Brahmā was surprised. He replied that of course Lord Brahmā, the father of the four Kumāras, was waiting at the door. Later, Lord Brahmā asked Kṛṣṇa why He had inquired which Brahmā had come. He was then informed that there are millions of other Brahmās because there are millions of universes. Kṛṣṇa then called all the Brahmās, who immediately came to visit Him. The *catur-mukha* Brahmā, the four-headed Brahmā of this universe, thought himself a very insignificant creature in the presence of so many Brahmās with so many heads. Thus although there is a Brahmā who is the engineer of each universe, Kṛṣṇa is the original source of all of them.
Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

PURPORT
In this verse it is clearly indicated that the original source of everything is life. Brahmā was instructed by the supreme life, Kṛṣṇa. Kṛṣṇa is the supreme living entity (nityo nityānāṁ cetana cetanañām), and Brahmā is also a living entity, but the original source of Brahmā is Kṛṣṇa. Therefore Kṛṣṇa says in Bhagavad-gītā (7.7), mātāṁ parārhatāṁ nānyat kiṁcid āsti dhananjaya: “O Arjuna, there is no truth superior to Me.” Kṛṣṇa is the original source of Brahmā, who is the original source of this universe. Brahmā is a representative of Kṛṣṇa, and therefore all the qualities and activities of Kṛṣṇa are also present in Lord Brahmā.

TRANSLATION
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TEXT 31

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此世 为因 哺摩衍耶

tvam eva kālo 'nimīṣo janānām
āyur lavāy-avaivy avināri
kūṭa-stha ātmā paramaṣṭhy ājo mahan
tvam jīva-lokaṣya ca jīva ātmā
tvam—indeed; kāla—unlimited time; animiśa—unblinking; janānām—all living entities; āyuḥ—the duration of life; lava-ādi—consisting of seconds, moments, minutes and hours; avayavaiḥ—by different parts; kṣinoṣi—reduce; kūṭa-sthaḥ—without being affected by anything; ātmā—the Supersoul; paramaṣṭhy—the Supreme Lord; ājah—the unborn; mahan—the great; tvam—you; jīva-lokaṣya—of this material world; ca—also; jīvaḥ—the cause of life; ātmā—the Supersoul.

TRANSLATION

O my Lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

PURPORT

In this verse the word kūṭa-stha is very important. Although the Supreme Personality of Godhead is situated everywhere, He is the central unchanging point. Īśvarāḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna ṭīṭhāt: the Lord is situated in full in the core of everyone’s heart. As indicated in the Upaniṣads by the word ekatvam, although there are millions and millions of living entities, the Lord is situated as the Supersoul in every one of them. Nonetheless, He is one in many. As stated in the Brahma-saṁhitā, advaitam acyutam anādīn ananta-rūpam: He has many forms, yet they are advaita—one and unchanging. Since the Lord is all-pervading, He is also situated in eternal time. The living entities are described as parts and parcels of the Lord because He is the life and soul of all living entities, being situated within their hearts as the antaryāṁi, as enunciated by the philosophy of inconceivable oneness and difference (acintya-bhedābheda). Since the living entities are part of God, they are one in quality with the Lord, yet they are different from Him. The Supersoul, who inspires all living entities to act, is one and changeless. There are varieties of subjects, objects and activities, yet the Lord is one.

TEXT 32

tvattah paraṁ nāparam apy anejad
ejac ca kīcic ca vyātiriktaṁ asti
vidyāḥ kalās te tanaṇās ca sarvāṁ
hiranyagarbho 'si brhat tri-prṣṭhah
tvattah—from you; paraṁ—higher; na—not; apram—lower; api—even; anejad—not moving; ejac—moving; ca—and; kīcic—anything; vyātiriktaṁ—separate; asti—there is; vidyāḥ—knowledge; kalāḥ—its parts; te—of you; tanaṇāḥ—features of the body; ca—and; sarvāḥ—all; hiranyagarbhaḥ—the one who keeps the universe within his abdomen; asi—you are; brhat—greater than the greatest; tri-prṣṭhah—transcendental to the three modes of material nature.

TRANSLATION

There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the
Vedic literatures like the Upaniṣads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiranyakarṣṇa, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

**PURPORT**

The word param means “the supreme cause,” and aparām means “the effect.” The supreme cause is the Supreme Personality of Godhead, and the effect is material nature. The living entities, both moving and nonmoving, are controlled by the Vedic instructions in art and science, and therefore they are all expansions of the external energy of the Supreme Personality of Godhead, who is the center as the Supersoul. The brahmāṇḍas, the universes, exist during the duration of a breath of the Supreme Lord (yasyaiva-kāma-kālaṁ ahaṁvalambya jvante lomavilajā jagad-anda-nāthaḥ). Thus they are also within the womb of the Supreme Personality of Godhead, Mahā-Viṣṇu. Nothing, therefore, is separate from the Supreme Lord. This is the philosophy of acintya-bhedābheda-tattva.

**TEXT 33**

vyaktam vibhau sthālam idam sarīram
yenendriya-prāna-manigoṣṭham tvam
bhunīkṣe sthiīo dhāmam pārameśthye
avyakta atmā puruṣah purāṇah

vyaktam—manifested; vibhau—O my lord; sthālam—cosmic manifestation; idam—this; sarīram—external body; yena—by which; indriya—the senses; prāṇa—the life air; manuḥ—the mind; guṇān—transcendental qualities; tvam—you; bhunīkṣe—enjoy; sthītaḥ—situated; dhāmam—in your own abode; pārameśthye—the supreme; ayaktam—not manifested through ordinary knowledge; atma—the soul; puruṣaḥ—the supreme person; purāṇaḥ—the oldest.

**TEXT 34**

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahmān, the Supersoul, the oldest, the Personality of Godhead.

**PURPORT**

It is said that the Absolute Truth appears in three features—namely, impersonal Brahmān, localized Supersoul and ultimately the Supreme Personality of Godhead, Kṛṣṇa. The cosmic manifestation is the gross material body of the Supreme Personality of Godhead, who enjoys the taste of the material mellows by expanding His parts and parcels, the living entities, who are qualitatively one with Him. The Supreme Personality of Godhead, however, is situated in the Vaikuṇṭha planets, where He enjoys the spiritual mellows. Therefore the one Absolute Truth, Bhagavān, pervades all by His material cosmic manifestation, the spiritual Brahmān effulgence, and His personal existence as the Supreme Lord.

**TEXT 34**

ananta-avyakta-rāpeṇa
yenendam akhilam tatam
cid-acic-chakti-yuktāya
tasmāi bhagavate namah

ananta-avyakta-rāpeṇa—by the unlimited, unmanifested form; yena—by which; idam—this; akhilam—total aggregate; tatam—expanded; cit—with spiritual; acit—and material; śakti—potency; yuk-
tāya—unto he who is endowed; tasmāi—unto him; bhagavate—unto the Supreme Personality of Godhead; namāḥ—I offer my respectful obeisances.

**TRANSLATION**

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

**PURPORT**

The Lord is endowed with unlimited potencies (parāṣya śaktir vividhaiva srīyate), which are summarized as three, namely external, internal and marginal. The external potency manifests this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

**TEXT 35**

yadi dāsyaḥ abhimätāṁ
dvam me varadottama
bhūtebhyaḥ tvād-visṛṣṭebhyaḥ
mṛtyur mā bhūn mama prabhoh

**TRANSLATION**

If you will give me the desired benedictions, O best of all bestowers of benedictions, please let me not meet death from any living entity created by you.

**PURPORT**

After being created from the navel of Garbhodakāṣayi Viṣṇu, Lord Brahmā, the original created living being within the universe, created many other different types of living entities to reside in this universe. Therefore, from the beginning of creation, the living entities were born of a superior living entity. Ultimately, Kṛṣṇa is the supreme living being, the father of all others. Aham bija-pradāḥ pitā: He is the seed-giving father of all living entities.

Thus far, Hiranyakāśipu has adored Lord Brahmā as the Supreme Personality of Godhead and has expected to become immortal by the benediction of Lord Brahmā. Now, however, having come to understand that even Lord Brahmā is not immortal because at the end of the millennium Lord Brahmā will also die, Hiranyakāśipu is very carefully asking him for benedictions that will be almost as good as immortality. His first proposal is that he not be killed by any of the different forms of living entities created by Lord Brahmā within this material world.
Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

**PURPORT**

Hiranyakasipu was very much afraid of Visnu's becoming an animal to kill him because his brother had been killed by Visnu when the Lord took the shape of a boar. He was therefore very careful to guard against all kinds of animals. But even without taking the shape of an animal, Visnu could kill him by hurling His Sudarsana cakra, which can go anywhere without the Lord's physical presence. Therefore Hiranyakasipu was careful to guard against all kinds of weapons. He guarded against all kinds of time, space and countries because he was afraid of being killed by someone else in another land. There are many other planets, higher and lower, and therefore he prayed for the benediction of not being killed by any resident of any of these planets. There are three original deities—Brahma, Visnu and Mahadeva. Hiranyakasipu knew that Brahma would not kill him, but he also wanted not to be killed by Lord Visnu or Lord Siva. Consequently, he prayed for such a benediction. Thus Hiranyakasipu thought himself securely protected from any kind of death caused by any living entity within this universe. He also carefully guarded against natural death, which might take place within his house or outside of the house.

**TRANSLATION**

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets; apratidvantvatham—without a rival; yuddhe—in battle; aika-patyam—supremacy; ca—and; dehinam—over those who have material bodies; sarvesaṁ—all; loka-palanaṁ—the predominating deities of all planets; mahimanaṁ—the glory; yathā—just as; atmanah—of yourself; tapah-yoga-prabhavānāṁ—of those whose power is obtained by austerities and the practice of mystic yoga; yat—which; na—never; riṣyati—is destroyed; karhicit—at any time.

**PURPORT**

Lord Brahma obtained his supreme position due to long austerities and penances, mystic yoga, meditation and so on. Hiranyakasipu wanted a similar position. The ordinary powers achieved by mystic yoga,
Thus end the Bhaktivedanta purports of the Seventh Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “Hiranyakaśipu’s Plan to Become Immortal.”

CHAPTER FOUR

Hiranyakaśipu Terrorizes the Universe

This chapter fully describes how Hiranyakaśipu obtained power from Lord Brahmā and misused it by harassing all the living entities within this universe.

By severe austerities, Hiranyakaśipu satisfied Lord Brahmā and obtained the benedictions he desired. After he received these benedictions, his body, which had been almost entirely consumed, was revived with full beauty and a luster like gold. Nonetheless, he continued to be envious of Lord Viṣṇu, unable to forget Lord Viṣṇu’s having killed his brother. Hiranyakaśipu conquered everyone in the ten directions and the three worlds and brought all living entities, both demigods and asuras, under his control. Becoming the master of all places, including the residence of Indra, whom he had driven out, he began enjoying life in great luxury and thus became mad. All the demigods but Lord Viṣṇu, Lord Brahmā and Lord Śiva came under his control and began serving him, but despite all his material power he was dissatisfied because he was always puffed up, proud of transgressing the Vedic regulations. All the brāhmaṇas were dissatisfied with him, and they cursed him with determination. Eventually, all the living entities within the universe, represented by the demigods and sages, prayed to the Supreme Lord for relief from Hiranyakaśipu’s rule.

Lord Viṣṇu informed the demigods that they and the other living entities would be saved from the fearful conditions created by Hiranyakaśipu. Since Hiranyakaśipu was the oppressor of all the demigods, the followers of the Vedas, the cows, the brāhmaṇas and the religious, saintly persons, and since he was envious of the Supreme Lord, he would naturally be killed very soon. Hiranyakaśipu’s last exploit would be to torment his own son Prahlāda, who was a maha-bhāgavata, an exalted Vaiṣṇava. Then his life would end. When the demigods were thus reassured by the Supreme Personality of Godhead, everyone was satisfied, knowing that the miseries inflicted upon them by Hiranyakaśipu would come to an end.
Finally, Nārada Muni describes the characteristics of Prahlāda Mahārāja, the son of Hiraṇyakaśipu, and describes how his father envied his own qualified son. In this way the chapter ends.

**TEXT 1**

śrī-nārada uvāca
evam vṛtah śata-dhṛir
hiranyakaśipor atha
prādāt tat-tapasā prito
varāṁs tasya sudurlabhān

śrī-nārada uvāca—Śrī Nārada Muni said; evam—thus; vṛtah—solicited; śata-dhṛir—Lord Brahmā; hiranyakaśipor—of Hiraṇyakaśipu; atha—then; prādāt—delivered; tat—his; tapasā—by the difficult austerities; prito—being pleased; varāṁ—benedictions; tasya—unto Hiraṇyakaśipu; su-durlabhān—very rarely obtained.

**TRANSLATION**

Nārada Muni continued: Lord Brahmā was very much satisfied by Hiraṇyakaśipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

**TEXT 2**

śrī-brahmavāca
tateme durlabhāḥ puṁsāṁ
yān vrūṣe varāṁ mama
tathāpi vitarāṁy anga
varāṁ yadyapi durlabhān

śrī-brahmā uvāca—Lord Brahmā said; tatā—O dear son; ime—all these; durlabhāḥ—very rarely obtained; puṁsāṁ—by men; yān—those which; vrūṣe—you ask; varāṁ—benedictions; mama—from me; tathāpi—still; vitarāṁy—I shall deliver; anga—O Hiraṇyakaśipu; varāṁ—the benedictions; yadyapi—although; durlabhān—not generally available.

**PURPORT**

Material benedictions are not always exactly worthy of being called benedictions. If one possesses more and more, a benediction itself may become a curse, for just as achieving material opulence in this material world requires great strength and endeavor, maintaining it also requires great endeavor. Lord Brahmā informed Hiraṇyakaśipu that although he was ready to offer him whatever he had asked, the result of the benedictions would be very difficult for Hiraṇyakaśipu to maintain. Nonetheless, since Brahmā had promised, he wanted to grant all the benedictions asked. The word durlabhān indicates that one should not take benedictions one cannot enjoy peacefully.
Then Lord Brahmā, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hiranyakasipu, and being praised by great sages and saintly persons.

TRANSLATION

The demon Hiranyakasipu, having thus been blessed by Lord Brahmā and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Viṣṇu.

PURPORT

A demoniac person, in spite of acquiring all the opulences possible to obtain in this universe, continues to be envious of the Supreme Personality of Godhead.

TEXTS 5–7

Text 7] Hiranyakasipu Terrorizes the Universe

sa vijitya diśah sarvā
lokaṁ ca trīṁ mahāsurah
devāsura-manusyendra-
gandharva-ganadhīraṁ

siddha-cārana-vidyadhāraṁ
ṛṣīṁ pitṛ-patīṁ mahān
yakṣa-raksakā-piśācesān
preta-bhūta-patīṁ api

sarva-sattva-patīṁ jītvā
vaśāṁ añīya viśva-jit
jahāra loka-pālānāṁ
sthānāṁ saha tejasā

saḥ—he (Hiranyakasipu); vijitya—conquering; diśah—the directions; sarvā—all; lokaṁ—planetary systems; ca—and; trīṁ—three (upper, lower and middle); mahā-asurāḥ—the great demon; deva—the demigods; asura—the demons; manusya—of the human beings;
indra—the kings; gandharva—the Gandharvas; garuda—the Garudas; uragā—the great serpents; siddha—the Siddhas; cāraṇa—the Cāraṇas; vidyādhrā—the Vidyādhāras; rājā—the great sages and saintsly persons; pitṛ-patī—Yamarāja and the other leaders of the Pitās; manu—all the different Manus; yakṣa—the Yakṣas; rakṣaḥ—the Rākṣasas; piśāca-tān—the leaders of Piśacaloka; preta—of the Pretas; bhūta—and of the Bhūtas; patī—the masters; api—also; sarva-sattva-patī—the masters of all the different planets; jīvā—conquering; vāsam ānīya—bringing under control; viśva-jit—the conqueror of the whole universe; jahāra—usurped; loka-pākānām—of the demigods who manage the universal affairs; sthanāni—the places; saha—with; tejasā—all their power.

TRANSLATION

Hiranyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds—upper, middle and lower—including the planets of the human beings, the Gandharvas, the Garudas, the great serpents, the Siddhas, Cāraṇas and Vidyādhāras, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśacās and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

PURPORT

The word garuda in this verse indicates that there are planets of great birds like Garūḍa. Similarly, the word uraga indicates that there are planets of enormous serpents. Such a description of the various planets of the universe may challenge modern scientists who think that all other planets but this earth are vacant. These scientists claim to have launched excursions to the moon, where they have found no living entities but only big craters full of dust and stone, although in fact the moon is so brilliant that it acts like the sun in illuminating the entire universe. Of course, it is not possible to convince modern scientists of the Vedic information about the universe. Nonetheless, we are not very much impressed by the words of scientists who say that all other planets are vacant and that only the earth is full of living entities.

TEXT 8

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PURPORT

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TRANSLATION

Hiranyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. By the opulences: jujatu-enriched; adhyāste-sma—remained in; tri-piṣtapam—the higher planetary system, where various demigods live; mahendra-bhavanam—the palace of Indra, the King of heaven; sākṣāt—directly; nirmītam—constructed; viśvakarmaṇā—by the famous architect of the demigods, Viśvakarma; tralokya-lakṣmy-āyatanam—the residence of the goddess of fortune; adhyuvāsā—lived in; akhila-rddhi-mat—possessing the opulence of the entire universe.

PURPORT

From this description it appears that all the heavenly planets of the upper planetary system are thousands upon thousands of times more
opulent than the lower planetary system in which we live. Viśvakarmā, the famous heavenly architect, is known as the constructor of many wonderful buildings in the upper planets, where there are not only beautiful buildings, but also many opulent gardens and parks, which are described as nandana-devodāna, gardens quite fit to be enjoyed by the demigods. This description of the upper planetary system and its opulences is to be understood from authoritative scriptures like the Vedic literature.

Telescopes and the other imperfect instruments of scientists are inadequate for evaluating the upper planetary system. Although such instruments are needed because the vision of the so-called scientists is imperfect, the instruments themselves are also imperfect. Therefore the upper planets cannot be appraised by imperfect men using imperfect man-made instruments. Direct information received from the Vedic literature, however, is perfect. We therefore cannot accept the statement that there are no opulent residences on planets other than this earth.

**TEXTS 9–12**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>yatra vidruma-sopānā mahā-mārakatā bhuvaḥ</td>
<td>the steps of King Indra's residence were made of coral; mahā-mārakatā—emerald; bhuvaḥ—floors; yatra—where; sphaṭika-crystal; kudāyāni—walls; vaidūrya—of vaidūrya stone; stambha—of pillars; paṅktyaḥ—lines; yatra—where; citra—wonderful; vitānānī—canopies; padmarāga—bedecked with rubies; āsanāni—seats; ca—also; payah—of milk; phena—the foam; nibhiṁ—just like; sayyāḥ—beds; muktādāma—of pearls; paricchadiḥ—having borders; kājāddhī—jingling; nāpuraiḥ—making sweet vibrations; itaḥ tataḥ—here and there; ratna-sthalau—in places bedecked with jewels and gems; paśyantī—see; su-dattā—having nice teeth; sundaram—very beautiful; mukham—faces; tasmin—in that; mahendra-bhavane—the residential quarters of the heavenly King; mahā-balau—the most powerful; mahā-maṇīḥ—highly thoughtful; nirjita-lokaḥ—having everyone under his control; eka-rāja—the powerful dictator; reme—enjoyed; abhivandya—worshipped; anghri-yugauḥ—whose two feet; sura-adibhiḥ—by the demigods; pratāpitaḥ—being disturbed; ārjita—more than expected; caṇḍa—severe; sāsanāḥ—whose ruling.</td>
</tr>
</tbody>
</table>

**TRANSLATION**

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of
crystal, and the columns of vaidūrya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiranyakasipu, who chastised the demigods very severely and for no reason. Thus Hiranyakasipu lived in the palace and severely ruled everyone.

PURPORT

Hiranyakasipu was so powerful in the heavenly planets that all the demigods except Lord Brahmā, Lord Śiva and Lord Viṣṇu were forced to engage in his service. Indeed, they were afraid of being severely punished if they disobeyed him. Śrīla Viśvanātha Cakravartī has compared Hiranyakasipu to Mahārāja Vena, who was also atheistic and scornful of the ritualistic ceremonies mentioned in the Vedaś. Yet Mahārāja Vena was afraid of some of the great sages like Bṛgou, whereas Hiranyakasipu ruled in such a way that everyone feared him but Lord Viṣṇu, Lord Brahmā and Lord Śiva. Hiranyakasipu was so alert against being burnt to ashes by the anger of great sages like Bṛgou that by dint of austerity he surpassed their power and placed even them under his subordination. It appears that even in the higher planetary systems, to which people are promoted by pious activities, disturbances are created by asuras like Hiranyakasipu. No one in the three worlds can live in peace and prosperity without disturbance.

TEXT 13

Hiranyakasipu Terrorizes the Universe

tam aṅga mattaṁ madhunoru-gandhinā
viṣṛṛta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ
upāṣatopāyana-pāṇībir vinā
tribhis tapo-yoga-balaujasāṁ padam

tam—him (Hiranyakasipu); aṅga—O dear King; mattaṁ—intoxicated; madhunā—by wine; uru-gandhinā—strong-smelling; viṣṛṛta—rolling; tāmrā-aksam—having eyes like copper; aśeṣa-dhiṣṇya-pāḥ—the principal men of all the planets; upāṣata—worshipped; upāṣana—full with paraphernalia; pāṇībir—by their own hands; vinā—without; tribhis—the three principal deities (Lord Viṣṇu, Lord Brahmā and Lord Śiva); tapaḥ—of austerity; yoga—mystic power; bala—bodily strength; ojasāṁ—and power of the senses; padam—the abode.

TRANSLATION

O my dear King, Hiranyakasipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

PURPORT

In the Skanda Purāṇa there is this description: upāṣanaṁ daduḥ sarve vinā devāṁ hiranyakāha. Hiranyakasipu was so powerful that everyone but the three principal demigods—nearly Lord Brahmā, Lord Śiva and Lord Viṣṇu—engaged in his service. Madhvacārya says, ādityā vasavo rudrāḥ tri-vidhaḥ hi surā yataḥ. There are three kinds of demigods—the Ādityas, the Vasus and the Rudras—beneath whom are the other demigods, like the Maruts and Śādhyas (marulaś caiva viśve ca śādhyas caiva ca tad-gataḥ). Therefore all the demigods are called tri-piṣṭapa, and the same word tri applies to Lord Brahmā, Lord Śiva and Lord Viṣṇu.
TEXT 14

Jagur mahendra-sam ojasā sthitār
Vivāvasus tumkur asmad-ādayah
Gandharva-siddhā rṣayo 'stuva mahur
Vidyādharāś cāsarpaśaḥ ca pāndava

Jagur—sung of the glories; mahendra-āsanam—the throne of King Indra; ojasā—by personal power; sthitam—situated on; vivāvasuḥ—the chief singer of the Gandharvas; tumkur—another Gandharva singer; asmad-ādayah—including ourselves (Nārada and others also glorified Hiranyakāśiṣu); gandharva—the inhabitants of Gandharva-loka; siddhāḥ—the inhabitants of Siddhaloka; rṣayo—the great sages and saintly persons; astuvan—offered prayers; māhur—again and again; vidyādharāḥ—the inhabitants of Vidyādha-loka; ca—and; āpsarasāḥ—the inhabitants of Āpsaroloka; ca—and; pāṇḍava—O descendant of Pāṇḍu.

TRANSLATION

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hiranyakāśiṣu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Vivāvasu and Tumburu, I myself and the Vidyādharas, Apsaras and sages all offered prayers to him again and again just to glorify him.

PURPORT

The asuras sometimes become so powerful that they can engage even Nārada Muni and similar devotees in their service. This does not mean that Nārada was subordinate to Hiranyakāśiṣu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.

TEXT 15

Sa eva varṇāśramadbhiḥ
Kratubhir bhūri-dakṣināḥ
Iyamāno havīr-bhāgān
Agraḥit svaṇa tejasā

sah—he (Hiranyakāśiṣu); eva—indeed; varṇā-āśramadbhiḥ—by persons who strictly followed the regulative principles of the four varṇas and four āśrāmas; kratubhiḥ—by ritualistic ceremonies; bhūri—abundant; dakṣināḥ—offered with gifts; iyyamānāḥ—being worshiped; havīr-bhāgān—the portions of the oblations; agrahaḥ—usurped; svaṇa—by his own; tejasā—prowess.

TRANSLATION

Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varṇa and āśrama, Hiranyakāśiṣu, instead of offering shares of the oblations to the demigods, accepted them himself.
which can deliver as much milk as one desires; gāvah—cows; nānā—various; āscaryā-padam—wonderful things; nabhaḥ—the sky.

TRANSLATION
As if in fear of Hiranyakasipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāma-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

TEXT 17
ratnakarāḥ ca ratnaughāṁs
tat-patnyāḥ cohur ārmibhiḥ
ksāra-sidhū-ghṛṭa-kṣaudra-
dadhi-kṣāramtadākāḥ
ratnakarāḥ—the seas and oceans; ca—and; ratna-oghān—various kinds of gems and valuable stones; tat-patnyāḥ—the wives of the oceans and seas, namely the rivers; ca—also; ākuḥ—carried; ārmibhiḥ—by their waves; ksāra—the salt ocean; sidhū—the ocean of wine; ghṛṭa—the ocean of clarified butter; kṣaudra—the ocean of sugarcane juice; dadhi—the ocean of yogurt; ksāra—the ocean of milk; amrta—and the very sweet ocean; udakāḥ—water.

TRANSLATION
By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiranyakasipu’s use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

PURPORT
The water of the seas and oceans of this planet, of which we have experience, are salty, but other planets within the universe contain oceans of sugarcane juice, liquor, ghee, milk and sweet water. The rivers are figuratively described as wives of the oceans and seas because they glide down to the oceans and seas as tributaries, like the wives attached to their husbands. Modern scientists attempt excursions to other planets, but they have no information of how many different types of oceans and seas there are within the universe. According to their experience, the moon is full of dust, but this does not explain how it gives us soothing rays from a distance of millions of miles. As far as we are concerned, we follow the authority of Vyāsadeva and Śukadeva Gosvāmī, who have described the universal situation according to the Vedic literature. These authorities differ from modern scientists who conclude from their imperfect sensual experience that only this planet is inhabited by living beings whereas the other planets are all vacant or full of dust.

TEXT 18
śailā dronībhīḥ ākridaṁ
saraṁ-tu guṇāṁ drumāḥ
dadhāra loka-pālānāṁ
eka eva prthak guṇān
śailā—the hills and mountains; dronībhīḥ—with the valleys between them; ākridaṁ—pleasure grounds for Hiranyakasipu; sarva—all; rtusu—in the seasons of the year; guṇāṁ—different qualities (fruits and flowers); drumāḥ—the plants and trees; dadhāra—executed; loka-pālānāṁ—of the other demigods in charge of different departments of natural activity; ekāḥ—alone; eva—indeed; prthak—different; guṇāṁ—qualities.

TRANSLATION
The valleys between the mountains became fields of pleasure for Hiranyakasipu, by whose influence all the trees and plants
produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe—namely Indra, Vayu and Agni—were all directed by Hiranyakasipu alone, without assistance from the demigods.

**PURPORT**

It is said in the beginning of Śrīmad-Bhāgavatam, tejo-vāri-mrdān yathā vinimayaḥ: this material world is conducted by fire, water and earth, which combine and take shape. Here it is mentioned that the three modes of nature (prthu guṇān) act under the direction of different demigods. For example, King Indra is in charge of pouring water, the demigod Vayu controls the air and dries up the water, whereas the demigod controlling fire burns everything. Hiranyakasipu, however, by dint of his austere performance of mystic yoga, became so powerful that he alone took charge of everything, without assistance from the demigods.

**TEXT 19**

sa itthām nirjita-kakub  
eka-rād visayān priyān  
yathopajōsan bhuṅjāno  
nātṛpyad ajitendriyāḥ

sah—he (Hiranyakasipu); itthām—thus; nirjita—conquered; kakub—all directions within the universe; eka-rāt—the one emperor of the whole universe; visayān—material sense objects; priyān—very pleasing; yathā-upajōsan—as much as possible; bhuṅjāno—enjoying; na—did not; nātṛpyat—was satisfied; ajitā-ajitendriyāḥ—being unable to control the senses.

**TRANSLATION**

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiranyakasipu was dissatisfied because instead of controlling his senses he remained their servant.

**PURPORT**

This is an example of asuric life. Atheists can advance materially and create an extremely comfortable situation for the senses, but because they are controlled by the senses, they cannot be satisfied. This is the effect of modern civilization. Materialists are very much advanced in enjoying money and women, yet dissatisfaction prevails within human society because human society cannot be happy and peaceful without Kṛṣṇa consciousness. As far as material sense gratification is concerned, materialists may go on increasing their enjoyment as far as they can imagine, but because people in such a material condition are servants of their senses, they cannot be satisfied. Hiranyakasipu was a vivid example of this dissatisfied state of humanity.

**TEXT 20**

-evam aśvarya-mattasya  
dṛptasyocchāstra-vartinaḥ  
kālo mahan vyātīyāya  
brahma-sāpam upeyusah

-evam—thus; aśvarya-mattasya—of one who was intoxicated by opulences; dṛptasya—greatly proud; ut-sāstra-vartinaḥ—transgressing the regulative principles mentioned in the śāstras; kāla—duration of time; mahan—a great; vyātīyāya—passed; brahma-sāpam—a curse by exalted brähmaṇas; upeyusah—having obtained.

**TRANSLATION**

Hiranyakasipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative śāstras. He was therefore subjected to a curse by the four Kumāras, who were great brähmaṇas.
There have been many instances in which demons, after achieving material opulences, have become extremely proud, so much so that they have transgressed the laws and regulations given in the authoritative śāstras. Hiranyakāśipu acted in this way. As stated in Bhagavad-gītā (16.23):

\[
yah śāstra-vidhim utsṛjya
\]

“\textit{He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.}” The word śāstra refers to that which controls our activities. We cannot violate or transgress the laws and regulative principles mentioned in the śāstras. Bhagavad-gītā repeatedly confirms this.

\[
tasmāc chātraṁ pramānāṁ te
tārāṁ kāmā-kārataṁ
tasmin sa siddhim avāpnoti
na sukhām na parāṁ gatim
\]

“One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.” (Bg. 16.24) One should act according to the direction of the śāstra, but the material energy is so powerful that as soon as one becomes materially opulent, he begins to transgress the śāstric laws. As soon as one transgresses the laws of śāstra, he immediately enters upon the path of destruction.

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakāśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

Lord Kṛṣṇa says in Bhagavad-gītā (5.29):

\[
bhoktāraṁ yaṁ taṁśa-tapasāṁ
sarva-loka-mahēśvaram
suḥdāṁ sarva-bhūtāṁ
jñātvā māṁ sāntim teṣāṁ
tasya-danda-saṁvignaṁ
sarve lokāḥ sapālakāḥ
anyatra labdha-ṣaṇanāḥ
ṣaṇanāṁ yayur acyutam
\]

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” The Supreme Personality of Godhead, Kṛṣṇa, is actually the best friend of everyone. In a condition of distress or misery, one wants to seek shelter of a well-wishing friend. The well-wishing friend of the perfect order is Lord Śri Kṛṣṇa. Therefore all the inhabitants of the various planets, being unable to find any other shelter, were obliged to seek shelter at the lotus feet of the supreme friend. If from the very beginning we seek shelter of the supreme friend, there
will be no cause of danger. It is said that if a dog is swimming in the water and one wants to cross the ocean by catching hold of the dog’s tail, certainly he is foolish. Similarly, if in distress one seeks shelter of a demigod, he is foolish, for his efforts will be fruitless. In all circumstances, one should seek shelter of the Supreme Personality of Godhead. Then there will be no danger under any circumstances.

**TEXTS 22–23**

तस्यै नमोऽस्तु काश्यये यग्नाम् हरिरीययः । ।
यद्वते निर्वयतरि बाला: सन्नयादिनोऽमलािः ॥ २२॥
हि के संगतानाम्: समाहित्यासयपायः ।
उपतत्त्वैः विनिद्वा वायुमोक्तं ॥ २३॥

`tasyai namo 'stu kāśṭhāyai
yatātmā harir īśvarah
yad gavā na nivartante
sāntāh sannyāsino 'malāh

iti te saṃyaṭātmānāh
saṃāhita-dhiyo 'malāh
upatasthur hṛṣikeśaṁ
vinidrā vāyu-bhojanāh

_tasyai—unto that; namah—our respectful obeisances; astu—let there be; kāśṭhāyai—direction; yatra—wherein; ātmā—the Supersoul; hāriḥ—the Supreme Personality of Godhead; īśvarah—the supreme controller; yat—which; gavā—approaching; na—never; nivartante—return; sāntāḥ—peaceful; saṃyāsinoḥ—saintly persons in the renounced order of life; amalāḥ—pure; iti—thus; te—they; saṃyaṭa-ātmānāḥ—having controlled minds; saṃāhita—steadied; dhiyāḥ—in-telligences; amalāḥ—purified; upatasthur—worshiped; hṛṣikeśaṁ—the master of the senses; vinidrāḥ—without sleeping; vāyu-bhojanāḥ—eating only air.

**TRANSLATION**

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣikeśa with this meditation.

**PURPORT**

The two words tasyai kāśṭhāyai are very significant. Everywhere, in every direction, in every heart and in every atom, the Supreme Personality of Godhead is situated as Brahman and Paramātmā. Then what is the purpose of saying tasyai kāśthāyai—"in that direction where Hari is situated"? During Hiranyakasipu’s time, his influence was everywhere, but he could not force his influence into the places where the Supreme Personality of Godhead had His pastimes. For example, on this earth there are such places as Vrndavana and Ayodhya, which are called dhāmas. In the dhāma, there is no influence from Kaliyuga or any demon. If one takes shelter of such a dhāma, worship of the Lord becomes very easy, and resultant spiritual advancement quickly takes place. In fact, in India one may still go to Vrndavana and similar places to achieve the results of spiritual activities quickly.

**TEXT 24**

तेसाम अविरभाद वानि
arūpa megha-nihsvanā
saṃnadayanti kakubhaḥ
sādhūnām abhayānkarī
tesāṁ avirabhād vānī
arūpā megha-nihsvanā
daśādayanti kakubhaḥ
sādhūnām abhayānkarī
tesāṁ—in front of all of them; avirabhāt—appeared; vānī—a voice; arūpā—without a form; megha-nihsvanā—resounding like the sound of
Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

TRANSLATION

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiranyakasipu and shall surely stop them very soon. Please wait patiently until that time.

PURPORT

Sometimes people are very much eager to see God. In considering the word mad-darsanam, “seeing Me,” which is mentioned in this verse, one should note that in Bhagavad-gita the Lord says, bhaktya mām abhijānāti. In other words, the ability to understand the Supreme Personality of Godhead or to see Him or talk with Him depends on one’s advancement in devotional service, which is called bhakti. In bhakti there are nine different activities: śravaṇaṁ kīrtanam viṣṇoṁ smaranaṁ pāda-sevanaṁ/arcanaṁ vandanāṁ dāsyam sakhyam ātma-nivedanam. Because all these devotional activities are absolute, there is no fundamental difference between worshiping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord. The vibration of the Lord’s voice appeared in the presence of all the devotees, and although the person vibrating the sound was unseen to them, they were meeting or seeing the Lord because they were offering prayers and because the vibration of the Lord was present. Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called kīrtana. Performing kīrtana and hearing the vibration of the sound Hare Kṛṣṇa is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord’s activities.
TRANSLATION
When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brähmanas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

TEXT 28


nirvairāya prasāntāya
sva-sutāya mahātmane
prahrādāya yadā druhyed
dhanīṣye 'pi varorjītam

nirvairāya—who is without enemies; prasāntāya—very sober and peaceful; sva-sutāya—unto his own son; mahā-ātmane—who is a great devotee; prahrādāya—Pralāda Mahārāja; yadā—when; druhyet—will commit violence; haniṣye—I shall kill; api—although; vara-ūrjītam—blessed by the boons of Lord Brahmā.

PURPORT
Of all sinful activities, an offense to a pure devotee, or Vaiṣṇava, is the most severe. An offense at the lotus feet of a Vaiṣṇava is so disastrous that Śrī Caitanya Mahāprabhu has compared it to a mad elephant that enters a garden and causes great havoc by uprooting many plants and trees. If one is an offender at the lotus feet of a brähmana or Vaiṣṇava, his offenses uproot all his auspicious activities. One should therefore very carefully guard against committing vaiṣṇava-aparādha, or offenses at the lotus feet of a Vaiṣṇava. Here the Lord clearly says that although Hiranyakasipu had received benedictions from Lord Brahmā, these benedictions would be null and void as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja, his own son. A Vaiṣṇava like Prahlāda Mahārāja is described herein as nirvaira, having no enemies. Elsewhere in Śrīmad-Bhāgavatam (3.25.21) it is said, aśīta-sastra-viśaya śāntaḥ sādhavaḥ sādhu-bhūṣanāt: a devotee has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. A devotee does not create enmity with anyone, but if someone becomes his enemy, that person will be vanquished by the Supreme Personality of Godhead, despite whatever benedictions he may have received from other sources. Hiranyakasipu was certainly enjoying the fruitful results of his austerities, but here the Lord says that as soon as he committed an offense at the lotus feet of Prahlāda Mahārāja he would be ruined. One's longevity, opulence, beauty, education and whatever else one may possess as a result of pious activities cannot protect one if one commits an offense at the lotus feet of a Vaiṣṇava. Despite whatever one possesses, if one offends the lotus feet of a Vaiṣṇava he will be vanquished.
sri-narada uvaca
ty ity ukta loka-guru

tam prananyam divaukasah
nyavartanta gatudvega
menire ca surah hatam

sri-narada uvaca—the great saint Narada Muni said; iti—thus; ukta—addressed; loka-guru—by the supreme spiritual master of everyone; tam—unto Him; prananyam—offering obeisances; divaukasah—all the demigods; nyavartanta—returned; gatudvega—relieved of all anxieties; menire—they considered; ca—also; asuram—the demon (Hiranyakaśipu); hatam—killed.

TRANSLATION
The great saint Narada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiranyakaśipu was now practically dead.

PURPORT
The less intelligent men who are always busy worshiping the demigods should note that when the demigods are harassed by the demons, they approach the Supreme Personality of Godhead for relief. Since the demigods resort to the Supreme Personality of Godhead, why should the worshipers of the demigods not approach the Supreme Lord for whatever benefits they desire? Śrīmad-Bhāgavatam (2.3.10) says:

akama sarva-kama va
moksha-kama udara-dhih
tivrena bhakti-yogena
yajeta purusham param

“Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.” Whether one is a kṣatriya, jīti, or yogī, if one wants a particular benediction fulfilled, even if it be material, one should approach the Supreme Lord and pray to Him, for then it will be fulfilled. There is no need to approach any demigod separately for the fulfillment of any desire.

TEXT 30

Hiranyakaśipu Terrorizes the Universe

tasya daitya-pateh putrā

catvāraḥ paramabdhotāḥ

prahṛādō bhūn mahāṁṃ teśāṁ
gunar mahad-udīsakaḥ

tasya—of him (Hiranyakaśipu); daitya-pateh—the King of the Daityas; putrā—sons; catvāraḥ—four; parama-abhūtāḥ—very qualified and wonderful; prahṛādāḥ—the one named Prahlāda; abhūt—was; mahāṁ—the greatest; teśāṁ—all of them; guṇaḥ—with transcendental qualities; mahat-udīsakaḥ—being an unalloyed devotee of the Supreme Personality of Godhead.

TRANSLATION
Hiranyakaśipu had four wonderful, well-qualified sons, of whom the one named Prahlāda was the best. Indeed, Prahlāda was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

PURPORT

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāṣate surāḥ

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest.”
Prahlāda Maharaja is praised herein for having all good qualities because of worshipping the Supreme Personality of Godhead. Therefore, a pure devotee, who has no motives, has all good qualities, material and spiritual. If one is spiritually advanced, being a staunch, liberal devotee of the Lord, all good qualities are manifest in his body. On the other hand, ṛava abhaktasya kuto mahad-guṇah: if one is not a devotee, even if he has some materially good qualities, they have no value. That is the verdict of the Vedas.

**TEXTS 31-32**

brahmanyah śīla-sampannah
satya-sandho jītiṇḍriyāḥ
atma-vat sarva-bhūtānām
eka-priya-sūhṛtātmāḥ

dāsavaṁ saṁnata-rāyāṅghriḥ
pirva-vat dīna-vatsalāḥ
bhṛtravat sadṛśe snigdha

guruv śvara-bhāvanāḥ
vidyārtha-rūpa-janmādhyo
māna-stambha-vivarjitaḥ

**TRANSLATION**

The qualities of Maharaja Prahlāda, the son of Hiranya-kaśipu, are described herewith. He was completely cultured as a qualified brahmāṇa, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

**PURPORT**

These are some of the qualifications of a Vaiṣṇava. A Vaiṣṇava is automatically a brahmāṇa because a Vaiṣṇava has all the good qualities of a brahmāṇa.

śamo damas tapah saucarā
ksāntir ārjavam eva ca
jñānārī viśānām āsīkyārīn
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brahmānas work." (Bg. 18.42) These qualities are manifest in the body of a Vaiṣṇava. Therefore a perfect Vaiṣṇava is also a perfect brahmāṇa, as indicated here by the words brahmanyah śīla-sampannah. A Vaiṣṇava is always determined to understand the Absolute Truth, and...
to understand the Absolute Truth one needs to have full control over his senses and mind. Prahlāda Mahārāja possessed all these qualities. A Vaiṣṇava is always a well-wisher to everyone. The six Gosvāmis, for example, are described in this way: dhīrādhīra-jana-priyau. They were popular with both the gentle and the ruffians. A Vaiṣṇava must be equal to everyone, regardless of one's position. Āṭmavat: a Vaiṣṇava should be like Paramātma. Īśvarah sarva-bhūtānām hṛd-deśe 'ṛjuna tiṣṭhāti. Paramātma does not hate anyone; indeed, He is in the heart of a brahmāna, but he is also even in the heart of a pig. As the moon never refuses to distribute its pleasing rays even to the home of a candāla, a Vaiṣṇava never refuses to act for everyone's welfare. Therefore a Vaiṣṇava is always obedient to the spiritual master (ārya). The word ārya refers to one who is advanced in knowledge. One who is deficient in knowledge cannot be called ārya. At the present, however, the word ārya is used to refer to those who are godless. This is the unfortunate situation of Kali-yuga.

The word guru refers to the spiritual master who initiates his disciple into advancement in the science of Kṛṣṇa consciousness, as stated by Śrīla Viśvanātha Cakravarti Thākura (Śrī-bhagavantropadeśake gurau ity arthaḥ).

TEXT 33

naṇdvigna-citto vyāsaneṣu niḥsprahah
śrutēṣu dṛṣṭēṣu guṇeṣu avastu-drk
dāntendriya-prāṇa-satīra-dhīḥ sadā
prasānta-kāmo rahitasūro 'surah

na—not; udvigna—agitated; cittaḥ—whose consciousness; vyāsaneṣu—in dangerous conditions; niḥsprahah—without desire; śrutēṣu—in things heard of (especially elevation to heavenly planets be-

cause of pious activities); dṛṣṭēṣu—as well as in temporal things seen; guṇeṣu—the objects of sense gratification under the modes of material nature; avastu-drk—seeing as if insubstantial; dānta—controlling; indriya—the senses; prāṇa—the living force; satīra—the body; dhīḥ—and intelligence; sadā—always; prāsānta—quieted; kāmaḥ—whose material desires; rahita—completely devoid of; asurah—demonic nature; asurah—although born in a demonic family.

TRANSLATION

Although Prahlāda Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

PURPORT

From this verse we discover that a man is not qualified or disqualified simply by birth. Prahlāda Mahārāja was an asura by birth, yet he possessed all the qualities of a perfect brāhmaṇa (brahmāṇyaḥ śīla-sampannah). Anyone can become a fully qualified brāhmaṇa under the direction of a spiritual master. Prahlāda Mahārāja provided a vivid example of how to think of the spiritual master and accept his directions calmly.

TEXT 34

yasyāḥ mahad-guṇā rājan
gṛhyante kavibhir muhuh
na te 'dhunā pidhanti
yathā bhagavatīvare
**TRANSLATION**

O King, Prahlāda Mahārāja's good qualities are still glorified by learned saints and Vaiṣṇavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlāda Mahārāja.

**PURPORT**

From authoritative scripture it is learned that Prahlāda Mahārāja still lives in Vaikuṇṭhaloka as well as within this material world on the planet Sutala. This transcendental quality of existing simultaneously in different places is another qualification of the Supreme Personality of Godhead. Goloka eva nivasaty akhilatma-bhūtaḥ: the Lord appears in the core of everyone's heart, yet He exists on His own planet, Goloka Vṛndavana. A devotee acquires qualities almost the same as those of the Lord because of unalloyed devotional service. Ordinary living beings cannot be so qualified, but a devotee can be qualified like the Supreme Personality of Godhead, not in full but partially.

**TEXT 35**

गुनाय लाम असांक्षये यया नात्ये |
महात्मयम् तस्य सूचये |
वसुदेवं भगवतिं य्या नैसर्गिकी रतिः || ३५ ||

gunaṁ— with spiritual qualities; ālam—what need; asaṅkhyaye— which are innumerable; māhātmyam—the greatness; tasya—of him (Prahlāda Mahārāja); sūcyaṁ—is indicated; vāsudeva—to Lord Kṛṣṇa, the son of Vasudeva; bhagavati—the Supreme Personality of Godhead; yasya—of whom; naisargiki—natural; ratīḥ—attachment.

**TRANSLATION**

Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous...
devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātmā].

PURPORT

In his prayers to the ten incarnations, Jayadeva Gosvāmi says, keśava dhīra-narahari-rūpa jaya jagad-iśa hare. Prahlāda Mahārāja was a devotee of Lord Nṛsiṁha, who is Keśava, Kṛṣṇa Himself. Therefore when this verse says vāsudeve bhagavatī, one should understand that Prahlāda Mahārāja’s attachment for Nṛsiṁhadeva was attachment for Kṛṣṇa, Vāsudeva, the son of Vasudeva. Prahlāda Mahārāja, therefore, is described as a great mahātmā. As the Lord Himself confirms in Bhagavad-gītā (7.19):

bahūnāṁ janmanāṁ ante
jñānāvān māṁ prapadyate
vāsudevaṁ sarvam iti
sa mahātmā sudurlabhaḥ

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” A great devotee of Kṛṣṇa, the son of Vasudeva, is a great soul very rarely to be found. Prahlāda Mahārāja’s attachment for Kṛṣṇa will be explained in the next verse. Kṛṣṇa-graha-grhitātma. Prahlāda Mahārāja’s heart was always filled with thoughts of Kṛṣṇa. Therefore Prahlāda Mahārāja is the ideal devotee in Kṛṣṇa consciousness.

TEXT 37

nyastā-kṛdānako bālo
jadavat tan-manastayā
kṛṣṇa-graha-grhitātma
na veda jagad idṛśam

nyastā—having given up; kṛdānako—all sportive activities or tendencies for childhood play; bālo—a boy; jada-vat—as if dull, without

TRANSLATION

From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

PURPORT

Prahlāda Mahārāja is the vivid example of a great person fully absorbed in Kṛṣṇa consciousness. In Caitanya-caritāmṛta (Madhya 8.274) it is said:

stāvara-jāṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya niśa iṣṭa-deva-sphūrti

A fully Kṛṣṇa conscious person, although situated in this material world, does not see anything but Kṛṣṇa, anywhere and everywhere. This is the sign of a maha-bhāgavata. The maha-bhāgavata sees Kṛṣṇa everywhere because of his attitude of pure love for Kṛṣṇa. As confirmed in the Brahma-saṁhitā (5.38):

premājana-cchurita-bhakti-vilocaṇena
santah sadaiva hrdayeṣu vilokayanti
yam śyāmasundaram acintya-guna-svarūpaṁ
govindam ādi-puruṣaṁ tamaḥ bhajāmi

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.” An exalted devotee, or mahātmā, who is rarely to be seen, remains fully conscious of Kṛṣṇa and constantly sees the Lord within the core of his
heart. It is sometimes said that when one is influenced by evil stars like Saturn, Rahu or Ketu, he cannot make advancement in any prospective activity. In just the opposite way, Prahlada Mahârâja was influenced by Krsna, the supreme planet, and thus he could not think of the material world and live without Krsna consciousness. That is the sign of a mahâ-bhâgavata. Even if one is an enemy of Krsna, a mahâ-bhâgavata sees him to be also engaged in Krsna's service. Another crude example is that everything appears yellow to the jaundiced eye. Similarly, to a mahâ-bhâgavata, everyone but himself appears to be engaged in Krsna's service.

Prahlada Mahârâja is the approved mahâ-bhâgavata, the supreme devotee. In the previous verse it was stated that he had natural attachment (naisargiki ratiḥ). The symptoms of such natural attachment for Krsna are described in this verse. Although Prahlada Mahârâja was only a boy, he had no interest in playing. As stated in Śrimad-Bhâgavatam (11.2.42), viraktit anvayatra cat: the symptom of perfect Krsna consciousness is that one loses interest in all material activities. For a small boy to give up playing is impossible, but Prahlada Mahârâja, being situated in first-class devotional service, was always absorbed in a trance of Krsna consciousness. Just as a materialistic person is always absorbed in thoughts of material gain, a mahâ-bhâgavata like Prahlâda Mahârâja is always absorbed in thoughts of Krsna.

**TEXT 38**

असिन: पर्यातन: शयन: प्रियवन् हुसनः।
नासुन्धत्व एतानि भोवित्सपरिभ्रमित:।१२८॥

āsinaḥ paryatann asīn
sayānāḥ prapibhan bruvan
nānusandhata etānī
govinda-parirambhitāḥ

āsinaḥ—while sitting; paryatān—while walking; asīn—while eating; sayānāḥ—while lying down; prapibhan—while drinking; bruvan—while talking; na—not; anusandhatte—knew; etānī—all these ac-

**TEXT 39**

Text 38) Hiranyakaśipu Terrorizes the Universe

Prahlâda Mahârâja was always absorbed in thought of Krsna. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

**PURPORT**

A small child, while being cared for by his mother, does not know how the needs of the body for eating, sleeping, lying down, passing water and evacuating are being fulfilled. He is simply satisfied to be on the lap of his mother. Similarly, Prahlâda Mahârâja was exactly like a small child, being cared for by Govinda. The necessary activities of his body were performed without his knowledge. As a father and mother care for their child, Govinda cared for Prahlâda Mahârâja, who remained always absorbed in thoughts of Govinda. This is Krsna consciousness. Prahlâda Mahârâja is the vivid example of perfection in Krsna consciousness.

**TRANSLATION**

Prahlâda Mahârâja was always absorbed in thought of Krsna. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

A small child, while being cared for by his mother, does not know how the needs of the body for eating, sleeping, lying down, passing water and evacuating are being fulfilled. He is simply satisfied to be on the lap of his mother. Similarly, Prahlâda Mahârâja was exactly like a small child, being cared for by Govinda. The necessary activities of his body were performed without his knowledge. As a father and mother care for their child, Govinda cared for Prahlâda Mahârâja, who remained always absorbed in thoughts of Govinda. This is Krsna consciousness. Prahlâda Mahârâja is the vivid example of perfection in Krsna consciousness.
TRANSLATION

Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly.

PURPORT

This verse further clarifies the comparison of a devotee to a child. If a mother leaves her small child in his bed or cradle and goes away to attend to some family duties, the child immediately understands that his mother has gone away, and therefore he cries. But as soon as the mother returns and cares for the child, the child laughs and becomes jubilant. Similarly, Prahlāda Mahārāja, being always absorbed in thoughts of Kṛṣṇa, sometimes felt separation, thinking, “Where is Kṛṣṇa?” This is explained by Śrī Caitanya Mahaprabhu. Śāṅkṛtyāt kṛtajagat sarvaḥ govinda-virahenaṁ. When an exalted devotee feels that Kṛṣṇa is invisible, having gone away, he cries in separation, and sometimes, when he sees that Kṛṣṇa has returned to care for him, he laughs, just as a child sometimes laughs upon understanding that his mother is taking care of him. These symptoms are called bhāva. In The Nectar of Devotion, various bhāvas, ecstatic conditions of a devotee, are fully described. These bhāvas are visible in the activities of a perfect devotee.

TEXT 40

nadati kvacid uktanthe
vilajjo nṛtyati kvacit
kvacit tad-bhāvanā-yuktas
tanmayo 'nucakāra ha

nadati—exclaims loudly (addressing the Lord, “O Kṛṣṇa!”); kvacit—sometimes; uktanthe—being anxious; vilajja—the dances; nṛtyati—he dances; kvacit—sometimes; tanmayo—anucakāra—imitated; ha—indeed.

TRANSLATION

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.

PURPORT

Prahlāda Mahārāja sometimes felt that the Lord was far away from him and therefore called Him loudly. When he saw that the Lord was before him, he was fully jubilant. Sometimes, thinking himself one with the Supreme, he imitated the Lord’s pastimes, and in separation from the Lord he would sometimes show symptoms of madness. These feelings of a devotee would not be appreciated by impersonalists. One must go further and further into spiritual understanding. The first realization is impersonal Brahman, but one must go still further to realize Paramātma and eventually the Supreme Personality of Godhead, who is worshiped by the transcendental feelings of a devotee in a relationship of śanta, dāsya, sakhyā, vātsalya or mādhurya. Here the feelings of Prahlāda Mahārāja were in the mellow of vātsalya, filial love and affection. As a child cries when left by his mother, when Prahlāda Mahārāja felt that the Lord was away from him he began to cry (nadati). Again, a devotee like Prahlāda sometimes sees that the Lord is coming from a long distance to pacify him, like a mother responding to a child, saying, “My dear child, do not cry. I am coming.” Then the devotee, without being ashamed due to his surroundings and circumstances, begins to dance, thinking, “Here is my Lord! My Lord is coming!” Thus the devotee, in full ecstasy, sometimes imitates the pastimes of the Lord, just as the cowherd boys used to imitate the behavior of the jungle animals. However, he does not actually become the Lord. Prahlāda Mahārāja achieved the spiritual ecstasies described herein by his advancement in spiritual understanding.
Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.

TRANSLATION

When a devotee feels separation from the Lord, he becomes eager to see where the Lord is, and sometimes when he feels pangs of separation, tears flow incessantly from his half-closed eyes. As stated by Śrī Caitanya Mahāprabhu in His Śikṣāstaka, yugāyitāṁ nimeśena caksuśa prāṛśayitam. The words caksuśa prāṛśayitam refer to tears falling incessantly from the devotee's eyes. These symptoms, which appear in pure devotional ecstasy, were visible in the body of Prahlāda Mahārāja.

PURPORT

Apparently Prahlāda Mahārāja was placed in circumstances in which he was always tortured by his father. In such material conditions, one cannot have an undisturbed mind, but since bhakti is unconditional (ahaituky apratihatā), Prahlāda Mahārāja was never disturbed by the chastisements of Hiranyakasipu. On the contrary, the bodily symptoms of his ecstatic love for the Supreme Personality of Godhead turned the minds of his friends, who had also been born in atheistic families. Instead of being disturbed by the torments of his father, Prahlāda influenced these friends and cleansed their minds. A devotee is never contaminated by material conditions, but persons subjected to material conditions can become spiritually advanced and blissful upon seeing the behavior of a pure devotee.
My dear King Yudhīṣṭhira, the demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

PURPORT
When a demon like Hiraṇyakaśipu, despite his elevated position due to severe austerities, begins to tease a devotee, he begins falling down, and the results of his austerities dwindle. One who oppresses a pure devotee loses all the results of his austerities, penances and pious activities. Since Hiraṇyakaśipu was now inclined to chastise his most exalted devotee son, Prahlāda Mahārāja, his opulences began dwindling.

TEXT 44

śrī-yudhīṣṭhira uvāca
deva-ra etad icchāmo
tvedāt tava suvratā
yad ātmajāya sūdhāya
pitādāt sādhave hy agham

śrī-yudhīṣṭhira uvāca—Mahārāja Yudhīṣṭhira inquired; deva-ra—O best saintly person among the demigods; etat—this; icchāmaḥ—we wish; veditum—to know; tava—from you; su-vrata—having the determination for spiritual advancement; yat—because; ātmā-jāya—unto his own son; sūdhāya—who was pure and exalted; pītā—the father, Hiraṇyakaśipu; adāt—gave; sādhava—a great saint; hi—indeed; agham—trouble.

TRANSLATION
Mahārāja Yudhīṣṭhira said: O best of the saints among the demigods, O best of spiritual leaders, how did Hiraṇyakaśipu give so much trouble to Prahlāda Mahārāja, the pure and exalted saint, although Prahlāda was his own son? I wish to know about this subject from you.

PURPORT
To know about the Supreme Personality of Godhead and the characteristics of His pure devotee, one must inquire from authorities like Devarāja Narada. One cannot inquire about transcendental subject matters from a layman. As stated in Śrīmad-Bhāgavatam (3.25.25), satāṁ prasaṅgān mama virya-saṁvido bhavanti hri-karma-śādyāṇē kathāḥḥ: only by association with devotees can one authoritatively understand the position of the Lord and His devotees. A devotee like Nārada Muni is addressed as suvrata. Su means “good,” and vrata means “vow.” Thus the word suvrata refers to a person who has nothing to do with the material world, which is always bad. One cannot understand anything spiritual from a materialistic scholar puffed up with academic knowledge. As stated in Bhagavad-gītā (18.55), bhaktya mām abhijānati: one must try to understand Kṛṣṇa by devotional service and from a devotee. Therefore Yudhīṣṭhira Mahārāja was quite right in wanting to learn further about Prahlāda Mahārāja from Śrī Nārada Muni.
TRANSLATION

A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiranyakasipu, the father of Prahlada Maharaja, chastise such a noble son? This is what I am eager to know.

PURPORT

In the history of human society, an affectionate father is rarely found to chastise a noble and devoted son. Therefore Maharaja Yudhishthira wanted Narada Muni to dissipate his doubt.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled, “Hiranyakasipu Terrorizes the Universe.”
CHAPTEK FIFE

Prahlâda Mahârâja, the Saintly Son of Hiranyakâshaipu

Prahlâda Mahârâja did not carry out the orders of his teachers, for he was always engaged in worshiping Lord Viśnu. As described in this chapter, Hiranyakâshaipu tried to kill Prahlâda Mahârâja, even by having a snake bite him and by putting him under the feet of elephants, yet he was unsuccessful.

Hiranyakâshaipu’s spiritual master, Śukrâcarya, had two sons named Sañda and Amarka, to whom Prahlâda Mahârâja was entrusted for education. Although the teachers tried to educate the boy Prahlâda in politics, economics and other material activities, he did not care for their instructions. Instead, he continued to be a pure devotee. Prahlâda Mahârâja never liked the idea of discriminating between one’s friends and enemies. Because he was spiritually inclined, he was equal toward everyone.

Once upon a time, Hiranyakâshaipu inquired from his son what the best thing was that he had learned from his teachers. Prahlâda Mahârâja replied that a man engrossed in the material consciousness of duality, thinking, “This is mine, and that belongs to my enemy,” should give up his householder life and go to the forest to worship the Supreme Lord.

When Hiranyakâshaipu heard from his son about devotional service, he decided that this small boy had been polluted by some friend in school. Thus he advised the teachers to take care of the boy so that he would not become a Kṛṣṇa conscious devotee. However, when the teachers inquired from Prahlâda Mahârâja why he was going against their teachings, Prahlâda Mahârâja taught the teachers that the mentality of ownership is false and that he was therefore trying to become an unalloyed devotee of Lord Viśnu. The teachers, being very angry at this answer, chastised and threatened the boy with many fearful conditions. They taught him to the best of their ability and then brought him before his father.

Hiranyakâshaipu affectionately took his son Prahlâda on his lap and then inquired from him what the best thing was that he had learned from his
teachers. As usual, Prahlāda Mahārāja began praising the nine processes of devotional service, such as śravaṇam and kīrtanam. Thus the King of the demons, Hiranyakaśipu, being extremely angry, chastised the teachers, Saṅḍha and Amarka, for having wrongly trained Prahlāda Mahārāja. The so-called teachers informed the King that Prahlāda Mahārāja was automatically a devotee and did not listen to their instructions. When they proved themselves innocent, Hiranyakaśipu inquired from Prahlāda where he had learned Viṣṇu-bhakti. Prahlāda Mahārāja replied that those who are attached to family life do not develop Kṛṣṇa consciousness, either personally or collectively. Instead, they suffer repeated birth and death in this material world and continue simply chewing the chewed. Prahlāda explained that the duty of every man is to take shelter of a pure devotee and thus become eligible to understand Kṛṣṇa consciousness.

Enraged at this answer, Hiranyakaśipu threw Prahlāda Mahārāja from his lap. Since Prahlāda was so treacherous that he had become a devotee of Viṣṇu, who had killed his uncle Hiranyakaśa, Hiranyakaśipu asked his assistants to kill him. The assistants of Hiranyakaśipu struck Prahlāda with sharp weapons, threw him under the feet of elephants, subjected him to hellish conditions, threw him from the peak of a mountain and tried to kill him in thousands of other ways, but they were unsuccessful. Hiranyakaśipu therefore became increasingly afraid of his son Prahlāda Mahārāja and arrested him. The sons of Hiranyakaśipu’s spiritual master, Śukrācārya, began teaching Prahlāda in their own way, but Prahlāda Mahārāja did not accept their instructions. While the teachers were absent from the classroom, Prahlāda Mahārāja began to preach Kṛṣṇa consciousness in the school, and by his instructions all his class friends, the sons of the demons, became devotees like him.
Prahlada Maharaja was already educated in devotional life, but when his father sent him to those two sons of Sukracharya to be educated, they accepted him at their school along with the other sons of the asuras.

TRANSLATION

Prahlada Maharaja certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

TEXT 3

Prahlada, the Saintly Son of Hiranyakasipu

PURPORT

Politics involves accepting one group of men as enemies and another group as friends. Everything in politics is based on this philosophy, and the entire world, especially at the present, is engrossed in it. The public is concerned with friendly countries and friendly groups or enemy countries and enemy groups, but as stated in Bhagavad-gita, a learned person does not make distinctions between enemies and friends. Devotees, especially, do not create friends and enemies. A devotee sees that every living being is part and parcel of Krsna (mamaiivamso jiva-bhutas). Therefore a devotee treats friends and enemies equally by trying to educate them both in Krsna consciousness. Of course, atheistic men do not follow the instructions of pure devotees, but instead consider a devotee their enemy. A devotee, however, never creates a situation of friendship and enmity. Although Prahlada Maharaja was obliged to hear the instructions of Sanka and Amarka, he did not like the philosophy of friends and enemies, which forms the basis of politics. He was not interested in this philosophy.
affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

PURPORT

Hiraśyakaṇāśipu did not ask his young son anything that would be very difficult for him to answer; instead, he gave the boy a chance to speak plainly about whatever he thought might be best. Prahlāda Mahārāja, of course, being a perfect devotee, knew everything and could say what the best part of life is. In the Vedas it is said, *yasmin viṣṇute sarvam evair viṣṇātm bhavati:* if one properly understands God, he can understand any subject matter very nicely. Sometimes we have to challenge big scientists and philosophers, but by the grace of Kṛṣṇa we emerge successful. It is impossible, practically speaking, for ordinary men to challenge scientists or philosophers concerning genuine knowledge, but a devotee can challenge them because the best of everything is known to a devotee by the grace of Kṛṣṇa. As confirmed in Bhagavad-gītā (10.11):

\[\text{Text 5] Prahlāda, the Saintly Son of Hiranyakaśipu 221}\]

\[\text{TEXT 5} \]

Sri-prahlāda uvāca
tat sādhu manye 'sūra-varya dehinām
sādā samudvigna-dhiyām asat-grahāt
hitvātma-pātam grham andha-kāpam
vanam gato yad dharam āśrayeta

\[\text{Śri-prahlādaḥ uvāca—Prahlāda Mahārāja replied: tat—that;}\]

very good, or the best part of life; manye—I think; asura-varya—O King of the asuras; dehinām—of persons who have accepted the material body; sādā—always; samudvigna—full of anxieties; dhiyām—whose intelligence; asat-grahāt—because of accepting the temporary body or bodily relations as real (thinking “I am this body, and everything belonging to this body is mine”); hitvā—giving up; ātma-pātam—the place where spiritual culture or self-realization is stopped; grham—the bodily concept of life, or household life; andha-kāpam—which is nothing but a blind well (where there is no water but one nonetheless searches for water); vanam—to the forest; gataḥ—going; yat—which; harim—the Supreme Personality of Godhead; āśrayeta—may take shelter of.

TRANSLATION

Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vrindavana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

PURPORT

Hiranyakaśipu thought that Prahlāda, being nothing but a small boy with no actual experience, might reply with something pleasing but
nothing practical. Prahlāda Mahārāja, however, being an exalted devotee, had acquired all the qualities of education.

"One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." (Bhāg. 5.18.12) So-called educated philosophers and scientists who are simply on the mental platform cannot distinguish between what is actually sat, eternal, and what is asat, temporary. The Vedic injunction is asato mā jyotir gama: everyone should give up the platform of temporary existence and approach the eternal platform. The soul is eternal, and topics concerning the eternal soul are actually knowledge. Elsewhere it is said, apasyatam ātmā-tattvam gṛheśu gṛha-medhinām: those who are attached to the bodily conception of life and who thus stick to life as a gṛhastrha, or householder, on the platform of material sense enjoyment, cannot see the welfare of the eternal soul. Prahlāda Mahārāja confirmed this by saying that if one wants success in life, he should immediately understand from the right sources what his self-interest is and how he should mold his life in spiritual consciousness. One should understand himself to be part and parcel of Kṛṣṇa and thus completely take shelter of His lotus feet for guaranteed spiritual success. Everyone in the material world is in the bodily conception, struggling hard for existence, life after life. Prahlāda Mahārāja therefore recommended that to stop this material condition of repeated birth and death, one should go to the forest (vana).

In the varnāśrama system, one first becomes a brahmacāri, then a gṛhastrha, a vānaprastha and finally a sannyāsī. Going to the forest means accepting vānaprastha life, which is between gṛhastrha life and sannyāsa. As confirmed in the Viṣṇu Purāṇa (3.8.9), varnāśrama-mācāravatā puruṣaṁ parah pumāṁ viṣṇur ārādhyaṁ: by accepting the institution of varṇa and dāśrama, one can very easily elevate himself to the platform of worshiping Viṣṇu, the Supreme Personality of Godhead. Otherwise, if one remains in the bodily conception, one must rot within this material world, and his life will be a failure. Society must have divisions of brāhmaṇa, ksatriya, vaiśya and śūdra, and for spiritual advancement one must gradually develop as a brahmacāri, gṛhastrha, vānaprastha and sannyāsī. Prahlāda Mahārāja recommended that his father accept vānaprastha life because as a gṛhastrha he was becoming increasingly demoniac due to bodily attachment. Prahlāda recommended to his father that accepting vānaprastha life would be better than going deeper and deeper into gṛham andha-kūpam, the blind well of life as a gṛhastrha. In our Kṛṣṇa consciousness movement we therefore invite all the elderly persons of the world to come to Vṛndāvana and stay there in retired life, making advancement in spiritual consciousness, Kṛṣṇa consciousness.

TEXT 6

Śrīnārada Uṣṇa

srutva putra-giro daityab, para-paśaṁ samahitab,
jahasa buddhir balainim bhidyate para-buddhibhibh

śrī-nārada uvāca—Nārada Muni said; śrutva—hearing; putra-girah—the instructive words of his son; daityaḥ—Hiranyakaśipu; para-paśa—on the side of the enemy; samahitḥ—full of faith; jahasa—laughed; buddhiḥ—the intelligence; balainim—of small boys; bhidyaṁ—iṣ polluted; para-buddhibhibh—by instructions from the enemy’s camp.

TRANSLATION

Nārada Muni continued: When Prahlāda Mahārāja spoke about the path of self-realization in devotional service, thus being
faithful to the camp of his father's enemies, Hiranyakaśipu, the King of the demons, heard Prahlāda's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."

PURPORT

Hiranyakaśipu, being a demon, would always consider Lord Viṣṇu and His devotees to be his enemies. Therefore the word para-pakṣa ("on the side of the enemy") is used here. Hiranyakaśipu never agreed with the words of Viṣṇu, or Kṛṣṇa. Rather, he was angered by the intelligence of a Vaiṣṇava. Lord Viṣṇu, Lord Kṛṣṇa, says, sarva-dharmān parītyajya māṁ ekaṁ śaranāṁ vraja—"Give up all other duties and surrender unto Me"—but demons like Hiranyakaśipu never agree to do this. Therefore Kṛṣṇa says:

na māṁ duṣṭrito mūḍhāḥ
prapadyante nara-dhāmaḥ
māyayāpahṛta-jīhāna
āśuraṁ bhāvan āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The asura-bhāva, the atheistic nature, is directly represented by Hiranyakaśipu. Such persons, being mūḍha and nara-dhama—fools and rascals, the lowest of men—would never accept Viṣṇu as the Supreme and surrender to Him. Hiranyakaśipu naturally became increasingly angry that his son Prahlāda was being influenced by the camp of the enemies. He therefore asked that saintly persons like Narada not be allowed within the residential quarters of his son, for otherwise Prahlāda would be further spoiled by Vaiṣṇava instructions.

TEXT 7

Prahlāda, the Saintly Son of Hiranyakaśipu

samyag vidhārayatāṁ bālo
guru-gehe dvi-jātibhiḥ
viṣṇu-pakṣaṁ pratīcchannair
na bhidyetāya dhir yathā

samyak—completely; vidhārayatāṁ—let him be protected; bālaḥ—this boy of tender age; guru-gehe—in the guru-kula, the place where children are sent to be instructed by the guru; dvi-jātibhiḥ—by brāhmaṇas; viṣṇu-pakṣaṁ—who are on the side of Viṣṇu; pratīcchannair—disguised in different dresses; na bhidyeta—may not be influenced; aṣaṁ—of him; dhīḥ—the intelligence; yathā—so that.

TRANSLATION

Hiranyakaśipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise.

PURPORT

In our Kṛṣṇa consciousness movement, the tactic of dressing oneself like an ordinary karmī is necessary because everyone in the demonic kingdom is against the Vaiṣṇava teachings. Kṛṣṇa consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaiṣṇava dressed in saffron garments with beads on his neck and tilaka on his forehead, they are immediately irritated. They criticize the Vaiṣṇavas by sarcastically saying Hare Kṛṣṇa, and some people also chant Hare Kṛṣṇa sincerely. In either case, since Hare Kṛṣṇa is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaiṣṇavas are pleased when the demons chant Hare Kṛṣṇa because this shows that the Hare Kṛṣṇa movement is taking ground. The greater demons, like Hiranyakaśipu, are always prepared to chastise the Vaiṣṇavas, and they try to make arrangements so that Vaiṣṇavas will not come to sell their books and preach Kṛṣṇa consciousness. Thus what was done by Hiranyakaśipu long, long ago is still being done. That is the way of materialistic life. Demons or materialists do not at all like the advancement of Kṛṣṇa consciousness, and they try to hinder it in many ways. Yet
the preachers of Kṛṣṇa consciousness must go forward—in their Vaiṣṇava dress or any other dress—for the purpose of preaching. Caṇḍaka Pañcita says that if an honest person deals with a great cheater, it is necessary for him to become a cheater also, not for the purpose of cheating but to make his preaching successful.

TEXT 8

When Hiranyakasipu's servants brought the boy Prahlāda back to the guru-kula [the place where the brāhmaṇas taught the boys], the priests of the demons, Śaṅḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

gṛham ānītam āhūya
prahṛādam daiya-yājakāh
prasāsya śākṣayā vācā
samaprccchanta śāmabhīḥ

gṛham—to the place of the teachers (Śaṅḍa and Amarka); ānītam—brought; āhūya—calling; prahṛādam—Prahlāda; daiya-yājakāh—the priests of the demon Hiranyakasipū; prasāsya—by pacifying; śākṣayā—with a very mild; vācā—voice; sāmaprccchanta—they questioned; sāmabhīḥ—by very agreeable words.

TRANSLATION

When Hiranyakasipū's servants brought the boy Prahlāda back to the guru-kula [the place where the brahmanas taught the boys], the priests of the demons, Śaṅḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

PURPORT

Śaṅḍa and Amarka, the priests of the demons, were eager to know from Prahlāda Mahārāja who the Vaiṣṇavas were that came to instruct him in Kṛṣṇa consciousness. Their purpose was to discover the names of these Vaiṣṇavas. In the beginning they did not threaten the boy because when threatened he might not identify the real culprits. Therefore they very mildly and peacefully inquired as follows.
"buddhi-bhedah pollution of the intelligence; para-krta—done by the enemies; utaho—or; te—of you; svatah—by yourself; abhavat—was; bhanatam—let it be told; srotu-kamana—to us, who are very eager to hear about it; guranam—all your teachers; kula-nandana—O best of your family.

TRANSLATION
O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

PURPORT
Prahlada Maharaja's teachers were astonished that a small boy could speak such exalted Vaisnava philosophy. Therefore they inquired about the Vaisnavas who stealthily taught it to him, in order that these Vaisnavas might be arrested and killed in the presence of Prahlada's father, Hiranyakasipu.

TEXT

Prahlada, the Saintly Son of Hiranyakasipu

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the external energy; krta—created; vimohita—bewildered; dhiyam—of those whose intelligence; drstah—practically experienced; tasmai—unto Him; bhagavate—the Supreme Personality of Godhead; namah—my respectful obeisances.

TRANSLATION
Prahlada Maharaaja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

PURPORT
As stated in Bhagavad-gita (5.18):

vidya-vinaya-sampanne
brhmane gavi hastini
suni caiva svapdake ca
paunditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahma, a cow, an elephant, a dog and a dog-eater [outcaste]." Paunditah, those who are actually learned—the equipoised, advanced devotees who have full knowledge of everything—do not see any living entity as an enemy or friend. Instead, with broader vision, they see that everyone is part of Krsna, as confirmed by Sri Caitanya Mahaprabhu (jivera 'svanlpa' haya—krshnera 'nitya-dasa'). Every living entity, being part of the Supreme Lord, is meant to serve the Lord, just as every part of the body is meant to serve the whole body.

As servants of the Supreme Lord, all living entities are one, but a Vaisnava, because of his natural humility, addresses every other living entity as prabhu. A Vaisnava sees other servants to be so advanced that he has much to learn from them. Thus he accepts all other devotees of the Lord as prabhus, masters. Although everyone is a servant of the Lord, one Vaisnava servant, because of humility, sees another servant as
his master. Understanding of the master begins from understanding of the spiritual master.

\[\text{yasya prasādād bhagavat-prasādo} \]
\[\text{yasyāprasādān na gatiḥ kuto }\pi\]

"By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement."

\[\text{sākṣād-dharitvena samasta-śastrair} \]
\[\text{uktas tathā bhaveva eva sadbhīḥ} \]
\[\text{kintu prabhōḥ yah priya eva tasya} \]
\[\text{vande gurōḥ śri-caraśāli̱i̱ravindam}\]

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa]."

The spiritual master, the servant of God, is engaged in the most confidential service of the Lord, namely delivering all the conditioned souls from the clutches of māyā, in which one thinks, "This person is my enemy, and that one is my friend." Actually the Supreme Personality of Godhead is the friend of all living entities, and all living entities are eternal servants of the Supreme Lord. Oneness is possible through this understanding, not through artificially thinking that every one of us is God or equal to God. The true understanding is that God is the supreme master and that all of us are servants of the Supreme Lord and are therefore on the same platform. This had already been taught to Prahlāda Mahārāja by his spiritual master, Nārada, but Prahlāda was nonetheless surprised by how a bewildered soul thinks one person his enemy and another his friend.

As long as one adheres to the philosophy of duality, thinking one person a friend and another an enemy, he should be understood to be in the clutches of māyā. The Māyāvādī philosopher who thinks that all living entities are God and are therefore one is also mistaken. No one is equal to God. The servant cannot be equal to the master. According to the Vaiṣṇava philosophy, the master is one, and the servants are also one, but the distinction between the master and servant must continue even in the liberated stage. In the conditioned stage we think that some living beings are our friends whereas others are enemies, and thus we are in duality. In the liberated stage, however, the conception is that God is the master and that all living entities, being servants of God, are one.

TEXT 12

\[\text{sa yadānuvṛataḥ punātīm} \]
\[\text{paśu-buddhiḥ vibhidyate} \]
\[\text{anya eva tathānayo ’ham} \]
\[\text{iti bheda-gatāsati}\]

\[\text{sah—} \text{that Supreme Personality of Godhead; }\text{yadā—} \text{when; }\text{anuvṛataḥ—favorable or pleased; }\text{punātīm—of the conditioned souls; }\text{paśu-buddhiḥ—the animalistic conception of life ("I am the Supreme, and everyone is God"); }\text{vibhidyate—is destroyed; }\text{anyā—another; }\text{esah—this; }\text{tathā—as well as; }\text{anyah—another; }\text{aham—I; }\text{iti—thus; }\text{bheda—distinction; }\text{gata—having; }\text{asatī—which is disastrous.}\]

TRANSLATION

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a prūpta and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

PURPORT

When Prahlāda Mahārāja's teachers and demoniac father asked him how his intelligence had been polluted, Prahlāda Mahārāja said, "As far as I am concerned, my intelligence has not been polluted. Rather, by the
grace of my spiritual master and by the grace of my Lord, Kṛṣṇa. I have
now learned that no one is my enemy and no one is my friend. We are all
actually eternal servants of Kṛṣṇa, but under the influence of the exter-
nal energy we think that we are separately situated from the Supreme
Personality of Godhead as friends and enemies of one another. This
mismatched idea has now been corrected, and therefore, unlike ordinary
human beings, I no longer think that I am God and that others are my
friends and enemies. Now I am rightly thinking that everyone is an eternal
servant of God and that our duty is to serve the supreme master, for
then we shall stand on the platform of oneness as servants.”

Demons think of everyone as a friend or enemy, but Viṣṇavas say
that since everyone is a servant of the Lord, everyone is on the same plat-
form. Therefore a Viṣṇava treats other living entities neither as friends
nor as enemies, but instead tries to spread Kṛṣṇa consciousness, teaching
everyone that we are all one as servants of the Supreme Lord but are
uselessly wasting our valuable lives by creating nations, communities
and other groups of friends and enemies. Everyone should come to the
platform of Kṛṣṇa consciousness and thus feel oneness as a servant of
the Lord. Although there are 8,400,000 species of life, a Viṣṇava feels this
oneness. The Isopanisad advises, ekatvam anupāsyataḥ. A devotee
should see the Supreme Personality of Godhead to be situated in every-
one’s heart and should also see every living entity as an eternal servant
of the Lord. This vision is called ekatvam, oneness. Although there is a
relationship of master and servant, both master and servant are one be-
cause of their spiritual identity. This is also ekatvam. Thus the concept-
ion of ekatvam for the Viṣṇava is different from that of the Māyāvādī.

Hiranyakāśipu asked Prahlāda Mahārāja how he had become an-
agnostic to his family. When a family member is killed by an enemy, all
the members of the family would naturally be inimical to the murderer,
but Hiranyakāśipu saw that Prahlāda had become friendly with the mur-
derer. Therefore he asked, “Who has created this kind of intelligence in
you? Have you developed this consciousness by yourself? Since you are a
small boy, someone must have induced you to think this way.” Prahlāda
Mahārāja wanted to reply that an attitude favorable toward Viṣṇu can
develop only when the Lord is favorable (sa yodānuvratāḥ). As stated in
Bhagavad-gītā, Kṛṣṇa is the friend of everyone (suḥrdarś sarva-
bhātānāṁ jñātā māṁ śāntim ucchati). The Lord is never an enemy to
any of the millions of living entities, but is always a friend to everyone.
This is true understanding. If one thinks that the Lord is an enemy, his
intelligence is paśu-buddhi, the intelligence of an animal. He falsely
thinks, “I am different from my enemy, and my enemy is different from
me. The enemy has done this, and therefore my duty is to kill him.” This
misconception is described in this verse as bheda-gatāsati. The actual
fact is that everyone is a servant of the Lord, as confirmed in Caitanya-
caritāmaṭa by Śrī Caitanya Mahāprabhu (jīvera ‘svārāpa’ haya—
krṣnera ‘niyā-daśa’). As servants of the Lord, we are one, and there can
be no questions of enmity or friendship. If one actually understands that
every one of us is a servant of the Lord, where is the question of enemy
or friend?

Everyone should be friendly for the service of the Lord. Everyone
should praise another’s service to the Lord and not be proud of his own
service. This is the way of Viṣṇava thinking, Vaikuṇṭha thinking.
There may be rivalries and apparent competition between servants in
performing service, but in the Vaikuṇṭha planets the service of another
servant is appreciated, not condemned. This is Vaikuṇṭha competition.
There is no question of enmity between servants. Everyone should be
allowed to render service to the Lord to the best of his ability, and every-
one should appreciate the service of others. Such are the activities of
Vaikuṇṭha. Since everyone is a servant, everyone is on the same platform
and is allowed to serve the Lord according to his ability. As confirmed in
Bhagavad-gītā (15.15), sarvasya cāhān hṛdi sannvīśo mattaḥ smṛtir
jñānam apohanaṁ ca: the Lord is situated in everyone’s heart, giving
dictation according to the attitude of the servant. However, the Lord
gives different dictation to the nondevotees and devotees. The non-
devotees challenge the authority of the Supreme Lord, and therefore the
Lord dictates in such a way that the nondevotees forget the Lord’s ser-
vice, life after life, and are punished by the laws of nature. But when a
devotee very sincerely wants to render service to the Lord, the Lord dic-
tates in a different way. As the Lord says in Bhagavad-gītā (10.10):

tesāṁ satata-yuktānāṁ
bhajatāṁ priti-pārvakam
dādāmi buddhi-yogaṁ taṁ
yena mām upayānti te
"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

**TEXT 13**

स एव जातमा स्वरेतयुज्झिभि
दुर्स्थायानुक्रमणो निन्यते ।

इश्वरिच्य यद्यमिति वेदार्तिनो
नवादयो भ्रयु भिन्नति मे मतिम्।

**TRANSLATION**

Persons who always think in terms of “enemy” and “friend” are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

**PURPORT**

For living entities to be attracted toward Kṛṣṇa is natural, and therefore the Lord’s real name is Kṛṣṇa, meaning He who attracts everyone and everything. The typical examples of such attraction are found in Vṛndāvana, where everything and everyone is attracted by Kṛṣṇa. The elderly persons like Nanda Mahārāja and Yāsodādevi, the friends like Śrīdāma, Sudāma and
the other cowherd boys, the gopās like Śrīmatī Rādhārāṇī and Her associates, and even the birds, beasts, cows and calves are attracted. The flowers and fruits in the gardens are attracted, the waves of the Yamunā are attracted, and the land, sky, trees, plants, animals and all other living beings are attracted by Kṛṣṇa. This is the natural situation of everything in Vṛndāvana.

Just contrary to the affairs of Vṛndāvana is the material world, where no one is attracted by Kṛṣṇa and everyone is attracted by māyā. This is the difference between the spiritual and material worlds. Hiranyakasipu, who was in the material world, was attracted by women and money, whereas Prahlāda Mahārāja, being in his natural position, was attracted by Kṛṣṇa. In replying to Hiranyakasipu’s question about why Prahlāda Mahārāja had a deviant view, Prahlāda said that his view was not deviant, for the natural position of everyone is to be attracted by Kṛṣṇa. Hiranyakasipu found this view deviant, Prahlāda said, because of being unnaturally unattracted by Kṛṣṇa. Hiranyakasipu therefore needed purification.

As soon as one is purified of material contamination, he is again attracted by Kṛṣṇa (sarvopādhi-vinirmuktān tat-paratvena nirmalam). In the material world, everyone is contaminated by the dirt of sense gratification and is acting according to different designations, sometimes as a human being, sometimes a beast, sometimes a demigod or tree, and so on. One must be cleansed of all these designations. Then one will be naturally attracted to Kṛṣṇa. The bhakti process purifies the living entity of all unnatural attractions. When one is purified he is attracted by Kṛṣṇa and begins to serve Kṛṣṇa instead of serving māyā. This is his natural position. A devotee is attracted by Kṛṣṇa, whereas a nondevotee, being contaminated by the dirt of material enjoyment, is not. This is confirmed by the Lord in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāparn  
janānāṁ punya-karanam    
te dvandva-mohā-nirvṛttā 
bhajante māṁ drśṭha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from duality of delusion, engage themselves in My service with determination." One must be freed from all the sinful dirt of material existence. Everyone in this material world is contaminated by material desire. Unless one is free from all material desire (anyābhilāsita-sūryam), one cannot be attracted by Kṛṣṇa.

TEXT 15

śrī-nārada uvāca
etāvad brāhmaṇāyoktvā 
virarāma mahā-matiḥ 
taṁ sannibhartsya kupitaḥ 
sudīno rāja-sevakah

śrī-nārada uvāca—Nārada Muni said; etāvat—this much; brāhmaṇāya—unto the brāhmaṇas, the sons of Śukrācārya; uktvā—speaking; virarāma—became silent; mahā-matiḥ—Prahlāda Mahārāja, who possessed great intelligence; taṁ—him (Prahlāda Mahārāja); sannibhartsya—chastising very harshly; kupitaḥ—being angry; sudīnaḥ—poor in thought, or very much aggrieved; rāja-sevakah—the servants of King Hiranyakasipu.

TRANSLATION

The great saint Nārada Muni continued: The great soul Prahlāda Mahārāja became silent after saying this to his teachers, Śaṇḍa and Amarka, the seminal sons of Śukrācārya. These so-called brāhmaṇas then became angry at him. Because they were servants of Hiranyakasipu, they were very sorry, and to chastise Prahlāda Mahārāja they spoke as follows.

PURPORT

The word suṅkra means “semen.” The sons of Śukrācārya were brāhmaṇas by birthright, but an actual brāhmaṇa is one who possesses...
the brahminical qualities. The \textit{brahmanas} Śaṅḍa and Amarka, being seminal sons of Śukrācārya, did not actually possess real brahminical qualifications, for they engaged as servants of Hiranyakāśipu. An actual \textit{brahmana} is very much satisfied to see anyone, not to speak of his disciple, become a devotee of Lord Kṛṣṇa. Such \textit{brahmanas} are meant to satisfy the supreme master. A \textit{brahmana} is strictly prohibited from becoming a servant of anyone else, for that is the business of dogs and śādras. A dog must satisfy his master, but a \textit{brahmana} does not have to satisfy anyone; he is simply meant to satisfy Kṛṣṇa (\textit{ānukāłyena kṛṣṇānuśīlam}). That is the real qualification of a \textit{brahmana}. Because Śaṅḍa and Amarka were seminal \textit{brahmanas} and had become servants of such a master as Hiranyakāśipu, they unnecessarily wanted to chastise Prahlāda Maharaja.

\textbf{TEXT 16}

\begin{quote}
ānityatām are vetram asmākam ayaśaskaraḥ kulaṅgārasya durbuddheḥ caturtho 'syodito damah
\end{quote}

ānityatām—let it be brought; are—oh; vetram—the stick; asmākam—of us; ayaśaskaraḥ—who is bringing defamation; kulaṅgārasya—of he who is like a cinder in the dynasty; durbuddheḥ—having bad intelligence; caturtho—the fourth; asya—for him; uditah—declared; damah—punishment (the stick, \textit{argumentum ad baculum}).

\textbf{TRANSLATION}

Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

\textbf{PURPORT}

In political affairs, when a person disobediently agitates against the government, four principles are used to suppress him—legal orders, pacification, the offer of a post, or, finally, weapons. When there are no other arguments, he is punished. In logic, this is called \textit{argumentum ad baculum}. When the two seminal \textit{brahmanas} Śaṅḍa and Amarka failed to extract from Prahlāda Mahārāja the cause for his having opinions different from those of his father, they called for a stick with which to chastise him to satisfy their master, Hiranyakāśipu. Because Prahlāda had become a devotee, they considered him to be contaminated by bad intelligence and to be the worst descendant in the family of demons. As it is said, where ignorance is bliss, it is folly to be wise. In a society or family in which everyone is a demon, for someone to become a Vaiśṇava is certainly folly. Thus Prahlāda Mahārāja was charged with bad intelligence because he was among demons, including his teachers, who were supposedly \textit{brahmanas}.

The members of our Kṛṣṇa consciousness movement are in a position similar to that of Prahlāda Mahārāja. All over the world, ninety-nine percent of the people are godless demons, and therefore our preaching of Kṛṣṇa consciousness, following in the footsteps of Prahlāda Mahārāja, is always hampered by many impediments. Because of their fault of being devotees, the American boys who have sacrificed everything for preaching Kṛṣṇa consciousness are charged with being members of the CIA. Moreover, the seminal \textit{brahmanas} in India, who say that one can become a \textit{brahmana} only if born in a \textit{brahmana} family, charge us with ruining the Hindu system of religion. Of course, the fact is that one becomes a \textit{brahmana} by qualification. Because we are training Europeans and Americans to become qualified and are awarding them brahminical status, we are being charged with destroying the Hindu religion. Nonetheless, confronting all kinds of difficulties, we must spread the Kṛṣṇa consciousness movement with great determination, like that of Prahlāda Mahārāja. In spite of being the son of the demon Hiranyakāśipu, Prahlāda never feared the chastisements of the seminal \textit{brahmana} sons of a demoniac father.

\textbf{TEXT 17}

\begin{quote}
daiṭeya-candana-vane jāto 'yam kaṇṭaka-drumah
\end{quote}
TRANSLATION
This rascal Prahlada has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Visnu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlada is the handle for that axe.

PURPORT
Thorn trees generally grow in deserted places, not in sandalwood forests, but the seminal brhamanasya Sanka and Amarka compared the dynasty of the Daitya Hiranyakasipu to a sandalwood forest and compared Prahlada Maharakaja to a hard, strong thorn tree that could provide the handle of an axe. They compared Lord Visnu to the axe itself. An axe alone cannot cut a thorn tree; it needs a handle, which may be made of the wood of a thorn tree. Thus the thorn tree of demoniac civilization can be cut to pieces by the axe of visnu-bhakti, devotional service to Lord Krsna. Some of the members of the demoniac civilization, like Prahlada, may become the handle for the axe, to assist Lord Visnu, and thus the entire forest of demoniac civilization can be cut to pieces.

TEXT 18
iti iti tam vividhopdayair
bhisayam tarjanadibhih

TRANSLATION
Sanaka and Amarka, the teachers of Prahlada Maharakaja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

PURPORT
In this verse the words prahradam grhahayam asa are important. The words grhahayam asa literally mean that they tried to induce Prahlada Maharakaja to accept the paths of dharma, artha and kama (religion, economic development and sense gratification). People are generally preoccupied with these three concerns, without interest in the path of liberation. Hiranyakasipu, the father of Prahlada Maharakaja, was simply interested in gold and sense enjoyment. The word hiraka means “gold,” and kaSipu refers to soft cushions and bedding on which people enjoy sense gratification. The word praalada, however, refers to one who is always joyful in understanding Brahman (brahma-bhuta prasannatma). Prahlada means prasannatma, always joyful. Prahlada was always joyful in worshiping the Lord, but in accordance with the instructions of Hiranyakasipu, the teachers were interested in teaching him about material things. Materialistic persons think that the path of religion is meant for improving their material conditions. The materialist goes to a temple to worship many varieties of demigods just to receive some benediction to improve his material life. He goes to a sadhu or so-called svami to take advantage of an easy method for achieving material opulence. In the name of religion, the so-called sadhus try to satisfy the
senses of the materialists by showing them shortcuts to material opulence. Sometimes they give some talisman or blessing. Sometimes they attract materialistic persons by producing gold. Then they declare themselves God, and foolish materialists are attracted to them for economic development. As a result of this process of cheating, others are reluctant to accept a religious process, and instead they advise people in general to work for material advancement. This is going on all over the world. Not only now but since time immemorial, no one is interested in mokṣa, liberation. There are four principles—dhārma (religion), artha (economic development), kāma (sense gratification) and mokṣa (liberation). People accept religion to become materially opulent. And why should one be materially opulent? For sense gratification. Thus people prefer these three margas, the three paths of materialistic life. No one is interested in liberation, and bhagavad-bhakti, devotional service to the Lord, is above even liberation. Therefore the process of devotional service, Kṛṣṇa consciousness, is extremely difficult to understand. This will be explained later by Prahlāda Mahārāja. The teachers Śaṅkha and Amarka tried to induce Prahlāda Mahārāja to accept the materialistic way of life, but actually their attempt was a failure.

TRANSLATION
After some time, the teachers Śaṅkha and Amarka thought that Prahlāda Mahārāja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahlāda’s mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

PURPORT
It is essential for a student who is going to be a ruler or king to learn the four diplomatic principles. There is always rivalry between a king and his citizens. Therefore, when a citizen agitates the public against the king, the duty of the king is to call him and try to pacify him with sweet words, saying, “You are very important in the state. Why should you disturb the public with some new cause for agitation?” If the citizen is not pacified, the king should then offer him some lucrative post as a governor or minister—any post that draws a high salary—so that he may be agreeable. If the enemy still goes on agitating the public, the king should try to create dissension in the enemy’s camp, but if he still continues, the king should employ argumentum ad baculum—severe punishment—by putting him in jail or placing him before a firing squad. The teachers appointed by Hiranyakaśipu taught Prahlāda Mahārāja how to be a diplomat so that he could rule over the citizens very nicely.

TEXT 20

pādayoh patitam bālāṁ
pratinandyāśiṣṭaṁ

Prahlāda, the Saintly Son of Hiranyakaśipu presented; mātr-mṛṣṭam—being bathed by his mother; alaṅkṛtaṁ—decorated with ornaments.
TEXT 21

When Hiranyakasipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiranyakasipu became very happy in this way.

PURPORT

If a child or disciple falls at the feet of the father or spiritual master, the superior responds by smelling the head of the subordinate.

TEXT 22

Hiranyakasipu uvāca
prahṛādānucyatāṁ tāta
svadhītanā kīcṣat uttānam
kālena etāvataṁ—for so much time; āśvūman—O long-lived one; yat—which; āśīṣat—has learned; gurūḥ—from your teachers; bhavān—yourself.

Hiranyakasipu said: My dear Prahlāda, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

PURPORT

In this verse, Hiranyakasipu inquires from his son what he has learned from his guru. Prahlāda Mahārāja’s gurus were of two kinds—
Śrāda and Amarka, the sons of Śukrācārya in the seminal disciplic succession, were the gurus appointed by his father, but his other guru was the exalted Nārada Muni, who had instructed Prahlāda when Prahlāda was within the womb of his mother. Prahlāda Mahārāja responded to the inquiry of his father with the instructions he had received from his spiritual master, Nārada. Thus there was again a difference of opinion because Prahlāda Mahārāja wanted to relate the best thing he had learned from his spiritual master, whereas Hiraṇyaśaipu expected to hear about the politics and diplomacy Prahlāda had learned from Śrāda and Amarka. Now the dissension between the father and son became increasingly intense as Prahlāda Mahārāja began to say what he had learned from his guru Nārada Muni.

**TEXTS 23–24**

Śrīprahlāda uvāca

श्रीप्रह्लाद उवाच

स्रावणं कृतानम विषोह

sravānaṁ kīrtanaṁ viṣṇoḥ

śmaṇanāṁ pāda-sevanam

arcanāṁ vandanāṁ dāsyam

sakhyam ātma-nilvedanam

iti punaṁ arpitā viṣṇau

bhaktiḥ cēn nava-lakṣanā

kriyeta bhagavatya addhā
tan manye 'dhitam uttamam

śrī-prahlādaḥ uvāca—Prahlāda Mahārāja said; śravānaṁ—hearing; kīrtanaṁ—chanting; viṣṇoḥ—of Lord Viṣṇu (not anyone else); śmaṇanāṁ—remembering; pāda-sevanam—serving the feet; arcanāṁ—offering worship (with śodāsapacāra, the sixteen kinds of paraphernalia); vandanāṁ—offering prayers; dāsyam—becoming the servant; sakhyam—becoming the best friend; ātma-nilvedanam—surrendering everything, whatever one has; iti—thus; punaṁ arpitā—offered by the devotee; viṣṇau—unto Lord Viṣṇu (not to anyone else); bhaktiḥ—devotional service; cēn—if; nava-lakṣanā—possessing nine different processes; kriyeta—one should perform; bhagavatī—unto the Supreme Personality of Godhead; addhā—directly or completely; tat—that; manye—I consider; adhitam—learning; uttamam—topmost.

**TRANSLATION**

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

**PURPORT**

When Prahlāda Mahārāja was asked by his father to say something from whatever he had learned, he considered that what he had learned from his spiritual master was the best of all teachings whereas what he had learned about diplomacy from his material teachers, Śrāda and Amarka, was useless. Bhaktiḥ paresāṁubhavo viraktir anyatra ca (Bhāg. 11.2.42). This is the symptom of pure devotional service. A pure devotee is interested only in devotional service, not in material affairs. To execute devotional service, one should always engage in hearing and chanting about Kṛṣṇa, or Lord Viṣṇu. The process of temple worship is called arcana. How to perform arcana will be explained herein. One should have complete faith in the words of Kṛṣṇa, who says that He is the great well-wishing friend of everyone (suḥṛtāṁ sarva-bhūtānām). A devotee considers Kṛṣṇa the only friend. This is called sakhyam.
Pumsārpitā viṣṇau. The word pumsā means “by all living entities.” There are no distinctions permitting only a man or only a brahmāna to offer devotional service to the Lord. Everyone can do so. As confirmed in Bhagavat-gītā (9.32), striyo vaiśyās tathā sādṛṣtrī te ‘pi yānti paraṁ gaitim: although women, vaiśyas and sādṛṣtras are considered less intelligent, they also can become devotees and return home, back to Godhead.

After performing sacrifices, sometimes a person engaged in fruitive activity customarily offers the results to Viṣṇu. But here it is said, bhagavaty addhā: one must directly offer everything to Viṣṇu. This is called sannyāsa (not merely nyāsa). A tridanda-sannyāsā carries three dandaśas, signifying kaya-mano-vākya—body, mind and words. All of these should be offered to Viṣṇu, and then one can begin devotional service. Fruitive workers first perform some pious activities and then formally or officially offer the results to Viṣṇu. The real devotee, however, first offers his surrender to Viṣṇu with his body, mind and words and then uses his body, mind and words for the service of Viṣṇu as Krṣṇa desires.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following explanation in his Tathya. The word śravana refers to giving aural reception to the holy name and descriptions of the Lord’s form, qualities, entourage and pastimes as explained in Śrīmad-Bhāgavatam, Bhagavad-gītā and similar authorized scriptures. After aurally receiving such messages, one should memorize these vibrations and repeat them (kirtanam). Smaraṇam means trying to understand more and more about the Supreme Lord, and pāda-sevanam means engaging oneself in serving the lotus feet of the Lord according to the time and circumstances. Arcanam means worshiping Lord Viṣṇu as one does in the temple, and vandanaṁ means offering respectful obeisances. Man-mañā bhava mad-bhakto mad-yājī man namaskuru. Vandanaṁ means namaskuru—offering obeisances or offering prayers. Thinking oneself to be nitya-krṣṇa-dāsa, eternally a servant of Krṣṇa, is called dāsyaṁ, and sakhyam means being a well-wisher of Krṣṇa. Krṣṇa wants everyone to surrender unto Him because everyone is constitutionally His servant. Therefore, as a sincere friend of Krṣṇa, one should preach this philosophy, requesting everyone to surrender unto Krṣṇa. Ātmanivedanam means offering Krṣṇa everything, including one’s body, mind, intelligence and whatever one may possess.

One’s sincere endeavor to perform these nine processes of devotional service is technically called bhakti. The word addhā means “directly.” One should not be like the karmīs, who perform pious activities and then formally offer the results to Krṣṇa. That is karma-kāṇḍa. One should not aspire for the results of his pious activities, but should dedicate oneself fully and then act piously. In other words, one should act for the satisfaction of Lord Viṣṇu, not for the satisfaction of his own senses. That is the meaning of the word addhā, “directly.”

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukālikaṁ krṣṇānu-
śīlanaṁ bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Krṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” One should simply satisfy Krṣṇa, without being influenced by fruitive knowledge or fruitive activity.

The Gopāla-tīpāni Upaniṣad says that the word bhakti means engagement in the devotional service of the Supreme Personality of Godhead, not of anyone else. This Upaniṣad describes that bhakti is the offering of devotional service unto the Supreme Personality of Godhead. To perform devotional service, one should be relieved of the bodily conception of life and aspirations to be happy through elevation to the higher planetary systems. In other words, work performed simply for the satisfaction of the Supreme Lord, without any desire for material benefits, is called bhakti. Bhakti is also called niskarma, or freedom from the results of fruitive activity. Bhakti and niskarma are on the same platform, although devotional service and fruitive activity appear almost the same.

The nine different processes enunciated by Prahlāda Mahārāja, who learned them from Nārada Muni, may not all be required for the execution of devotional service; if a devotee performs only one of these nine without deviation, he can attain the mercy of the Supreme Personality of Godhead. Sometimes it is found that when one performs one of the processes, other processes are mixed with it. That is not improper for a devotee. When a devotee executes any one of the nine processes (nava-
Srīmad-Bhāgavatam (Canto 7, Ch. 5)

(l) Sravaṇaṁ. Hearing of the holy name of the Lord (sravaṇam) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential. As enunciated by Lord Śrī Caitanya Mahāprabhu, ceto-darpana-mārjanam: by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one’s heart, one can realize the form of the Supreme Personality of Godhead—Bhavaḥ paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ. Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord’s form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord’s associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord’s holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him. Therefore the chronological process is sravaṇam kīrtanam viṣṇoḥ. This same process of chronological understanding holds true in chanting and remembering. When the chanting of the holy name, form, qualities and paraphernalia is heard from the mouth of a pure devotee, his hearing and chanting are very pleasing. Śrīla Sanatana Gosvāmī has forbidden us to hear the chanting of an artificial devotee or nondevotee. Hearing from the text of Śrīmad-Bhāgavatam is considered the most important process of hearing. Śrīmad-Bhāgavatam is full of transcendental chanting of the holy name, and therefore the chanting and hearing of Śrīmad-Bhāgavatam are transcendentially full of mellow. The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Kṛṣṇa, or one may chant the holy name of Lord Rāma or Nṛsiṁhadeva (rāmādi-mūrtisu kāla-niyamena tīsthan). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Kṛṣṇa should chant and hear from other pure devotees who are also attached to Lord Kṛṣṇa. The same principle applies for devotees attracted by Lord Rāma, Lord Nṛsiṁha and other forms of the Lord. Because Kṛṣṇa is the ultimate form of the Lord (kṛṣnas tu bhagavān svayam), it is best to hear about Lord Kṛṣṇa’s name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Kṛṣṇa.

In Śrīmad-Bhāgavatam, great devotees like Śukadeva Gosvāmī have specifically described Lord Kṛṣṇa’s holy name, form and qualities. Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Śrī Caitanya Mahāprabhu recommends that one chant the holy name of Kṛṣṇa. Param viṣṇaṁ ānanta-śac-cid-ānanda-vigrahaṁ svayam viṣṇoḥ. If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

In Śrīmad-Bhāgavatam (1.5.11) there is this verse:

\[
\text{tad-vāg-visargo janatāgāho-viplavo}
\text{yasmin prati-ślokam abaddhavatv api}
\text{nāmānta-anantasya yāsū-nikitāni yat}
\text{śravanti gāyanti ērṇaṁvi śadavah}
\]

“Verses describing the name, form and qualities of Anantadeva, the unlimited Supreme Lord, are able to vanquish all the sinful reactions of the entire world. Therefore even if such verses are improperly composed, devotees hear them, describe them and accept them as bona fide and authorized.” In this connection, Śrīdharā Svāmī has remarked that a pure devotee takes advantage of another pure devotee by trying to hear from him about the holy name, form and qualities of the Lord. If there is no such opportunity, he alone chants and hears the Lord’s holy name.

(2) Kīrtanaṁ. The hearing of the holy name has been described above. Now let us try to understand the chanting of the holy name, which is the second item in the consecutive order. It is recommended that such chanting be performed very loudly. In Śrīmad-Bhāgavatam, Nārada Muni says that without shame he began traveling all over the world, chanting the holy name of the Lord. Similarly, Śrī Caitanya Mahāprabhu has advised:
A devotee can very peacefully chant the holy name of the Lord by behaving more humbly than the grass, being tolerant like a tree and offering respects to everyone, without expecting honor from anyone else. Such qualifications make it easier to chant the holy name of the Lord. The process of transcendental chanting can be easily performed by anyone. Even if one is physically unfit, classified lower than others, devoid of material qualifications or not at all elevated in terms of pious activities, the chanting of the holy name is beneficial. An aristocratic birth, an advanced education, beautiful bodily features, wealth and similar results of pious activities are all unnecessary for advancement in spiritual life, for one can very easily advance simply by chanting the holy name. It is understood from the authoritative source of Vedic literature that especially in this age, Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as yajña, dana, tapas and kriyā—sacrifices, charity and so on—are not at all possible. Therefore it is recommended:

\[
\text{Harer nāma, harer nāma, kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathyā}
\]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful. Kīrtanād eva kṛṣṇasya mukta-saṅghaḥ paraṁ vṛjey: simply by chanting the holy name of Kṛṣṇa, one is liberated and returns home, back to Godhead. Therefore, even if one is able to perform other processes of devotional service, one must adopt the chanting of the holy name as the principal method of advancing in spiritual life. Yajñaḥ sankīrtana-prāyaṁ yajanti hi sumedhasah: those who are very sharp in their intelligence should adopt this process of chanting the holy names of the Lord. One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Kṛṣṇa/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Rāma.

While chanting the holy name of the Lord, one should be careful to avoid ten offenses. From Sanat-kumāra it is understood that even if a person is a severe offender in many ways, he is freed from offensive life if he takes shelter of the Lord's holy name. Indeed, even if a human being is no better than a two-legged animal, he will be liberated if he takes shelter of the holy name of the Lord. One should therefore be very careful not to commit offenses at the lotus feet of the Lord's holy name. The offenses are described as follows: (a) to blaspheme a devotee, especially a devotee engaged in broadcasting the glories of the holy name, (b) to consider the name of Lord Śiva or any other demigod to be equally as powerful as the holy name of the Supreme Personality of Godhead (no one is equal to the Supreme Personality of Godhead, nor is anyone superior to Him), (c) to disobey the instructions of the spiritual master, (d) to blaspheme the Vedic literatures and literatures compiled in pursuance of the Vedic literatures, (e) to comment that the glories of the holy name of the Lord are exaggerated, (f) to interpret the holy name in a deviant way, (g) to commit sinful activities on the strength of chanting the holy name, (h) to compare the chanting of the holy name to pious activities, (i) to instruct the glories of the holy name to a person who has no understanding of the chanting of the holy name, (j) not to awaken in transcendental attachment for the chanting of the holy name, even after hearing all these scriptural injunctions.

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure
holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nāma-kauṭumūḍi it is recommended that if one is an offender at the lotus feet of a Vaiśṇava, he should submit to that Vaiśṇava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses. In this connection there is the following statement, spoken by Daśa to Lord Śiva: “I did not know the glories of your personality, and therefore I committed an offense at your lotus feet in the open assembly. You are so kind, however, that you did not accept my offense. Instead, when I was falling down because of accusing you, you saved me by your merciful glance. You are most great. Kindly excuse me and be satisfied with your own exalted qualities.”

One should be very humble and meek to offer one’s desires and chant prayers composed in glorification of the holy name, such as aiśī mukta-kulair upāya mānām and niśṛṣṭa-taṁśair upaṭīyamānād. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

(3) Smaranam. After one regularly performs the processes of hearing and chanting and after the core of one’s heart is cleansed, smaranam, remembering, is recommended. In Śrīmad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī tells King Parīkṣit:

\[
\begin{align*}
etan nirudyayamānānām \\
icchatām akuto-bhayam \\
yogināṁ nrpa nirūtam \\
harer nāmānukīrtanam
\end{align*}
\]

“O King, for great yogis who have completely renounced all material connections, for those who desire all material enjoyment and for those who are self-satisfied by dint of transcendental knowledge, constant chanting of the holy name of the Lord is recommended.” According to different relationships with the Supreme Personality of Godhead, there are varieties of nāmānukīrtanam, chanting of the holy name, and thus according to different relationships and melloys there are five kinds of remembering. These are as follows: (a) conducting research into the worship of a particular form of the Lord, (b) concentrating the mind on one subject and withdrawing the mind’s activities of thinking, feeling and willing from all other subjects, (c) concentrating upon a particular form of the Lord (this is called meditation), (d) concentrating one’s mind continuously on the form of the Lord (this is called dhruvaṁśmṛti, or perfect meditation), and (e) awakening a likening for concentration upon a particular form (this is called smādhī, or trance). Mental concentration upon particular pastimes of the Lord in particular circumstances is also called remembrance. Therefore smādhī, trance, can be possible in five different ways in terms of one’s relationship. Specifically, the trance of devotees on the stage of neutrality is called mental concentration.

(4) Pāda-sevanam. According to one’s taste and strength, hearing, chanting and remembrance may be followed by pāda-sevanam. One obtains the perfection of remembering when one constantly thinks of the lotus feet of the Lord. Being intensely attached to thinking of the Lord’s lotus feet is called pāda-sevanam. When one is particularly adherent to the process of pāda-sevanam, this process gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the form or temple of the Lord, visiting such places as Jagannātha Puri, Dvārakā and Mathurā to see the Lord’s form, and bathing in the Ganges or Yamunā. Bathing in the Ganges and serving a pure Vaiśṇava are also known as tadiya-upāsanam. This is also pāda-sevanam. The word tadiya means “in relationship with the Lord.” Service to the Vaiśṇava, Tulasī, Ganges and Yamunā are included in pāda-sevanam. All these processes of pāda-sevanam help one advance in spiritual life very quickly.

(5) Arcanam. After pāda-sevanam comes the process of arcanam, worship of the Deity. If one is interested in the process of arcanam, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for arcanam, especially Nāradapāñcarātra. In this age, the Pañcarātra system is particularly recommended for arcana, Deity worship. There are two systems of arcanam—the bhāgavata system and pāñcarātrikī system. In the Śrīmad-Bhāgavatam there is no recommendation of pāñcarātrikī worship because in this Kali-yuga, even without Deity worship, everything can be
perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord. Rūpa Gosvāmī states:

sri-viṣṇoh śravane paritkṣid abhavad vaiyāsakah kirtane
prahładāh smarane tad-anghri-bhajane laksāṁ pṛthuḥ pūjane
akṛūraṁ tv abhivandane kapi-patir dāsye 'tha sakhya 'rjunāh
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ param

"Parīkṣit Mahārāja attained salvation simply by hearing, and Śukadeva Gosvāmī attained salvation simply by chanting. Prahlāda Mahārāja attained salvation by remembering the Lord. The goddess of fortune, Lakṣmīdevi, attained perfection by worshiping the Lord's lotus feet. Pṛthu Mahārāja attained salvation by worshiping the Deity of the Lord. Akrūra attained salvation by offering prayers, Hanumān by rendering service, Arjuna by establishing friendship with the Lord, and Bali Mahārāja by offering everything to the service of the Lord." All these great devotees served the Lord according to a particular process, but every one of them attained salvation and, became eligible to return home, back to Godhead. This is explained in Śrīmad-Bhāgavatam.

It is therefore recommended that initiated devotees follow the principles of Nārada-pañcarātra by worshipping the Deity in the temple. Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the worship of the Lord is considered lazy. One should not engage paid brāhmaṇas to worship the Deity. If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. In our Kṛṣṇa consciousness movement there are brahmacārīs, grhaśtas, vānapraśtras and sannyāsīs, but the Deity worship in the temple should be performed especially by the householders. The brahmacārīs can go with the sannyāsīs to preach, and the vānapraśtras should prepare themselves for the next status of renounced life, sannyāsa. Grhaśtra devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. Generally householders have children, and then the wives of the householders should be engaged in caring for the children, just as women acting as teachers care for the children in a nursery school.

Grhaśtra devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purāṇa. Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. Grhaśtra devotees should be actual examples of cleanliness.

Deity worship should be continued along with hearing and chanting. Therefore every mantra is preceded by the word namah. In all the mantras there are specific potencies, of which the grhaśtra devotees must take advantage. There are many mantras preceded by the word namah, but if one chants the holy name of the Lord, he receives the result of chanting namah many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcana-vidhi. One should therefore regularly take advantage of both the bhāgavata process and pañcarātriṇī process.

Deity worship has two divisions, namely pure and mixed with fruitive activities. For one who is steady, Deity worship is compulsory. Observing the various types of festivals, such as Śrī Janaśṭamī, Rāma-navāmi and Nṛsiṁha-caturdaśī, is also included in the process of Deity worship. In other words, it is compulsory for householder devotees to observe these festivals.

Now let us discuss the offenses in Deity worship. The following are offenses: (a) to enter the temple with shoes or being carried on a palanquin, (b) not to observe the prescribed festivals, (c) to avoid offering obeisances in front of the Deity, (d) to offer prayers in an unclean state,
not having washed one's hands after eating, (e) to offer obeisances with one hand, (f) to circumambulate directly in front of the Deity, (g) to spread one's legs before the Deity, (h) to sit before the Deity while holding one's ankles with one's hands, (i) to lie down before the Deity, (j) to eat before the Deity, (k) to speak lies before the Deity, (l) to address someone loudly before the Deity, (m) to talk nonsense before the Deity, (n) to cry before the Deity, (o) to argue before the Deity, (p) to chastise someone before the Deity, (q) to show someone favor before the Deity, (r) to use harsh words before the Deity, (s) to wear a woolen blanket before the Deity, (t) to blaspheme someone before the Deity, (u) to worship someone else before the Deity, (v) to use vulgar language before the Deity, (w) to pass air before the Deity, (x) to avoid very opulent worship of the Deity, even though one is able to perform it, (y) to eat something not offered to the Deity, (z) to avoid offering fresh fruits to the Deity according to the season, (aa) to offer food to the Deity which has already been used or from which has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity), (bb) to sit with one's back toward the Deity, (cc) to offer obeisances to someone else in front of the Deity, (dd) not to chant proper prayers when offering obeisances to the spiritual master, (ee) to praise oneself before the Deity, and (ff) to blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the Varāha Purāṇa the following offenses are mentioned: (a) to eat in the house of a rich man, (b) to enter the Deity's room in the dark, (c) to worship the Deity without following the regulative principles, (d) to enter the temple without vibrating any sound, (e) to collect food that has been seen by a dog, (f) to break silence while offering worship to the Deity, (g) to go to the toilet during the time of worshiping the Deity, (h) to offer incense without offering flowers, (i) to worship the Deity with forbidden flowers, (j) to begin worship without having washed one's teeth, (k) to begin worship after sex, (l) to touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: (a) to be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the Śrīmad-Bhāgavatam while externally falsely accepting its principles, (b) to introduce differing sāstras, (c) to chew pan and betel before the Deity, (d) to keep flowers for worship on the leaf of a castor oil plant, (e) to worship the Deity in the afternoon, (f) to sit on the altar or to sit on the floor to worship the Deity (without a seat), (g) to touch the Deity with the left hand while bathing the Deity, (h) to worship the Deity with a stale or used flower, (i) to spit while worshiping the Deity, (j) to advertise one's glory while worshiping the Deity, (k) to apply tilaka to one's forehead in a curved way, (l) to enter the temple without having washed one's feet, (m) to offer the Deity food cooked by an uninitiated person, (n) to worship the Deity and offer bhoga to the Deity within the vision of an uninitiated person or non-Vaisnava, (o) to offer worship to the Deity without worshiping Vaikuṇṭha deities like Ganesa, (p) to worship the Deity while perspiring, (q) to refuse flowers offered to the Deity, (r) to take a vow or oath in the holy name of the Lord. If one commits any of the above offenses, one must read at least one chapter of Bhagavat-gītā. This is confirmed in the Skanda-Purāṇa, Avanti-khanda. Similarly, there is another injunction, stating that one who reads the thousand names of Viṣṇu can be released from all offenses. In the same Skanda-Purāṇa, Revā-khanda, it is said that one who recites prayers to tulasi or sows a tulasi seed is also freed from all offenses. Similarly, one who worships the śaṅkara-vītā can also be relieved of offenses. In the Brahmāṇḍa Purāṇa it is said that one who worships Lord Viṣṇu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the Adi-varāha Purāṇa it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Śāukarava and then bathe in the Ganges.

In the process of worshiping the Deity it is sometimes enjoined that one worship the Deity within the mind. In the Padma Purāṇa, Uttarakhanda, it is said, “All persons can generally worship within the mind.” The Gautamiya Tantra states, “For a sannyāsi who has no home,
worship of the Deity within the mind is recommended." In the Nārada-

pañcarātra it is stated by Lord Narāyaṇa that worship of the Deity within
the mind is called mānasa-pūjā. One can become free from the four mis-
eries by this method. Sometimes worship from the mind can be independ-
ently executed. According to the instruction of Āvirhotra Muni, one of
the nava-yogendras, as mentioned in Śrīmad-Bhāgavatam, one may
worship the Deity by chanting all the mantras. Eight kinds of Deities are
mentioned in the śāstra, and the mental Deity is one of them. In this
regard, the following description is given in the Brahma-vaiśevarta
Purāṇa.

In the city of Pratiṣṭhāna-pura, long ago, there resided a brāhmaṇa
who was poverty-stricken but innocent and not dissatisfied. One day he
heard a discourse in an assembly of brāhmaṇas concerning how to wor-
ship the Deity in the temple. In that meeting, he also heard that the Deity
may be worshiped within the mind. After this incident, the brāhmaṇa,
having bathed in the Godāvari River, began mentally worshiping the
Deity. He would wash the temple within his mind, and then in his
imagination he would bring water from all the sacred rivers in golden
and silver waterpots. He collected all kinds of valuable paraphernalia for
worship, and he worshiped the Deity very gorgeously, beginning from
the offering of rice, and thus he began to lament. While the
brāhmaṇa was in pain, Lord Viṣṇu in Vaikuṇṭha began smiling, and the goddess of fortune inquired
from the Lord why He was smiling. Lord Viṣṇu then ordered His asso-
ciates to bring the brāhmaṇa to Vaikuṇṭha. Thus the brāhmaṇa attained
the liberation of sāmpiyā, the facility of living near the Supreme Per-
sonality of Godhead.

(6) Vandana. Although prayers are a part of Deity worship, they
may be considered separately like the other items, such as hearing and
chanting, and therefore separate statements are given herewith. The
Lord has unlimited transcendental qualities and opulences, and one who
feels influenced by the Lord’s qualities in various activities offers

prayers to the Lord. In this way he becomes successful. In this conec-
tion, the following are some of the offenses to be avoided: (a) to offer
obeisances on one hand, (b) to offer obeisances with one’s body covered,
(c) to show one’s back to the Deity, (d) to offer obeisances on the left
side of the Deity, (e) to offer obeisances very near the Deity.

(7) Dāsya. There is the following statement in regard to assisting
the Lord as a servant. After many, many thousands of births, when one
comes to understand that he is an eternal servant of Kṛṣṇa, one can
deliver others from this universe. If one simply continues to think that
he is an eternal servant of Kṛṣṇa, even without performing any other
process of devotional service, he can attain full success, for simply by
this feeling one can perform all nine processes of devotional service.

(8) Sakhyam. In regard to worshiping the Lord as a friend, the
Agastya-sanhitā states that a devotee engaged in performing devotional
service by śravanam and kīrtanam sometimes wants to see the Lord per-
sonally, and for this purpose he resides in the temple. Elsewhere there
is this statement: "O my Lord, Supreme Personality and eternal friend,
although You are full of bliss and knowledge, You have become the friend
of the residents of Vṛndāvana. How fortunate are these devotees!" In
this statement the word "friend" is specifically used to indicate intense
love. Friendship, therefore, is better than servitude. In the stage above
dāśya-rasa, the devotee accepts the Supreme Personality of Godhead as a
friend. This is not at all astonishing, for when a devotee is pure in heart
the opulence of his worship of the Deity diminishes as spontaneous love
for the Personality of Godhead is manifested. In this regard, Śrīdharā
Śvāmī mentions Śrīdāma Vipra, who expressed to himself his feelings of
obligation, thinking, "Life after life, may I be connected with Kṛṣṇa in
this friendly attitude."

(9) Ātma-nivedanam. The word ātma-nivedanam refers to the stage
at which one who has no motive other than to serve the Lord surrenders
everything to the Lord and performs his activities only to please the
Supreme Personality of Godhead. Such a devotee is like a cow that is
cared for by its master. When cared for by its master, a cow is not in
anxiety over its maintenance. Such a cow is always devoted to its master,
and it never acts independently, but only for the master’s benefit. Some
devotees, therefore, consider dedication of the body to the Lord to be
ātma-nivedanam, and as stated in the book known as Bhakti-viveka,
sometimes dedication of the soul to the Lord is called ātma-nivedanam.
The best examples of ātma-nivedanam are found in BaliMahārāja and
AmbariṣaMahārāja. Ātma-nivedanam is also sometimes found in the
behavior of Rukminidevi at Dvārakā.

TEXT 25

niśamyaitat suta-vaco
hiranyakaśipu tādā
guru-putram uvācedaṁ
rusā prasphuritādharah

niśamya—hearing; etat—this; suta-vacah—speech from his son;
hiranyakaśipu—Hiranyakaśipu; tādā—at that time; guru-putram—
unto the son of Śukrācārya, his spiritual master; uvāca—spoke; idam—
this; rusā—with anger; prasphurita—trembling; adharah—whose lips.

TRANSLATION
After hearing these words of devotional service from the mouth
of his son Prahlāda, Hiranyakaśipu was extremely angry. His lips
trembling, he spoke as follows to Śaṅkṛa, the son of his guru,
Śukrācārya.

TEXT 26

bhāva-yo kim etat te
vipāsanaṁ śrayātātā
asāraṁ grāhito bālo
māṁ anādṛtya durmate

brahma-bandho—O unqualified son of a brāhmaṇa; kim etat—what
is this; te—by you; vipāsanaṁ—the party of my enemies; śrayātā—tak-

TRANSLATION
O unqualified, most heinous son of a brāhmaṇa, you have dis­
obeyed my order and taken shelter of the party of my enemies. You
have taught this poor boy about devotional service! What is
this nonsense?

PURPORT
In this verse the word asāraṁ, meaning, “having no substance,” is
significant. For a demon there is no substance in the process of devo­
tional service, but to a devotee devotional service is the only essential
factor in life. Since Hiranyakaśipu did not like devotional service, the
essence of life, he chastised PrahlādaMahārāja’s teachers with harsh
words.

TEXT 27

santi hy asādhavaṁ loke
durmaṁtṛas chadma-veśiṁ
ṭeśāṁ uḍety agraṁ kāle
rogaṁ pātakīṁṁ iva

santi—are; hi—indeed; asādhavaṁ—dishonest persons; loke—within
this world; durmaṁtṛas—cheating friends; chadma-veśiṁ—wearing
false garbs; teśāṁ—of all of them; uḍety—arises; agraṁ—thereon is a reaction
of sinful life; kāle—in due course of time; rogaṁ—disease;
pātakīṁṁ—of sinful men; iva—like.

TRANSLATION
In due course of time, various types of diseases are manifest in
those who are sinful. Similarly, in this world there are many
deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

**PURPORT**

Being anxious about the education of his boy Prahlada, Hiranyakasipu was very much dissatisfied. When Prahlada began teaching about devotional service, Hiranyakasipu immediately regarded the teachers as his enemies in the garb of friends. In this verse the words **roga-patakinam iva** refer to disease, which is the most sinful and miserable of the conditions of material life (janma-mrtyu-jara-vyadhi). Disease is the symptom of the body of a sinful person. The **smrta-sastras** say,

- brahma-ha kasya-rogi syat
- surapah syavadantakah
- svarna-hari tu kunakh
- duascarmah guru-talpaga

Murderers of **brahmahans** are later afflicted by tuberculosis, drunkards become toothless, those who have stolen gold are afflicted by diseased nails, and sinful men who have sexual connections with the wife of a superior are afflicted by leprosy and similar skin diseases.

**TEXT 28**

Shri-guru-putra uvaca—The son of Sukracarya, Hiranyakasipu's spiritual master, said; na—not; mat-pranitam—educated by me; na—not; para-pranitar—educated by anyone else; sutah—the son (Prahlada); vadati—says; esa—this; tava—your; indra-satrah—0 enemy of King Indra; naisargiki—natural; iyam—this; matih—inclination; asya—of him; raja—O King; niyaccha—give up; manyum—your anger; kad—fault; adah—attribute; sma—indeed; ma—do not; nah unto us.

**TRANSLATION**

The son of Sukracarya, Hiranyakasipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlada has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brahma in this way.

**TEXT 29**

Shri-guru-putra uvaca—The son of Sukracarya, Hiranyakasipu's spiritual master, said; na—not; mat-pranitam—educated by me; na—not; para-pranitar—educated by anyone else; sutah—the son (Prahlada); vadati—says; esa—this; tava—your; indra-satrah—0 enemy of King Indra; naisargiki—natural; iyam—this; matih—inclination; asya—of him; raja—O King; niyaccha—give up; manyum—your anger; kad—fault; adah—attribute; sma—indeed; ma—do not; nah—unto us.

**TRANSLATION**

The son of Sukracarya, Hiranyakasipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlada has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brahma in this way.

**TEXT 29**

Shri-narada uvaca—Narada Muni said; guruavah pratiprokto bhuya ahasura sutah na cet guru-mukhya te kuta 'bhadrasati matih: ||29||

- shri-narada uvaca
- guruavaha pratiprokto
- bhuya ahasura sutah
- na cet guru-mukhya te kuto 'bhadrasati matih

Shri-narada uvaca—Narada Muni said; guru—by the teacher; evam—thus; pratiprokta—being answered; bhuya—again; aha—said; asura—the great demon, Hiranyakasipu; sutah—unto his son; na—not; cet—if; guru-mukhi—issued from the mouth of your teacher; iyam—this; te—your; kuta—from where; abhadra—0 inauspicious one; asati—very bad; matih—inclination.
TRANSLATION

Śrī Nārada Muni continued: When Hiranyakaśipu received this reply from the teacher, he again addressed his son Prahlāda. Hiranyakaśipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

PURPORT

Śrila Viśvanātha Cakravarti Ṭhākura explains that devotional service is actually bhadrā satt, not abhadra asatt. In other words, knowledge of devotional service can be neither inauspicious nor contrary to etiquette. To learn devotional service is the duty of everyone. Therefore the spontaneous education of Prahlāda Mahārāja is supported as auspicious and perfect.

TEXT 30

Śrī-prahārāda uvāca
matir na kṛṣṇe paratah svato vā
mitho 'bhīpadyeta grha-vratānām
adānta-gobhir visatāṁ tamisram
punah punaḥ carvita-carvanānāṁ

śrī-prahārādaḥ uvāca—Prahlāda Mahārāja said; matiḥ—inclination; na—never; kṛṣṇe—unto Lord Kṛṣṇa; paratah—from the instructions of others; svatā—from their own understanding; vā—either; mithaḥ—from combined effort; abhipadyeta—is developed; grha-vratānām—of persons too addicted to the materialistic, bodily conception of life; adāntā—uncontrolled; gobhīṁ—by the senses; visatāṁ—entering; tamisram—hellish life; punah—again; punaḥ—again; carvita—things already chewed; carvanānāṁ—who are chewing.

TRANSLATION

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

PURPORT

In this verse the words matir na kṛṣṇe refer to devotional service rendered to Kṛṣṇa. So-called politicians, erudite scholars and philosophers who read Bhagavad-gītā try to twist some meaning from it to suit their material purposes, but their misunderstandings of Kṛṣṇa will not yield them any profit. Because such politicians, philosophers and scholars are interested in using Bhagavad-gītā as a vehicle for adjusting things materially, for them constant thought of Kṛṣṇa, or Kṛṣṇa consciousness, is impossible (matir na kṛṣṇe). As stated in Bhagavad-gītā (18.55), bhaktāṁ mām abhipānāti: only through devotional service can one understand Kṛṣṇa as He is. The so-called politicians and scholars think of Kṛṣṇa as fictitious. The politician says that his Kṛṣṇa is different from the Kṛṣṇa depicted in Bhagavad-gītā. Even though he accepts Kṛṣṇa and Rāma as the Supreme he thinks of Rāma and Kṛṣṇa as impersonal because he has no idea of service to Kṛṣṇa. Thus his only business is punaḥ punaḥ carvita-carvanānāṁ—chewing the chewed again and again. The aim of such politicians and academic scholars is to enjoy this material world with their bodily senses. Therefore it is clearly stated here that those who are grha-vratas, whose only aim is to live comfortably with the body in the material world, cannot understand Kṛṣṇa. The two expressions grha-vrata and carvita-carvanānāṁ indicate that a materialistic person tries to enjoy sense gratification in different bodily forms, life after life, but is still unsatisfied. In the name of personalism, this ism or that ism, such persons always remain attached to the materialistic way of life. As stated in Bhagavad-gītā (2.44):

bhoga śvarya-prasaktānāṁ
tayāpahṛta-cetasāṁ
vyavasayatmakā buddhiḥ
samādhau na viḍhyate

“In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.” Those who are attached to material enjoyment cannot be fixed in devotional service to the Lord. They cannot understand Bhagavan, Kṛṣṇa, or His instruction, Bhagavad-gītā. Adānta-gobhir viṣatāṁ tamisram: their path actually leads toward hellish life.

As confirmed by Śrādhadeva, mahat-sevāṁ dvāram āhur vimukteḥ: one must try to understand Kṛṣṇa by serving a devotee. The word mahat refers to a devotee.

mahātmānas tu māṁ pārtha
daivēṁ prakṛtīṁ āśirāh
bhajany atanyā-manaso
jñātvā bhūtādīm avayam

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” (Bg. 9.13) A mahātmā is one who is constantly engaged in devotional service, twenty-four hours a day. As explained in the following verses, unless one adheres to such a great personality, one cannot understand Kṛṣṇa. Hiranyakaśipu wanted to know where Prahlāda had gotten this Kṛṣṇa consciousness. Who had taught him? Prahlāda sarcastically replied, “My dear father, persons like you never understand Kṛṣṇa. One can understand Kṛṣṇa only by serving a mahat, a great soul. Those who try to adjust material conditions are said to be chewing the chewed. No one has been able to adjust material conditions, but life after life, generation after generation, people try and repeatedly fail. Unless one is properly trained by a mahat—a mahātmā, or unalloyed devotee of the Lord—there is no possibility of one’s understanding Kṛṣṇa and His devotional service.”
Mahārāja, should not have been surprised that Prahlāda Mahārāja differed from his way of life. Nonetheless, Hiranyaśakipu was extremely angry and wanted to rebuke his son for deriding his teacher or spiritual master, who had been born in the brāhmaṇa family of the great ācārya Sukrācārya. The word sukra means “semen,” and ācārya refers to a teacher or guru. Hereditary gurus, or spiritual masters, have been accepted everywhere since time immemorial, but Prahlāda Mahārāja declined to accept such a seminal guru or take instruction from him. An actual guru is śrōtriya, one who has heard or received perfect knowledge through paramparā, the disciplic succession. Therefore Prahlāda Mahārāja did not recognize a seminal spiritual master. Such spiritual masters are not at all interested in Viṣṇu. Indeed, they are hopeful of material success (bahir-artha-mānīnaḥ). The word bahīḥ means “external,” artha means “interest,” and mānīna means “taking very seriously.” Generally speaking, practically everyone is unaware of the spiritual world. The knowledge of the materialists is restricted within the four-billion-mile limit of this material world, which is in the dark portion of the creation; they do not know that beyond the material world is the spiritual world. Unless one is a devotee of the Lord, one cannot understand the existence of the spiritual world. Gurus, teachers, who are simply interested in this material world are described in this verse as andha, blind. Such blind men may lead many other blind followers without true knowledge of material conditions, but they are not accepted by devotees like Prahlāda Mahārāja. Such blind teachers, being interested in the external, material world, are always bound by the strong ropes of material nature.

TRANSLATION

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

PURPORT

Becoming Kṛṣṇa conscious brings about anartha-apagamaḥ, the disappearance of all anarthas, the miserable conditions we have unnecessarily accepted. The material body is the basic principle of these unwanted miserable conditions. The entire Vedic civilization is meant to relieve one from these unwanted miseries, but persons bound by the laws of nature do not know the destination of life. As described in the previous verse, īśa-tantryām uru-dāmi baddhāḥ: they are conditioned by the three strong modes of material nature. The education that keeps the conditioned soul bound life after life is called materialistic education. Śrīla Bhaktivinoda Ṭhākura has explained that materialistic education expands the influence of māya. Such an education induces the conditioned soul to be increasingly attracted to materialistic life and to stray further and further away from liberation from unwanted miseries.
One may ask why highly educated persons do not take to Kṛṣṇa consciousness. The reason is explained in this verse. Unless one takes shelter of a bona fide, fully Kṛṣṇa conscious spiritual master, there is no chance of understanding Kṛṣṇa. The educators, scholars and big political leaders worshiped by millions of people cannot understand the goal of life and take to Kṛṣṇa consciousness, for they have not accepted a bona fide spiritual master and the Vedas. Therefore in the Mundaka Upaniṣad (3.2.3) it is said, nāyam ātmā pravacanena labhyo na medhayā na bahunā śrūtena: one cannot become self-realized simply by having an academic education, by presenting lectures in an erudite way (pravacanena labhyah), or by being an intelligent scientist who discovers many wonderful things. One cannot understand Kṛṣṇa unless one is graced by the Supreme Personality of Godhead. Only one who has surrendered to a pure devotee of Kṛṣṇa and taken the dust of his lotus feet can understand Kṛṣṇa. First one must understand how to get out of the clutches of māyā. The only means is to become Kṛṣṇa conscious. And to become Kṛṣṇa conscious very easily, one must take shelter of a realized soul—a mahat, or mahātmā—whose only interest is to engage in the service of the Supreme Lord. As the Lord says in Bhagavad-gītā (9.13):

mahātmānas tu māṁ pārtha
daiśvin prakṛtiṁ aśritaṁ
bhajanty ananya-manso
jñātvā bhūtādim avayayam

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” Therefore, to end the unwanted miseries of life, one must become a devotee.

yasyaṣṭi bhaktir bhagavaty akiṁcanaṁ
sarvair guṇais tatra samāsate suraḥ

“One who has unflinching devotional faith in Kṛṣṇa consistently manifests all the good qualities of Kṛṣṇa and the demigods.” (Bhāg. 5.18.12)
TEXT 34

Indignant and angry, his reddish eyes like molten copper, Hiranyakaśipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!

TEXT 35

This boy Prahlāda is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Viṣṇu, like a menial servant.

PURPORT

Hiranyakaśipu considered his son Prahlāda Mahārāja to be the killer of his brother because Prahlāda Mahārāja was engaged in the devotional service of Lord Viṣṇu. In other words, Prahlāda was to be killed by Hiranyakaśipu. Devotees, Vaiṣṇavas, attain the liberations of śānti, śālī, śārī and śāmī, whereas the Māyāvādīs are supposed to attain the liberation known as śāyujya. Śāyujya-mukti, however, is not very secure, whereas śārīya-mukti, śālokya-mukti, śārīti-mukti and śāmīya-mukti are most certain. Although the servants of Lord Viṣṇu, Nārāyaṇa, in the Vaikuṇṭha planets are equally situated with the Lord, the devotees there know very well that the Lord is the master whereas they are servants.
Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Viṣṇu.

TEXT 37

parah—not belonging to the same group or family; api—although; apatyam—a child; hita-krt—who is beneficial; yathā—just as; ausadham—remedial herb; sva-deha-jah—born of one’s own body; api—although; āmaya-vat—like a disease; suta—a son; ahitam—who is not a well-wisher; chindyāt—one should cut off; tat—that; anigam—part of the body; yat—which; uta—indeed; atmanah—for the body; ahitam—not beneficial; sēsam—the balance; sukham—happily; jivati—lives; yat—of which; vivarjanāt—by cutting off.

TRANSLATION

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one’s family is favorable, he should be given protection like a son. On the other hand, if a limb of one’s body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one’s own son, if unfavorable, must be rejected, although born of one’s own body.

PURPORT

Śrī Caitanya Mahāprabhu has instructed all devotees of the Lord to be humbler than the grass and more tolerant than trees; otherwise there will always be disturbances to their execution of devotional service. Here is a vivid example of how a devotee is disturbed by a nondevotee, even though the nondevotee is an affectionate father. The material world is such that a nondevotee father becomes an enemy of a devotee son. Having determined to kill even his son, Hiraṇyakaśipu gave the example of amputating a part of one’s body that has become septic and therefore injurious to the rest of the body. The same example, of course, may also be applied to nondevotees. Cāṇaka Ṛṣi advises, tyaja durjana-saṁsargam bhaja sādhu-saṁsāgaminam. Devotees actually serious about advancing in spiritual life should give up the company of nondevotees and always keep company with devotees. To be too attached to material existence is ignorance because material existence is temporary and miserable. Therefore devotees who are determined to perform tapasya (penances and austerities) to realize the self, and who are determined to become advanced in spiritual consciousness, must give up the company of atheistic nondevotees. Prahlāda Mahārāja maintained an attitude of noncooperation with the philosophy of his father, Hiraṇyakaśipu, yet he was tolerant and humble. Hiraṇyakaśipu, however, being a nondevotee, was so polluted that he was even prepared to kill his own son. He justified this by putting forward the logic of amputation.
sarvaḥ—by all; upāyaḥ—means; kantavyaḥ—must be killed; sambhoja—by eating; śayan—lying down; āsan—by sitting; suhṛ—friend; mune—of a great sage; duṣṭam—uncontrollable; iva—like; indriyam—the senses.

TRANSLATION

Just as uncontrolled senses are the enemies of all yogis engaged in advancing in spiritual life, this Prahlāda, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.

PURPORT

Hiraṇyakaśipu planned a campaign to kill Prahlāda Maharaja. He would kill his son by administering poison to him while he was eating, by making him sit in boiling oil, or by throwing him under the feet of an elephant while he was lying down. Thus Hiraṇyakaśipu decided to kill his innocent child, who was only five years old, simply because the boy had become a devotee of the Lord. This is the attitude of nondevotees toward devotees.

TEXTS 39–40

<table>
<thead>
<tr>
<th>Text 39</th>
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| nairṛtās te samādiśṭā  
| bhātrā vai śaļa-pānayaḥ  
| tīga-danṣṭra-kaḍāśyaḥs  
| tāma-smaśra-sīroreṇaḥ  |

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| nādantō bhairavaṁ nādaṁ  
| chindhi bhindhiḥi vādinaḥ  
| āśnam cāhānā śālaṁ  
| prahrādāṁ sarva-marmasu |

TRANSLATION

The demons [Rākṣasas], the servants of Hiraṇyakaśipu, thus began striking the tender parts of Prahlāda Mahārāja’s body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, “Chop him up! Pierce him!” they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.

TEXT 41

pare brahmāny ānirdeśya  
| bhagavaty akhilatmanāni  
| yuktātmanā aphāla āsann  
| apunyasyeva sat-kiṛyāḥ |

pare—in the supreme; brahmāni—absolute; ānirdeśya—who is not perceivable by the senses; bhagavatī—the Supreme Personality of Godhead; akhilatmanā—the Supersoul of everyone; yuktātmanā—he whose mind was engaged (Prahlāda); aphālaḥ—without effect; āsann—were; apunyasya—of a person who has no assets in pious activities; iva—like; sat-kiṛyāḥ—good activities (like the performance of sacrifices or austerities).
TRANSLATION

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlada Maharaja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

PURPORT

Prahlada Maharaja was constantly and fully engaged in thought of the Supreme Personality of Godhead. As it is said, govinda-parirambhitah. Prahlada Maharaja engaged himself always in meditation, and thus he was protected by Govinda. Just as a small child on the lap of his father or mother is fully protected, a devotee, in all conditions, is protected by the Supreme Lord. Does this mean that when Prahlada Maharaja was attacked by the demons, the Rakṣasas, Govinda was also attacked by the demons? This is not possible. There have been many attempts by the demons to hurt or kill the Supreme Personality of Godhead, but He cannot be injured by any material means because He is always in transcendence. Therefore the words pare brahmani are used here. The demons, the Rakṣasas, can neither see nor touch the Supreme Lord, although they may superficially think that they are striking the Lord’s transcendental body with their material weapons. The Supreme Personality of Godhead is described in this verse as anirdeshe. We cannot understand Him to be in a particular place, for He is all-pervasive. Moreover, He is akhilatmā, the active principle of everything, even material weapons. Those who cannot understand the position of the Lord are unfortunate. They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them.

TEXT 42

Text 44] Prahlada, the Saintly Son of Hiranyakasipu

prayāse 'pañate tasmin
dayendra pariśāṅkataḥ
cakāra tad-vadhopāyān
nirbandhena yuddhiṣṭhira

prayāse—when the endeavor; apaḥate—futile; tasmin—that; dayita-indraḥ—the King of the demons, Hiranyakasipu; pariśāṅkataḥ—very much afraid (considering how the boy was protected); cakāra—executed; tat-vadhya-upāyān—various means for killing him; nirbandhena—with determination; yuddhiṣṭhira—O King Yuddhiṣṭhira.

TRANSLATION

My dear King Yuddhiṣṭhira, when all the attempts of the demons to kill Prahlada Maharaja were futile, the King of the demons, Hiranyakasipu, being most fearful, began contriving other means to kill him.

TEXTS 43–44

dig-gajair dandaśūkendrair
abhicārāvapātanaḥ
maiyabhīḥ sam Directs hindai ca
gara-dānair abhojanaih

hima-vāyu-agni-parītan
parvatākramanair api
dvāraśārakaḥ yaduḥantum
apāpani asurāḥ sataṃ
cintahār dirghatamām prāptas
tat-kartum nābhya-padyata
Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next.

**TRANSLATION**

Hiranyakasipu thought: I have used many ill names in chastising this boy Prahlada and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacheries and abominable actions.

**TEXT 46**

Vartamāno 'vidīrā vai bālo 'py ajāda-dhīr ayam na vismarati me 'nāryaṁ śunah śepa iva prabhuh

Vartamāno—being situated; 'vidīrā—not very far away; vai—indeed; bālo—a mere child; 'py—although; ajāda-dhīr—complete fearlessness; ayam—this; na—not; vismarati—forgets; me—my; 'nāryaṁ—misbehavior; śunah śepa—the curved tail of a dog; iva—exactly like; prabhuh—being able or potent.

**TRANSLATION**

Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Viṣṇu.

**PURPORT**

The word śunah means “of a dog,” and śepa means “tail.” The example is ordinary. However one may try to straighten a dog’s tail, it is never
straight but always curved. Śunaḥ sepa is also the name of the second son of Ajigarta. He was sold to Hariscandra, but he later took shelter of Viśvāmitra, Hariscandra’s enemy, and never left his side.

TEXT 47

aprameyaunabhāvo 'yam
akutaścid-bhayo 'marah
nunam etad-virodhena
mṛtyur me bhaiviṣa na vā

aprameya—unlimited; unabhāvo—glory; 'yam—this; akutaścid—bhaiyo—having no fear from any quarter; amaraḥ—immortal; nunam—definitely; etad—because; virodhena—because of going against him; mṛtyuḥ—death; me—my; bhaviṣa—may be; na—not; vā—or.

TRANSLATION

I can see that this boy’s strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.

TEXT 48

iti tac-cintayā kiṃcina
mlāna-śriyam adho-mukham
saṃdāmarkāv aśiṣanasauc
vivikta iti hocatuḥ

iti—thus; tac-cintayā—with full anxiety because of Prahlāda Mahārāja’s position; kiṃcina—somewhat; mlāna—lost; śriyam—bodily luster; adho-mukham—his face downward; saṃdāmarkāv—Prahlāda and Amarka; aśiṣanasauc—sons of Śukrācārya; vivikta—in a secret place; iti—thus; ha—indeed; hocatuḥ—spoke.

TRANSLATION

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then śaṇḍa and Amarka, the two sons of Śukrācārya, spoke to him in secret.

TEXT 49

jitaṁ tvayaikena jagat-trayam bhruvo
vijrmbha-trasta-samasta-dhiṣyapam
na tvasya cintyam tava niitha cakṣahe
na vai śiṣūnāṁ guna-dosayoh padam

jitaṁ—conquered; tvayā—by you; ekena—alone; jagat-trayam—the three worlds; bhruvoḥ—of the eyebrows; vijrmbha—by the expanding; trasta—become afraid; samasta—all; dhiṣyapam—the chief persons in every planet; na—not; tvasya—from him; cintyam—to be anxious; tava—of you; niitha—O master; cakṣahe—we find; na—not; vai—indeed; śiṣūnāṁ—of children; guna-dosayoh—of a good quality or fault; padam—the subject matter.

TRANSLATION

O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlāda, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.
TEXT 50

imam tu pāsāir varūnasya baddhvā
nidhehi bhiito na paḻiyate yathā
buddhiḥ ca puṁso vayasārya-sevayā
yāvad gurur bhārgava āgamiṣyati
tathā—in this way; iti—thus; guru-patra-uktam—advised by Śaṅḍa and Amarka, the sons of Śukra-cārya; anujñāya—accepting; idam—this; abraviṣ—said; dharmaḥ—the duty; hi—indeed; asya—unto Prahlāda; upadeśavyayā—to be instructed; rājaṁ—of the kings; yaḥ—which; grha-medhinām—who are interested in householder life.

TRANSLATION

Until the return of our spiritual master, Sukrācārya, arrest this child with the ropes of Varuṇa so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.

TEXT 51

tatheti guru-patra uktaṁ
anujñāyedam abraviṣ
dharmaḥ hy asyopadeśavyo
rājaṁ yo grha-medhinām
tathā—in this way; iti—thus; guru-patra-uktam—advised by Śaṅḍa and Amarka, the sons of Śukra-cārya; anujñāya—accepting; idam—this; abraviṣ—said; dharmaḥ—the duty; hi—indeed; asya—unto Prahlāda; upadeśavyayā—to be instructed; rājaṁ—of the kings; yaḥ—which; grha-medhinām—who are interested in householder life.

TRANSLATION

After hearing these instructions of Śaṅḍa and Amarka, the sons of his spiritual master, Hiranyakaśipu agreed and requested them to instruct Prahlāda in that system of occupational duty which is followed by royal householder families.

PURPORT

Hiranyakaśipu wanted Prahlāda Mahārāja to be trained as a diplomatic king in ruling the kingdom, the country or the world, but not to be advised about renunciation or the renounced order of life. The word dharma here does not refer to some religious faith. As clearly stated, dharmaḥ hy asyopadeśavyo rājaṁ yo grha-medhinām. There are two kinds of royal families—one whose members are simply attached to householder life and the other consisting of rājaṁis, kings who govern with ruling power but are as good as great saints. Prahlāda Mahārāja wanted to become a rājaṁi, whereas Hiranyakaśipu wanted him to become a king attached to sense enjoyment (grha-medhinām). Therefore in the Aryan system there is varṇaśrama-dharma, by which everyone should be educated according to his position in society’s division of varna (brāhmaṇa, ksatriya, vaiśya and śādra) and āśrama (brahmacarya, graha, vānaprastha and sannyāsa).

A devotee purified by devotional service is always in the transcendental position above the mundane qualities. Thus the difference between Prahlāda Mahārāja and Hiranyakaśipu was that Hiranyakaśipu wanted to keep Prahlāda in mundane attachment whereas Prahlāda was above the modes of material nature. As long as one is under the control of material nature, his occupational duty is different from that of a person not under such control. One’s real dharma, or occupational duty, is described in Śrīmad-Bhāgavatam (dharmaṁ tu sāksāt bhagavat-pranitam). As described to his order carriers by Dharmarāja, or Yamarāja, a living being
is a spiritual identity, and therefore his occupational duty is also spiritual. The real dharma is that which is advised in Bhagavad-gītā: sarvādharmān paritvajjā mām ekaṁ sarvātman vṛaja. One must give up one's material occupational duties, just as one must give up his material body. Whatever one's occupational duty, even according to the varṇāśrama system, one must give it up and engage in one's spiritual function. One's real dharma, or occupational duty, is explained by Śrī Caitanya Mahāprabhu. Jīva 'svārāpa' haya—kṛṣṇera 'niya-dāsa': every living being is an eternal servant of Kṛṣṇa. That is one's real occupational duty.

**TEXT 52**

धर्मम प्रधानम अर्थम कामम नित्यमः।
प्रहारंदवोधाराति राजाः प्रसिद्धिनामातृतज्ञ च ॥५२॥

*dharmam artham ca kāmam ca nītarāṁ cānupāravāsah prahārāvaḥcātā tājan praśṛiśvāvanātāya ca*

_dharmam_—mundane occupational duty; _artham_—economic development; _ca_and; _kāmam_—sense gratification; _ca_and; _nītarām_—always; _ca_and; _anupāravāsah_—according to order, or from the beginning to the end; _prahārāvaḥcātā_—unto Prahlāda Mahārāja; _ācātā_—they spoke; _tājan_—O King; _praśṛiśvāvanātāya_and submissive; _ca_and._

**TRANSLATION**

Thereafter, Śanḍa and Amarka systematically and unceasingly taught Prahlāda Mahārāja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

**PURPORT**

There are four processes for human society—_dharma, artha, kāma_and _mokṣa—and they culminate in liberation. Human society must follow a process of religion to advance, and on the basis of religion one should try to develop his economic condition so that he can fulfill his needs for sense gratification according to the religious rules and regulations. Then liberation from material bondage will be easier to attain. That is the Vedic process. When one is above the stages of _dharma, artha, kāma_and _mokṣa_, one becomes a devotee. He is then on the platform from which he is guaranteed not to fall again to material existence (yad gatā na nivartante). As advised in Bhagavad-gītā if one transcends these four processes and is actually liberated, one engages in devotional service. Then he is guaranteed not to fall to material existence again.

**TEXT 53**

यथा त्र्यो गुणाणां युक्तिक्षणम्।
न साधु मेने सत्त्वित्वाः इत्यानुसमुपपविनित्तम् ॥५३॥

_yathā—as; _trī-vargam—the three processes (religion, economic development and sense gratification); _gurubhīṣṭam—and instructed; _na—not; _sādu_—really good; _mene—he considered; _tat-sākṣam—the education in that; _dvandvārāma—by persons taking pleasure in duality (in material enmity and friendship); _upavānā—which is prescribed._

**TRANSLATION**

The teachers Śanḍa and Amarka instructed Prahlāda Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlāda, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.
PURPORT

The entire world is interested in the materialistic way of life. Indeed, practically 99.9 percent of the people in the three worlds are uninterested in liberation or spiritual education. Only the devotees of the Lord, headed by such great personalities as Prahlada Maharaja and Narada Muni, are interested in the real education of spiritual life. One cannot understand the principles of religion while staying on the material platform. Therefore one must follow these great personalities. As stated in Srimad-Bhagavatam (6.3.20):

\[
\text{svayambhūr nāradah śambhuh}
\]
\[
kumārah kapilo manuh
\]
\[
prahlādo janako bhīsmo
\]
\[
balir vaiyāsakir vayam
\]

One must follow in the footsteps of such great personalities as Lord Brahma, Narada, Lord Siva, Kapila, Manu, the Kumāras, Prahlāda Mahārāja, Bhīṣma, Janaka, Bali Mahārāja, Sukadeva Gosvāmi and Yamarāja. Those interested in spiritual life should follow Prahlāda Mahārāja in rejecting the education of religion, economic development and sense gratification. One should be interested in spiritual education. Therefore the Kṛṣṇa consciousness movement is spreading all over the world, following in the footsteps of Prahlāda Mahārāja, who did not like any of the materialistic education he received from his teachers.

TEXT 55

\[
\text{atha tāṁ śalaksnayā vācā}
\]
\[
pratyāhāya mahā-budhah
\]
\[
vācā vidvāṁs tan-niśthāṁ
\]
\[
krpa-yā prahasan iva
\]

Prahlāda, the Saintly Son of Hiraṇyakaśipu

When the teachers went home to attend to their household affairs, the students of the same age as Prahlāda Mahārāja would call him to take the opportunity of leisure hours for play.

PURPORT

In tiffin hours, the hours when the teachers were absent from the classroom, the students called Prahlāda Mahārāja, wanting to play with him. As will be seen from the following verses, however, Prahlāda Mahārāja was not very much interested in playing. Instead, he wanted to utilize every moment for advancing in Kṛṣṇa consciousness. Therefore, as indicated in this verse by the word kṛta-kaṇaḥ, at the opportune moment when it was possible to preach about Kṛṣṇa consciousness, Prahlāda Mahārāja used the time as follows.

TEXT 55

\[
\text{atha—then; tāṁ—the class friends; śalaksnayā—with very pleasing;}
\]
\[
vācā—speech; pratyāhāya—addressing; mahā-budhah—Prahlāda Mahārāja, who was highly learned and advanced in spiritual consciousness (mahā means "great," and budha means "learned"); vācā—said; vidvāṁ—very learned; tan-niśthāṁ—the path of God realization; krpa-yā—being merciful; prahasan—smiling; iva—like.
\]

TRANSLATION

Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling,
he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.

PURPORT

Prahlāda Mahārāja’s smiling is very significant. The other students were very much advanced in enjoying materialistic life through religion, economic development and sense gratification, but Prahlāda Mahārāja laughed at them, knowing that this was not actual happiness, for real happiness is advancement in Kṛṣṇa consciousness. The duty of those who follow in the footsteps of Prahlāda Mahārāja is to teach the entire world how to be Kṛṣṇa conscious and thus be really happy. Materialistic persons take to so-called religion to get some blessings so that they can improve their economic position and enjoy the material world through sense gratification. But devotees like Prahlāda Mahārāja laugh at how foolish they are to be busy in a temporary life without knowledge of the soul’s transmigration from one body to another. Materialistic persons are engaged in striving for temporary benefits, whereas persons advanced in spiritual knowledge, such as Prahlāda Mahārāja, are not interested in the materialistic way of life. Instead, they want to be elevated to an eternal life of knowledge and bliss. Therefore, as Kṛṣṇa is always compassionate to the fallen souls, His servants, the devotees of Lord Kṛṣṇa, are also interested in educating the entire populace in Kṛṣṇa consciousness. The mistake of materialistic life is understood by devotees, and therefore they smile upon it, considering it insignificant. Out of compassion, however, such devotees preach the gospel of Bhagavad-gītā all over the world.

TEXTS 56–57

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<td>paryupāsata rajendra tan-nyasta-hṛdayeṣṭaḥ tān āha karuṇo maītro mahā-bhāgavato 'suraḥ</td>
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te—they; tu—indeed; tat-gauravat—from great respect for the words of Prahlāda Mahārāja (due to his being a devotee); sarve—all of them; tyaktā—having given up; kṛtā-paricchedāḥ—toys for playing; bālā—the boys; adāsīta-dhiyāḥ—whose intelligence was not as polluted (as that of their fathers); dvandva—in duality; ārama—of those taking pleasure (the instructors, namely Saṇḍha and Amarka); īrīta—by the instructions; ītaḥ—and actions; paryupāsata—sat down around; rāja-indra—O King Yudhiṣṭhira; tāt—unto him; nyasta—having given up; hṛdaya-ikṣaṇāḥ—their hearts and eyes; tān—unto them; āha—spoke; karuṇaḥ—very merciful; maītraḥ—a real friend; mahā-bhāgavatāḥ—a most exalted devotee; asuraḥ—Prahlāda Mahārāja, although born of an asura father.

TRANSLATION

My dear King Yudhiṣṭhira, all the children were very much affectionate and respectful to Prahlāda Mahārāja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlāda Mahārāja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlāda Mahārāja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

PURPORT

The words bālā adāsīta-dhiyāḥ indicate that the children, being of a tender age, were not as polluted by materialistic life as their fathers.
Prahlāda Mahārāja, therefore, taking advantage of the innocence of his class friends, began teaching them about the importance of spiritual life and the insignificance of materialistic life. Although the teachers Śaṅḍa and Amarka were instructing all the boys in the materialistic life of religion, economic development and sense gratification, the boys were not much polluted. Therefore, with great attention they wanted to hear from Prahlāda Mahārāja about Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, the guru-kula plays an extremely important part in our activities because right from childhood the boys at the guru-kula are instructed about Kṛṣṇa consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will be conquered by the modes of material nature when they are older.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifth Chapter, of the Śrimad-Bhāgavatam, entitled “Prahlāda Mahārāja, the Saintly Son of Hṛṣyakaśipu.”
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvati Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvati, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvati Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Matha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrila Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrila Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrila Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Mayāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrila Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrila Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrila Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrila Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrila Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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## Glossary

**A**

- **Ācārya**—a spiritual master who teaches by example.
- **Acintya-bhedabheda-tattva**—the Supreme Lord is inconceivably, simultaneously one with His material and spiritual energies and different from them.
- **Ānima**—yogic power to become as small as an atom.
- **Antaryāmi**—the expansion of the Supreme Lord situated in everyone’s heart (Supersoul).
- **Ārati**—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
- **Arcana**—the devotional practice of Deity worship.
- **Āśrama**—a spiritual order of life.
- **Asuras**—atheistic demons.
- **Ātmārāma**—one who is self-satisfied, free from external material desires.
- **Avatāra**—a descent of the Supreme Lord.

**B**

- **Bhagavad-gītā**—the basic directions for spiritual life spoken by the Lord Himself.
- **Bhakta**—a devotee.
- **Bhakti-yoga**—linking with the Supreme Lord in ecstatic devotional service.
- **Bhāva**—the preliminary stage of ecstatic love of God.
- **Bhūti**—opulence.
- **Brahmacarya**—celibate student life; the first order of Vedic spiritual life.
- **Brahman**—the Absolute Truth; especially, the impersonal aspect of the Absolute.
- **Brāhmaṇa**—a person in the mode of goodness; first Vedic social order.

**D**

- **Dāsya-rasa**—the servitor relationship with the Lord.
- **Dhāma**—abode, place of residence; usually referring to the Lord’s abodes.
- **Dharma**—eternal occupational duty; religious principles.
- **Duṣkṛtis**—miscreants.
Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dvāraka, Mathurā and Vṛndāvana.
Gopis—Kṛṣṇa's cowherd girl friends, His most confidential servitors.
Gṛhaṭha—regulated householder life; the second order of Vedic spiritual life.
Guru—a spiritual master or superior person.
Guru-kula—school of Vedic learning; boys begin at the age of five and live as celibate students, guided by a spiritual master.

Hare Kṛṣṇa mantra—See: Mahā-mantra

Jivātma—the minute living entity, part and parcel of the Supreme Lord.
Jīva-tattva—the living entities, who are small parts of the Lord.

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.
Karatalas—hand cymbals used in kirtana.
Karma—fruitive action, for which there is always reaction, good or bad.
Karma-kāṇḍa—the section of the Vedas describing fruitive activities for elevation to a higher material position.
Karmī—one who is satisfied with working hard for flickering sense gratification.
Kṛṣṇaloka—See: Goloka
Kṣatriyas—a warrior or administrator; the second Vedic social order.

Laghimā—the yogic power to become as light as a feather.

Mādhurya-rasa—conjugal love relationship with the Lord.
Mahā-bhāgavata—a pure devotee of the Lord.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahāmāyā—the illusory material energy of the Lord.
Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Mauṣala-lilā—pastime of the Yadu dynasty's departure from the earth.
Māyā—(mā—not; yā—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mrdanga—a clay drum used for congregational chanting.

Pañca-mahāyajña—the five daily sacrifices performed by householders to become free from unintentionally committed sins.
Parakṣiyā-rasa—the relationship between a married woman and her paramour, particularly the relationship between Kṛṣṇa and the damsels of Vṛndāvana.
Paramparā—the chain of spiritual masters in disciplic succession.
Prakṛti—the energy of the Supreme Lord.
Prasāda—food spiritualized by being offered to the Lord.
Purāṇas—Vedic histories of the universe in relation to the Supreme Lord and His devotees.

Rāga-mārga—the path of spontaneous love of Godhead.
Rākṣasas—man-eating demons.
Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.
Śādhu—a saintly man.
Śakhya-rasa—friend relationship with the Lord.
Śālokya-mukti—the liberation of residing on the same planet as the Lord.
Śamādhi—trance; mind fixed on the Supreme.
Śāmīpya-mukti—the liberation of becoming a personal associate of the Lord.
Śāṁśāra—the cycle of repeated birth and death.
Śaṁkirtana—public chanting of the names of God, the approved yoga process for this age.
Śannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śārṣṭi—mukti—the liberation of having the same opulences as the Lord.
Śārīpya—mukti—the liberation of getting a form similar to the Lord's.
Śāstras—revealed scriptures.
Śāyujya—mukti—the liberation of merging into the existence of the Lord.
Śravaṇaṁ kirtanāṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Śvāmi—one who controls his mind and senses; title of one in the renounced order of life.

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

Vaikuṇṭha—the spiritual world, where there is no anxiety.
Vaishnava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiṣyā—a farmer or a merchant; the third of the Vedic social orders.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Glossary

Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vātsalya-rasa—parental relationship with the Lord.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Vibhūti—the opulence and power of the Supreme Lord.
Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.
Viṣṇuloka—the abode of Lord Viṣṇu, the Supreme Personality of Godhead.
Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa's incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—sacrifice, work done for the satisfaction of Lord Viṣṇu.
Yogamāyā—the internal spiritual energy of the Lord.
Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Yugas—ages in the life of a universe, occurring in a repeated cycle of four.
Sanskrit Pronunciation Guide

Vowels

अ आ इ ई उ ऊ ऋ ऌ ए ऐ ओ औ ख ख च च ज ज झ झ ञ ञ ट ठ ड ढ ण ण त थ द ध न न त्त ठ ड ढ ण ण ख ख च च ज ज झ झ ञ ञ ट ठ ड ढ ण ण त थ द ध न न त्त ठ ड ढ ण ण

Consonants

Gutturals: क क ख ख ग ग घ घ ङ ङ
Palatals: च छ च च ज ज झ झ ञ ञ
Cerebrals: ट ठ ठ ठ ड ड ढ ढ ण ण
Dentals: त ठ ठ ठ थ थ द द ध ध
Labials: प प फ फ ब ब म म
Semivowels: य य र र ल ल व व
Sibilants: श श ष ष स स
Aspirate: ह ह घ घ (avagraha) – the apostrophe

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but.
ā – like the a in far but held twice as long as short a.
i – like the i in pin.
ī – like the i in pique but held twice as long as short i.
u – like the u in push.
ū – like the u in rule but held twice as long as short u.
The consonsants are pronounced as follows:

- **k** - as in kite
- **kh** - as in Eckhart
- **gh** - as in dig-hard
- **n** - as in sing
- **ch** - as in stand-heart
- **j** - as in joy

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

- **t** - as in tub but with tongue against teeth.
- **th** - as in light-heart but with tongue against teeth.
- **d** - as in dove but with tongue against teeth.
- **dh** - as in red-hot but with tongue against teeth.
- **n** - as in nut but with tongue between teeth.
- **p** - as in pine
- **ph** - as in up hill (not f)
- **b** - as in bird
- **m** - as in mother
- **y** - as in yes
- **r** - as in run

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
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