

Bhakti Sangha Bhagavatam Class

7.1.11

Verse, Translation and Purport

|| 7.1.11 ||

kālam carantaṁ sṛjatiśa āśrayaṁ
pradhāna-pumbhyāṁ nara-deva satya-kṛt

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.

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 Cakravartī 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
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself." Since Kṛṣṇa, 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 [Bg. 4.9]).

In this verse the words kālam carantam sṛjatīśa āśrayam indicate that although the Lord acts within time, whether sattva-guṇa, rajo-guṇa or tamo-guṇa is prominent, one should not think that the Lord is under time's control.

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-guṇa is prominent, the Lord creates the necessary time to give facilities for rajo-guṇa.

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, īśvaraḥ paramaḥ kṛṣṇaḥ: Kṛṣṇa is the supreme controller.

Sac-cid-ānanda-vigrahaḥ: [Bs. 5.1] He possesses a blissful, spiritual body.

Anādiḥ: He is not subordinate to anything.

As the Lord confirms in Bhagavad-gītā (7.7), mattah parataram nānyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me."

Nothing can be above Kṛṣṇa, 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 satyaṁ jagan mithyā).

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.

Discussion

Theme-1

Understanding the Supreme Lord's Impartiality!!!

Overview of the Section!!!

Canto Seven - Chapter One

The Supreme Lord Is Equal to
Everyone

Introduction to the Canto - SVCT

- Two types of ūti, inclination, are described in the Seventh Canto:
 - a. Inauspicious, arising from of anger of the demons
 - b. Auspicious, arising from the mercy of the devotees.
- This Canto also glorifies devotees of three types:
 - a. śuddha-bhaktas
 - b. karma-miśra-bhaktas, jñāna-miśra-bhaktas
 - c. Bhakti-miśra-karmis and Bhakti-miśra-jñānis

Handwritten notes:
10 chapters → Prchīda M
5 chapters → NM & Y.M.
↓
Valyaśvara
- The inclinations of Hiraṇyakaśipu, which were inauspicious, were inborn.
The cause was the ancient anger of the Kumāras.

Introduction to the Canto - SVCT

- The inclination for pure bhakti of Prahlāda, his son, which was very auspicious, arose from accepting mercy from Nārada's feet.
- That bhakti, which appears within the devotees, gave rise to the Lord's mercy upon him and protected him from the king.
- That creeper of bhakti, growing in a great field composed of humility, respect and other qualities, is nourished by the devotee by watering it through hearing and chanting.

Introduction to the Canto - SVCT

- The topic of ten chapters is pure bhakti.
- Five chapters show how bhakti, attained through a guru of similar bhakti, is a minor element of karma or jñāna, or (a major element with a mixture of karma or jñāna) in order to attain one's respective goals.
11-15
→ कर्मयोग ज्ञान
↓
कर्मयोग ज्ञान
- These processes gradually become the states of prema (from pure bhakti), śānta-bhakti from mixed bhakti) and liberation (jñāna with a little bhakti).

Introduction to the Canto - SVCT

- These are the topics of the chapters of the Seventh Canto.
- In the First Chapter Śukadeva dispels doubt about partiality in Viṣṇu and briefly relates the story of the three births of Jaya and Vijaya

Ten Topics of Srimad Bhagavatam

|| 2.10.1 ||

śrī-śuka uvāca—

atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ |
manvantareśānukathā
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

|| 2.10.2 ||

daśamasya viśuddhy-artham
navānām iha lakṣaṇam |
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā ||

The great devotees such as Vidura and Maitreya describe properly (mahātmānaḥ varṇayanti añjasā) the nine topics (navānām iha lakṣaṇam) in order to impart the highest knowledge of the tenth topic (daśamasya viśuddhy-artham), through the words of the scripture and stories to illustrate their meaning (śrutena ca arthena).

|| 2.10.3 ||

bhūta-mātrendriya-dhiyām
janma sarga udāhṛtaḥ | ① Sarga.
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ ||

Sarga refers to (sarga udāhṛtaḥ) the manifestation (janma) of the gross material elements, the tan-mātrās, the senses, the false ego and mahat-tattva (bhūta-mātra-indriya-dhiyām), caused when the Lord transforms the guṇas (brahmaṇo guṇa-vaiṣamyād). Visarga is the creation of bodies for the jīvas carried out by Brahmā (visargaḥ pauruṣaḥ smṛtaḥ).

|| 2.10.4 ||

sthithir vaikuṅṭha-vijayaḥ
poṣaṇam tad-anugrahaḥ |
manvantarāṇi sad-dharma
ūtayaḥ karma-vāsanāḥ ||

Sthānam refers to the Lord protecting his devotee (sthithiḥ). This shows the excellence of the Lord (vaikuṅṭha-vijayaḥ). Posanam means the Lord's mercy (poṣaṇam tad-anugrahaḥ). Manvantara refers to the conduct of the kings ruling the manvantara periods (manvantarāṇi sad-dharma). Ūti refers to the impressions created by the jīva's actions which lead them to future births (ūtayaḥ karma-vāsanāḥ).

Sthānam (mentioned in verse 1) means protection (sthitih) which shows the excellence (vijayah) of the Supreme Lord (vaikuṅṭhasya) in comparison to Brahmā the creator and Śiva the destroyer.

Sthitih also refers to the condition of the jīvas.

Or vaikuṅṭha-vijayah can mean that the Lord destroys the suffering of the jīva, since jaya means “victory over.”

After the creation, the condition the jīvas is described.

In protecting the jīvas, the Lord shows his mercy to some, the devotees performing sādhana, even if they are involved in sin by accident.

This is the meaning of poṣaṇam.

Manvantara refers to the religious conduct of the kings reigning during the manvantara, revealed through narratives concerning them.

This performance of dharma by the sāttvika-jīvas engaged in karma-yoga is considered within the conditions of the jīva in this world.

Ūti refers to the impressions produced by action, “those things which are accomplished (ūyante) by actions.”

It refers to the impressions arising from actions either low or high.

Pious or impious acts become the cause of future happiness and distress.

Within the condition of the jīvas in this world, the nature of the high and low jīvas is described.

|| 2.10.5 ||

avatārānucaritam
hareś cāsyānuvartinām |
pumsām īśa-kathāḥ proktā
nānākhyānopabṛmhitāḥ ||

Īśa-kathā refers to (īśa-kathāḥ proktā) descriptions of the Lord's avatāras (hareh avatāra anucaritam) and their devotees (ca asya anuvartinām pumsām), filled with various stories (nānā ākhyāna upabṛmhitāḥ).

|| 2.10.6 ||

nirodho 'syānuśayanam
ātmanah saha śaktibhiḥ |
muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ ||

Nirodha refers to the merging of the jīva (nirodho ātmanah
anuśayanam) along with his material identity (saha śaktibhiḥ) into
the Lord at the time of final devastation of the universe (asya). Mukti
means (muktiḥ) the jīva's attainment of his form as pure ātmā or as
an associate of the Lord (sva-rūpeṇa vyavasthitiḥ) after giving up
gross and subtle material bodies (hitvā anyathā rūpaṁ).

|| 2.10.7 ||

ābhāsaś ca nirodhaś ca
yato 'sty adhyavasīyate |
sa āśrayaḥ param brahma
paramātmēti śabdyate ||

The āśraya, Bhagavān (sah āśrayaḥ), from whom arise (yato asty adhyavasīyate) creation, sub-creation, protection, mercy, karma, dharma of the kings, the appearance of avatāras, destruction and liberation (ābhāsaś ca nirodhaś ca) is also called Paramātmā and brahman (param brahma paramātmā iti śabdyate).

Part-I

Pariksit Maharaj questions about
the apparent partiality of the
Supreme Lord (1-3)

|| 7.1.1 ||

śrī-rājovāca

samah priyaḥ suhrd brahman
bhūtānām bhagavān svayam
indrasyārthe katham daityān
avadhīd viṣamo yathā

The King said: O brāhmaṇa (**brahman**)! How did the Lord (**katham bhagavān svayam**), the **best friend of all beings** (**bhūtānām suhrd**), who is **equal** and **affectionate** to all beings (**samah priyaḥ**), kill the demons (**avadhīd daityān**) for Indra (**indrasya arthe**) as if partial (**viṣamo yathā**)?

Verse Summary: How did the Lord kill the demons as if partial to Indra?

- In the previous canto it was said that Diti, whose two sons had been killed by Visnu after he was instigated by Indra, burned with anger inflamed by lamentation. (SB 6.18.23)
- Parīkṣit, as if not tolerating partiality of Viṣṇu in favoring Indra, but actually understanding the truth, desired to relish the nectar of the conclusion from the mouth of Sukadeva.
- Therefore he asks this question in three verses.
- If the Lord is equal, how can he show partiality?

- If he is affectionate to all beings, why is the Lord not affectionate to the demons?
- If he is the friend of all beings, why is he not friendly to the demons?

|| 7.1.2 ||

na hy asyārthaḥ sura-gaṇaiḥ
sāksān niḥśreyasātmanah
naivāsuresbhyo vidveṣo
nodvegaś cāguṇasya hi

The Lord who has a form of pure bliss (sāksād niḥśreyasa ātmanah) has nothing to gain (na hy asya arthaḥ) from siding with the devatās (sura-gaṇaiḥ). And the Lord, because he is without material qualities (aguṇasya), cannot have (hatred) (na eva vidveṣah) or fear of the demons (na asuresbhyo udvegah).

Verse Summary: Being spiritually situated, how can the Lord show hatred or partiality?

- One cannot say that the Lord will derive happiness from the devatās and thus side with them.
- He has a svarūpa (ātmā) of the highest bliss (niḥśreyasa). Nothing else can produce happiness in him.
- And one cannot say that the disturbances of the demons make him suffer, and that thus he hates them.
- He has no anxiety from demons and no hatred of them because he is beyond the guṇas.

|| 7.1.3 ||

iti naḥ sumahā-bhāga
nārāyaṇa-guṇān prati
saṁśayaḥ sumahāñ jātas
tad bhavāmiś chettum arhati

O greatly fortunate sage (sumahā-bhāga)! You should dispel (bhavān chettum arhati) this great doubt I have (naḥ sumahāñ saṁśayaḥ) concerning the favoritism and ill-will of Nārāyaṇa (jātaḥ nārāyaṇa-guṇān prati) .

Verse Summary: Please clear my doubt.

Part-II

Sukadeva Goswami describes the transcendental nature of Lord's activities to establish the fact that the Lord is not partial (4-15)

|| 7.1.4-5 ||

śrī-ṛṣir uvāca

sādhu prṣṭam mahārāja hareś caritam adbhitam
yad bhāgavata-māhātmyam bhagavad-bhakti-varadhanam

gīyate paramam puṇyam ṛṣibhir nārādādibhih
natvā kṛṣṇāya munaye kathayiṣye hareḥ kathām

Śukadeva said: O great King (mahārāja)! You have asked the correct question (sādhu prṣṭam), because in answer to that question (yad) the astonishing activities of the Lord (hareh adbhitam caritam), which increase bhakti (bhagavad-bhakti-varadhanam) and glorify devotees (bhāgavata-māhātmyam), are sung (gīyate) by sages like Nārada (paramam puṇyam nārādādibhih ṛṣibhih). Offering respects to Vyāsadeva (natvā kṛṣṇāya munaye), I will speak about the Lord (kathayiṣye hareḥ kathām).

Verse Summary: Its a great question,as the answer to this will give rise to Krsna Katha.

|| 7.1.6 ||

nirguṇo 'pi hy aḥ 'vyakto
bhagavān prakṛteḥ paraḥ
sva-māyā-guṇam āviśya
bādhya-bādhakatām gataḥ

Though the Lord is without material qualities (bhagavān nirgunah api), unborn (ajah), unmanifest (avyaktah), and superior to matter (prakṛteḥ paraḥ), he enters into matter (sva-māyā-guṇam āviśya) and appears to be cause of subordination or prominence of a guṇa (bādhya-bādhakatām gataḥ).

Verse Summary: Transcendental Lord enters into matter and appears to create subordination or prominence of a guṇa.

- Situated (adhithāya) in the gunas, he seems to be the cause of weakness or strength of a guṇa.
- The quality of unequal vision is imposed on the Lord, the controller of the guṇas.

|| 7.1.7 ||

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
na teṣāṁ yugapad rājan
hrāsa ullāsa eva vā

Sattva, rajas and tamas (sattvaṁ rajaḥ tamaḥ) belong to prakṛti (prakṛteḥ guṇāḥ) and do not influence the Lord (na ātmano). O King (rājan)! They do not (na teṣāṁ) increase or decrease (hrāsa ullāsa eva vā) simultaneously (yugapad).

Verse Summary: The gunas, though belonging to prakṛti, his śakti, does not arise from his svarūpa. Therefore, they do not influence the Lord. These gunas do not increase or decrease simultaneously.

- In his svarūpa, the Lord is at all times equal.
- The guṇas belong to prakṛti, and do not influence the Lord (ātmanah).
- This means that, though prakṛti is his śakti, it does not arise from his svarūpa.

|| 7.1.8 ||

jaya-kāle tu sattvasya
devarsīn rajaso 'surān
tamaso yakṣa-rakṣāmsi
tat-kālānugūṇo 'bhajat

When sattva becomes prominent (sattvasya tu jaya-kāle) the Lord favors the devatās and sages (deva rṣīn). When rajas becomes prominent (rajasah tu jaya-kāle) he favors the demons (asurān). When tamas becomes prominent (tamasah tu jaya-kāle) he favors the Yakṣas and Rākṣasas (yakṣa-rakṣāmsi). The Lord acts (abhajat) according to the dictates of time (tat-kāla anugūṇah).

Verse Summary: The perceived inequality of the Lord is due to the inequality of the guṇas. This inequality is caused by time.

- The inequality of the Lord seen everywhere is based on the inequality of the guṇas, according to their increase or diminution.
- Diminution and increase do not occur for one guṇa at the same time, but in sequence.
- Decrease is caused by oppression by other guṇas and increase is caused by oppressing other guṇas.
- By decrease or increase of the guṇas one can infer the decrease or increase of devatās, demons and Rākṣasas.

- Since the guṇas themselves are insentient, they cannot increase or decrease by themselves. The Lord must enter as their controller.
- When sattva becomes prominent, he favors devatās and sages.
- As much as sattva becomes prominent, the bodies suitable for sattva become prominent.
- Entering into their bodies, the Lord increases their strength, and restricts the demons and Rākṣasas.

- When rajas becomes prominent, he favors the demons.
- When tamas becomes prominent he favors the Yakṣas and Rākṣasas.
- He acts in accordance with time.
- The cause of the increase of a guṇa is time, not the Lord himself.

|| 7.1.9 ||

jyotir-ādir ivābhāti
saṅghātān na vivicyate
vidanty ātmānam ātma-stham
mathitvā kavayo 'ntataḥ

The Lord resides in all beings just as fire resides in wood, water in a cup or ether in a pot (jyotih-ādih iva ābhāti), but he is ~~not perceived~~ (na vivicyate) when one sees material bodies (saṅghātāt). The wise know (kavayo vidanty) the Paramātmā situated in all beings (ātmānam ātma-stham) by inferring him through the effects (mathitvā), after discarding false doctrines (antataḥ).

Verse Summary: The Lord exists equally as the Paramatma in everything, but is not perceived. But, wise people can perceive His presence through inference.

- An example is given to show how, with the increase or decrease of a guṇa, the bodies suitable to the guṇa increase or decrease.
- Fire is latent in wood, water is in a cup and ether is in a pot.
- When there is more wood there is more fire and when there is less wood there is less fire.
- One does not call this inequality.
- Similarly, when there is more sattva, encouraging to devatās, there are more forms of devatās.

- At that time, rajas favoring demons decreases and there are less demons.
- If the demons are suppressed and the devatās are the suppressors, one can say that the Lord favors the devatās and disfavors the demons.
- When rajas increases, then one can say the Lord favors the demons and disfavors the devatās.
- From the common viewpoint this may seem like favoritism but it is not, for when sattva becomes prominent the Lord favors the devatās and when sattva is not prominent, he does not favor them.

- “In the example, we can understand by our intelligence that fire resides in wood. Do we perceive the Lord in the bodies of the devatās, demons and Rākṣasas?”
- By seeing the bodies of the devatās and others one cannot conclude the Lord’s existence.
- The Lord is not perceived like others. “Then how do we know that he favors some?”
- The skilful people (kavayaḥ) know the Paramātmā (ātma-stham) by inferring through the effects (mathitvā).

- They know at the end (antantah), after rejecting theories like svabhāva-vāda or karma-vāda.



- “The Lord, favoring Indra, sometimes kills the demons in sight of everyone. When rajas and tamas increase, sometimes the Lord favors the demons and rejects the devatās. If that were so, it would make his equality perfect.”

- The answer to this is found in another meaning of the verse.

- Jyotirādiḥ iva means “just like elements such as fire, which have the sense objects of form, taste, smell and touch existing within them.”

- These are visible in objects, but because of the combination they are not clearly visible, though they are still present within.
- The Lord is visible to various degrees in this world in the devatās and asuras. And he resides internally.
- Because of a predominance of sattva, and not being covered by it, the sense object called form (or color) is perceived in the light.
- At a slight distance we see whiteness in milk. At a distance of 200,000 yojanas we see the white moon. This is clearly perceived by the eye.

- Because of the prominence of sattva in the devatās, and not being covered by sattva, the Supreme Lord within them manifests as the form of Upendra clearly.
- Because of the prominence of tamas and rajas in water and other elements, and being covered by those guṇas, sound, touch, smell and taste are not clearly visible in them.
- Because of the existence of some sattva with rajas and tamas, and thus the impossibility of being completely covered over, there is perception of the sense object when the object comes in contact with the gross sense organ (but not at a great distance.)

- Thus an object with taste in contact with the tongue gives experience of taste. An object with sound in ether, in contact with the ear, gives experience of sound. An object with coolness in contact with the skin gives the sensation of touch. A fragrant object in the air in contact with the nose gives the experience of smell.

- Similarly because the predominance of rajas and tamas in the demons and Rāksasas, and being covered by those gunas, the Lord within them is not clearly seen as favoring them.

- If the sun is covered by clouds and not by sunshine, then it is not very visible. If it is not covered by clouds and is covered with sunshine, it is very visible.

↑ लोक
↑ मोप & मोप
↑ मोप

- Similarly if the Lord is covered by tamas, then he is not visible, and if covered by sattva, he is visible.
- “Well, with lack of clear perception of the Lord’s partiality to the demons, how can we know it exists?”
- The wise understand its existence by seeing the effects--such as the devatās being defeated.

|| 7.1.10 ||

yadā sīrksuḥ pura ātmanah paro
rajaḥ sṛjaty eṣa pṛthak sva-māyayā
sattvaṁ vicitrāsu riraṁsur īśvaraḥ
śaiṣyamāṇas tama īrayaty asau

When the Lord (yadā parah) desires to create bodies of the jīva (ātmanah purah sīrksuḥ) he manifests rajas (pṛthak sṛjaty rajaḥ) by his energy (sva-māyayā). When he desires to have pastimes (īśvaraḥ riraṁsuh vicitrāsu) he manifests sattva (sattvaṁ). When he desires to destroy (asau śaiṣyamāṇah), he inspires tamas (tamah īrayaty).

Verse Summary: The Lord, according to His free will, manifests various gunas for different purposes. Thus one should not think that He is dependent on the gunas.

- One should not worry that the Lord is dependent on the guṇas, even though, according to the guṇas, he is visible to various degrees.
- His creation of the guṇas takes place without effort.
- When the Lord desires to create bodies for enjoyment of the jīva (ātmanah), he manifests rajas separately, which was previously situated in equilibrium.

- When he desires to enjoy in various bodies of the living entities—to protect the righteous, he manifests sattva separately.
- When he desires to destroy, he inspires tamas separately.

|| 7.1.11 ||

kālam carantaṁ sṛjatiśa āśrayaṁ
pradhāna-pumbhyāṁ nara-deva satya-kṛt

O King (**nara-deva**)! The Supreme Lord, creator of a real universe (**satya-kṛt**), creates time (**kālam sṛjati**), which acts as a cause (**carantaṁ**), which is an assistant to the Lord, (**īśa āśrayaṁ**) and which exists along with prakṛti and jīva (**pradhāna-pumbhyāṁ**).

Verse Summary: Even though the Lord desires to create, maintain and destroy at specific times, He is not controlled by time, rather He creates time.

- The previous verse mentioned that when the Lord desires to create he manifested rajas.
- This would imply that the Lord is controlled by time.
- This verse rejects that idea.
- O King! The Lord creates time, which acts as the cause assisting the Lord, since time is a form of his action.

- The meaning is this.
- When the Lord desires to create, by his own will, the time for creation with increase of rajas appears.
- When the Lord desires to maintain, the time for protection with increase of sattva appears.
- When he desires to destroy, the time of destruction with increase of tamas appears. These particular times are created by the Lord.

- Thus the meaning should be “When the time of creation appears, then creation takes place.”
- “When” should mean “special time.” This is created by the Lord.
- It was also said that at the time of prominence of sattva, the devatās are favored.
- This again may indicate the Lord’s dependence on time.

- But this verse refutes that conception.

- Time exists along with māyā-śakti (pradhāna) and his expansions (pumbhyām). Because he is their cause, he is independent.

- Because matter is the product, the whole universe is dependent on him.
- “But the universe, the product, is illusory. Some say that it is futile to argue about dependence or independence of illusory objects.”

- The Lord is the creator of real objects (satya-kṛt).
- Therefore one should not say that the universe, the product of his real śakti, is illusory.
- This false philosophy implies that if the effects are all illusory, the Supreme Lord to be inferred from the effects cannot be proved.
- Madhva quotes śruti to prove the point. Satyaṁ hy evedaṁ viśvam asrjata: the Lord created the real universe.

|| 7.1.12 ||

ya eṣa rājann api kāla īsitā
sattvaṁ surānīkam ivaidhayaty ataḥ
tat-pratyanīkān asurān sura-priyo
rajas-tamaskān pramiṇoty uruśravāḥ

O King (**rājann**)! The Lord (**yah eṣa uruśravāḥ**) as time (**kāla**), friend of the devatās (**sura-priyah**), increases the devatās in sattva (**sura anīkam sattvaṁ edhayaty**) by the Lord's influence (**īsitā eva**), and destroys the demons (**pramiṇoty asurān**) inimical to them (**tat-pratyanīkān**), who are covered by rajas and tamas (**rajas-tamaskān**).

Verse Summary: Time is the cause of predominance or suppression of particular guṇas, and not the Lord. Since time is the product of the Lord, the nature of the product is applied to the Lord as well.

- Since time is the product of the Lord, the nature of the product is applied to the Lord as well. Thus the Lord is described as time.
- The Lord increases the devatās with predominance of sattva.
- He destroys the demons who are enemies of the devatās. But time is the cause of disturbance of the guṇas, and not the Lord.
- Though a person makes a house, controls it and lives in it, the height or coolness of the house is not the height and coolness of that person.

- The Lord is affectionate to the devatās (sura-priyaḥ).
- Though this is favoritism, it is his ornament, not a fault.
- This has been explained in BG – “samo 'haṁ sarva-bhūteṣu.....aham”
- Sometimes the devatās are defeated.
- This is arranged by the Lord to rid the devatās of their pride.

- “How can you say that the Lord is affectionate to all beings and is friend of everyone?”
- He is uruśravāḥ, most famous.
- His fame is proclaimed as the friend of all and most affectionate to all when he gives Pūtanā and others a place in the spiritual world even though they committed the greatest sins. (“aho bakī yaṁ stana-kāla-kūṭaṁ”)

॥ 7.1.13 ॥

atraivodāhṛtaḥ pūrvam
itihāsaḥ surarṣiṇā
prītyā mahā-kratau rājan
pṛcchate 'jāta-śatrave

Formerly (**pūrvam**), when Mahārāja Yudhiṣṭhira (**ajāta-śatrave**) was performing the Rājasūya sacrifice (**mahā-kratau**), Nārada (**sura rṣiṇā**), responding to his inquiry (**pṛcchate**), recited a story (**itihāsaḥ udāhṛtaḥ**) in this connection (**atra eva**).

Verse Summary: Previously, Narada told the following story to King Yudhisthira to establish the impartial nature of the Lord.

- To clarify the meaning of his statements, Śukadeva tells a story concerning the Lord's equal friendship with all beings.

|| 7.1.14-15 ||

dr̥ṣṭvā mahādbhutaṁ raja rājasūye mahā-kratau
vāsudeve bhagavata sāyujyaṁ cedibhū-bhujah

tatrāsīnaṁ sura-ṛṣiṁ rājā pāṇḍu-sutaḥ kratau
papraccha vismita-manā munīnām śṛṇvatām idam

O King (**raja**)! At the Rājasūya sacrifice (**rājasūye mahā-kratau**), Mahārāja Yudhiṣṭhira saw (**pāṇḍu-sutaḥ rājā dr̥ṣṭvā**) Śiśupāla (**cedi bhū-bhujah**) merge into the body of Kṛṣṇa (**vāsudeve bhagavati sāyujyaṁ**). Therefore, struck with wonder (**mahādbhutaṁ vismita-manā**), in the presence of the sages (**munīnām idam śṛṇvatām**) he inquired (**papraccha**) about the reason for this (**idam**) from Nārada, who was seated there (**sura-ṛṣiṁ tatra āsīnaṁ**).

Verse Summary: Seeing Sisupala merge into Krsna at the rajasuya sacrifice, wonderstruck Yudhisthira asked the following question to Narada.