

Bhakti Sangha Bhagavatam Class

7.1.31

Verse, Translation and Purport

|| 7.1.11 ||

gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayah snehād
yūyaṁ bhaktiyā vayaṁ vibho

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

Different persons achieve different types of mukti-sāyujya, sālōkya, sārūpya, sāmīpya and sārṣṭi—according to their own intense desire, which is called bhāva.

Thus it is described here that the gopīs, by their lusty desires, which were based upon their intense love for Kṛṣṇa, became the most beloved devotees of the Lord.

Although the gopīs at Vṛndāvana expressed their lusty desires in relationship with a paramour (parakīya-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 Kṛṣṇa are compared to gold, and material lusty desires are compared to iron.

Kaṁsa and other enemies of Kṛṣṇa merged into the existence of Brahman, but why should Kṛṣṇa's friends and devotees have the same position?

Kṛṣṇa's devotees attain the association of the Lord as His constant companions, either in Vṛndāvana or in the Vaikuṅṭha 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 Kṛṣṇa in Vṛndāvana all have familial relationships with Kṛṣṇa; Kṛṣṇa's foster father and mother in Vṛndāvana, however, are more exalted than Vasudeva and Devakī.

Discussion

Theme-1

Understanding the Supreme Lord's
Impartiality!!!

Overview of the Section!!!

Canto Seven - Chapter One

The Supreme Lord Is Equal to
Everyone

Part-I

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

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

Being Self-Satisfied, the Lord has nothing to gain from the Devatas; and, being free from the Gunas, cannot show hatred to the Asuras? How then can He show partiality or hatred?

Please clear my doubt concerning the favoritism and ill-will of Nārāyaṇa

Part-II

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

It is a great question, as the answer to this will give rise to Krsna Katha.

The Supreme Lord, the controller of material energy, enters into matter and appears to create subordination or prominence of a guna.

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.

When sattva becomes prominent the Lord favors the devatās and sages. When rajas becomes prominent he favors the demons. When tamas becomes prominent he favors the Yakṣas and Rākṣasas.

The Lord acts according to the dictates of 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.

The Lord exists equally as the Paramatma in everything

When Sattva is prominent, because of the nature of Sattva (clarity),
He is clearly seen to be supporting the Devatas

~~But, when Rajas or Tamas is prominent, because of their nature, He
is not clearly seen to be supporting the Asuras and Raksasas~~

But, intelligent people clearly see the Lord supporting them, by
seeing them victorious over the Devatas and other such symptoms

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.

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

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

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

Part-III

King Yudhishthira questions about
the liberation of Sisupala to Narada
muni (16-21)

|| 7.1.16 ||

śrī-yudhiṣṭhira uvāca
aho aty-adbhutam hy etad
durlabhaikāntinām api
vāsudeve pare tattve
prāptiś caidyasya vidviṣaḥ

Yudhiṣṭhira said: It is astonishing (aho aty-adbhutam) that the envious Śiśupāla (caidyasya vidviṣaḥ) attained Vāsudeva (prāptih vāsudeve pare tattve). This attainment (etad) is difficult (durlabhah) for even unattached persons (ekāntinām api).

|| 7.1.17 ||

etad veditum icchāmaḥ
sarva eva vyaṁ mune
bhagavan-nindayā veno
dvijais tamasi pātitaḥ

O sage (**mune**)! We all (**sarva eva vyaṁ**) desire to know (**etad veditum icchāmaḥ**). King Vena fell to hell (**venah pātitaḥ tamasi**) through the brāhmaṇas (**dvijaih**) for criticizing the Lord (**bhagavad-nindayā**).

|| 7.1.18 ||

damaghoṣa-sutaḥ pāpa
ārabhya kala-bhāṣaṇāt
sampraty amarṣī govinde
dantavakraś ca durmatih

From his childhood (ārabhya), when he could not even speak properly (kala-bhāṣaṇāt), up until now (sampraty), evil Śiśupāla, the son of Damaghoṣa (damaghoṣa-sutaḥ pāpaḥ), was envious of Kṛṣṇa (govinde amarṣī).

SP - Similarly, his brother Dantavakra continued the same habits. (dantavakraḥ ca durmatih)

|| 7.1.19 ||

śapator asakṛd viṣnum
yad brahma param avyayam
śvitro na jāto jihvāyām
nāndham viviśatus tamah

Although these two men—Śiśupāla and Dantavakra —repeatedly blasphemed (śapatoḥ asakṛd) the indestructible Supreme Brahman (avyayam brahma param) called Kṛṣṇa (yad viṣnum), their tongues were not attacked by white leprosy (jihvāyām na śvitro jātaḥ), nor did they enter the darkest region of hell (na andham tamah viviśatuh).

|| 7.1.20 ||

katham tasmin bhagavati
duravagrāhya-dhāmani
paśyatām sarva-lokānām
layam iyatur añjasā

How was it possible for Śiśupāla and Dantavakra (katham tasmin), in the presence of all persons (paśyatām sarva-lokānām), to easily (añjasā) enter into the body of Kṛṣṇa (bhagavati layam iyatuh), whose body is difficult to attain (duravagrāhya-dhāmani)?

Temporarily they merged into the Lord in the vision of those watching.

Sāyujya (verse 14) means that they joined the Lord. For some time they remained with him, and then they attained sārūpya.

Yudhiṣṭhira would hear of Dantavakra's liberation from Nārada later, but it is expressed in the past tense because he understood Dantavakra would die.

“While others watched” indicates that the impossible was proven by the witnesses.

|| 7.1.21 ||

etad bhrāmyati me buddhir
dīpārcir iva vāyunā
brūhy etad adbhutatamaṁ
bhagavān hy atra kāraṇam

My intelligence (**me buddhih**) waivers (**bhrāmyati**) because of this, (**etad**) like a flame in the wind (**dīpārcir iva vāyunā**). O omniscient sage (**bhagavān**)! Please tell me (**brūhy**) the most astonishing cause of this event (**etad adbhutatamaṁ kāraṇam**).

Part-IV

Narada Muni describes the
philosophical basis of Sisupala's
liberation (22-33)

|| 7.1.22 ||

śrī-bādarāyaṇir uvāca
rājñas tad vaca ākarṇya
nārado bhagavān ṛṣiḥ
tuṣṭaḥ prāha tam ābhāṣya
śṛṇvatyās tat-sadaḥ kathāḥ

Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira (rājñah tad vacah ākarṇya), Nārada Muni, the most powerful sage (bhagavān nārado ṛṣiḥ), being pleased (tuṣṭaḥ), addressing the King (tam ābhāṣya), then replied (prāha) while the assembly (sadaḥ) listened to the discussion (śṛṇvatyāḥ tat-kathāḥ).

|| 7.1.23 ||

śrī-nārada uvāca
nindana-stava-satkāra-
nyakkārārtham kalevaram
pradhāna-parayo rājann
avivekena kalpitam

A body (kalevaram) subject to criticism and praise, honor and dishonor (nindana-stava satkāra-nyakkāra artham) is created by lack of discrimination (avivekena kalpitam) between the self and non-self (pradhāna-parayoh).

↓ matter ↓ soul

In order to explain that the Lord was not pained by the criticism of Śiśupāla, first he explains that the jñānīs do not feel happiness or distress by praise or criticism.

Only persons attached to the body react with happiness and distress.

The body which is a cause of verbal criticism and praise, bodily and mental respect and disrespect, is produced by lack of distinction of ātmā and non-ātmā.

|| 7.1.24 ||

himsā tad-abhimānena
danda-pāruṣyayor yathā
vaiṣamyam iha bhūtānām
mamāham iti pārthiva

O King (pārthiva)! Ideas of violence (himsā) arise by identification with the body (tad-abhimānena). When ideas of punishment and threats arise (yathā danda-pāruṣyayoh), there is unequal treatment (vaiṣamyam) for all beings in this world (iha bhūtānām). One thinks, “These are my enemies. These are my friends. I will kill these enemies and protect these friends.” (mama aham iti)

Happiness and distress arise by thinking “He criticizes or praises me” because of identification with the body.

“He attacks me” arises in the same way when there is beating and threatening (pāruṣyam), such as “I will beat you.”

This unevenness (vaiṣamyam) is accomplished for all beings in this world.

“These are my enemies. These are my friends. I will kill these enemies and protect these friends.”

|| 7.1.25 ||

yan-nibaddho 'bhimāno 'yam
tad-vadhāt prāṇinām vadhaḥ
tathā na yasya kaivalyād
abhimāno 'khillātmanah
parasya dama-kartur hi
himsā kenāsyā kalpyate

Because of the bodily conception of life (yaḍ-nibaddho abhimānah), the conditioned soul thinks that when the body is annihilated (tad-vadhāt) the living being is annihilated (ayam prāṇinām vadhaḥ). Because of having no false identity (na yasya abhimāno), the supreme controller, identifying himself as Paramātmā (kaivalyād akhillātmanah), different from matter and the jīva (parasya hi), though he is a punisher (dama-kartuh), does not have a concept of being a killer or being killed (himsā kena asyā kalpyate).

Though an ignorant person bound in the body thinks he has been killed when the body is killed, the Supreme Lord with no material body, identifying himself as Kṛṣṇa, cannot think of violence, since he has no false identity, since he is simply Paramātmā (kaivalyāt).

The meaning is this. For all jīvas there is a body which is not ātmā, and an ātmā.

If Kṛṣṇa were to have a body and ātmā, then he would also have false identity like the jīvas.

But Kṛṣṇa's body is not different from Kṛṣṇa.

Paramātmā, arising from Kṛṣṇa's svarūpa, identifies himself as Kṛṣṇa, and is made completely of Kṛṣṇa.

He also identifies as the antaryāmī (akhilātmanah), a portion of the Lord, but does not identify himself as the jīva's body or the jīva, which do not arise from the svarūpa of the Lord.

He is different (parasya) from the jīva and anything made of māyā.

Because of not identifying with things not arising from the Lord's svarūpa, how can he hate anything, and who will hate him?

Identifying himself as Paramātmā in the body which is also Paramātmā, whom will he hate and who, knowing him as Paramātmā, will hate him?

Does the Lord harm persons like Śiśupāla who hate him?

He punishes them for their own benefit (dama-kartuh), since he is the friend of all beings.

“What is wrong with criticizing the Lord, since it does not affect the Lord in any way?”

|| 7.1.26 ||

tasmād vairānubandhena
nirvairēna bhayena vā
snehāt kāmēna vā yuñjyāt
kathāñcin nekṣate pṛthak

By continuous enmity (tasmād vairānubandhena), by favorable relationships (nirvairēna), or by conjugal feelings arising from strong spiritual affection (snehāt kāmēna vā) out of fear of transgressing morality as an unmarried lover, or even as a married lover (bhayena vā), the mind should concentrate on the Lord (kathāñcid yuñjyāt). One will realize a relationship with the Lord only according to the mode of practice (nā ikṣate pṛthak).

“What is wrong with criticizing the Lord, since it does not affect the Lord in any way?”

The criticizer will generate bad karma for himself. This stated through kaimutya.

nindām bhagavataḥ śṛṇvaṁs tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

One who hears blasphemy of the Supreme Lord (**nindām bhagavataḥ śṛṇvan**) or his devotees (**tat-parasya janasya vā**) should immediately take action or should leave (**yaḥ tato na apaiti**). Otherwise he will be put into hellish life (**sah yāty adhaḥ sukṛtāt cyutaḥ**).

This is true. There are two types of criticism: favorable and unfavorable. The favorable type of criticism is a transformation of prema.

mṛgayur iva kapīndraṃ vivyadhe lubdha-dharmā
striyam akṛta virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ

Like a hunter (mṛgayuh iva), he cruelly (lubdha-dharmā) shot the king of the monkeys with arrows (kapīndraṃ vivyadhe). Because he was conquered by a woman (strī-jitaḥ), he disfigured another woman (striyam akṛta virūpām) who came to him with lustly desires (kāma-yānām). And even after consuming the gifts of Bali Mahārāja (balim api balim attvā), he bound him up with ropes (aveṣṭayad) as if he were a crow (dhvāṅkṣa-vad). So let us give up all friendship with this dark-complexioned boy (tad alam asita-sakhyair), even if we can't give up talking about him (dustyajah tat-kathārthaḥ). SB 10.47.17

This is a spurt of light from the crest jewel of prema, not attained by anyone except the gopīs.

Unfavorable criticism has two types: that arising from absorption in the Lord, and that which does not arise from absorption in the Lord.

↓
VENA

↓
ŚĪSUPĀLA

The first type takes place in Śīsupāla. The bad karma created by his criticism was destroyed immediately by his absorption in the Lord.

By bhakti-yoga, he attained a neutral condition, and then attained qualification for vaidhi-bhakti.

That is now described in seven verses.

The meaning of the first statement in this verse therefore is: since the Lord is not pained by criticism and the sins of the criticizer are destroyed by that absorption, the mind should concentrate on the Lord with absorption as an enemy.

Nirvairēṇa means “without enmity, with bhakti-yoga.” It refers to parental or other relationships mentioned as sambandha in verse 31.

Kāma means kāma generated by prema (snehāt).

The result is described. - na īkṣate pṛthak

One should not see the Lord differently at all, but should directly see him according to one's own emotions.

However, in the case of those who have enmity or fear, the words mean "Either of these persons, having hatred or fear, does not see himself different from the Lord."

By attaining sāyujya, they realize themselves non-different from him.

One statement can have a different meaning according to a different person in question.

The word yuñjāt is in the potential mood. The mind should become absorbed in the Lord by continuous enmity, bhakti or conjugal feelings. This is a command.

This however cannot apply to Śiśupāla and others, since they have no attraction for the Lord.

One cannot also explain it as an order for other persons to have enmity towards the Lord seeing the example of Śiśupāla and others, since it is impossible to make a command to a devotee to do something unfavorable for the Lord.

It is said “ānukūlyasya grahaṇam prātikūlyasya varjanam”: those who surrender to the Lord accept what is favorable and reject what is unfavorable for the Lord.

Nor does continuous enmity directed to other people by Śiśupāla generate absorption in the Lord, for this is contrary to thousands of contrary statements: - “tān ahaṁ dviṣataḥ krūrān”

One should also not say that continuous enmity for the Lord, after producing genuine attraction for the Lord, will not produce hell, since such genuine attraction did not actually occur in Śiśupāla.

One should also not say that this is an arrangement for persons other than Śiśupāla, since one cannot find actions directed with enmity to the Lord in all the rules of scripture.

His enmity certainly created absorption in the Lord.

By understanding that the Lord would kill him, he heard, saw and respected the Lord, just as a person, understanding that a tiger or snake will kill him, becomes absorbed in that animal with fear, and not in any other object.

Therefore some persons explain the verse as follows.

Since the Lord gives benefit even to those with animosity, the mind should become absorbed in the Lord with a mood opposite to animosity, since that animosity is not proper.

The word “therefore” at the beginning of the verse thus has a negative implied in it, though not written explicitly.

The meaning would be “Therefore, those with animosity, giving it up, with a mood other than enmity, should engage the mind in the Lord as friend, or parent etc.”

What type of enmity is necessary?

Continuous enmity (anubandhena) should be there, and this produces complete absorption in the Lord. One who has continuous enmity has absorption in the Lord. Weak enmity is excluded.

Snehāt kāmena means “by lust caused only by affection.”

This is further described by the word bhayena: by lust following after the young women of Vraja who had fear arising from rejecting the moral path of their elders.

Bhayena vā indicates that there is also lust without fear. This indicates persons following after devotees like Rukmiṇī who had conjugal feelings in marriage without fear.

Scriptures indicate both unmarried and married conjugal relationships.

jārabhāvena susnehaṁ sudṛṭaṁ sarvato 'dhikam

Strong affection greater than anything else arises by thinking of the Lord as one's unmarried lover. **Bṛhad-vāmana Purāṇa**

agni-putrā mahātmānas tapasā strītvam āpire
bhartāraṅ ca jagad-yoniṁ vāsudevam ajaṁ vibhum

The great sons of Agni by austerities became women. Their husband was the unborn Lord Kṛṣṇa, cause of the universe. **Kurma Purāṇa**

|| 7.1.27 ||

yathā vairānubandhena
martyas tan-mayatām iyāt
na tathā bhakti-yogena
iti me niścītā matiḥ

One cannot achieve (martyah na tathā iyāt) such intense absorption in thought of the Supreme Lord (tan-mayatām) by devotional service (bhakti-yogena) as one can through enmity toward him (yathā vairānubandhena). That is my opinion (iti me niścītā matiḥ).

In part, there is immeasurable glory given to a great criticizer because of absorbing his mind through enmity.

By continuous enmity, a person who knows that the Lord will kill him (martyah), and no other person, achieves complete absorption in the Lord (tan-mayatām) and nothing else, just as a lusty man always thinks of a woman.

One does not become absorbed so quickly by bhakti-yoga.

The word “quickly” should be added to the verse. I have discerned this. One does not have to ask for other proof.

If an envious mind is greater than bhakti in causing absorption in the Lord, what can be said of bhakti-yoga which has absorption of mind in the Lord!

Previously Parīkṣit has said that he was surprised that their tongues were not attacked by white leprosy, and that they did not enter the darkest region of hellish life.

You criticized continuous enmity, thinking that such practice was not desirable in Śiśupāla and others, whereas I have praised it more than bhakti, which is the best of all practices. Why?

Assuming that Śiśupāla and others will have a hellish end, though their inimical attitude is criticized on the path of bhāva, it is praised more than the purifying power of bhakti in one aspect: its power to produce quick absorption in the Lord.

But then how much more will I praise the parental affection of Vasudeva, the friendly relationships of others, what to speak of Nanda's and others' relationships, which are respected on the path of bhāva, and which cause extreme absorption in the Lord at every moment! This is the hint.

Rāgānuga-bhakti of recent practitioners, desiring parental and other bhāvas following after Nanda and others, excels even vaidhi-bhakti. This is another hint.

|| 7.1.28-29 ||

kīṭaḥ peśaskṛtā ruddhaḥ kuḍyāyām tam anusmaran
saṁrambha-bhaya-yogena vindate tat-svarūpatām

evam kṛṣṇe bhagavati māyā-manuja īśvare
vaireṇa pūta-pāpmānas tam āpur anucintayā

A worm (kīṭaḥ) confined in a hole in a wall (kuḍyāyām ruddhaḥ) by a bee (peśaskṛtā), by always thinking of the bee (tam anusmaran) in fear and enmity (saṁrambha-bhaya-yogena), later becomes a bee (vindate tat-svarūpatām). Similarly (evam), if the conditioned souls out of enmity (vaireṇa) think (anucintayā) of Kṛṣṇa, who is merciful to even the sinful (kṛṣṇe māyā-manuja īśvare), and become free from their sins (pūta-pāpmānah), they attain him (tam bhagavati āpuh).

Among those with thoughts of enmity towards the Lord, some like Śiśupāla attained sārūpya. An example is given in two verses.

An insect is sealed in a hole by a type of bee (peśaskṛtā) and thinking of the bee with hatred (samrambha) and fear, it becomes a bee.

Māyā-manuje means “to the Lord who is merciful (māyā) to men, even if they hate him.”

Those who are purified of their sin of criticizing the Lord attain sārūpya by meditation arising from enmity.

|| 7.1.30 ||

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manah
āveśya tad-agham hitvā
bahavas tad-gatiṁ gatāḥ

Just as by vaidhi-bhakti one can attain one's spiritual goals (yathā bhaktyā), many persons (bahavaḥ) have attained suitable forms (tad-gatiṁ gatāḥ) after absorbing their minds in the Lord (manah īśvare āveśya) out of lust, hatred, fear (kāmād dveṣād bhayāt), and family relationships filled with affection (snehād), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (tad-agham hitvā).

All persons with moods favorable or unfavorable towards the Lord attain him.

However, by reasoning, one should understand that, according to the sādhana, the result will be different. That is described in this verse.

“Giving up sin arising from hatred of the Lord (tad-aghamaṁ hitvā)” means “giving up absorption in the Lord based on hatred.”

This phrase does not apply to those who have conjugal desire for the Lord, since there is no sin in this type of kāma.

This word kāma refers to the gopīs:

uktam purastād etat te caidyah siddhim yathā gatah
dviṣann api hr̥ṣīkeśam kim utādhokṣaja-priyāh

This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear gopīs. SB 10.29.13

If those who hate the Lord attain him, how much more those who have affection for him will attain!

|| 7.1.31 ||

gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayah snehād
yūyaṁ bhaktyā vayaṁ vibho

My dear King Yudhiṣṭhira (vibho)! The gopīs by their conjugal desires (gopyaḥ kāmād), Kāṁsa by his fear (bhayāt kaṁsah), Śiśupāla and other kings by envy (dveṣāt caidyah ādayo nṛpāḥ), and the Yadus and you Pāṇḍavas (vṛṣṇayah yūyaṁ) by your affectionate family relationships with Kṛṣṇa (snehād sambandhād), and we, by our vaidhi-bhakti, have obtained the mercy of Kṛṣṇa (vayaṁ bhaktyā).

The different persons holding these emotions are listed in this verse.

As was previously explained the lust mentioned here is love arising from intense spiritual affection, rather than ordinary conjugal love like Kobjā's.

Fear means fear arising from a person's knowledge that Kṛṣṇa will kill that person.

The Yādavas (vṛṣṇayah)--you, the Pāṇḍavas--achieved me by sambandhāt, by relationships of seeing me as a son, a brother, or cousin, which are full of affection.

This excludes Satrājīṭ, Prasena, Śatadhanva, Karṇa, Duryodhana and others, who did not have affection, though they may have had a family relationship.

Sneha should not be taken as a separate type of sādhanā, since later only five types of moods are mentioned.

Nārada and others achieved the goal by bhakti.

The gopīs achieved the position of lovers of Kṛṣṇa filled with prema.

Kamsa achieved sāyujya. Śiśupāla, Dantavakra, and Paundraka achieved sārūpya. Other enemies achieved sāyujya, sālōkya or other goals suitable to them.

The Yādavas and Pāṇḍavas attained the position of associates of the Lord in friendship and other moods.

Nārada and others (who performed vaidhi-bhakti) attained the position of associates with aiśvarya-jñāna (reverence).

According to the sādhana, they achieved goals which can be understood by seeing the different statements concerning these persons.

Hari-vamśa says “yādavānām hitārthāya dhṛto girivaro māyā”: I held up Govardhana for the benefit of the Yādavas.

Thus Nanda and others of Vṛndāvana can be considered Vṛṣṇis also.

However they had extreme affection unmixed with aiśvarya-jñāna. Thus their relationships of seeing Kṛṣṇa as their son or friend were even more intense than those of the Yādavas.

Thus the Vṛṣṇis mentioned in the verse refers mainly to the inhabitants of Vṛndāvana.

|| 7.1.32 ||

katamo 'pi na venah syāt
pañcānām puruṣam prati
tasmāt kenāpy upāyena
manah kṛṣṇe niveśayet

Any of the five types of persons (katamah api pañcānām), but not King Vena (na venah), will attain their objectives (syāt) in relation to the Lord (puruṣam prati). Therefore (tasmāt), one should somehow think of Kṛṣṇa (manah kṛṣṇe niveśayet), by one of the favorable methods (kenāpy upāyena).

“But persons like Vena, who hated the Lord and criticized him like Śiśupāla went to hell.” This verse explains.

Some persons will not be counted among the five moods previously mentioned in relation to the Lord (puruṣam), because of not being suitable receptacles for those moods.

Some persons are not like the gopīs with affectionate conjugal feelings; they are not like Kāmsa with fear; they are not like Śiśupāla, filled with hatred, and absorbed in the Lord, thinking that the Lord would kill him; not like Vṛṣṇis with some family relationship; and not like Nārada with vaidhi-bhakti.

Persons not like Śiśupāla, for instance Vena, who simply nourish an unfavorable mood, go to hell.

Therefore one should concentrate on Kṛṣṇa with a favorable method.

॥ 7.1.33 ॥

mātr-ṣvasreyo vaś caidyō
dantavakraś ca pāṇḍava
pārṣada-pravarau viṣṇor
vipra-śāpāt pada-cyutau

O Pāṇḍava (**pāṇḍava**)! Your two cousins Śiśupāla and Dantavakra (**caidyah dantavakrah ca**), the sons of your maternal aunt (**vah mātr-ṣvasreyah**), were formerly associates of Lord Viṣṇu (**viṣṇoh pārṣada-pravarau**), but because they were cursed by brāhmaṇas (**vipra-śāpāt**), they fell from Vaikuṅṭha to this material world (**pada-cyutau**).

Having come to a conclusion about the topic of Śiśupāla in terms of the path of bhāva, the cause of Śiśupāla's hatred of Kṛṣṇa is now explained.

How can the Gopis and the Vrsnis
attain the same destination as Kamsa
and Sisupala ?

yad-arīṇām priyāṇām ca
prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt
kiraṇārka-upamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord
attained the same end (yad-arīṇām priyāṇām ca ekam prāpyam iva
uditam), it means the same end only in the sense that brahman and
the personal form of Kṛṣṇa are one entity (tad brahma-kṛṣṇayor
aikyāt), in the manner that the rays of the sun and the sun are one
(kīraṇa-arka-upamā-juṣoḥ). (BRS)

The doubt may arise how an enemy of Kṛṣṇa and a friend of Kṛṣṇa can achieve the same goal.

This verse clears the doubt.

Bhagavad-gītā says brahmano hi pratiṣṭhāham: I am the shelter of the impersonal brahman (BG 14.27).

If a person becomes highly qualified, he realizes the condensed form through the appearance of the Lord as Bhagavān with form and qualities.

Otherwise, the person realizes the diluted form, through the appearance of the Brahman, with no form and qualities.

One should understand that the effulgence could exist only if it has a foundation.

Actually, those inimical to the Lord
attain only Sayujya Mukti

brahmaṇy eva layam yānti
prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyā
bhāsam majjanti tat-sukhe ||

The enemies of the Lord (hareḥ ripavaḥ) generally (prāyena) merge into the impersonal brahman (brahmaṇy eva layam yānti). Some of them (kecit), even though they attain semblance of a form similar to the Lord's (sārūpyābhāsam) (sārūpyābhāsam prāpya api), remain absorbed in the happiness of brahman (majjanti tat-sukhe). (BRS)

Among the enemies some merge into brahman.

Others, such as Śṛgāla Vāsudeva , attain forms somewhat resembling that of the Lord, but remain merged in the happiness of brahman (rather than serving the Lord).

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi |
siddhā brahma-sukhe magnā
daityāś ca hariṇa hatāḥ ||

Siddha-loka (the spiritual world) is beyond prakṛti (**siddha-lokas tu tamasaḥ pāre**). There (**yatra**), demons killed by the Lord (**daityāś ca hariṇa hatāḥ**) and some sages (**siddhāḥ**) dwell (**vasanti hi**), merged in the happiness of brahman (**brahma-sukhe magnā**).
(**Brahmāṇḍa Purāṇa**)

The proof that the demons merge in the brahman will be given later.

The proof that some demons attain the planet of the Lord but still remain merged in the happiness of brahman is stated in this verse.

The sages and the demons dwell on that planet of the Lord, merged in the happiness of brahman.

**But His Dear Devotees attain His
Lotus Feet**

rāga-bandhena kenāpi
tam bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-
rūpās tasya priyā janāḥ ||

Those persons most devoted to the Lord (tasya priyā janāḥ),
who are the very form of prema (prema-rūpāḥ) and who
worship Him with intense, spontaneous absorption (tam
bhajanto rāga-bandhena), attain the nectar of His lotus feet
(vrajanty aṅghri-padma-sudhāḥ). (BRS)