

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. suddha-bhaktas
 - b. karma-miśra-bhaktas, jñāna-miśra-bhaktas → *prādhāni bhūta*
 - c. Bhakti-miśra-karmis and Bhakti-miśra-jñānis → *guṇi bhūta.*
- 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. → First 10 chapters
↳ 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. → [last 5 chapters]
- These processes gradually become the states of prema (from pure bhakti), śānta-bhakti from mixed bhakti) and liberation (jñāna with a little bhakti).
JMB → Śānta rati
P.D.S matures into → Prema.
K.M.B → Śānta bhakti
- These are the topics of the chapters of the Seventh Canto.
K.V → J.V J.V → Śānta bhakti
- In the First Chapter Śukadeva dispels doubt about partiality in Viṣṇu and briefly relates the story of the three births of Jaya and Vijaya

64 Qualities

↓
60 Qualities → in all viṣṇu forms (56-60)

↓
(hatāri) (gati dāya katvam) → Naṣṭu viśeṣa

↓
All the other viṣṇu forms → do not necessarily deliver
~~are~~ those denoting Liberation
& any kind

↓
But ④ does → at least
Śāyujy.

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

|| 7.1.1 ||

śrī-rājovāca

samaḥ 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 (samaḥ priyaḥ), kill the demons (avadhīd daityān) for Indra (indrasya arthe) as if partial (viṣamo yathā)?

→ AS IF PARTIAL

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

SVCT Commentary – Verse 1

- ✓ In the previous canto it was said that Diti, whose two sons had been killed by Viṣṇu after he was instigated by Indra, burned with anger inflamed by lamentation. (SB 6.18.23)
- ✓ Parīksit, 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 Śukadeva.
- ✓ 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?

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

|| 7.1.2 ||

na hy asyārthaḥ sura-gaṇaiḥ
sākṣān niḥśreyasātmanah
naivāsurebhyo vidveṣo
nodvegaś cāguṇasya hi

The Lord who has a form of pure bliss (sākṣād 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 asurebhyo udvegah).

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

SVCT Commentary – Verse 2

- One cannot say that the Lord will derive happiness from the devatās and thus side with them. ✗ → *ētvarāca.*
- 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.

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

॥ 7.1.3 ॥

iti nah sumahā-bhāga
nārāyaṇa-guṇān prati
saṁśayah sumahāñ jātas
tad bhavāmiś chettum arhati

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

Verse Summary: Please clear my doubt.

Section-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-rsir uvāca

sādhu prṣtam mahārāja
hareś caritam adbhutam
yad bhāgavata-māhātmyam
bhagavad-bhakti-varadhanam

gīyate paramam puṇyam
ṛṣibhir nāradādibhiḥ
natvā kṛṣṇāya munaye
kathayiṣye hareḥ kathām

Śukadeva said: O great King (mahārāja)! You have asked the correct question (sādhu prṣtam), because in answer to that question (yad) the astonishing activities of the Lord (hareḥ adbhutam caritam), which increase bhakti (bhagavad-bhakti-varadhanam) and glorify devotees (bhāgavata-māhātmyam), are sung (gīyate) by sages like Nārada (paramam puṇyam nāradādibhiḥ ṛṣibhiḥ). Offering respects to Vyasadeva (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.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

|| 7.1.6 ||

nirguno 'pi hy ajo 'vyakto
bhagavān prakṛteḥ paraḥ
sva-māyā-guṇam āviśya
bādhya-bādhakatām gataḥ

Though the Lord is without material qualities (bhagavān nirguṇah 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: Trancendental Lord enters into matter and appears to create subordination or prominence of a guna.

SVCT Commentary – Verse 6

- Situated (adhithāya) in the guṇas, 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.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

॥ 7.1.7 ॥

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

Sattva, rajas and tamas (sattvaṁ rajah tamah) belong to prakṛti (prakṛteh gunāḥ) 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.

SVCT Commentary – Verse 7

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

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

|| 7.1.8 ||

jaya-kāle tu sattvasya
devarṣīn rajaso 'surān
tamaso yakṣa-rakṣāmsi
tat-kalanugūṇo '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.

SVCT Commentary – Verse 8

- 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 Rākṣasās.
- Since the guṇas themselves are insentient, they cannot increase or decrease by themselves. The Lord must enter as their controller.

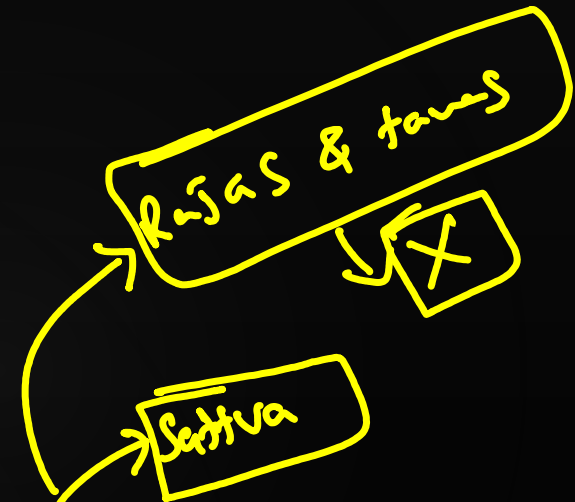
SVCT Commentary – Verse 8

- 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.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

|| 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-ādir 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)

Sādhya + Kumāra + Pratyakṣa → Understanding the presence of Lord.

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

SVCT Commentary – Verse 9

- 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.
Handwritten note: Fire is equal → big wood → Big fire, small wood → small fire.
- 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.

SVCT Commentary – Verse 9

- When rajas increases, then one can say the Lord favors the demons and disfavors the devatās.
↳ Pratyakṣa keśaś aṅgumāḥ
- 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. → ∴ how is it favoritism.
- “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?”

SVCT Commentary – Verse 9

- The skilful people (kavayah) 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.”

SVCT Commentary – Verse 9

- 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.

SVCT Commentary – Verse 9

→ prakāśhan -

- 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.)

SVCT Commentary – Verse 9

- 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 Rākṣasas, and being covered by those guṇas, 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.

→ अस्पर्शश्च → अप्राकृतो

→ राजासु & तामासु.

→ सत्त्वो.

→ सत्त्वो

SVCT Commentary – Verse 9

- 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.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

Time is subservient to the Lord's will

|| 7.1.10 ||

yadā sīrkṣuḥ 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 sīrkṣuḥ) he manifests rajas (pṛthak sṛjaty rajaḥ) by his energy (sva-māyayā). When he desires to have pastimes (īśvaraḥ riraṁsur vicitrāsu) he manifests sattva (sattvaṁ). When he desires to destroy (asau śaiṣyamāṇas), he inspires tamas (tama 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.

SVCT Commentary – Verse 10

- 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.

→ paramātmā

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

BUT, the Lord is not controlled by time

|| 7.1.11 ||

kālam carantaṁ sṛjatīśa āśrayaṁ
pradhāna-pumbhyāṁ nara-deva (satya-kṛt)

Manifests

O King (nara-deva)! The Supreme Lord, creator of a (real universe) (satya-kṛt), creates time (kālam sṛjatī) 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.

SVCT Commentary – Verse 11

- 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.
No, He is not controlled by time.
- O King! The Lord creates time, which acts as the cause assisting the Lord, since time is a form of his action.

SVCT Commentary – Verse 11

- 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.

SVCT Commentary – Verse 11

- 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.
Pūrvā-pakṣa argument
- “But the universe, the product, is illusory. Some say that it is futile to argue about dependence or independence of illusory objects.”

SVCT Commentary – Verse 11

- 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. Satyam hy evedam viśvam asṛjata: the Lord created the real universe.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

Time is the Cause of Predominance (or) suppression of
Particular gunas
|| 7.1.12 ||

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

not the Lord

O King (rājann)! The Lord (ya 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 gunas, and not the Lord. Since time is the product of the Lord, the nature of the product is applied to the Lord as well.

SVCT Commentary – Verse 12

- 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.

internal energy → body person → Lord.
kāla śakti → House
- 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.

House → Time.
person → Lord

SVCT Commentary – Verse 12

- 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-kūtaṁ”)

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

|| 7.1.13 ||

atraivodāhrtah pūrvam
itihāsaḥ surarṣiṇā
prītyā mahā-kratau rājan
prcchate 'jāta-śatrave

Formerly (pūrvam), when Mahārāja Yudhiṣṭhira (ajāta-śatrave) was performing the Rājasūya sacrifice (maha-kratau), Nārada (sura rṣiṇā), responding to his inquiry (prcchate), 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.

Section-II – Sukadeva Goswami describes the transcendental nature of Lord's activities to establish Lord's impartiality (4-15)

|| 7.1.14-15 ||

dr̥ṣṭvā mahādbhutaṁ raja

rājasūye mahā-kratau

vāsudeve bhagavati

sāyujyaṁ cedibhū-bhujah

tatrāsīnaṁ sura-ṛṣiṁ

rājā pāṇḍu-sutaḥ kratau

papraccha vismita-manā

munīnāṁ śṛṅvatām idam

PM



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 (munīnāṁ idam śṛṅvatām) 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.

Section-III – King Yudhisthira 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).

Verse Summary: How is it that envious Sisupala attained that liberation which is rare even for unattached people?

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

॥ 7.1.17 ॥

etad veditum icchāmah
sarva eva vayam mune
bhagavan-nidayā veno
dvijais tamasi pātitaḥ

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

Verse Summary: It is astonishing that Vena went to hell for the same offense. Please clarify this doubt.

Section-III – King Yudhisthira questions about the liberation of Sisupala to Narada muni (16-21)

|| 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 pāpah), was envious of Kṛṣṇa (govinde amarṣī).

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

Verse Summary: Sisupala and Dantavakra were envious of Kṛṣṇa right from their childhood.

Section-III – King Yudhisthira questions about the liberation of
Sisupala to Narada muni (16-21)

॥ 7.1.19 ॥

śapator asakrd viṣṇum
yad brahma param avyayam
śvitro na jāto jihvāyām
nāndham viviśatus tamah

Although these two men—Śisupāla and Dantavakra —repeatedly blasphemed (śapatoh asakrd) the indestructible Supreme Brahman (avyayam brahma param) called Kṛṣṇa (yad viṣṇum), 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).

Verse Summary: In spite of repeatedly blaspheming Kṛṣṇa, their tongues were not attacked by leprosy and they did not go to hell.

Section-III – King Yudhisthira questions about the liberation of Sisupala to Narada muni (16-21)

॥ 7.1.20 ॥

katham tasmin bhagavati
duravagrāhya-dhāmani
paśyatām sarva-lokānām
layam īyatur 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 īyatuh), whose body is difficult to attain (duravagrāhya-dhāmani)?

Verse Summary: How was it possible for the two of them to easily enter the body of Kṛṣṇa?

SVCT Commentary – Verse 20

- 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 sārūpypa.
- Yudhisthira 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.

Section-III – King Yudhisthira questions about the liberation of Sisupala to Narada muni (16-21)

॥ 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).

Verse Summary: I am confused. Please explain the reason.

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

॥ 7.1.22 ॥

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

Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira (rājñah tad vacah ākarnya), 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).

Verse Summary: Pleased with the request, Narada muni answered.

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

Lord is not pained by
Such criticism
He does not identify
with a material
body

|| 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).

Verse Summary: Only people who identify with the body as the self are affected by criticism, praise, honour, dishonour etc.

SVCT Commentary – Verse 23

What to speak of the Lord, even the jñānīs who are self-realized, are not pained by such criticism

- 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.

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

Peace from violence
punishment etc → which is
born out of bodily identification
→ pushes ppl to act
partially

|| 7.1.24 ||

himsā tad-abhimānena
daṇḍa-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 daṇḍa-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)

Verse Summary: People act partially because of perceptions of violence, punishment etc. arising out of bodily identification.

SVCT Commentary – Verse 24

- 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.”

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

|| 7.1.25 ||

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

Because of the bodily conception of life (yad-nibaddho abhimānah), the conditioned soul thinks that when the body is annihilated (tad-vadhāt) the living being is annihilated ('yam prāṇinām vadhah). Because of having no false identity (na yasya abhimāno), the supreme controller, identifying himself as Paramātmā (kaivalyād akhilātmanah), 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 asya kalpyate).

Verse Summary: But the Supreme Lord has no such false identification. Therefore, He does not have the concept of being a killer or being killed.

SVCT Commentary – Verse 25

- 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 ^①body which is not ātmā, and an ātmā.
- If Kṛṣṇa were to have a ^②body and ātmā, then he would also have false identity like the jīvas.

matter ↑ spirit ↑

SVCT Commentary – Verse 25

- 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.

SVCT Commentary – Verse 25

- 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.

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

Therefore, the Lord
is impartial. whatever
way you approach → the result is the same
|| 7.1.26 ||

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

By continuous enmity (tasmād vairānubandhena), by favorable relationships (nirvairēṇa), 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 (kathāñcin yuñjyāt). One will realize a relationship with the Lord only according to the mode of practice (na ikṣate pṛthak).

Verse Summary: Therefore, one should concentrate one's mind on the Lord through some relationship, and accordingly one will realize his relationship with Him.

SVCT Commentary – Verse 26

- “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 śrīvaṁs tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

One who hears blasphemy of the Supreme Lord (nindām bhagavataḥ śrīvaṁs) 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).

SVCT Commentary – Verse 26

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

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


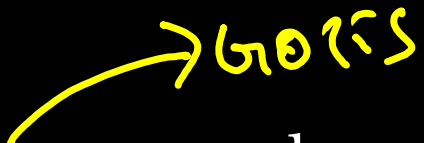
San Gyi
Blaver

Like a hunter (mṛgayuh iva), he cruelly (lubdha-dharmā) shot the king of the monkeys with arrows (kapīndram vivyadhe). Because he was conquered by a woman (strī-jitaḥ), he disfigured another woman (striyam akṛta virūpām) who came to him with lusty 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-sakhyaih), even if we can't give up talking about him (dustyajah tat-kathārthaḥ). SB 10.47.17

SVCT Commentary – Verse 26

- 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.
→ *śiśupāla*
↳ *dehā*
- The first type takes place in Śiśupāla. 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.

SVCT Commentary – Verse 26

- 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.
- Nirvairena 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). 

SVCT Commentary – Verse 26

- 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.

SVCT Commentary – Verse 26

you should → command

- The word yuñjyāt 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.

Refuting false explanations of

SVCT Commentary – Verse 26

śiśupālaś cībanta

- 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.

False explanation of śiśupāla attaining liberation

SVCT Commentary – Verse 26

- 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.

SVCT Commentary – Verse 26

- 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 kāmēna means “by lust caused only by affection.” This is further described by the word bhayēna: by lust following after the young women of Vraja who had fear arising from rejecting the moral path of their elders.

SVCT Commentary – Verse 26

- 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.)

unwedded love

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

wedded love

agni-putrā mahātmānas tapasā strītvam āpire
bhartāraṇ 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

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

NM is glorifying absorption of any kind

|| 7.1.27 ||

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

greater absorption through
enmity is better
than great absorption
through bhakti

(vaidhi) sādhanā bhakti

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 matih).

Verse Summary: Even though one should endeavour to absorb the mind favourably, enmity is capable of producing such intense absorption more quickly than even sadhana bhakti.

SVCT Commentary – Verse 27

- 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 (martyaḥ), 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.

SVCT Commentary – Verse 27

- 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.

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

|| 7.1.28-29 ||

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

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

was p



A worm (kīṭaḥ) confined in a hole in a wall (kuḍyāyām ruddhah) 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).

Verse Summary: Just like a worm attains the body of a bee by always thinking of the bee in fear and enmity, even a jiva who is absorbed in Kṛṣṇa in enmity becomes free of his sins and attains Him by His mercy.

Wasp & worm example
to show how even
negative absorption
leads to liberation

SVCT Commentary – Verse 28-29

- 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 (peśaskrtā) and thinking of the bee with hatred (saṁrambha) 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.

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

considerate
~~people~~ that
many people like
Sisupala have attained
liberation

→ kāma-rūpa.
|| 7.1.30 ||
→ sambandha rūpa
→ vaidhi
Sādhanā
kāmād (dveṣād bhayāt) snehād
yathā bhaktyeśvare manah
āveśya tad-aghām 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-aghām hitvā).

Verse Summary: Just as by vaidhi-bhakti one can attain one's spiritual goals, many persons have attained perfection after absorbing their minds in the Lord either favourably or unfavourably.

SVCT Commentary – Verse 30

- 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-agham 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.

SVCT Commentary – Verse 30

- This word kāma refers to the gopīs:

uktam purastād etat te caidyah siddhim yathā gataḥ
dviṣann api hr̥ṣīkeśam kim utādhokṣaja-priyāḥ

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!

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

Examples for all
the categories mentioned
in previous verse

|| 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).

Verse Summary: Examples of those who attained the mercy of Kṛṣṇa through various mellows, both positive and negative.

SVCT Commentary – Verse 31

- 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 (vṛṣṇayaḥ)--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 Satrājī, Prasena, Śatadhanva, Karṇa, Duryodhana and others, who did not have affection, though they may have had a family relationship.

SVCT Commentary – Verse 31

- Sneha should not be taken as a separate type of sādhana, 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 Pauṇḍraka achieved sārūpya. Other enemies achieved sāyujya, sālokyā 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.

SVCT Commentary – Verse 31

- Hari-vaṁśa 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.

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

Vena was not
absorbed in ॐ.

∴ he absorbed
in ॐ

॥ 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 in relation to the
Lord (syāt puruṣam prati). Therefore (tasmāt), one should somehow
think of Kṛṣṇa (manah kṛṣṇe niveśayet), by one of the favorable
methods (kenāpy upāyena).

Verse Summary: Vena, even though had an unfavourable mood like
Sisupala, did not have the absorption. Therefore he went to hell. One
should therefore somehow think of Kṛṣṇa favourably.

SVCT Commentary – Verse 32

- “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 (purusam), because of not being suitable receptacles for those moods.
- Some persons are not ^{بلایہ} like the ^{عاشق} 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.

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

Śiśupāla & Dantavakra
were Jaya & Vijaya
who fell down due
to curse

|| 7.1.33 ||

mātr-śvasreyo vaś caidyō
dantavakraś ca pāṇḍava
pārśada-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-śvasreyah), were formerly associates of Lord Viṣṇu (viṣṇoh pārśada-pravarau), but because they were cursed by brāhmaṇas (vipra-śāpāt), they fell from Vaikuṅṭha to this material world (pada-cyutau).

Verse Summary: Sisupala and Dantavakra were associates of Visnu who fell down from Vaikuntha due to Brahmana's curse.

- 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.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

What curse, who cursed?
Can personal associates
be cursed?

|| 7.1.34 ||

śrī-yudhiṣṭhira uvāca
kīdrśaḥ kasya vā śāpo
hari-dāsābhimarśanaḥ
aśraddheya ivābhāti
harer ekāntinām bhavaḥ

Mahārāja Yudhiṣṭhira inquired: What kind of curse (kīdrśaḥ śāpaḥ) and whose curse (kasya śāpaḥ) could affect the two servants of the Lord (hari-dāsa abhimarśanaḥ)? This is incredible (aśraddheya). It appears (iva ābhāti) that the devotees situated with the Lord (hareh ekāntinām) can take birth in the material world (bhavaḥ).

Verse Summary: Please describe about the curse. Who cursed and what was the curse? It is incredible that personal associates of the Lord could be cursed.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply
about the history of Sisupala and Dantavakra (34-48)

Vaikuṇṭha vāsīs have
no material body.
How did they get one?

॥ 7.1.35 ॥

dehendriyāsu-hīnānām
vaikuṇṭha-pura-vāsinām
deha-sambandha-sambaddham
etad ākhyātum arhasi

The inhabitants of Vaikuṇṭha (vaikuṇṭha-pura-vāsinām) are completely spiritual, having no material body, senses or life airs (deha-indriya-asu-hīnānām). Therefore, please tell the story (etad ākhyātum arhasi) of how they became bound with bodies in this world (deha-sambandha-sambaddham).

Verse Summary: How is it that spiritual beings from Vaikuntha became bound with bodies in this material world?

SVCT Commentary – Verse 35

- This elaborates why it is impossible that they fell.
- Inhabitants of Vaikuṇṭha have no material body, senses or life arising from material birth. They have śuddha-sattva bodies.
- Śrīdhara Svāmī says the sentence should mean “Please tell the story (sambaddham) of how they took bodies.”

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

|| 7.1.36 ||

śrī-nārada uvāca

ekadā brahmaṇaḥ putrā
viṣṇu-lokaṁ yadṛcchayā
sanandanādayo jagmuś
caranto bhuvana-trayam

4 Kumaras by chance
reach Vaikuntha

Nārada said: Once (ekadā), when the four sons of Lord Brahmā (brahmaṇaḥ putrā) named Sanaka, Sanandana, Sanātana and Sanat-kumāra (sanandana ādayah) were wandering throughout the three worlds (carantaḥ bhuvana-trayam), they came by chance to Viṣṇuloka (yadṛcchayā jagmuḥ viṣṇu-lokaṁ).

Verse Summary: Once when the 4 Kumaras were wandering, they came to Vaikuntha.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s
reply about the history of Sisupala and Dantavakra (34-48)

Jaya & Viscaya
Spotted them

|| 7.1.37 ||

pañca-ṣaḍḥāyanārbhābhāḥ
pūrveṣām api pūrvajāḥ
dig-vāsasaḥ śiśūn matvā
dvāḥ-sthau tān pratyāśedhatām

Although these four great sages were older than Brahmā's other sons like Marīci (pūrveṣām pūrvajāḥ api), they appeared like small naked children, only five or six years old (pañca-ṣaḍ ḥāyana arbha ābhāḥ). The two gatekeepers (dvāḥ-sthau), thinking them ordinary children (dig-vāsasaḥ śiśūn matvā), forbade them to enter (tān pratyāśedhatām).

Verse Summary: Because the great sages looked like small naked children the gatekeepers forbade them from entering.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply
about the history of Sisupala and Dantavakra (34-48)

॥ 7.1.38 ॥

They get cursed
to become demons

aśapan kupitā evaṁ
yuvāṁ vāsaṁ na cārhatḥaḥ
rajas-tamobhyāṁ rahite
pāda-mūle madhudviṣaḥ
pāpiṣṭhāṁ āsurīm yonim
bāliśau yātam āśv ataḥ

The four sages angrily cursed them (evaṁ kupitā aśapan). "O fools (bāliśau)! You are unfit to live (yuvāṁ na vāsaṁ arhatḥaḥ) at the shelter of the Lord's lotus feet (madhudviṣaḥ pāda-mūle), which are free from tamas and rajas (rajas-tamobhyāṁ rahite). "Go immediately (ataḥ āśu yātam) and take birth in a family of most sinful demons (āsurīm pāpiṣṭhāṁ yonim)."

Verse Summary: The Kumaras became angry and cursed them to be born in a family of demons.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

But the Kumaras
mercifully gave them
the assurance to return
back after 3 births

|| 7.1.39 ||

evam śaptau sva-bhavanāt
patantau tau kṛpālubhiḥ
proktau punar janmabhir vām
tribhir lokāya kalpatām

While Jaya and Vijaya, thus cursed by the sages (tau evam śaptau), were falling to the material world (sva-bhavanāt patantau), they were again addressed (punar proktau) by the merciful sages (kṛpālubhiḥ). "After three births (vām tribhir janmabhir) you will be able to return to your positions in Vaikuṅṭha (lokāya kalpatām)".

Verse Summary: When they were falling down, merciful Kumaras reassured them that they will return back after three births.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

They then took
birth of the sons
of Diti

|| 7.1.40 ||

jajñāte tau diteḥ putrau
daitya-dānava-vanditau
hiraṇyakaśipur jyeṣṭho
hiraṇyākṣo 'nujas tataḥ

These two associates of the Lord took birth (tau jajñāte) as the two sons of Diti (diteḥ putrau), Hiraṇyakaśipu being the elder (hiraṇyakaśipuh jyeṣṭhah) and Hiraṇyākṣa the younger (hiraṇyākṣah anujah tataḥ). They were worshipped by the Daityas and Dānavas (daitya-dānava-vanditau).

Verse Summary: The two gatekeepers were born as the Hiraṇyākṣa and Hiraṇyakaśipu, the sons of Diti.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

Lord has killed
both

|| 7.1.41 ||

hato hiraṇyakaśipur
hariṇā simha-rūpiṇā
hiraṇyākṣo dharoddhāre
bibhratā śaukaram vapuḥ

Appearing as Nṛsimhadeva (simha-rūpinā), the Supreme Lord killed Hiraṇyakaśipu (hiraṇyakaśipuh hariṇā hatah). The Lord, taking the form of Varāha (bibhratā śaukaram vapuḥ) and lifting up the earth (dhara-uddhāre), killed Hiraṇyākṣa (hiraṇyākṣah hatah).

Verse Summary: The Lord killed the two taking the forms of Varaha and Nrsimha respectively.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

He tortured PM
to kill him

|| 7.1.42 ||

hiranyakaśipuh putraṃ
prahlādam keśava-priyam
jighāmsur akaron nānā
yātanā mṛtyu-hetave

Desiring to kill (jighāmsuh) his son Prahlāda (putraṃ prahlādam), who was a great devotee of Lord Viṣṇu (keśava-priyam), Hiranyakaśipu (hiranyakaśipuh) tortured him in many ways (nānā yātanā akarod) to kill him (mṛtyu-hetave).

Verse Summary: Hiranyakasipu tortured his son Prahlada with a desire to kill him.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

But he could not
kill Prahla who was
very qualified

|| 7.1.43 ||

taṁ sarva-bhūtātma-bhūtaṁ
praśāntaṁ sama-darśanaṁ
bhagavat-tejasā spr̥ṣṭaṁ
nāśaknod dhantum udyamaiḥ

In spite of his many attempts (udyamaiḥ), Hiraṇyakaśipu was unable to kill Prahlaḍa (taṁ hantum na śaknod), who was dear to all beings like one’s own self (sarva-bhūta ātma-bhūtaṁ), who was peaceful (praśāntaṁ), who saw all others’ happiness and distress as his own (sama-darśanaṁ), and who was imbued with the Lord’s power (bhagavat-tejasā spr̥ṣṭaṁ).

Verse Summary: In spite of his many attempts, he could not kill the Prahlada, who was imbued with the Lord’s power.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

*Then they appeared
of Ravana & K.K*

|| 7.1.44 ||

tatas tau rākṣasau jātau
keśinyām viśravaḥ-sutau
rāvaṇaḥ kumbhakarnaś ca
sarva-lokopatāpanau

Next (**tatah**), the two doorkeepers of Lord Viṣṇu (**tau**), born as Rāvaṇa and Kumbhakarna (**rāvaṇaḥ kumbhakarnaś ca rākṣasau jātau**), begotten by Viśravā (**viśravaḥ-sutau**) in the womb of Keśinī (**keśinyām**), again afflicted the whole world (**sarva-loka upatāpanau**).

Verse Summary: In their next life, they were born as Rāvaṇa and Kumbhakarna.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

Lord Rāma came
to relieve J & V of
their curse

|| 7.1.45 ||

tatrāpi rāghavo bhūtvā
nyahanac chāpa-muktaye
rāma-vīryam śroṣyasi tvam
mārkaṇḍeya-mukhāt prabho

O King (prabho)! To relieve Jaya and Vijaya of the curse (śāpa-muktaye), Lord Rāmacandra appeared (rāghavah bhūtvā) and killed Rāvaṇa and Kumbhakarna (nyahanat). You will hear (tvam śroṣyasi) of Rāmacandra's activities (rāma-vīryam) from Mārkaṇḍeya (mārkaṇḍeya-mukhāt).

Verse Summary: Lord Ramacandra appeared to relieve them of the curse.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

They are Jaya & Vijaya
Sisupala & D.V.
& have now been
freed by Kṛṣṇa

|| 7.1.46 ||

tāv atra kṣatriyau jātau
mātr-ṣvasrātmajau tava
adhunā śāpa-nirmuktau
kṛṣṇa-cakra-hatāmhasau

In their third birth (atra), the same Jaya and Vijaya appeared (tāv jātau) in a family of kṣatriyas (kṣatriyau) as your cousins, the sons of your aunt (tava mātr-ṣvasra ātmajau). When their sins were destroyed by Kṛṣṇa’s cakra (kṛṣṇa-cakra-hata amhasau), they were free from the curse (adhunā śāpa-nirmuktau).

Verse Summary: Next they appeared as your cousins and were freed from the curse by Kṛṣṇa’s cakra.

SVCT Commentary – Verse 46

- Their sin was destroyed by Kṛṣṇa's cakṛa.
- Their offense was external only. ✂
- They took the forms of Śiśupāla and Dantavakra, but they were not killed. This is Śrīdhara Svāmī's explanation.
- Just as the impurities of gold are destroyed by fire, but the gold is not destroyed, so the two were purified of the external covering of contamination, but were not destroyed.
- Jaya and Vijaya, in the form of two masses of effulgence entered Kṛṣṇa, as was seen by the public.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

By intense tīvra
absorption, they again
attained vaikunṭha

|| 7.1.47 ||

vairānubandha-tīvrena
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ
jagmatur viṣṇu-pārśadau

These two associates of Lord Viṣṇu – Jaya and Vijaya (viṣṇu-pārśadau) – by meditation with intense, continuous hatred of the Lord (tīvrena vairānubandha dhyānena), entered Kṛṣṇa (acyuta-sa ātmatām nītau), and then went to the side of the Lord as his two associates in Vaikuṅṭha (jagmatuh punar hareḥ pārśvaṁ).

Verse Summary: By their intense meditation with continuous hatred of the Lord, they entered Kṛṣṇa and again regained their status as eternal associates.

SVCT Commentary – Verse 47

- Acyuta-sātmatām nitau means that they attained the state of their forms (ātmatām) being situated with Kṛṣṇa by intense meditation.
- After Kṛṣṇa's disappearance pastime, they returned to the side of Nārāyaṇa, since Nārāyaṇa was also within Kṛṣṇa's body up to the time of Kṛṣṇa's disappearance. (When Kṛṣṇa appears, all other forms enter into Kṛṣṇa's body)
- Thus Jaya and Vijaya also entered Kṛṣṇa's body and remained there.
- That Śiśupāla and Dantavakra merged with Kṛṣṇa is a perception of the common people.

Section-V – Yudhisthir Maharaj’s question and Narada muni’s reply about the history of Sisupala and Dantavakra (34-48)

|| 7.1.48 ||

śrī-yudhiṣṭhira uvāca
vidveṣo dayite putre
katham āsīn mahātmani
brūhi me bhagavan yena
prahlādasyācyutātmatā

Mahārāja Yudhiṣṭhira said: O exalted sage Nārada (bhagavan)! Why did Hiraṇyakaśipu hate his beloved son (katham dayite putre vidveṣah āsīd), a great devotee (mahātmani)? Please explain (brūhi me) how Prahlāda Mahārāja developed complete concentration on the Lord (yena prahlādasya acyuta ātmatā).

Verse Summary: Why did Hiraṇyakaśipu hate his son, and how did Prahlada develop complete concentration on the Lord?