

Canto Seven - Chapter Two

Hiraṇyakaśipu, King of the
Demons

Chapter Contents

- The Second Chapter describes how Hiraṇyakaśipu, in grief for his brother's death, engaged in destruction of dharma and pacified his friends by relating a history giving instructions on knowledge.

Section-I – Hiranyakasipu addresses the Demons (1-12)

~~1-12~~

|| 7.2.1 ||

śrī-nārada uvāca
bhrātary evaṁ vinihate
hariṇā kroḍa-mūrtinā
hiranyakaśipū rājan
paryatapyad ruṣā śucā

Question: why HK hates Prahlaḍa?

Answer: - BCS Prahlaḍa loves
↓
HK hates the Lord
↓
BCS Lord killed Hiranyakṣa

Nārada said: O Yudhisthira (rājan)! When Lord Viṣṇu (hariṇā), in the form of Varāha, the boar (kroḍa-mūrtinā), killed Hiranyākṣa (evaṁ vinihate), Hiranyākṣa's brother Hiranyakaśipu (bhrātary hiranyakaśipū) was afflicted with anger and grief (ruṣā śucā paryatapyad).

Verse Summary: After Varaha killed Hiranyakṣa, Hiranyakasipu was afflicted with anger and grief.

- In order explain that the cause of hating Prahlaḍa was hatred of the Lord, first Nārada explains the cause of hatred of the Lord.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.2 ॥

āha cedam ruṣā pūrṇaḥ
sandaṣṭa-daśana-cchadaḥ
kopojjvaladbhyām cakṣurbhyām
nirīkṣan dhūmram ambaram

Filled with rage (ruṣā pūrṇaḥ) and biting his lips (sandaṣṭa-daśana-chadaḥ), Hiranyakaśipu, gazing at the smoky sky (dhūmram ambaram nirīkṣan) with eyes that blazed in anger (kopa ujjvaladbhyām cakṣurbhyām), spoke (idam āha).

Verse Summary: With great anger Hiranyakasipu spoke.

- He looked at the sky towards Vaikuṇṭha, thinking, “I will destroy Viṣṇu and his abode with my hands.” The sky became smoky from the fire emanating from his eyes.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.3 ॥

karāla-damstrogra-drṣṭyā
duṣprekṣya-bhrukuṭī-mukhaḥ
śūlam udyamyā sadasi
dānavān idam abravīt

Exhibiting his terrifying teeth (karāla-damstra), his fierce glance (ugra-drṣṭyā) and frowning eyebrows (bhrukuṭī), frightening to see (duṣprekṣya mukhaḥ), he took up his trident (śūlam udyamyā) and began speaking to the assembled demons (sadasi dānavān idam abravīt).

Verse Summary: Fierce Hiranyakasipu took up his trident and spoke to the assembled demons.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.4-5 ॥

bho bho dānava-daiteyā
dvimūrdhams tryakṣa śambara
śatabāho hayagrīva
namuce pāka ilvala

vipracitte mama vacaḥ
puloman śakunādayaḥ
śṛṇutānantaram sarve
kriyatām āśu mā ciram

O Dānavas and Daityas (**bho bho dānava-daiteyā**)! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu (**dvimūrdha tryakṣa śambara śatabāho**)! O Hayagrīva, Namuci, Pāka and Ilvala (**hayagrīva namuce pāka ilvala**)! O Vipracitti, Puloman, Śakuna and other demons (**vipracitte puloman śakuna ādayaḥ**)! All of you (**sarve**), please hear me (**mama vacaḥ śṛṇuta**) and then act without delay (**kriyatām anantaram āśu mā ciram**).

Verse Summary: All of you, please hear me and then act without delay.

Section-I – Hiranyakasipu addresses the Demons (1-12)

|| 7.2.6 ||

sapatnair ghātitaḥ kṣudrair
bhrātā me dayitaḥ suhṛt
pārṣṇi-grāheṇa hariṇā
samenāpy upadhāvanaiḥ

My insignificant enemies, the devatās (kṣudrair sapatnair upadhāvanaiḥ), joined with Viṣṇu (hariṇā), supposedly neutral (samena api), to kill (pārṣṇi-grāheṇa ghātitaḥ) my very dear friend and brother Hiranyākṣa (me suhṛt dayitaḥ bhrātā).

Verse Summary: The devatās joined with Viṣṇu to kill Hiranyākṣa.

- Though Viṣṇu is equal to all, he has sided with the devatās out of greed, because of their worship (upadhāvanaiḥ).

Section-I – Hiranyakasipu addresses the Demons (1-12)

|| 7.2.7-8 ||

tasya tyakta-svabhāvasya
ghṛṇer māyā-vanaukasah
bhajantam bhajamānasya
bālasyevāsthirātmanah

mac-chūla-bhinna-grīvasya
bhūriṇā rudhireṇa vai
asṛk-priyam tarpayisye
bhrātaram me gata-vyathah

Viṣṇu has given up his neutral nature (tyakta tasya svabhāvasya). Though he was shining (ghṛṇeh), he is now an animal under the control of māyā (māyā-vana okasah). He has accepted the nature of an ordinary person (bhajamānasya bhajantam) and acts unsteadily like a small child (asthirātmanah bālasya iva). Relieving my pain (gata-vyathah), I will satisfy (tarpayisye) my brother (bhrātaram me) who was fond of blood (asṛk-priyam), with the profuse blood (bhūriṇā rudhireṇa vai) from the neck of Viṣṇu severed by my trident (mat-śūla bhinna-grīvasya).

Verse Summary: Viṣṇu has given up his neutral nature and accepted the nature of an ordinary person. I will relieve my pain and satisfy my brother by killing Viṣṇu.

SVCT Commentary – Verse 7-8

- If you think you should also worship Viṣṇu, please do not say that. You should remain and work for me. I will kill him all alone. This is expressed in two verses.

Question

- “But the scriptures say the Viṣṇu is supreme. Why then do you want to kill him?”

Answer

- He is famous as Paramātmā for being equal, but he has given up his neutrality. If he has given up that position, then what is his position as Paramātmā now?
- Rather, he has given up that position and is now simply an animal.
- He who was shining (ghṛṇeh) previously is now an animal (Matsya, Kūrma) under the control of māyā.
- He has become an ordinary person (bhajantam), and is restless like a child controlled by sweets.

SVCT Commentary – Verse 7-8

- The words also have the opposite meaning.
- (Actually out of affection for his devotees) he gives up his neutrality, takes the form of avatāras, shines, becomes like an ordinary person, and is restless like a child.
- These are his ornaments, not faults.
- Ghr̥ṇeh means “having pure effulgence.” Māyā means “by his mercy he accepts different forms.”
- Mac-chūla-bhinna-grīvasya also means “My trident will break into pieces on his neck, since my material trident cannot enter his body.”
- I will satisfy my brother with the kuṅkuma coming from the body of Viṣṇu. Rudhira can mean kuṅkuma according to the dictionary.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.9 ॥

tasmin kūṭe 'hite naṣṭe
kṛtta-mūle vanas-patau
viṭapā iva śuṣyanti
viṣṇu-prāṇā divaukaśaḥ

The devatās (diva okasaḥ), whose life is Viṣṇu (viṣṇu-prāṇā), will wither away (śuṣyanti) when cheating Viṣṇu is dead (tasmin kūṭe ahite naṣṭe), just as branches wither away when the root is cut (kṛtta-mūle vanas-patau viṭapā iva).

Verse Summary: Then the devatās, whose life is Viṣṇu, will wither away.

SVCT Commentary – Verse 9

- Kūṭe ahite means “Viṣṇu having deceptive actions.” But it also means “Viṣṇu who fights against cheaters like me.” Thus this is my good fortune.
- There is also good fortune for the devatās. They live only for Viṣṇu.
- Naste can also mean that Viṣṇu becomes invisible, since he cannot be destroyed.
- When he disappears from their sight, just as a tree dries up when the root is cut, so the devatās, whose life is Viṣṇu, will dry up, out of separation.
- The devatās are fortunate, having Viṣṇu as their very life.

Section-I – Hiranyakasipu addresses the Demons (1-12)

|| 7.2.10 ||

tāvad yāta bhuvam yūyam
brahma-kṣatra-samedhitām
sūdayadhvam tapo-yajña-
svādhyāya-vrata-dāninaḥ

While I am engaged in killing Lord Viṣṇu (tāvad), go down to the planet earth (yūyam yāta bhuvam), which is flourishing due to brāhmaṇas' austerity and kṣatriya strength (brahma-kṣatra-samedhitām). Destroy (sūdayadhvam) all the people engaged in austerity, sacrifice, Vedic study, vows, and charity (tapo-yajña-svādhyāya-vrata-dāninaḥ).

Verse Summary: While I am engaged in killing Viṣṇu, go to the planet earth and destroy all the people engaged in austerity, sacrifice, Vedic study, vows, and charity.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.11 ॥

viṣṇur dvija-kriyā-mūlo
yajño dharmamayaḥ pumān
devarṣi-pitr-bhūtānām
dharmasya ca parāyaṇam

Viṣṇu (viṣṇuh) has his roots in the activities of the brāhmaṇas (dvija-kriyā-mūlo). He is sacrifice (pumān yajñah), the embodiment of dharma (dharmamayaḥ), the shelter of dharma (dharmasya parāyaṇam), and the shelter of the devatās, sages, Pitṛs and all beings (devarṣi-pitr-bhūtānām parāyaṇam).

Verse Summary: Viṣṇu has his roots in the activities of the brāhmaṇas. When the brāhmaṇas are destroyed, Viṣṇu himself will be destroyed.

SVCT Commentary – Verse 11

- When the brāhmaṇas are destroyed, Viṣṇu himself will be destroyed.
- When the brāhmaṇas are destroyed, their actions will stop. Thus the root of Viṣṇu will be destroyed.
- With destruction of sacrifice and dharma, Viṣṇu's form will be destroyed.
- He is the supreme shelter of the devatās and sages. With the destruction of the devatās, he will die, out of lamentation.

Section-I – Hiranyakasipu addresses the Demons (1-12)

॥ 7.2.12 ॥

yatra yatra dvijā gāvo
vedā varṇāśrama-kriyāḥ
taṁ taṁ janapadaṁ yāta
sandīpayata vṛścata

Go (yāta) wherever (yatra yatra) there are cows and brāhmaṇas (gāvo dvijā), study of the Vedas (vedā), and activities of varṇāśrama (varṇāśrama-kriyāḥ). Burn the cities (sandīpayata janapadaṁ) and cut down the trees (vṛścata).

Verse Summary: Go wherever there are cows and brāhmaṇas, study of the Vedas, and activities of varṇāśrama. Burn the cities and cut down the trees.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

॥ 7.2.13 ॥

iti te bhartr-nirdeśam
ādāya śirasādr̥tāḥ
tathā prajānām kadanam
vidadhuh kadana-priyāḥ

Thus the demons (iti te), being fond of evil (kadana-priyāḥ), took Hiranyakaśipu's instructions on their heads (śirasa ādāya bhartr-nirdeśam) with great respect (ādr̥tāḥ) and began persecuting the citizens (tathā prajānām kadanam vidadhuh).

Verse Summary: The demons, accepting the instructions, began persecuting the citizens.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

॥ 7.2.14 ॥

pura-grāma-vrajodyāna-
kṣetrārāmāśramākarān
kheṭa-kharvaṭa-ghoṣāṁś ca
dadahuḥ pattanāni ca

The demons set fire (dadahuḥ) to the cities, villages, pasturing grounds, flower gardens (pura-grāma-vraja udyāna), agricultural fields, orchards, hermitages, mines (ksetra arāma āśrama ākarān), farm houses, the mountain villages, the villages of the cow herders (kheṭa-kharvaṭa-ghoṣān ca), and the government capitals (pattanāni).

Verse Summary: The demons set fire to all the places including cities, villages, pasturing grounds etc.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

|| 7.2.15 ||

kecit khanitrair bibhiduḥ
setu-prākāra-gopurān
ājīvyānś cicchidur vṛkṣān
kecit paraśu-pāṇayaḥ
prādahañ śaraṇāny eke
prajānām jvalitolmukaiḥ

Some of the demons took shovels (kecit khanitrair) and broke down (bibhiduḥ) the bridges, the protective walls and the gates of the cities (setu-prākāra-gopurān). Some took axes (kecit paraśu-pāṇayaḥ) and began cutting the trees that produced fruits (cicchiduh ājīvyān vṛkṣān). Some of the demons took firebrands (eke jvalita ulmukaiḥ) and set fire to the residential quarters of the citizens (prādahañ prajānām śaraṇāni).

Verse Summary: They broke down the bridges, the protective walls and the gates of the cities, some began cutting the trees, some set fire to the residential quarters.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

॥ 7.2.16 ॥

evam viprakṛte loke
daityendrānucarair muhuḥ
divam devāḥ parityajya
bhuvi cerur alakṣitāḥ

When all the people were disturbed repeatedly (evam loke muḥuḥ viprakṛte) by the followers of Hiranyakaśipu (daityendra anucaraih), the devatās (devāḥ), not receiving the results of sacrifice (implied), left the heavenly planets (divam parityajya) and, unobserved by the demons (alakṣitāḥ), began wandering the earth (bhuvi ceruh).

Verse Summary: When all the people were disturbed, the devatās, not receiving the results of sacrifice, began wandering the earth.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

॥ 7.2.17 ॥

hiranyakaśipur bhrātuḥ
samparetasya duḥkhitāḥ
kṛtvā kaṭodakādīni
bhrātr-putrān asāntvayat

After performing the death rites of his brother (bhrātuḥ kaṭodaka
ādīni kṛtvā), grieving Hiranyakaśipu (duḥkhitāḥ
hiranyakaśipuh) consoled his nephews (asāntvayat samparetasya
bhrātr-putrān).

Verse Summary: After performing the death rites, Hiranyakaśipu consoled his nephews.

Section-II – Demons execute Hiranyakasipu's orders (13-19)

|| 7.2.18-19 ||

śakuniṃ śambaram dhr̥ṣṭim
bhūtasantāpanam vṛkam
kālanābham mahānābham
hariśmaśrum athotkacam

tan-mātaram ruṣābhānum
ditim ca jananīm girā
ślakṣṇayā deśa-kāla-jña
idam āha janeśvara

O King (jana īśvara)! Hiranyakaśipu, judging time and place (deśa-kāla-jña), with sweet words (ślakṣṇayā girā) spoke to his nephews (idam āha), whose names were Śakuni, Śambara, Dhr̥ṣṭi (śakuniṃ śambaram dhr̥ṣṭim), Bhūtasantāpana, Vṛka (bhūtasantāpanam vṛkam), Kālanābha, Mahānābha (kālanābham mahānābham), Hariśmaśru and Utkaca (hariśmaśrum atho utkacam), and to their mother, Ruṣābhānu (tad-mātaram ruṣābhānum), and as well as to his own mother, Diti (ditim ca jananīm).

Verse Summary: Hiranyakaśipu, judging time and place, with sweet words spoke to his nephews, sister in law and his mother.

Section-III –Hiranyakaśipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.20 ॥

śrī-hiraṇyakaśipur uvāca
ambāmba he vadhūḥ putrā
vīraṃ mārḥatha śocitum
ripoḥ abhimukhe ślāghyaḥ
śūrāṇāṃ vadha īpsitaḥ

Hiranyakaśipu said: My dear mother (ambāmba), sister-in-law and nephews (he vadhūḥ putrā) You should not lament (śocitum ma arḥatha) for the death of the great hero (vīraṃ), for a hero's death (śūrāṇāṃ vadhaḥ) in front of his enemy (ripoḥ abhimukhe) is glorious (ślāghyaḥ) and desirable (īpsitaḥ).

Verse Summary: A hero's death in front of his enemy is glorious and desirable. Therefore do not lament.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy
and by quoting a story (20-36)

|| 7.2.21 ||

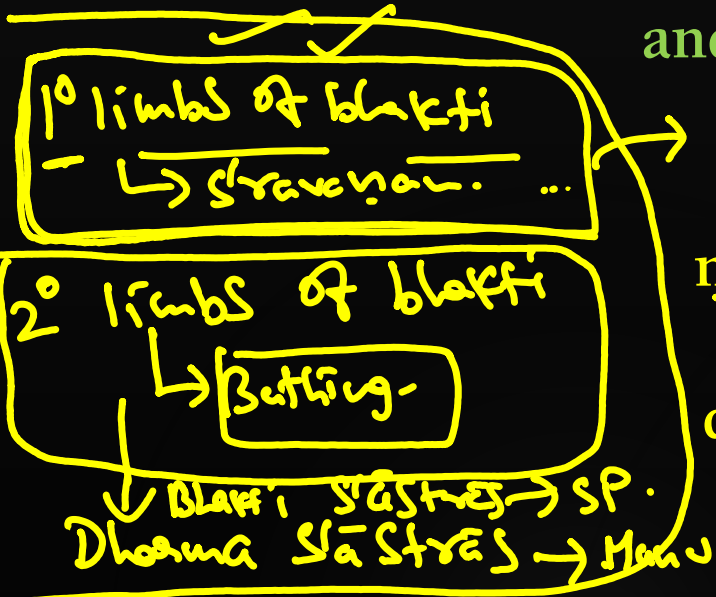
bhūtānām iha saṁvāsah
prapāyām iva suvrate
daivenaikatra nītānām
unnītānām sva-karmabhiḥ

Persons are brought together (bhūtānām iha nītānām) to live in one place (ekatra saṁvāsah) by karma (daivena) and are taken away by karma (unnītānām sva-karmabhiḥ), just as living entities gather at a watering hole and then depart (prapāyām iva).

Verse Summary: Persons are brought together and taken away by karma.

- You should rid yourself of lamentation out of separation from relative.
- It is like living entities coming together at a drinking place and departing.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)



|| 7.2.22 ||

nitya ātmāvyayah śuddhah
sarvagah sarva-vit parah
dhatte 'sāv ātmano lingam
māyayā visrjan guṇān

The ātmā is eternal (ātmā nityah), without decay (avyayah), pure (śuddhah), capable of going to all planets (sarvagah), experiences life everywhere (sarva-vit), and is different from the body (parah). By its ignorance (asau māyayā), the ātmā accepts for itself (ātmano dhatte) a subtle body (lingam), in order to accept and reject various gross bodies (visrjan guṇān).

Verse Summary: The ātmā is eternal and is different from the body. Out of ignorance the ātmā accepts a subtle body, in order to accept and reject various gross bodies.

SVCT Commentary – Verse 22

- I have said all this from the common man's viewpoint to make you understand.
- You should also understand by philosophy that Hiranyākṣa is an ātmā, not a body. Hear about his real form as an ātmā.
- He is eternal, without death, without decay, without contamination, and all-pervading. All-pervasion is a quality of the Lord, but because of his demonic mentality, he applies this term to the jīva. ↓
- But the jīva goes to all planets and therefore can be called sarvagah.
- He knows everything about happiness and distress.
- He is different from the subtle body (paraḥ). This ātmā accepts this body by ignorance (mayaya). Why?
- He accepts the subtle body in order to accept gross bodies high or low (guṇān). And then he rejects these gross bodies.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.23 ॥

yathāmbhasā pracalatā
taravo 'pi calā iva
cakṣuṣā bhrāmyamāṇena
dr̥śyate calatīva bhūḥ

Because of the movements of the water (yathā pracalatā ambhasā), the trees on the bank of a river (taravah), when reflected on the water, seem to move (calā iva). Similarly, when the eyes move because of some mental derangement (cakṣuṣā bhrāmyamāṇena), the land appears to move (bhūḥ dr̥śyate calati iva).

Verse Summary: The qualities of the subtle body, lamentation and illusion, are falsely projected on the ātmā just as the reflection of a tree on water seems to move because of the movement of the water.

SVCT Commentary – Verse 23

- Since it accepts the subtle body, the ātmā is different from the subtle body.
An example is given.
- The trees, reflected in water, seem to move because of moving water. The trees do not move, since they are different from the water. Similarly the qualities of the subtle body, lamentation and illusion, are falsely projected on the ātmā.
- Since the ātmā is different from the subtle body, lamentation and illusion do not belong to the ātmā. The attributes of the covering on the soul (subtle body) are projected on the ātmā.
- Having given that example, an example of the qualities of a sense being applied to the object perceived by the sense is given.
- Because of the rolling eye, the earth appears to move. The earth is caught by the defective eye, just like a man haunted by a ghost.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

|| 7.2.24 ||

evam guṇair bhrāmyamāṇe
manasy avikalahaḥ pumān
yāti tat-sāmyatām bhadre
hy aliṅgo liṅgavān iva

Tree on the bank

River water

Non-movement

O my gentle mother (bhadre)! When the mind (evam manasy) is agitated by the movements of the gunas (guṇaih bhrāmyamāṇe), the living entity (pumān), although pure (avikalahaḥ) and not identical with the subtle body (aliṅgah), takes on the qualities of the mind (yāti tat-sāmyatām), as if he were the subtle body (liṅgavān iva).

Verse Summary: When the mind is agitated by the movements of the guṇas, the jiva takes on the qualities of the mind, as if he were the subtle body.

SVCT Commentary – Verse 24

- The ātmā absorbed in the body, is controlled by the body, and is overcome by the qualities of the body.
- The ātmā is pure but becomes like the mind, accepting the qualities of the mind.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

|| 7.2.25-26 ||

eṣa ātma-viparyāso
hy alinge liṅga-bhāvanā
eṣa priyāpriyair yogo
viyogaḥ karma-saṁsṛtiḥ

sambhavaś ca vināśaś ca
śokaś ca ~~vividhaḥ smṛtaḥ~~
avivekaś ca cintā ca
vivekāsmṛtir eva ca

The condition of the ātmā (eṣa ātma), which is different from its gross and subtle bodies (alinge), becomes reversed (viparyāso) when it identifies with these bodies (liṅga-bhāvanā). This (eṣah) causes attaining what is desired and undesired, losing what is desired or undesired (priya apriyair yogo viyogaḥ), karma (karma), changing bodies (saṁsṛtiḥ), birth, death (sambhavaś ca vināśaś ca), lamentation (śokaś ca), lack of discrimination, anxiety (avivekaś ca cintā ca), and loss of discrimination after having possessed it (viveka asmṛtir eva ca).

Verse Summary: Though the ātmā is not the body, it identifies with it. This is an inversion of the ātmā's condition. Because of this reversal, there is connection with desired objects and undesired objects, and separation from desired objects and undesired objects. This also leads to accruing of karma and transmigration .

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.27 ॥

{ atrāpy udāharantīmam
itihāsam purātanam
yamasya preta-bandhūnām
saṁvādam taṁ nibodhata

In this regard (atrāpy) an example is given (udāharantī imam) from an old history (itihāsam purātanam). Please hear (taṁ nibodhata) the discussion (saṁvādam) between Yamarāja (yamasya) and the friends of a dead person (preta-bandhūnām).

Verse Summary: Let me quote a historical discussion that happened between Yamaraj and the friends of a dead person.

- This is a story of lamenting for something that does not deserve lamentation.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.28 ॥

uśīnaresv abhūd raja
suyajña iti viśrutaḥ
sapatnair nihato yuddhe
jñātayas tam upāsata

In Uśīnara there was (uśīnaresv abhūd) a famous king (viśrutaḥ raja) named Suyajña (Suyajña iti). He was killed (nihato) during war by enemies (sapatnair yuddhe). The relatives (jñātayas) sat around his dead body (tam upāsata).

Verse Summary: Suyajña, the king of Uśīnara was killed during war by enemies. The relatives sat around his dead body.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.29-31 ॥

viśīrṇa-ratna-kavacaṃ vibhraṣṭābharāṇa-srajam
śara-nirbhinna-hṛdayaṃ śayānam asṛg-āvilam

prakīrṇa-keśaṃ dhvastākṣaṃ rabhasā daṣṭa-dacchadam
rajaḥ-kunṭha-mukhāmbhojaṃ chinnāyudha-bhujam mṛdhe

uśīnarendraṃ vidhinā tathā kṛtaṃ
patiṃ mahiṣyaḥ prasamīkṣya duḥkhitāḥ
hatāḥ sma nātheti karair uro bhṛśaṃ
ghnantyo muhus tat-padayor upāpatan

When the queens saw their husband (prasamīkṣya mahiṣyaḥ patiṃ), King of Uśīnara (uśīnara indraṃ), killed by fate (vidhinā tathā kṛtaṃ), biting his lips in anger (daṣṭa-dacchadam rabhasā), his bejeweled armor smashed (viśīrṇa-ratna-kavacaṃ), his ornaments and garlands fallen from their places (vibhraṣṭa abharāṇa-srajam), his heart pierced by arrows (hṛdayaṃ śara-nirbhinna), his body smeared with blood (śayānam asṛk āvilam), his hair scattered (prakīrṇa-keśaṃ), his eyes lusterless (dhvasta akṣaṃ), his lotus face covered with dust (rajaḥ-kunṭha-mukhāmbhojaṃ), his arms and weapons broken (chinnāyudha-bhujam mṛdhe), they began to lament (duḥkhitāḥ). "O lord, now that you have been killed, we also have been killed (hatāḥ sma nātha iti)." They fell down at the feet of the dead King (upapatan tat-padayor), pounding their breasts repeatedly (ghnantyah muhuh karair urah bhṛśaṃ).

Verse Summary: When the queens saw their dead husband, they began to lament. "O lord, now that you have been killed, we also have been killed."

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.32 ॥

rudatya uccair dayitānghri-pañkajam
siñcantya asraiḥ kuca-kuñkumāruṇaiḥ
visrasta-keśābharaṇāḥ śucaṁ nr̥ṇām
sr̥jantya ākrandanayā vilepire

As the queens loudly cried (rudatya uccaiḥ), their tears (asraiḥ), reddened by kuñkuma powder on their breasts (kuca-kuñkuma aruṇaiḥ), moistened the lotus feet of their husband (siñcantya dayita aṅghri-pañkajam). With their hair and ornaments in disarray (visrasta-keśa ābharaṇāḥ), causing grief in all people (sr̥jantya śucaṁ nr̥ṇām), they lamented (vilepire) by crying (ākrandanayā).

Verse Summary: The queens moistened the lotus feet of their husband with their tears. Their lamentation caused grief in all people.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.33 ॥

aho vidhātrākaruṇena naḥ prabho
bhavān pranīto dr̥g-agocarām daśām
uśīnarāṇām asi vṛttidaḥ purā
kr̥to 'dhunā yena śucām vivardhanaḥ

O lord (aho prabho)! You have now been taken somewhere (bhavān adhunā pranītaḥ) beyond our sight (naḥ dr̥g-agocarām) by cruel providence (akarūṇena vidhātrā), which (yena) has made you, previously the maintainer of Uśīnara (purā uśīnarāṇām vṛttidaḥ daśām asi), increase the lamentation of the population of Uśīnara (śucām vivardhanaḥ).

Verse Summary: O lord! You have now been taken somewhere by the same providence which made you previously the maintainer of Uśīnara.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.34 ॥

tvayā kṛtajñena vyaṁ mahī-pate
katham vinā syāma suhṛttamena te
tatrānuyānaṁ tava vīra pādayoḥ
śuśrūṣatīnāṁ diśa yatra yāsyasi

O King (mahī-pate)! O hero (vīra)! How shall we exist (katham vyaṁ syāma) without you (te vinā), a grateful husband (kṛtajñena) and best friend (suhṛt tamena)? Please give us the order (diśa) to follow you (tatra tava anuyānaṁ) wherever you will go (yatra yāsyasi) to serve your feet (tava pādayoḥ śuśrūṣatīnāṁ).

Verse Summary: How shall we exist without you? Please give us the order to die with you.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.35 ॥

evam vilapatīnām vai
parigrhya mṛtaṁ patim
anicchatīnām nirhāram
arko 'staṁ sannyavartata

While the lamenting wives (evam vilapatīnām), holding the dead body on their laps (parigrhya mṛtaṁ patim), did not want the body go for burning (nirhāram anicchatīnām), the sun set (arkah astam sannyavartata).

Verse Summary: While the lamenting wives were not allowing the body go for burning, the sun set.

Section-III –Hiranyakasipu pacifies his relatives by speaking philosophy and by quoting a story (20-36)

॥ 7.2.36 ॥

tatra ha preta-bandhūnām
āśrutya paridevitam
āha tān bālako bhūtvā
yamaḥ svayam upāgataḥ

Hearing the lamentation (paridevitam āśrutya) of the friends of the departed king (preta-bandhūnām), Yamarāja took the form of a boy (yamaḥ svayam bālako bhūtvā), went there (tatra ha), and spoke to them (tān āha).

Verse Summary: Hearing this lamentation, Yamarāja took the form of a boy, went there, and spoke to them.

SVCT Commentary – Verse 36

- Yamarāja personally went.

Why did Yama come?

- ① • Some say that generally Yama comes personally for pious persons and takes them to his city after their bodies are burned.
- ② • Some explain that, among the women, a few were devotees, so Yama's servants could not approach. Thus Yama himself came to take the body from them.
- Yamarāja took the form of a boy, because others could not enter such a form, because a child speaking is very sweet, and because a boy speaking philosophy would be astonishing and would inspire them to take up the instructions.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.37 ||

śrī-yama uvāca
aho amīṣām vayasādhikānām
vipāśyatām loka-vidhim vimohah
yatrāgatas tatra gataṁ manuṣyam
svayam sadharmā api śocanty apārtham

Śrī Yamarāja said: Persons older than me (aho amīṣām vayasādhikānām), seeing the law of birth and death (vipāśyatām loka-vidhim), are bewildered (vimohah). The body goes to some unknown place (tatra gataṁ manuṣyam) from which it has come (āgatah yatra). Persons who take birth and die (svayam sadharmā api) are lamenting uselessly (śocanty apārtham).

Verse Summary: Persons older than me, seeing the law of birth and death, are bewildered and are lamenting uselessly. The body goes to some unknown place from which it has come.

SVCT Commentary – Verse 37

- Yatra means “from an unknown state.”
- It is said in the Gītā:
avyaktādīni bhūtāni vyakta-madhyāni-bhārata |
avyakta-nidhanāny eva tatra kā paridevanā ||

Living entities are invisible in the beginning, manifest in
the middle, and invisible at the end. What is there to
lament in this? BG 2.28

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.38 ||

aho vayam dhanyatamā yad atra
tyaktāḥ pitrbhyaṁ na vicintayāmaḥ
abhakṣyamāṇā abalā vṛkādibhiḥ
sa rakṣitā rakṣati yo hi garbhe

amazement

Oh women (aho abalā)! I am fortunate (vayam dhanyatamā) because (yad), though abandoned by my mother and father (pitrbhyaṁ tyaktāḥ), I have not been eaten by wolves (abhakṣyamāṇā vṛkādibhiḥ). Thus I do not worry (na vicintayāmaḥ). He who protects me (sa rakṣati) in the womb (garbhe) is my protector now (sah hi rakṣitā).

Verse Summary: I do not worry as He who protects me in the womb is my protector now.

- Though young I have understanding, but these persons do not. He speaks in amazement.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.39 ॥

ya icchayeśaḥ sṛjatīdam avyayo
ya eva rakṣaty avalumpate ca yaḥ
tasyābalāḥ krīḍanam āhur īśituś
carācaram nigraha-saṅgraha prabhuḥ

O women (abalāḥ)! They say (āhuh) that the world of moving and non-moving beings (idam cara acaram īśah) is simply the playing (krīḍanam) of the unchanging Lord (avyaya īśituh) who, by his will (yaḥ icchaya), creates, maintains and destroys this world (idam sṛjati rakṣaty avalumpate). The Lord is capable (yaḥ prabhuḥ) of destroying and protecting (nigraha-saṅgraha).

Verse Summary:

“The Lord protected you in the womb. Why did he not protect our husband during war?”

The Lord, by his own will, creates, maintains and destroys this world.

SVCT Commentary – Verse 39

- “O child! The Lord protected you in the womb. Why did he not protect our husband during war?” The Lord acts by his will, not on the request of others.
- “Why does he desire independently?” He is the controller. Because he has supreme power, independent of all others, seeking a cause for his will would simply negate his position of supreme power.
- “Why does he carry out creation and destruction?” O women! It is only his play.
- The Lord is fully capable of destroying (nigrahe) and protecting (samgrahe).

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.40 ||

pathi cyutam tisthati diṣṭa-rakṣitam
grhe sthitam tad-vihatam vinaśyati
jīvaty anātho 'pi tad-īkṣito vane
grhe 'bhigupto 'sya hato na jīvati

What is dropped on the road (pathi cyutam) is protected by the Lord (tisthati diṣṭa-rakṣitam). What remains in a house (grhe sthitam), but is rejected by the Lord (tad-vihatam), is destroyed (vinaśyati). An unsheltered person (anāthah api) lives in the forest (jīvaty vane) by the mercy of the Lord (tad-īkṣito). A person protected in his house (grhe abhigupto), disregarded by the Lord (asya hato), does not live (na jīvati).

Verse Summary: One who is protected by the Lord cannot be destroyed and one who is rejected by the Lord cannot be protected.

- The Lord's power is illustrated by positive and negative examples.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.41 ||

bhūtāni tais tair nija-yoni-karmabhir
bhavanti kāle na bhavanti sarvaśaḥ
na tatra hātmā prakṛtāv api sthitas
tasyā guṇair anyatamo hi badhyate

The bodies of all beings (sarvaśaḥ bhūtāni) appear and disappear (bhavanti na bhavanti kāle) by their karmas caused by themselves (taih taih nija-yoni-karmabhir). The Paramātmā (ātmā), different (anyatamah), though situated in the body (prakṛtāu sthitaḥ api), is not bound (na badhyate) by the qualities of the body (tasyā guṇaih).

Verse Summary:

“But then there is inequality in the Lord, because he favors one and ignores another.”

No. The inequality is due to the karmas of the jivas themselves. The Paramātmā is not bound by the qualities of the body.

SVCT Commentary – Verse 41

- “But then there is inequality in the Lord, because he favors one and ignores another.”
- The bodies of men and animals (bhūtāni) appear by individual karmas, causing their specific bodies. By one karma producing birth, a person becomes a pig. All (sarvaśaḥ) bodies appear and disappear in time.
- Though situated in a body (prakṛtau), the Paramātmā (ātmā), being different (anyatamaḥ), is not bound by the qualities of the body such as birth and death.
- Paramātmā makes the jīva experience the results of his good and bad karmas by his presence alone.
- That is his favoring or ignoring.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.42 ||

idaṁ śarīraṁ puruṣasya mohajam
yathā pṛthag bhautikam īyate gṛham
yathaudakaiḥ pāṛthiva-taijasair janah
kālena jāto vikṛto vinaśyati

The body (idaṁ śarīraṁ) is produced from bewilderment of the jīva (puruṣasya mohajam). Paramātmā is different from the body (bhautikam pṛthag) just as the person living in a house is different from the house (yathā pṛthag gṛham). The material body (janah) made of water, earth and fire is born (audakaiḥ pāṛthiva-taijasai), matures and dies (vikṛto vinaśyati) in time (kālena jātaḥ).

Verse Summary:

“How is the Lord different?”

Paramātmā is different from the body, which is produced from the bewilderment of the jīva, just as the person living in a house is different from the house.

SVCT Commentary – Verse 42

- This verse explains the Lord's being different.
- The body is produced out of bewilderment of the jīva. It is different from the Paramātmā situated within it, just a house with walls and doors is different from the person living in the house.
- The difference is further explained. Just as foam made of water particles, a pot made of clay, and earrings made from fire are produced and then destroyed, the body, produced from atoms of water, earth and fire, is born, develops and then is destroyed.
- However, this is not so for the ātmā.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.43 ||

yathānalo dāruṣu bhinna īyate
yathānilo deha-gataḥ prthak sthitaḥ
yathā nabhaḥ sarva-gataṁ na sajjate
tathā pumān sarva-guṇāśrayaḥ paraḥ

wood/fire
air/body.
ātma is different
from body.

yathā is not touched by
Qualities of body
Ether/Space.

Just as fire (yathā ^{fire} analah) is perceived to be different from wood (dāruṣu bhinna īyate), and air within the body (yathā deha-gataḥ anilah) is different from the body (prthak), so ātmā, situated in the body (sthitaḥ), is different from it (prthak).

Just as ether (yathā nabhaḥ), all-pervading (sarva-gataṁ), does not mix with anything (na sajjate), the ātmā (tathā pumān), shelter of the body and senses (sarva-guṇāśrayaḥ), is different from the body (paraḥ).

Verse Summary:

“But, how can two things situated in the same place be different?”

Why not? Fire, though situated in wood, is perceived as different from wood because of its power to burn and illuminate.

“Ok. But, how to understand that the atma situated in the body, does not take on the qualities of the body?”

Just as ether does not mix with other things, the jīva, though the shelter of body and senses, remains separate.

SVCT Commentary – Verse 43

- Examples of being situated in the same place but being different are given.
- Fire, though situated in wood, is perceived as different from wood because of its power to burn and illuminate.
- Air, though within the body, is perceived to exist separately in the nostrils.
- An example is given to show how the ātmā, though situated in the body, does not take on the qualities of the body.
- Just as ether does not mix with other things, the jīva, though the shelter of body and senses (sarva-guṇa), or, though it takes shelter of them, remains separate.
- Why do you not become detached from this body of your husband, who died by his karma and was ignored by the Lord?

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.44 ॥

suyajño nanv ayam śete
mūḍhā yam anuśocatha
yaḥ śrotā yo 'nuvakteha
sa na drśyeta karhicit

O fools (mūḍhā)! The person named Suyajña (suyajñah), for whom you lament (yam anuśocatha), is still lying before you (nanu śete). He who spoke and heard (yaḥ anuvaktā śrotā) was not visible (sah na drśyeta) at any time (karhicit).

Verse Summary:

“This king is lying dead now. How can we ignore him and not show affection?”

But his body is still here.

“Up until now he would hear and respond to our lamentation.”

Even before this time, he could not be seen. What you saw before—the body, you can also see now.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.45 ||

na śrotā nānuvaktāyaṁ
mukhyo 'py atra mahān asuḥ
yas tv ihendriyavān ātmā
sa cānyaḥ prāṇa-dehayoḥ

The main life air (ayam mukhyo asuḥ apy), mahat-tattva (mahān), is also not the hearer or speaker (na śrotā na anuvaktā). The ātmā (ātmā) who possesses the senses (yaḥ indriyavān), who is different from the life air and body (prāṇa-dehayoḥ anyāḥ), is the hearer and speaker (sah śrotā anuvaktā).

Verse Summary:

“Till the life air left, he could hear and speak. So the life air must be the hearer and speaker.”

No. The ātmā who possesses the senses, who is different from the life air and body, is the hearer and speaker. The life air is unconscious, and is therefore not the hearer or speaker.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

|| 7.2.46 ||

bhūtendriya-mano-lingān
dehān uccāvacān vibhuḥ
bhajaty utsrjati hy anyas
tac cāpi svena tejasā

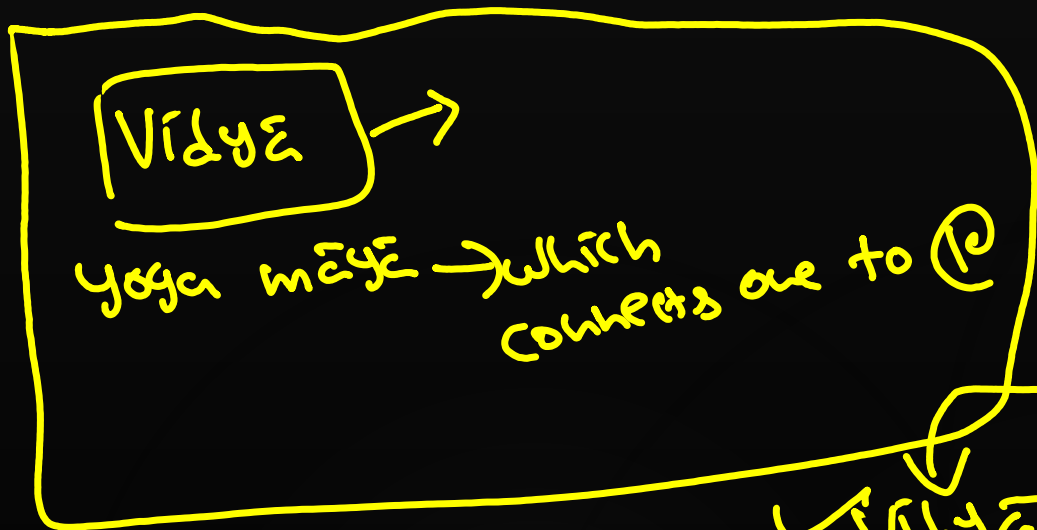
The jīva (vibhuḥ) ^{accepts} and ^{rejects} gross bodies (uccāvacān bhūta dehān) which also have a subtle body (lingān) composed of mind and senses (manah indriya). In some cases (anyah), he gives up the subtle body by knowledge (tat utsrjati svena tejasā). ^{gives up}

↳ liberation.

Verse Summary:

“The King has gone somewhere. ^{Queens} What is he doing?”

He accepts and gives up gross bodies in which he attains a subtle body, just as he has accepted and given up the present body. However, by the strength of knowledge gained by good fortune (svena tejasā), he sometimes gives up the subtle body as well.



Avīdyā

māhā māyā → which disconnects one from ①.

✓ **Vidyā**
 (That which leads to Self-realization & liberation)

Material Ignorance
Avīdyā
 (That which binds one to all world.)

✓ **Vidyā**
 (Gives all prosperity, health etc)

✓ **Avīdyā**
 (Lack of proper all knowledge or improper knowledge.)

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.47 ॥

yāvat liṅgānvito hy ātmā
tāvat karma-nibandhanam
tato viparyayaḥ kleśo
māyā-yogo 'nuvartate

→ endowed with

→ soul, subtle body

As long as (yāvat) the jīva keeps the subtle body (ātmā liṅgānvitaḥ), he continues in the bondage of karma (tāvat karma-nibandhanam). From bondage arise (tataḥ anuvartate) false identity, misery (viparyayaḥ kleśaḥ), and contact with māyā (māyā yogaḥ).

Verse Summary: Only when the jīva gives up the subtle body does he become liberated.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.48 ॥

vitathābhiniveśo 'yam

yad guṇeṣv artha-dṛg-vacaḥ

yathā manorathah svapnah

sarvam aindriyakam mṛṣā

- Illusory :-
- ① temporary
 - ② intangible.
 - ③ It doesn't exist as we are perceiving it

Useless / temporary / meaningless

अमर्था → temporary / meaningless

Seeing and speaking (yad dṛg-vacaḥ) about the effects of the guṇas (guṇeṣu) as permanent things (arthah) are a useless misconception (ayam vitatha abhiniveśah). It is like the objects of daydreams (yathā manorathah) or dreams during sleep (svapnah). All things perceived by the senses (sarvam aindriyakam) are illusory (mṛṣā).

Verse Summary: Therefore, seeing and speaking about matter as permanent is a misconception. It is like the objects of dreams. All things perceived by the senses are illusory.

SVCT Commentary – Verse 48

- Therefore, you should strive for liberation from the bondage of karma.
- You should not strive for the results of karma such as Svarga, since material happiness and distress are (flickering) like a dream. *ste-porah*
- Seeing and speaking about the effects of the guṇas, such as happiness, as being (permanent) things is (useless).
- “We drank soma and became immortal, and enjoyed with Apsarās.” This identity is similar to daydreaming about deriving bliss from sons or wealth, or dreaming about enjoying women or attaining Svarga.
- This universe perceived by the senses is false.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy
to pacify the relatives of Suyajña (37-57)

॥ 7.2.49 ॥

atha nityam anityam vā
neha śocanti tad-vidah
nānyathā śakyate kartum
sva-bhāvaḥ śocatām iti

Some say the world is permanent (atha iha nityam). Some say it is transient (anityam vā). But they do not lament (na śocanti tad-vidah). The nature of those who lament (śocatām sva-bhāvaḥ) is to say (iti), “I cannot do anything else except lament (na anyathā kartum śakyate).”

Verse Summary: Mīmāṃsakas say that the world is permanent. Sāṅkhya says the world is temporary but real. “Then we cannot understand the world at all. It is not possible to do anything.” That is the nature of those who lament

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.50 ॥

lubdhako vipine kaścit
pakṣiṇām nirmīto 'ntakah
vitatya jālam vidadhe
tatra tatra pralobhayan

Once a hunter (kaścit lubdhakah vipine), appointed as the killer of the birds by the Lord (pakṣiṇām antakah nirmītah), spread his net (jālam vitatya), lured birds with food (tatra tatra pralobhayan), and captured them(vidadhe).

Verse Summary: Though lamentation may be one's nature, it creates problems. Let me tell you a story. Once a hunter, spread his net, lured birds with food, and captured them.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.51 ॥

kuliṅga-mithunam tatra
vicarat samadrśyata
tayoḥ kuliṅgī sahasā
lubdhakena pralobhitā

While wandering in the forest (tatra vicarat), the hunter saw (samadrśyata) a pair of kuliṅga birds (kuliṅga-mithunam). Of the two (tayoḥ), the female was lured by the hunter (kuliṅgī sahasā lubdhakena pralobhitā).

Verse Summary: The hunter saw a pair of kuliṅga birds and lured the female.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.52 ॥

sāsajjata sicas tantryām
mahiṣyaḥ kāla-yantritā
kuliṅgas tām tathāpannām
nirīkṣya bhr̥śa-duḥkhitaḥ
snehād akalpaḥ kṛpaṇaḥ
kṛpaṇām paryadevayat

O queens of Suyajña (mahiṣyaḥ)! The female was caught (sā asajjata) in the ropes of the net (sicas tantryām kāla-yantritā). The male kuliṅga bird (kuliṅgaḥ), seeing his wife captured (tām tatha apannām nirīkṣya), became very unhappy (bhr̥śa-duḥkhitaḥ). Because of affection (snehād), the poor bird (kṛpaṇaḥ), being unable to release her (akalpaḥ), began to lament (paryadevayat) for his wife (kṛpaṇām).

Verse Summary: Seeing his wife captured, and being unable to release her, the male bird began to lament.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.53 ॥

aho akaruno devah
striyākaruṇayā vibhuḥ
kṛpaṇam mām anuśocantyā
dīnayā kim kariṣyati

Alas, how merciless (aho akaruno) is the Lord (devah vibhuḥ)! Why afflict (kim kariṣyati) my poor wife (dīnayā striyā) who was kind to me (ākaruṇayā) and is lamenting (anuśocantyā) for a wretch like me (mām kṛpaṇam)?

Verse Summary: Why is merciless Lord afflicting my poor wife?

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.54 ॥

kāmaṁ nayatu mām devaḥ
kim ardhenātmano hi me
dīnena jīvatā duḥkham
anena vidhurāyusā

Let the Lord take me also (kāmaṁ mām nayatu devaḥ). What is the use of this miserable half of my body (kim me dīnena ardhena ātmanah), even if it lives a long time (āyusā jīvatā), since it will only experience suffering (vidhurā duḥkham)?

Verse Summary: Let the Lord take me also. What is the use of this body since it will only experience suffering?

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.55 ॥

katham tv ajāta-pakṣāms tān
mātr-hīnān bibharmy aham
manda-bhāgyāḥ pratīkṣante
nīde me mātaram prajāḥ

How will I maintain (katham aham bibharmy) the baby birds without wings (tān ajāta-pakṣān), in the absence of their mother (mātr-hīnān)? I am unfortunate (me manda-bhāgyāḥ). They are waiting (prajāḥ pratīkṣante) for their mother in the nest (mātaram nīde).

Verse Summary: How will I maintain the baby birds in the absence of their mother?

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.56 ॥

evam kulingam vilapantam arāt
priyā-viyogaturam asru-kantham
sa eva tam śakunikaḥ śareṇa
vivyādha kāla-prahito vilīnaḥ

The hiding hunter (sah arāt vilīnaḥ), inspired by time (kāla-prahitaḥ), pierced with his arrow (vivyādha śakunikaḥ śareṇa) that lamenting bird (tam vilapantam kulingam), grieved by separation from his wife (priyā-viyoga aturam), with tears in its eyes (asru-kantham).

Verse Summary: The hiding hunter then shot that lamenting male bird also.

Section-IV –Yamaraj, in the form of a small boy, speaks philosophy to pacify the relatives of Suyajña (37-57)

॥ 7.2.57 ॥

evam yūyam apaśyantya
ātmāpāyam abuddhayaḥ
nainaṁ prāpsyatha śocantyaḥ
patim varṣa-śatair api

Ignorant women (abuddhayaḥ)! Simply lamenting for your husband (patim śocantyaḥ) for a hundred years (varṣa-śatair api), while not seeing your own death (apaśyantya ātma apāyam), you will not regain him (yūyam na enaṁ prāpsyatha).

Verse Summary: Therefore, do not simply lament for your husband, for death will approach you and still you will not regain him.

Section-V –Relatives pacified by Hiranyakasipu's instructions

(58-61)

॥ 7.2.58 ॥

śrī-hiranyakaśipur uvāca

bāla evaṁ pravadati

sarve vismita-cetasah

jñātayo menire sarvam

anityam ayathothhitam

Hiranyakaśipu said: While Yamarāja in the form of a small boy (bāla) was speaking (evaṁ pravadati), all the relatives (sarve jñātayah), struck with wonder (vismita-cetasah), began to consider (menire) that the world is temporary (anityam sarvam) and that it will disappear just as it arose (ayathā utthitam).

Verse Summary: Hearing Yamarāja, all the relatives, struck with wonder, began to consider the temporary nature of this world.

Section-V –Relatives pacified by Hiranyakasipu's instructions
(58-61)

॥ 7.2.59 ॥

yama etad upākhyāya
tatraivāntaradhīyata
jñātayo hi suyajñasya
cakrur yat sāmparāyikam

After instructing (etad upākhyāya) all the foolish relatives of Suyajña (suyajñasya jñātayah), Yamarāja disappeared (yamah antaradhīyata). Then the relatives of King Suyajña (tatra jñātayah) performed the funeral rites (yat sāmparāyikam cakruh).

Verse Summary: After thus instructing, Yamarāja disappeared. Then the relatives performed the funeral rites.

Section-V – Relatives pacified by Hiranyakasipu’s instructions (58-61)

|| 7.2.60 ||

ataḥ śocata mā yūyaṁ
paraṁ cātmanam eva vā
ka ātmā kaḥ paro vātra
svīyaḥ pārakya eva vā
sva-parābhiniveśena
vinājñānena dehinām

Therefore (ataḥ) none of you should be aggrieved (yūyaṁ mā śocata) for your or anyone’s body (paraṁ ca atmānam eva vā). By identifying the self and the other (sva-parābhiniveśena), which arises only from ignorance (ajñānena vina), the living entities thinking (dehinām) “Who am I? Who is he (kaḥ ātmā kaḥ paro vā)? What is mine? What is his (svīyaḥ pārakya eva vā) ?”

Verse Summary: Therefore don’t grieve for your or anyone’s body. By identifying with self and other, which is only because of ignorance, the living entities think, “Who am I? Who is he?”

Section-V – Relatives pacified by Hiranyakasipu's instructions (58-61)

॥ 7.2.61 ॥

śrī-nārada uvāca
iti daitya-pater vākyaṃ
ditir ākarṇya sasnuṣā
putra-śokaṃ kṣaṇāt tyaktvā
tattve cittaṃ adhārayat

Nārada said: Diti (ditir), hearing (ākarṇya) the instructions of Hiranyakaśipu (daitya-pateḥ vākyaṃ) along with her daughter-in-law, Ruṣābhānu, Hiranyākṣa's wife (sa snuṣā), immediately gave up (kṣaṇāt tyaktvā) her grief over her son's death (putra-śokaṃ) and thus engaged her mind in understanding the truth (tattve cittaṃ adhārayat).

Verse Summary: Diti and her daughter-in-law immediately gave up their grief and engaged their minds in understanding the truth.