

Canto Seven - Chapter Three

Hiraṇyakaśipu's Plan to Become Immortal

Section-I – Hiraṇyakaśipu performs severe austerities to attain immortality (1-5)

|| 7.3.1 ||

śrī-nārada uvāca
hiraṇyakaśipū rājann
ajeyam ajarāmaram
ātmānam apratidvandvam
eka-rājam vyadhitsata

- ① Sole king
- ② No rival
- ③ Unconquerable
- ④ Always young
- ⑤ Deathless.

Nārada said: O King Yudhiṣṭhira (rājann)! Hiraṇyakaśipu (hiraṇyakaśipū) wanted to be the sole king (ātmānam eka-rājam vyadhitsata), without a rival (apratidvandvam), unconquerable (ajeyam), free from old age (ajarā), and deathless (amaram).

Verse Summary: Hiraṇyakaśipu wanted to be the sole king of the whole universe and also deathless.

Section-I – Hiraṇyakaśipu performs severe austerities to attain immortality (1-5)

|| 7.3.2 ||

sa tepe mandara-droṇyām
tapah parama-dāruṇam
ūrdhva-bāhur nabho-dṛṣṭiḥ
padanguṣṭhāśritāvaniḥ

Therefore, in a valley of Mandara mountain (mandara-droṇyām), Hiraṇyakaśipu began performing extreme austerities (saḥ tepe parama-dāruṇam tapah) by standing with his toes on the ground (avaniḥ aśrita pāda aṅguṣṭhah), keeping his arms upward (ūrdhva-bāhuh) and looking toward the sky (nabho-dṛṣṭiḥ).

Verse Summary: So he performed intense austerities by standing on toes and raising his arms upwards.

Section-I – Hiraṇyakaśipu performs severe austerities to attain immortality (1-5)

|| 7.3.3 ||

jaṭā-dīdhitibhī reje
saṁvartārka ivāṁśubhiḥ
tasmiṁs tapas tapyamāne
devāḥ sthānāni bhejire

He shone like the sun at the time of devastation (saṁvarta ārka iva reje) by the rays from his brilliant locks of hair (jaṭā-dīdhitibhīḥ amśubhiḥ). When he was performing austerities (tasmin tapah tapyamāne), the devatās returned to their abodes (devāḥ sthānāni bhejire).

Verse Summary: When he was performing austerities, the devatās returned to their abodes.

Section-I – Hiraṇyakaśipu performs severe austerities to attain immortality (1-5)

|| 7.3.4 ||

tasya mūrdhnaḥ samudbhūtaḥ
sadhūmo 'gnis tapomayaḥ
tīryag ūrdhvam adho lokān
prātapad viṣvag īritaḥ

Because of Hiraṇyakaśipu's severe austerities (tapomayaḥ tasya), fire and smoke (agnih sa dhūmah) emanated from his head (mūrdhnaḥ samudbhūtaḥ), and, spreading (īritaḥ) up, down (ūrdhvam adhah), sideways (tīryak), and all around (viṣvak), heated up all the planets (lokān prātapad).

Verse Summary: Due to his austerities, fire and smoke emanated from his head and spread in all directions

Section-I – Hiraṇyakaśipu performs severe austerities to attain immortality (1-5)

|| 7.3.5 ||

cukṣubhur nady-udanvantah
sadvīpādriś cacāla bhūh
nīpetuh sagrahās tārā
jajvaluś ca diśo daśa

All the rivers and oceans were agitated (nady-udanvantah cukṣubhuh). The surface of the globe (bhūh), with its mountains and islands (sa dvīpa adrih), began trembling (cacāla), and the stars and planets fell (nīpetuh sagrahāh tārā). All directions were ablaze (jajvaluh ca diśah daśa).

Verse Summary: Rivers and oceans were agitated, mountains and islands began to tremble, and stars and planets fell.

Section-II – Devatas approach Brahma and report about Hiranyakaśipu's penances (6-13)

|| 7.3.6 ||

tena taptā divaṃ tyaktvā
brahmalokaṃ yayuḥ surāḥ
dhātre vijñāpayām āsur
deva-deva jagat-pate
daityendra-tapasā taptā
divi sthātum na śaknumaḥ

Scorched because of Hiranyakaśipu's penances (tena taptā), the devatās (surāḥ) left their planets (divaṃ tyaktvā) and went to Brahmaloaka (brahmalokaṃ yayuḥ). They informed the creator as follows (dhātre vijñāpayām āsuh): O lord of the devatās (deva-deva)! O master of the universe (jagat-pate)! Because of the penance of Hiranyakaśipu (daityendra-tapasā), we have become scorched (taptā) and cannot stay on our planets (divi sthātum na śaknumaḥ).

Verse Summary: Devatas, disturbed because of Hiranyakaśipu's penances, went to Brahma and reported. “We cannot stay in our planets”.

Section-II – Devatas approach Brahma and report about Hiraṇyakaśipu's penances (6-13)

॥ 7.3.7 ॥

tasya copaśamaṁ bhūman
vidhehi yadi manyase
lokā na yāvan naṅkṣyanti
bali-hārās tavābhibhūḥ

O great person (bhūman), ruling everywhere (abhibhūḥ)! If you think it proper (yadi manyase), stop his austerity (tasya upaśamaṁ vidhehi) so that (yāvat) those who offer worship (tava bali-hārāḥ lokāḥ) will not be destroyed (na naṅkṣyanti).

Verse Summary: Please stop this austerity so that those who offer worship will not be destroyed.

Section-II – Devatas approach Brahma and report about Hiraṇyakaśipu's penances (6-13)

|| 7.3.8 ||

tasyāyaṁ kila saṅkalpaś
carato duścaram tapah
śrūyatām kiṁ na viditas
tavāthāpi niveditam

He has made a vow (tasya ayam saṅkalpah) to perform extreme austerity (duścaram tapah caratah). Please hear (śrūyatām) what we reveal (kiṁ niveditam) if it is not already known to you (athāpi tava nā viditah).

Verse Summary: Please hear what we reveal to you about his austerity.

Section-II – Devatas approach Brahma and report about Hiranyakaśipu's penances (6-13)

॥ 7.3.9-10 ॥

sr̥ṣṭvā carācaram idam
tapo-yoga-samādhinā
adhyāste sarva-dhiṣṇyebhyaḥ
parameṣṭhī nijāsanam

tad aham vardhamānena
tapo-yoga-samādhina
kālātmanoś ca nityatvāt
sādhayiṣye tathātmanah

Brahmā sits on his throne (parameṣṭhī nija āsanam adhyāste) after creating the universe of moving and non-moving beings (idam cara acaram sr̥ṣṭvā) by concentration, yoga and austerity (tapo-yoga-samādhinā). By greater austerity, yoga and concentration of mind (tapo-yoga-samādhinā) I will achieve (aham sādhayiṣye) power greater than that of Brahmā (sarva-dhiṣṇyebhyaḥ vardhamānena), and achieve his post for myself (tad ātmanah sādhayiṣye), since the ātmā and time are eternal (kāla ātmanoh ca nityatvāt).

Verse Summary: He has vowed: “I will perform greater austerities than Brahma and achieve greater power than him. Since atma and time are eternal, I can achieve this goal in a future lifetime also”.

SVCT Commentary – Verse 9-10

- “I will achieve power greater than Brahmā.”
- “But, Brahmā has a very long life, and thus performed great austerity a long time. How can you perform such long austerity?”
- Though my gross body with a short life will be repeatedly destroyed, because time and the ātmā are eternal, after performing austerities for many births, I will achieve the post of Brahmā for myself.

Section-II – Devatas approach Brahma and report about Hiraṇyakaśipu's penances (6-13)

|| 7.3.11 ||

anyathedaṁ vidhāsyehaṁ
ayathā pūrvam ojasā
kim anyaiḥ kāla-nirdhūtaiḥ
kalpānte vaiṣṇavādibhiḥ


By dint of my severe austerities (ojasā), I shall reverse the results of pious and impious activities (aham vidhāsyehanyatha idam). By my power, what was previously the rule will be opposite (ayathā pūrvam). What is the use of other places like Dhruvaloka (kim anyaiḥ vaiṣṇavādibhiḥ), which will be destroyed by time (kāla-nirdhūtaiḥ) at the end of the millennium (kalpante)?

Verse Summary: By my austerities, I will reverse the results of pious and impious activities. What is the use of temporary Dhruvaloka?

SVCT Commentary – Verse 11

- I will make the world opposite.
- Those who suffer by vows like celibacy and austerity will attain hell in the next life and will have to suffer.
- Those who are only absorbed in material enjoyment in this life will attain the enjoyment of Svarga in the next life.
- Material enjoyment will be the recommended piety and sādhana.
- Restricting enjoyment will be a sin and not recommended. This will be instituted.

SVCT Commentary – Verse 11

- “But this has not happened in any previous lifetimes of Brahmās.”
- I will make previous rules just the opposite by my power.
- “Why do you consider Brahmā’s post that you cherish to be better than all others?”
- What is the use of other places like Dhruvaloka which are temporary?

- The demons will consider Dhruvaloka temporary.

Section-II – Devatas approach Brahma and report about Hiraṇyakaśipu's penances (6-13)

॥ 7.3.12 ॥

iti śuśruma nirbandham
tapah paramam āsthitaḥ
vidhatsvānantaram yuktam
svayam tri-bhuvaneśvara

O lord of the three worlds (tri-bhuvana īśvara)! We have heard (iti śuśruma) that Hiraṇyakaśipu is now engaged in severe austerities (paramam tapah āsthitaḥ) with insistence on taking your post (nirbandham). Please, without delay (anantaram), take suitable action (vidhatsva yuktam svayam).

Verse Summary: He is engaged in these austerities to take your post. Please take suitable action.

Section-II – Devatas approach Brahma and report about Hiraṇyakaśipu's penances (6-13)

॥ 7.3.13 ॥

tavāsanam dvija-gavām
pārameṣṭhyam jagat-pate
bhavāya śreyase bhūtyai
kṣemāya vijayāya ca

O lord of the universe (jagat-pate)! Your position within this universe (tava asanam pārameṣṭhyam) is certainly the best (śreyase) for the worlds (bhavāya), for the cows and brāhmaṇas (dvija-gavām), for the flourishing of dharma (bhūtyai), for auspiciousness and for improvement (kṣemāya ca vijayāya).

Verse Summary: Your position in this world is best for the three worlds. If he takes over, he will create the opposite.

SVCT Commentary – Verse 13

- Your position is for producing the best for the world (bhavāya śreyase). If he takes the pose he will create the opposite.
- Your post is for the flourishing of dharma for the created people and planets (bhūtyai). If he gains control, there will be destruction of dharma.
- Your post is for auspiciousness and improvement. If he reigns there will be inauspiciousness and ruination.

Section-III – Brahma appreciates Hiranyaakaṣipu and revives his original body (14-25)

|| 7.3.14 ||

iti vijñāpito devair
bhagavān ātmabhūr nrpa
parito bhr̥gu-daksādyair
yayau daityeśvarāśramam

O King (nrpa)! Thus informed by the devatās (iti devaih vijñāpitaḥ), powerful Brahmā (bhagavān ātmabhūh), accompanied by Bhr̥gu, Dakṣa and other great sages (bhr̥gu-dakṣa adyaih paritaḥ), immediately went to the hermitage of Hiranyaakaṣipu (yayau daityeśvara āśramam).

Verse Summary: Hearing this, Brahma approached the hermitage of Hiranyaakaṣipu

- Brahmā went with the intention of stopping his austerities by offering
benedictions.

Section-III – Brahma appreciates Hiranyakaśipu and revives his original body (14-25)

|| 7.3.15-16 ||

na dadarśa praticchannam
valmīka-trṇa-kīcakaiḥ
pipīlikābhir ācīrṇam
medas-tvaṅ-māmsa-śoṇitam

tapantam tapasā lokān
yathābhrāpihitam ravim
vilakṣya vismitaḥ prāha
hasans tam haṁsa-vāhanah

Lord Brahmā, carried by a swan (haṁsa-vāhanah), at first could not see Hiranyakaśipu (tam na dadarśa), whose body was covered by an anthill, grass and bamboo (praticchannam valmīka-trṇa-kīcakaiḥ). Then Lord Brahmā saw him (vilakṣya), with skin, fat, flesh and blood (medaḥ tvak māmsa śoṇitam) devoured by ants (pipīlikābhir ācīrṇam). Like a cloud-covered sun (yathā abhra āpihitam ravim), he was burning the worlds by his austerity (tapantam tapasā lokān). Struck with wonder (vismitaḥ), Lord Brahmā smiled (hasan) and spoke to him (tam prāha).

Verse Summary: Brahmā at first could not see Hiranyakaśipu as his body was covered by an anthill, grass and bamboo. Then he saw him completely devoured by ants. Struck with wonder, he smiled and spoke.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.17 ॥

śrī-brahmovāca
uttiṣṭhottiṣṭha bhadraṁ te
tapah-siddho 'si kāśyapa
varado 'ham anuprāpto
vriyatām īpsito varaḥ

Lord Brahmā said: O son of Kaśyapa (kāśyapa) ! Please get up (uttiṣṭha uttiṣṭha)! All good fortune unto you (bhadraṁ te)! Your austerity will bear fruit now (tapah-siddho asi). I, who will give you benedictions (aham varadah), have arrived (anuprāptah). Ask your desired boon (vriyatām īpsito varaḥ).

Verse Summary: Get up and ask your desired boon. Your austerity will bear fruit now.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.18 ॥

adrākṣam aham etaṁ te
hṛt-sāraṁ mahad-adbhutam
daṁśa-bhakṣita-dehasya
prāṇā hy asthiṣu śerate

I have seen (aham adrākṣam) your most astonishing fortitude (te mahad-adbhutam hṛt-sāraṁ). Since your body has been eaten by insects (daṁśa-bhakṣita-dehasya), your life air has taken shelter of your bones (prāṇā hi asthiṣu śerate).

Verse Summary: Since your body has been eaten by insects, your life air has taken shelter of your bones

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.19 ॥

naitat pūrvarṣayaś cakrur
na kariṣyanti cāpare
nirambur dhārayet prāṇān
ko vai divya-samāḥ śatam

Even previous sages like Bhṛgu (pūrva rṣayah) have not performed such austerities (etat na cakruh), and no one will do so in the future (na kariṣyanti ca apare). Who can sustain his life (kah vai dhārayet prāṇān) without even drinking water (nirambuh) for one hundred celestial years (divya-samāḥ śatam)?

Verse Summary: Such intense austerities have never be performed before and no one will do so in the future.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.20 ॥

vyavasāyena te 'nena
duṣkareṇa manasvinām
tapo-niṣṭhena bhavatā
jito 'haṁ diti-nandana

O son of Diti (diti-nandana)! Because of your determination (te anena vyavasāyena) and steadiness in austerity (tapo-niṣṭhena) which is difficult for sages (duṣkareṇa manasvinām), I have been conquered by you (bhavatā ahaṁ jitaḥ).

Verse Summary: I have been conquered by your determination and steadiness in austerity

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

|| 7.3.21 ||

tatas ta āśiṣaḥ sarvā
dadāmy asura-puṅgava
martasya te hy amartasya
darśanam nāphalam mama

O best of the demons (**asura-puṅgava**)! For this reason (**tatah**) I will give you all benedictions (**dadāmy te āśiṣaḥ sarvā**). The audience (**darśanam**) of you, a mortal (**te martasya**), with me, an immortal (**mama amartasya**), will not go in vain (**na aphalam**).

Verse Summary: For this reason I will give you all benedictions.

- Because Hiraṇyakaśipu was born from demons, he is bound to die. Therefore he is called martasya.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.22 ॥

śrī-nārada uvāca
ity uktvādi-bhavo devo
bhakṣitāṅgam pipīlikaiḥ
kamaṇḍalu-jalenaukṣad
divyenāmogha-rādhasā

Nārada said: After speaking (**ity uktva**), Lord Brahmā, the original entity of this universe (**ādi-bhavah devah**), sprinkled (**aukṣad**) divine, potent water (**divyena amogha-rādhasā jalena**) from his pot (**kamaṇḍalu**) upon Hiraṇyakaśipu's body (**aṅgam**), which had been eaten away by ants (**pipīlikaiḥ bhakṣitah**).

Verse Summary: After speaking, Brahma sprinkled divine, potent water on Hiraṇyakaśipu's body.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.23 ॥

sa tat kīcaka-valmīkāt
saha-ojo-balānvitaḥ
sarvāvayava-sampanno
vajra-samhanano yuvā
utthitas tapta-hemābho
vibhāvasur iva idhasaḥ

Becoming endowed with strength of mind, senses and body (**sahah ojah balah anvitaḥ**), Hiraṇyakaśipu (**sah**), firm as a thunderbolt (**vajra samhananah yuvā**) and shining like molten gold (**tapta hema ābhah**), then arose from the anthill and the bamboo grove (**tat kīcaka-valmīkāt utthitaḥ**), with his limbs fully restored (**sarva avayava sampannah**), like fire arising from wood (**idhasaḥ vibhāvasuh iva**).

Verse Summary: Then all of Hiraṇyakaśipu's limbs were restored and he became endowed with strength of mind, senses and body.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.24 ॥

sa nirīkṣyāmbare devaṁ
haṁsa-vāham upasthitam
nanāma śirasā bhūmau
tad-darśana-mahotsavaḥ

Seeing Lord Brahmā (**nirīkṣya devaṁ**) present before him in the sky (**ambare upasthitam**), carried by his swan airplane (**haṁsa-vāham**), Hiraṇyakaśipu (**sah**), pleased on seeing him (**tad-darśana-mahotsavaḥ**), offered respects on the ground with his head (**nanāma śirasā bhūmau**).

Verse Summary: Then seeing Brahma, Hiraṇyakaśipu offered respects.

Section-III – Brahma appreciates Hiraṇyakaśipu and revives his original body (14-25)

॥ 7.3.25 ॥

utthāya prāñjaliḥ prahva
īkṣamāṇo drśā vibhum
harṣāśru-pulakodbhedo
girā gadgadayāgrṇāt

Then, rising (**utthāya**) and seeing Lord Brahmā before him (**īkṣamāṇah drśā vibhum**), with tears in his eyes and hairs standing on end (**āśru-pulakah**) out of joy (**harṣa udbhedah**), with folded hands (**prāñjaliḥ prahvah**) and a faltering voice (**gadgadaya girā**), he uttered prayers to Lord Brahmā (**agrṇāt**).

Verse Summary: He then offered prayers to Brahma in great joy.

Asta Sattvika Vikāras manifest under

the following conditions

① Genuine Bhāva → SP. emotion

② Raty-ābhāsa → Induced SP. emotion
↓
Borrowed →

③ Sahajiyās → Faking → Fake

④ Materialist responding to a material stimulus. ↓ M/E emotion

⑤ Materialist responding to a spiritual stimulus through a material emotion. ↓ M.E

Spiritualizing emotion

⑥ Sādhakā → Responding to a spiritual stimulus.

⑦ Sādhakā → while in touch with a SP. stimulus → gets materially emotional.

↓
M.E

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

॥ 7.3.26-27 ॥

śrī-hiranyakaśipur uvāca
kalpānte kāla-srṣṭena
yo 'ndhena tamasāvṛtam
abhivyanag jagad idam
svayañjyotiḥ sva-rociṣā

ātmanā tri-vṛtā cedam
srjaty avati lumpati
rajaḥ-sattva-tamo-dhāmne
parāya mahate namaḥ

Hiraṇyakaśipu said: I offer respects (namaḥ) to the great, supreme (mahate parāya), self-
effulgent lord (svayam jyotiḥ), the shelter of rajas, sattva and tamas (rajaḥ sattva tamah
dhāmne), who manifests (yah abhivyanak) by his effulgence (sva-rociṣā) the universe (idam
jagat) covered with darkness (andhena tamasā āvṛtam) at the end of his day (kalpa ante)
through the influence of time (kāla-srṣṭena), and who creates, maintains and destroys
(srjaty avati lumpati) this universe (idam) by accepting the three guṇas (ātmanā tri-vṛtā).

Verse Summary: I offer respects to you who is the shelter of the 3 modes, and who creates, maintains and destroys this universe by accepting the 3 modes.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.28 ||

nama ādyāya bījāya
jñāna-vijñāna-mūrtaye
prāṇendriya-mano-buddhi-
vikārair vyaktim īyuse

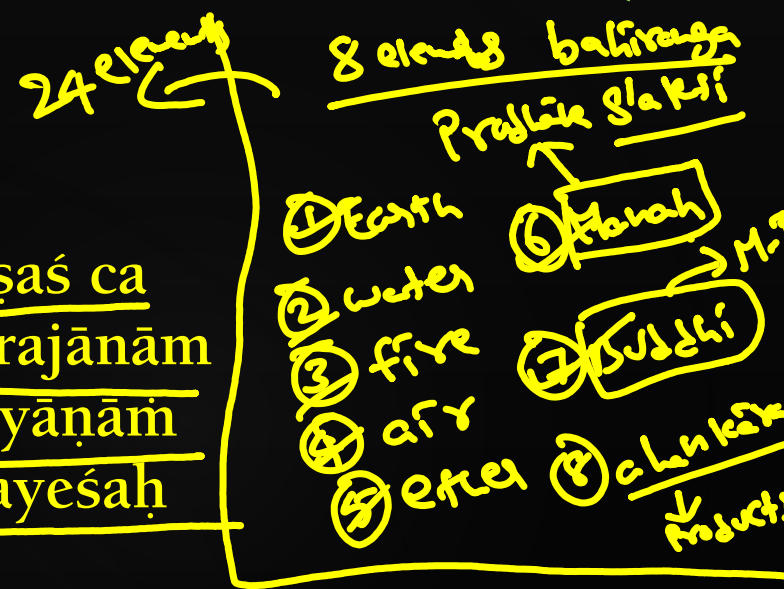
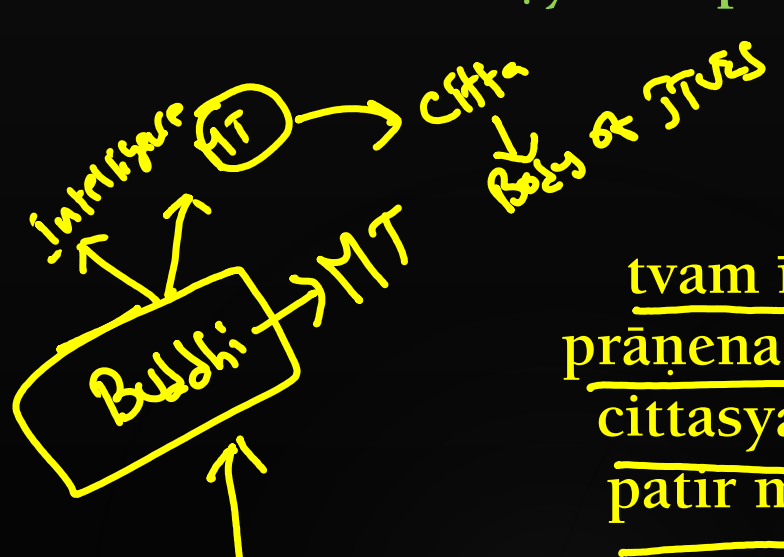
I offer my obeisances to the original person within this universe (nama ādyāya), the seed (bījāya), the form of knowledge and realization (jñāna-vijñāna-mūrtaye), who has taken a form (vyaktim īyuse) by transformations (vikāraih) of the life air, senses, mind and intelligence (prāṇa indriya manah buddhi).

Verse Summary: I offer respects to you who is the original person, the seed, the form of knowledge and realization, and who has taken a form by transformations of life airs, senses etc.

Section-IV –Hiranyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.29 ||

tvam īśiṣe jagatas tasthuṣaś ca
prāṇena mukhyena patiḥ prajānām
cittasya cittair mana-indriyāṇām
patir mahān bhūta-guṇāśayeśaḥ



You control (tvam īśiṣe) the moving and non-moving beings (jagatah tasthuṣaś ca) by the chief prāṇa (mukhyena prāṇena). You are the lord of the progeny (prajānām patiḥ), lord of the citta of the progeny by being their consciousness (cittasya cittaiḥ). You are the lord of the mind and senses (mana-indriyāṇām patiḥ), the lord of the gross elements (mahān bhūta patiḥ), and the lord of the tan-mātras and their impressions (guṇa āśaya īśaḥ).

Verse Summary: You control the moving and non-moving things. You are the Lord of progeny, citta, mind, senses, elements, tan-matras and their impressions

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

॥ 7.3.30 ॥

tvam sapta-tantūn vitanoṣi tanvā
trayyā catur-hotraka-vidyayā ca
tvam eka ātmātmavatām anādir
ananta-pāraḥ kavir antarātmā

You propagate (tvam vitanoṣi) the seven forms of sacrifice (sapta-tantūn) by knowledge known to the four priests (catur-hotraka-vidyayā) and by the three Vedas (trayyā ca). You are the one ātmā (tvam eka ātmā) of all beings (ātmavatām), without beginning (anādir) or end (ananta-pāraḥ), omniscient (kavir), and the soul within all beings (antarātmā).

Verse Summary: You propagate the sacrifices. You are the omniscient soul within all beings.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.31 ||

tvam eva kālo 'nimiṣo janānām
āyur lavādy-avayavaiḥ kṣiṇoṣi
kūṭa-stha ātmā parameṣṭhy ajo mahāms
tvam jīva-lokasya ca jīva ātmā

You are unblinking time (tvam animiṣo kālah) and you reduce the life span of all beings (janānām āyur kṣiṇoṣi) by divisions of time (lava ādy avayavaiḥ). You are the unchanging antaryāmī (kūṭa-stha ātmā). You are unborn, great (parameṣṭhy ajah mahān). You are the jīva (tvam jīva ātmā) of all jīvas (jīva-lokasya).

Verse Summary: You, as time, reduce the life of all jivas. You are also the great Supersoul.

SVCT Commentary – Verse 31

- You are the antaryāmī (ātmā). You are the ātmā of all the bodies of the jivas.
- The previous verse mentioned ātmātmavatām, which has the same meaning.
- However in the previous verse, it specifically refers to the Lord of the performers of sacrifice, as the instigator of actions of sacrifice and performer of the actions.
- This verse refers to the Lord in all other persons.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.32 ||

tvattaḥ param nāparam apy anejad
ejac ca kiñcid vyatiriktam asti
vidyāḥ kalās te tanavaś ca sarvā
hiraṇyagarbho 'si bṛhat tri-prṣṭhaḥ

No cause or effect (na param aparam), no non-moving or moving being (nejat ca anejat), is separate from you (tvattaḥ vyatiriktam asti). The Vedas and its aṅgas (vidyāḥ kalāḥ ca) are all your bodies (sarvā te tanavaḥ). You are the person containing the universe in your belly (hiraṇyagarbho asi). You are Brahman (bṛhat). You are separate from the three guṇas (tri-prṣṭhaḥ).

Verse Summary: Nothing is separate from you. The Vedas are your body. The universe is within your belly. You are the Brahman separate from the modes.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.33 ||

vyaktam vibho sthūlam idaṁ śarīraṁ
yenendriya-prāṇa-mano-guṇāṁs tvam
bhukṣe sthito dhāmani pārameṣṭhye
avyakta ātmā puruṣaḥ purāṇaḥ

O lord (vibho)! The universe (idaṁ vyaktam) is your gross body (sthūlam śarīraṁ) by which you enjoy (yena tvam bhukṣe) the senses, life airs, mind and sense objects (indriya-prāṇa-mano-guṇān), but ~~you are still situated~~ (sthitah) in your svarūpa of great power (dhāmani pārameṣṭhye). Thus you are Brahman (avyakta), Paramātmā (ātmā) and Bhagavān (puruṣaḥ purāṇaḥ).

Verse Summary: The universe is your gross body by which you enjoy, but still you are situated in your svarupa. Thus you are Brahman, Paramatma and Bhagavan.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

॥ 7.3.34 ॥

anantāvyakta-rūpeṇa
yenedam akhilaṁ tatam
cid-acic-chakti-yuktāya
tasmai bhagavate namaḥ

I offer respect to you (naṃaḥ tasmai), the powerful lord (bhagavate), endowed with spiritual and material potencies (cit acit shakti yuktāya) by which you pervade the whole world (yena idam akhilaṁ tatam) with an unlimited (ananta) and unmanifest form (avyakta rūpeṇa).

Verse Summary: You are endowed with material and spiritual potencies by which you pervade the whole world with an unlimited form.

Section-IV –Hiraṇyakaśipu offers prayers and asks for
benedictions (26-38)

॥ 7.3.35 ॥

yadi dāsyasy abhimatān
varān me varadottama
bhūtebhyas tvad-visṛṣṭebhyo
mṛtyur mā bhūn mama prabho

O my lord (prabho)! O best of the givers of benediction (varada
uttama)! If you will kindly grant me (yadi me dāsyasy) the
benediction that I desire (abhimatān varān), then please let me
not die (mama mṛtyuh mā bhūt) from any of the living entities
(bhūtebhyah) created by you (tvad visṛṣṭebhyah).

Verse Summary: Let me not die from any jiva created by you.

SVCT Commentary – Verse 35

- “Enough of glorification! Please accept a boon.”
- Hiranyakaśipu thought, “If I ask to be immortal, it will be impossible to fulfill, since, he will say that he also will die at the end of the mahākalpa. Thus he will refuse my request.”
- Therefore, by intelligence, I will ask for boon that will result in me being immortal.
- Let me not die from all beings created by Brahmā.
- Who else is there?”

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

॥ 7.3.36 ॥

nāntar bahir divā naktam
anyasmād api cāyudhaiḥ
na bhūmau nāmbare mṛtyur
na narair na mṛgair api

Grant me that I not die (na mṛtyuh) within any residence (antar) or outside any residence (bahir), during the daytime or at night (divā naktam), not by any weapon (āyudhaiḥ) or something other than a weapon (anyasmāt ca api), nor on the ground or in the sky (na bhūmau na ambare), nor by man (na narair) or animal (na mṛgair api).

Verse Summary: Let me not die inside or outside, during day or night, by any weapon, on the ground or in the sky, by a man or animal.

SVCT Commentary – Verse 36

- Death should happen naturally.
- If all places and times are excluded for death, the natural death will also be excluded.
- The forms of Viṣṇu such as Varāha are all created by Brahmā, but Viṣṇu is without form.
- If he, without form, throws his cakra or other weapons, my boon will be useless. This is my worry. Thus let me not be destroyed by any weapon or anything else!

SVCT Commentary – Verse 36

- Though the words inside and outside covers all places, Viṣṇu could think of some particular loophole related to the meaning of the two words.
- Thus particular places must also be excluded.
- “Not on earth” refers to all the seven lower planets down to Pātala.
- “Not in the sky” refers to all the upper planets.
- All these are excluded.
- Fearing other beings like Dakṣa, he then says that all men should be excluded as well.

Section-IV –Hiraṇyakaśipu offers prayers and asks for benedictions (26-38)

|| 7.3.37-38 ||

vyasubhir vāsumadbhir vā
surāsura-mahoragaiḥ
apratidvandvatām yuddhe
aika-patyam ca dehinām

sarveṣām loka-pālānām
mahimānaṁ yathātmanah
tapo-yoga-prabhāvāṇām
yan na riṣyati karhicit

Let me not die by non-living things (vyasubhir vā) or living beings (asumadbhir), devatās, demons or snakes (sura asura maha uragaiḥ). Let me not be defeated in battle (apratidvandvatām yuddhe) and have great lordship over all beings (eka-patyam ca dehinām) and all protectors of planets (sarveṣām loka-pālānām). Let me have powers of austerity and yoga (tapo-yoga-prabhāvāṇām) just as you have (yathā mahimānaṁ atmanah), whose potency will never be destroyed (yan na riṣyati karhicit)!

Verse Summary: Let me not die by non-living things or living beings, devatās, demons or snakes. Let me not be defeated in battle. Let me have lordship over all and have powers of austerity and yoga just as you have!

SVCT Commentary – Verse 37-38

- Because it is impossible to mention all species of living entity he recites these verses.
- Thus I cannot be killed by objects of any sort.
- Thinking that he could not die, he then asked for another boon.
- Let me have no rival in battle and supremacy over all beings.
- Just as you have (yathā ātmanah) power, give me power by austerity and yoga that cannot be destroyed.