

Canto Seven - Chapter Four

Hiraṇyakaśipu Terrorizes the
Universe

Section-I – Brahma benedicts Hiranyakaśipu and Hiranyakaśipu conquers everyone (1-20)

|| 7.4.1 ||

śrī-nārada uvāca
evam vṛtaḥ śata-dhṛtir
hiranyakaśipor atha
prādāt tat-tapasā prīto
varāms tasya sudurlabhān

Nārada said: Thus requested (evam vṛtaḥ), Brahmā (śata-dhṛtir), pleased with Hiranyakaśipu's austerities (tat-tapasā prītaḥ), granted his wishes (tasya varān prādāt) which were difficult to grant (sudurlabhān).

Verse Summary: Pleased with Hiranyakaśipu's austerities, Brahma granted his wishes.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.2 ||

śrī-brahmovāca

tāteme durlabhāḥ puṁsām

yān vṛṇīṣe varān mama

tathāpi vitarāmy aṅga

varān yadyapi durlabhān

Brahmā said: O dear Hiraṇyakaśipu (tāta aṅga)! Although these benedictions (yadyapi ime varān) which you have requested (yān mama vṛṇīṣe) are difficult to obtain (puṁsām durlabhāḥ), I shall grant you (tathāpi vitarāmi) those rare boons (varān durlabhān).

Verse Summary: Though what you have asked is difficult to obtain, I will still grant those boons.

- Though those boons are rarely attained, I will grant those difficult boons, if you can tolerate them.
- “Difficult” means that though he would attain those boons, they would still not be attained.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.3 ||

tato jagāma bhagavān
amoghānugraho vibhuḥ
pūjito 'sura-varyeṇa
stūyamānaḥ prajāśvaraiḥ

Then Lord Brahmā (tataḥ bhagavān vibhuḥ), whose mercy is infallible (amogha anugraho), who is worshiped by the best of the demons (asura-varyeṇa pūjitaḥ) and praised by the devatās (stūyamānaḥ prajā śvaraiḥ), departed (jagāma).

Verse Summary: Brahma then departed.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.4 ||

evam labdha-varo daityo
bibhrad dhemamayam vapuh
bhagavaty akarod dvesam
bhratur vadham anusmaran

The demon Hiraṇyakaśipu (daityah), having thus been blessed by Brahmā (evam labdha varah) and having acquired a golden body (bibhrat hemamayam vapuh), on remembering the death of his brother (anusmaran bhratur vadham), continued his hatred of Viṣṇu (bhagavati dvesam akarot).

Verse Summary: Being thus blessed, Hiraṇyakaśipu, remembering the death of his brother, continued to hate Visnu

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

॥ 7.4.5-7 ॥

sa vijitya diśaḥ sarvā lokān ca trīn mahāsurah
devāsura-manuṣyendra- gandharva-garudoragān

siddha-cāraṇa-vidyādhraṇ ṛṣīn pitṛ-patīn manūn
yakṣa-rakṣaḥ-piśāceśān preta-bhūta-patīn api

sarva-sattva-patīn jitvā vaśam ānīya viśva-jit
jahara loka-pālānam sthānāni saha tejasā

The great demon Hiraṇyakaśipu (sah mahā asuraḥ) conquered all directions (vijitya diśaḥ sarvāh) and all the planets in the three worlds (lokān ca trīn). After conquering the devatās, demons, human beings (vijitya deva asura manuṣya indra), the Gandharvas, the bird descendents of Garuḍa, the great serpents (gandharva garuḍa uragān), the Siddhas, Cāraṇas and Vidyādharas (siddha cāraṇa vidyādhraṇ), the sages, the leaders of the Pitrs, the Manus (ṛṣīh pitṛ-patīn manūh), the Yakṣas, the Rākṣasas, the leaders of the Piśācas (yakṣa-rakṣaḥ-piśāceśān), the leaders of the ghosts (preta-bhūta-patīn api) and the leaders of all living beings (sarva-sattva-patīn) and bringing them under control (vaśam ānīya), he stole the places (sthānāni jahāra) of the devatās (loka-pālānām) and their powers (saha tejasā).

Verse Summary: Hiraṇyakaśipu conquered all directions and brought all the devatas, upadevatas, asuras etc. under control. He also stole their places and powers.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.8 ||

devodyāna-śriyā juṣṭam
adhyāste sma tri-piṣṭapam
mahendra-bhavanam sāksān
nirmitam viśvakarmaṇā
trailokya-lakṣmy-āyatanam
adhyuvāsākhilarddhimat

Hiraṇyakaśipu, possessing all wealth (akhila rddhi mat), remained in heaven (adhyāste sma tri-piṣṭapam) residing in the heavenly palace of Indra (adhyuvāsa sāksāt mahendra bhavanam), the abode of the wealth of the three worlds (lakṣmy āyatanam trailokya), which was built by Viśvakarmā (nirmitam viśvakarmaṇā) and endowed with beautiful celestial gardens (deva-udyāna śriyā juṣṭam).

Verse Summary: Hiraṇyakaśipu, possessing all wealth, resided in the palace of Indra

|| 7.4.9-12 ||

yatra vidruma-sopānā mahā-māraḱatā bhuvah
yatra sphāṭika-kudyāni vaidūrya-stambha-panktayah ||
yatra citra-vitānāni padmarāgāsanāni ca
payah-phēna-nibhāh śayyā muktādāma-paricchadhāh ||
kūjadbhir nūpurair devyah śabda-yantya itas tatah
ratna-sthalīṣu paśyanti sudatīh sundaram mukham ||
tasmin mahendra-bhavane mahā-balo
mahā-mana nirjita-loka eka-rāt
reme bhivandyānghri-yugah surādibhih
pratāpitair ūrjita-caṇḁa-śāsanah ||

The steps of King Indra's residence were made of coral (yatra vidruma-sopānāh), the floors were bedecked with emeralds (mahā-māraḱatā bhuvah), the walls were of crystal (yatra sphāṭika-kudyāni), and the lines of columns were made of cat's eye gems (vaidūrya-stambha-panktayah). There were colorful canopies (yatra citra-vitānāni), seats bedecked with rubies (padmarāga āsanāni ca), and the beds as white as foam (payah-phēna-nibhāh śayyā) decorated with pearls (muktādāma-paricchadhāh). The ladies of the palace (devyah), with beautiful teeth (sudatīh), while walking here and there in the palace (itas tatah) with ankle bells tinkling (kūjadbhir nūpurair śabda-yantya), would look at their beautiful faces (sundaram mukham pasyanti) reflected in the gems (ratna-sthalīṣu). His feet were worshipped (abhivandya anghri-yugah) by the afflicted devatās (pratāpitaih sura ādibhih). Ruling with severity (ūrjita-caṇḁa-śāsanah), the sole ruler (eka-rāt), having conquered all planets (nirjita-loka), powerful (mahā-balah), proud Hiranyakaṣipu (mahā-manā) enjoyed in the palace (reme tasmin mahendra-bhāvane).

Verse Summary: While Hiranyakaṣipu enjoyed in the beautiful palace of Indra, his feet were woshipped by the afflicted Devatas.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.13 ||

tam aṅga mattam madhunu-gandhinā
vivṛtta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ
upāsato-pāyana-pāṇibhir vinā
tribhis tapo-yoga-balaujasām padam

O King (aṅga)! Being the abode of austerity, yoga, physical and sensual strength (tapah yoga bala ojasām padam), intoxicated (mattam) with strong smelling liquor (uru-gandhinā madhunā), with rolling, red eyes (vivṛtta tāmra akṣam), Hiraṇyakaśipu was worshipped with offerings (tam upāsata upāyana) by all the devatās (aśeṣa-dhiṣṇya-pāḥ pāṇibhih) except for Brahmā, Viṣṇu and Śiva (tribhih vinā).

Verse Summary: Endowed with all power and wealth, he was worshipped by everyone except Brahmā, Viṣṇu and Śiva.

SVCT Commentary – Verse 13

- Though he was fixed in adharmā like King Vena, in his kingdom the lands gave products without cultivation.
- However, that was out of fear, because they would be immediately killed if they did not do so.
- Vena did not have such power. Thus he was turned to ashes by Bhṛgu and other sages.
- Hiranyakaśipu however took the powers of Bhṛgu and others in the beginning.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.14 ||

jagur mahendrāsanam ojasā sthitam
viśvāvasus tumburur asmad-ādayaḥ
gandharva-siddhā ṛṣayo 'stuvan muhur
vidyādharāś cāpsarasaś ca pāṇḍava

O Mahārāja Yudhiṣṭhira (pāṇḍava)! The two Gandharvas Viśvāvasu and Tumburu (viśvāvasuh tumburuh), I myself (asmad ādayaḥ), the Gandharvas, Vidyādharas, Apsaras (gandharva vidyādharāḥ ca apsarasaḥ ca), Siddhas and sages (siddhāḥ ṛṣayaḥ) all offered prayers to him (jaguh astuvan muhur), fixed on Indra's throne by his strength (ojasā mahendra asanam sthitam).

Verse Summary: The Gandharvas, Apsaras and everyone including I myself offered prayers to him

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

॥ 7.4.15 ॥

sa eva varṇāśramibhiḥ
kratubhir bhūri-dakṣinaiḥ
ījyamāno havir-bhāgān
agrahīt svena tejasā

Being worshiped by sacrifices (kratubhiḥ ījyamānah) offered with abundant gifts (bhūri-dakṣinaiḥ) by those who followed the principles of varṇāśrama (varṇāśramibhiḥ), Hiraṇyakaśipu (sah), by his power (svena tejasā), accepted the sacrificial offerings for himself (agrahīt havir-bhāgān).

Verse Summary: Being thus worshipped with sacrifices offered with gifts, Hiraṇyakaśipu accepted the sacrificial offerings for himself

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.16 ||

akṛṣṭa-pacyā tasyāsīt
sapta-dvīpavatī mahī
tathā kāma-dughā gāvo
nānāścarya-padam nabhaḥ

The planet earth, which consists of seven islands (sapta dvīpavatī mahī), delivered food grains without being plowed (akṛṣṭa-pacyā tasya āsīt), just as the cows (tathā gāvah) supplied abundant milk (kāma-dughāh), and the antarikṣa (nabhaḥ) delivered various wondrous products (nānā āścarya-padam).

Verse Summary: Earth provided grains, cows supplied milk and the antariksa provided wondrous products in abundance

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.17 ||

ratnākarāś ca ratnaughāms
tat-patnyaś cohur ūrmibhiḥ
kṣāra-sīdhu-ghṛta-kṣaudra-
dadhi-kṣīrāmṛtodakāḥ

The oceans (ratnākarāḥ) of salt water (kṣāra), wine (sīdhu), ghee (ghṛta), sugar cane juice (kṣaudra), yogurt (dadhi), milk (kṣīrā) and sweet water (amṛta udakāḥ), and rivers as well (ca tat-patnyah), delivered (ūhuh) quantities of jewels (ratna oghān) on their waves (ūrmibhiḥ).

Verse Summary: The oceans provided abundant quantities of jewels

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

॥ 7.4.18 ॥

śailā droṇībhir ākrīḍam
sarvartuṣu guṇān drumāḥ
dadhāra loka-pālānām
eka eva pṛthag guṇān

The mountains with their valleys (śailah droṇībhih) became the playground of Hiraṇyakaśipu (ākrīḍam). The trees (drumāḥ) yielded fruits of all seasons (sarva rtuṣu guṇān). He alone performed (eka eva dadhāra) the functions (guṇān) of all the devatās (pṛthak loka-pālānām).

Verse Summary: The mountains became his playground. The trees yielded fruits of all seasons. He alone performed the functions of all the devatas.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

|| 7.4.19 ||

sa ittham nirjita-kakub
eka-rād viṣayān priyān
yathopajoṣaṁ bhuñjāno
nātrpyad ajitendriyah

In spite of controlling all directions (ittham nirjita-kakub) and enjoying pleasing objects (bhuñjānah priyān viṣayān) as much as possible (yathā upajoṣaṁ), Hiraṇyakaśipu, the sole ruler (sah eka-rāt) with uncontrolled senses (ajita indriyah), was still dissatisfied (na atrpyat).

Verse Summary: In spite of controlling all directions, and enjoying unlimitedly, he was still dissatisfied.

Section-I – Brahma benedicts Hiraṇyakaśipu and Hiraṇyakaśipu conquers everyone (1-20)

॥ 7.4.20 ॥

evam aiśvarya-mattasya
dr̥ptasyocchāstra-vartinah
kālo mahān vyatīyāya
brahma-śāpam upeyuṣah

Proud of his wealth (aiśvarya-mattasya dr̥ptasya) and transgressing the rules of the scriptures (ut-śāstra-vartinah), Hiraṇyakaśipu, subjected to the Kumāras' curse (brahma-śāpam upeyuṣah), thus passed (evam vyatīyāya) a long time (mahān kālah).

Verse Summary: Proud of his wealth, and transgressing the rules of the scriptures, he thus passed a long time.

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

॥ 7.4.21 ॥

tasyogra-daṇḍa-saṁvignāḥ
sarve lokāḥ sapālakāḥ
anyatrālabdha-śaraṇāḥ
śaraṇam yayur acyutam

Everyone (sarve lokāḥ), including the rulers of the various planets (sapālakāḥ), becoming distressed (saṁvignāḥ) by his severe punishment (tasya ugra daṇḍa) and, without shelter anywhere (alabdha anyatra śaraṇāḥ), approached the Supreme Lord (śaraṇam yayur acyutam).

Verse Summary: Everyone, including the planetary rulers, distressed with Hiraṇyakaśipu's rule, approached the Lord for shelter.

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

|| 7.4.22-23 ||

tasyai namo 'stu kāṣṭhāyai
yatrātmā harir īśvaraḥ
yad gatvā na nivartante
śāntāḥ sannyāsino 'malāḥ

iti te saṁyatātmānaḥ
samāhita-dhīyo 'malāḥ
upatasthur hr̥ṣīkeśam
vinidrā vāyu-bhojanāḥ

“We offer respects (namah astu) to the direction (tasyai kāṣṭhāyai) in the peaceful (yatra śāntāḥ), pure Lord (amalāḥ harir īśvaraḥ), Paramātmā (atmā), who is unattached to the material world, exists (sannyāsinaḥ), and from which one does not return (yad gatvā na nivartante).” Without sleep (vinidrā), with fully controlled minds (saṁyata ātmānaḥ) and purified intelligence (samāhita amalāḥ dhīyah), and living on only their breath (vāyu-bhojanāḥ), the devatās began worshipping Hr̥ṣīkeśa, master of the senses (te hr̥ṣīkeśam upatasthuh).

Verse Summary: With fully controlled mind and intelligence, the devatas, living only on their breath, worshipped the Lord by offering respects to Him.

SVCT Commentary – Verse 22-23

- We offer respects to the direction where the Lord exists.

Meaning 1

- Because the demon has control of all places, we cannot go any holy place (where the Lord resides) and worship him. This is the indication.

Meaning 2

- Or another meaning is “We offer respects to the excellent place, where the Lord exists.” All other excellent places have been conquered by the demon.

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

॥ 7.4.24 ॥

teṣām āvirabhūd vānī
arūpā megha-niḥsvanā
sannādayantī kakubhaḥ
sādhūnām abhayaṅkarī

Then arose in front of them (teṣām āvirabhūd) a voice without form (arūpā vānī), like the rumbling of a cloud (megha-niḥsvanā), resounded (sannādayantī) in all directions (kakubhaḥ), driving away the fear of the devotees (sādhūnām abhayaṅkarī).

Verse Summary: Then the devatas heard a voice which drove away the fear of the devotees.

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

॥ 7.4.25-26 ॥

mā bhaiṣṭa vibudha-śreṣṭhāḥ
sarveṣāṃ bhadram astu vah
mad-darśanam hi bhūtānām
sarva-śreyopapattaye

jñātam etasya daurātmyam
daiteyāpasadasya yat
tasya śāntim kariṣyāmi
kālam tāvat pratīkṣata

O best of the devatās (vibudha-śreṣṭhāḥ)! Do not fear (mā bhaiṣṭa)! I wish all good fortune (bhadram astu) to you all (vah sarveṣāṃ). Seeing me (mad-darśanam hi) will give the highest benefit to all beings (bhūtānām sarva-śreya upapattaye). I shall stop (śāntim kariṣyāmi) the evil actions (daurātmyam) of the demon (tasya daiteya apasadasya), which are known to me (yat jñātam), but wait for the time when I will appear (tāvat kālam pratīkṣata).

Verse Summary: Don't fear. Seeing Me will give you the highest benefit. I will stop his evil actions, but wait for the right time.

- Mad-darśanam indicates “Until you see me coming from the pillar, you will suffer.”

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

॥ 7.4.27 ॥

yadā deveṣu vedeṣu
goṣu vipreṣu sādhuṣu
dharme mayi ca vidveṣaḥ
sa vā āśu vinaśyati

When a person shows hatred (yadā vidveṣaḥ) to the devatās (deveṣu), Vedas (vedeṣu), cows (goṣu), brāhmaṇas (vipreṣu), devotees (sādhuṣu), dharma (dharme), and me (ca mayi), he will be vanquished (sah vai vinaśyati) without delay (āśu).

Verse Summary: Anyone who shows hatred to devatas, vedas, cows, brahmanas, devotees, dharma and Me will be vanquished without delay.

Section-II – Devatas take shelter of Supreme Lord and the Lord assures them (21-28)

|| 7.4.28 ||

nirvairāya praśāntāya
sva-sutāya mahātmane
prāhrādāya yadā druhyed
dhanīṣye 'pi varorjitam

When Hiraṇyakaśipu afflicts (yadā druhyet) the great devotee Prahlāda (prāhrādāya mahātmane), his own son (sva-sutāya), who is peaceful (praśāntāya) and without enemies (nirvairāya), I shall kill Hiraṇyakaśipu immediately (hanīṣye), despite the benedictions of Brahmā (vara ūrjitam api).

Verse Summary: When he afflicts Prahlada, I will kill him immediately, despite the benedictions of Brahma.

- “He has become strong by the blessing of Brahmā. Afflicting the devatās for a long time, he has not been destroyed.”
- I tolerate everything, but not violence to my devotee.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.29 ॥

śrī-nārada uvāca
ity uktā loka-guruṇā
taṁ praṇamya divaukaśaḥ
nyavartanta gatodvega
menire cāsuram hatam

Nārada said: Addressed in this way (ity uktāḥ) by the guru of the worlds (loka-guruṇā) the devatās (diva okasaḥ), offering their respects (taṁ praṇamya), returned to their places (nyavartanta). Relieved (gata udvegā), they considered (menire) that the demon had already been killed (asuram hatam).

Verse Summary: Hearing thus, the relieved devatas returned to their abodes.

Section-III – Narada glorifies the excellent qualities of Prahlada
(29-43)

॥ 7.4.30 ॥

tasya daitya-pateḥ putrāś
catvāraḥ paramādbhutāḥ
prāhrādo 'bhūn mahāms teṣām
guṇair mahad-upāsakaḥ

Of Hiranyakaśipu's four wonderful sons (tasya daitya-pateḥ
catvāraḥ paramādbhutāḥ putraḥ), Prahlāda (prāhrādaḥ), a
devotee of the Lord (mahad-upāsakaḥ), was the best (teṣām
mahān abhūt) in terms of qualities (guṇaih).

Verse Summary: Of the 4 sons of Hiranyakaśipu, Prahlada was
the best in terms of qualities.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.31-32 ॥

brahmaṇyaḥ śīla-sampannaḥ
satya-sandho jitendriyaḥ
ātmavat sarva-bhūtaṇām
eka-priya-suhṛttamaḥ

dāsavat sannatāryāṅghriḥ
pitṛvad dīna-vatsalaḥ
bhrātrivat sadṛśe snigdho
guruṣv īśvara-bhāvanāḥ
vidyārtha-rūpa-janmādhyo
māna-stambha-vivarjitaḥ

He was devoted to spiritual knowledge (brahmaṇyaḥ), endowed with a good nature (śīla-sampannaḥ), true to his promise (satya-sandhaḥ) in control of his senses (jitendriyaḥ), the friend (eka-priya-suhṛttamaḥ) of all beings (sarva-bhūtaṇām) like Paramātmā (ātma-vaḥ), surrendered (sannata) to the feet of the wise (ārya aṅghriḥ) like a servant (dāsa-vaḥ), kind to the suffering (dīna-vatsalaḥ) like a father (pitṛ-vaḥ), affectionate to equals (snigdhaḥ sadṛśe) like a brother (bhrātrivaḥ), respectful to guru as the Lord (guruṣu īśvara-bhāvanāḥ), endowed with knowledge, wealth, beauty, and good birth (vidyārtha rūpa janma ādhyāḥ), and free of pride and unsubmitiveness (māna stambha-vivarjitaḥ).

Verse Summary: He was (i) devoted to spiritual knowledge (ii) endowed with a good nature (iii) true to his promise (iv) in control of his senses (v) the friend of all beings (vi) surrendered to the feet of the wise (vii) kind to the suffering (viii) affectionate to equals (ix) respectful to guru (x) endowed with knowledge (xi) wealth (xii) beauty and (xiii) good birth and (xiv) free of pride and (xv) unsubmitiveness.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

|| 7.4.33 ||

nodvigna-citto vyasaneṣu niḥsprhaḥ
śruteṣu drṣṭeṣu guṇeṣv avastu-dr̥k
dāntendriya-prāṇa-śarīra-dhīḥ sadā
praśānta-kāmo rahitāsure 'surah

His mind was not agitated (na udvigna cittah) by calamities (vyasaneṣu). He was without desire (niḥsprhaḥ) on hearing or seeing (śruteṣu drṣṭeṣu) sense objects (guṇeṣu). He saw the world as unsubstantial (avastu-dr̥k). He controlled (dāntah) his senses, life airs, body and intelligence (indriya-prāṇa-śarīra-dhīḥ). Desire was always subdued (sadā praśānta-kāmah). Though born in a family of demons (asurah), he did not have the nature of a demon (rahita asurah).

Verse Summary: He was unagitated by calamities and sense objects. He saw the world as unsubstantial, controlled his senses, life airs, body and intelligence. Though born in a demoniac family, he did not have the nature of a demon.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.34 ॥

yasmin mahad-guṇā rājan
gr̥hyante kavibhir muhuḥ
na te 'dhunā pidhīyante
yathā bhagavatīśvare

→ गुणवैशिष्ट्ये

O King (rājan) ! Prahlāda's good qualities (yasmin mahad-guṇā) are glorified by the wise (kavibhir gr̥hyante). Just as all good qualities are always found in the Supreme Lord (yathā bhagavati īśvare muhuḥ), they also exist even now (te adhunā) without covering in Prahlāda (na pidhīyante).

Verse Summary: All qualities of the Supreme Lord are present even now in Prahlada.

SVCT Commentary – Verse 34

- The great qualities of Lord such as forbearance and inscrutability are spiritual, and situated in him naturally. Those qualities are glorified by persons with discrimination (kavibhiḥ).
- These qualities are not fixed in the jīva, but are found in persons related to the Lord. → *यद्येति लक्ष्मि - - -*
- Those qualities are perceived by the wise man's purified senses starting with the mind. That is the meaning of saying that the qualities are glorified by the wise.
- Those qualities are explained to be eternal: these qualities have not been covered even now.
- Till this time they exist, uncovered by time or karma.
- Though all this time has passed, Prahlāda remains with those qualities, in Sutala, Vaikuṅṭha or Mahāvaikuṅṭha. That is the meaning.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.35 ॥

yaṁ sādhu-gāthā-sadasi
ripavo 'pi surā nṛpa
pratimānaṁ prakurvanti
kiṁ utānye bhavādrśāḥ

O King (nṛpa)! In devotees' discourses (sādhu-gāthā sadasi), the enemies of the demons (ripavaḥ api), namely the devatās (surāḥ), what to speak of person like you (kiṁ uta anye bhavādrśāḥ), would cite Prahlāda as an example of a great devotee (yaṁ pratimānaṁ prakurvanti).

Verse Summary: Even the devatas would glorify him as an example of a great devotee.

- Pratimānam means an example. In praising a devotee they would say, “This devotee is equal to Prahlāda.”

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.36 ॥

guṇair alam asaṅkhyeyair
māhātmyam tasya sūcyate
vāsudeve bhagavati
yasya naisargikī ratiḥ

Who can list the innumerable qualities of Prahlāda Mahārāja (guṇaih alam asaṅkhyeyair) ! It is accurately said (su ucyate) that his greatness (tasya māhātmyam) was his natural attraction (yasya naisargikī ratiḥ) for Vāsudeva (vāsudeve bhagavati).

Verse Summary: He has innumerable qualities, but his true greatness was his natural attraction for Vāsudeva

SVCT Commentary – Verse 36

- The number of qualities cannot be counted.
- Thus who can say enough? Who else could be so excellent?
- Let others have good qualities) but the cause of Prahlaḍa's qualities was something else.
- What was that?
- They speak well of his greatness. What was that greatness?
- He had natural attraction for Vāsudeva.

SVCT Commentary – Verse 36

- Or another meaning is “The greatness of Prahlāda who had natural attraction for Vāsudeva can only be slightly indicated since it is impossible to define fully.”
- The next verse says kṛṣṇa-graha-gr̥hītātmā: he was as if haunted by Kṛṣṇa.
option-1
- Some say Vāsudeva means Nṛsimha.
option-2
- Others say Vāsudeva refers to Kṛṣṇa because in Prahlāda’s prayers in the Viṣṇu Purāṇa it is said āvīrababhūva bhagavān pītāmbaradharo hariḥ: the Lord wearing yellow cloth appeared.
- The next verse mentions Kṛṣṇa also: kṛṣṇa-graha-gr̥hītātmā.
- And also it is said later govinda-parirambhitah: Prahlāda was embraced by Govinda. (SB 7.4.38)

SVCT Commentary – Verse 36

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- Others say that Prahlāda first had attraction for Vāsudeva and then later for Nṛsimha (when he appeared).
- It is mentioned in this verse that he had a natural attraction for Vāsudeva.
- His attraction did not develop by sādhana over many births as is the case with others.

ॐ नमो भगवते वासुदेवाय

Section-III – Narada glorifies the excellent qualities of Prahlada

(29-43)

How did he display his "naisargikī ratih"? (37-42)

॥ 7.4.37 ॥

(nyasta-kṛīḍanako) bālo
(jaḍavat tan-manastayā)
kṛṣṇa-graha-grhītātmā
na veda jagad idṛśam

Prahlāda as a boy (**bālah**) was uninterested in playing (**nyasta-kṛīḍanakah**). Because his mind was fully captivated (**tan-manastayā grhītātmā**) by Kṛṣṇa (**kṛṣṇa-graha**), he acted as if dull (**jaḍavat**). He did not understand (**na veda**) this material world (**jagad idṛśam**).

Verse Summary: He was uninterested in playing. His mind was fully captivated by Kṛṣṇa, and he did not understand the material world.

SVCT Commentary – Verse 37

- His natural attraction is described in six verses.
- Though a boy, he gave up childish play.
- He was like a dull-witted person since his mind was always concentrated on Kṛṣṇa, which was not common to others.
- His mind was not attracted to Kṛṣṇa like other devotees.
- Rather, his mind was completely overcome by Kṛṣṇa, who was like an object of greed.
- Thus he did not understand the world of material dealings.
- He understood only the world of Kṛṣṇa.

Section-III – Narada glorifies the excellent qualities of Prahlada
(29-43)

॥ 7.4.38 ॥

āsīnaḥ paryāṭann aśnan
śayānaḥ prapiban bruvaṇ
nānusandhatta etāni
govinda-parirambhitaḥ

Thus, being always embraced by Govinda (govinda parirambhitaḥ), he was not aware of his actions (na etāni anusandhatta) while sitting (āsīnaḥ), walking (paryāṭann), eating (aśnan), lying down (śayānaḥ), drinking (prapiban) and talking (bruvan).

Verse Summary: Thus, he was not aware of his material actions.

SVCT Commentary – Verse 38

- He did not know his sitting, walking, eating, sleeping, drinking or talking.
- Why?
- He was embraced by Govinda.
- Just as a one year old baby is constantly embraced on the lap of its mother or father, Prahlāda was embraced by the Lord while doing all his activities.
- Prahlāda and no one else saw the Lord.

→ Liberal

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.39 ॥

kvacid rudati vaikunṭha-
cintā-śabala-cetanaḥ
kvacid dhasati tac-cintā-
hlāda udgāyati kvacit

When his mind became troubled (kvacid śabala-cetanaḥ) because of absence of the Lord (vaikunṭha-cintā), he would cry (rudati), and then he would laugh on seeing him again (kvacid dhasati). Joyful on thinking of the Lord's mercy (tac-cintā-hlādaḥ), he sang loudly (udgāyati kvacit).

Verse Summary: He would sometimes cry in the absence of the Lord, and would sometimes laugh on seeing Him. Joyful on thinking about the Lord, he sang loudly.

SVCT Commentary – Verse 39

- Just as child, not seeing the mother, cries when the mother puts him down on the ground to do household chores, Prahlāda, not seeing the Lord would think, “Where has my Lord gone, giving me up?”
- Thinking in that way, his mind became troubled (śabala-cetanaḥ) and he would cry.
- When the Lord would appear again the Lord would say, “O Prahlāda! Child! Why are you crying, just by not seeing me for a moment?”
- Then Prahlāda would laugh like a happy child seeing his mother who would embrace him after a long time.
- He would think, “My Lord makes me happy by showing himself to me by his mercy.”
- Thinking in this way, he would be joyful (tat-cintā-hlādaḥ).

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

॥ 7.4.40 ॥

nadati kvacid utkaṅṭho
vilajjo nṛtyati kvacit
kvacit tad-bhāvanā-yuktas
tanmayo 'nucakāra ha

Sometimes in great longing (kvacit utkaṅṭhah) he would cry out (nadati) or would dance (kvacit nṛtyati) without shame (vilajjah). Sometimes, lost in thoughts of the Lord (kvacit tad-bhāvanā-yuktah), identifying with the Lord (tat mayah), he would imitate the Lord's pastimes (anucakāra ha).

Verse Summary: Sometimes he would cry or dance or would imitate the Lord's pastimes.

SVCT Commentary – Verse 40

- When Prahlāda would see the Lord suddenly appear at a great distance, with intensified longing, the Lord would cry out. “O Prahlāda! Dear child! Without seeing you, I get no satisfaction, since you alone are most dear to me.”
- When the Lord would say this, Prahlāda in great bliss would become confused and dance without shame.
- Then when the Lord disappeared, out of great pain of separation, he would lose himself in deep thoughts of the Lord, and identifying himself as the Lord out of the strength of the vyabhicāri-bhāva of unmada (madness), he would imitate the pastimes of Rāma and Kṛṣṇa which they displayed when they appeared in this world.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

|| 7.4.41 ||

kvacid utpulakas tūṣṇīm
āste saṁsparśa-nirvṛtaḥ
aspanda-praṇayānanda-
salilāmīltekṣaṇaḥ

Sometimes with hair standing on end (kvacid utpulakah), he would remain silent (tūṣṇīm āste), blissful because of the touch of the Lord's hand (saṁsparśa-nirvṛtaḥ). Without movement (aspanda), he would remain with his eyes half-closed (amīlita īkṣaṇaḥ), filled with tears of joy (ānanda salila), expressing his affection for the Lord (praṇaya).

Verse Summary: He showed many other ecstatic symptoms of love.

SVCT Commentary – Verse 41

- His hairs would sometimes stand on end.
- He would think “Where shall I go? Where will I see the Lord?”
- Sometimes out of grief of separation he would close his eyes.
- Suddenly he would see the Lord in his heart.
- By the touch of the Lord’s hand he would become blissful and his hairs would stand on end.
- He would become motionless (aspanda).
- His half-closed eyes would be filled with tears of bliss, expressing his affection for the Lord.

Section-III – Narada glorifies the excellent qualities of Prahlada (29-43)

|| 7.4.42 ||

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā
tanvan parām nirvṛtim ātmano muhūr
duḥsaṅga-dīnasya manah śamaṁ vyadhāt

His bad associates (duḥsaṅga-dīnasya) become absorbed in the Lord (manah śamaṁ vyadhāt) and experienced the highest bliss (ātmanah tanvan parām nirvṛtim muhuh) by their association with a devotee who had nothing to do with anything material (akiñcana saṅga-labdhayā) and by engaging in the service (niṣevaya) of the Lord's lotus feet (uttama-śloka-pada aravindayoh).

Verse Summary: In his holy association, even his bad associates experienced the highest bliss of love.

SVCT Commentary – Verse 42

- How could Prahlaḍa have such steady bhakti in the bad of association of Hiraṇyakaśipu and others?
- By his association, his boyhood associates, who were also bad association, become successful.
- Why was there no danger of him having bad association?
- The minds of those who were bad association became sama.
- The Lord says śamo man-niṣṭhatā buddheḥ: absorbing the intelligence in me constitutes śama. (SB 11.19.36)
- Prahlaḍa made others absorb their minds in the Lord.

Section-III – Narada glorifies the excellent qualities of Prahlada
(29-43)

॥ 7.4.43 ॥

tasmin mahā-bhāgavate
mahā-bhāge mahātmani
hiranyakaśipū rājann
akarod agham ātmaje

O King Yudhiṣṭhira (rājann)! The demon Hiranyakaśipu (hiranyakaśipū) tormented (agham akarod) this exalted (mahātmani), fortunate devotee (mahā-bhāge mahā-bhāgavate), although Prahlāda was his own son (tasmin ātmaje).

Verse Summary: But his father tortured him.

Section-IV – Yudhisthira questions about Hiraṇyakaśipu's hatred towards Prahlada (44-46)

|| 7.4.44 ||

śrī-yudhisthira uvāca
devarṣa etad icchāmo
veditum tava suvrata
yad ātmajāya śuddhāya
pitādāt sādhave hy agham

Yudhiṣṭhira said: O best of the sages among the devatās (deva-rse), strict in vows (suvrata)! I wish to know (etad veditum icchāmah) why Hiraṇyakaśipu gave suffering (pitā agham adāt) to Prahlāda, the pure devotee (śuddhāya sādhave), his own son (yad ātmajāya).

Verse Summary: But why did Hiraṇyakaśipu give suffering to Prahlada?

- The King asks in great astonishment what he asked at the end of the First Chapter (SB 7.1.48).

Section-IV – Yudhisthira questions about Hiraṇyakaśipu's hatred towards Prahlada (44-46)

॥ 7.4.45 ॥

putrān vipratikūlān svān
pitarah̄ putra-vatsalāḥ
upālabhante śikṣārtham
naivāgham aparō yathā

A father and mother (pitarah̄), affectionate to their children (svān putra-vatsalāḥ), chastise them (putrān upālabhante) when they are naughty (vipratikūlān) in order to teach them (śikṣārtham), but do not make them suffer (na eva agham) as an enemy would (aparāh yathā).

Verse Summary: Parents may chastise their children to teach them, but do not make them suffer.

Section-IV – Yudhisthira questions about Hiranyakaśipu's hatred towards Prahlada (44-46)

|| 7.4.46 ||

kim utānuvaśān sādihūms
tādrśān guru-devatān
etat kautūhalam brahmann
asmākam vidhama prabho
pituḥ putrāya yad dveṣo
maraṇāya prayojitaḥ

What to speak of (kim uta) tormenting sons who honor their fathers (tādrśān guru-devatān), who are devotees (sādihūn) and who are obedient (anuvaśān)! Please remove my doubt (etat kautūhalam vidhama prabho)-- that a father could have such hatred (pituḥ yad dveṣo) that he would try to kill his own son (putrāya maraṇāya prayojitaḥ).

Verse Summary: Please remove my doubt. How could a father have so much hatred for his obedient son?