

Canto Seven - Chapter Seven

What Prahlāda Learned in the Womb

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

|| 7.7.1 ||

śrī-nārada uvāca
evam daitya-sutaiḥ prṣṭo
mahā-bhāgavato 'surah
uvāca tān smayamānaḥ
smaran mad-anubhāṣitam

Śrī Nārada: Having thus been questioned (evam prṣṭah) by the sons of the demons (daitya-sutaiḥ), Prahlāda, the great devotee among the demons (mahā-bhāgavato asurah), remembering (smaran) what I had spoken to him (mad-anubhāṣitam) and smiling (smayamānaḥ), spoke that to the boys (uvāca tān).

Verse Summary: Thus questioned, Prahlada, remembering what I had spoken to him, spoke that to the boys.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

|| 7.7.2 ||

śrī-prahrāda uvāca
pitari prasthite 'smākaṃ
tapase mandarācalam
yuddhodyamaṃ paraṃ cakrur
vibudhā dānavān prati

Prahlāda said: When our father, Hiraṇyakaśipu (asmākaṃ pitari), went to Mandara Mountain (mandarācalam prasthite) to execute severe austerities (tapase), the devatās attacked the demons (vibudhā dānavān prati udyamaṃ cakruh) in a fierce battle (paraṃ yuddha).

Verse Summary: When my father went to execute severe austerities, the devatās attacked the demons in a fierce battle.

Section-I – Indra tries to kill Prahlada and Narada Muni convinces him to refrain (1-11)

॥ 7.7.3 ॥

pipīlikair ahir iva
diṣṭyā lokopatāpanaḥ
pāpena pāpo 'bhakṣīti
vadanto vāsavādayaḥ

The devatās, headed by Indra, said (vadantah vāsava-ādayaḥ): As a serpent is eaten by small ants (pipīlikaih ahih iva), so Hiraṇyakaśipu (pāpah), inflicted miseries on the world (loka-upatāpanaḥ), has now been eaten by his sin (diṣṭyā pāpena abhakṣi iti).

Verse Summary: As a serpent is eaten by small ants Hiraṇyakaśipu has now been eaten by his sin.

Section-I – Indra tries to kill Prahlada and Narada Muni convinces him to refrain
(1-11)

॥ 7.7.4-5 ॥

teṣām atibalodyogam
niśamyāsurayūthapāḥ
vadhyamānāḥ surair bhītā
dudruvuh sarvato diśam

kalatra-putra-vittāptān
grhān paśu-paricchadān
nāveksyamāṇās tvaritāḥ
sarve prāṇa-parīpsavaḥ

When the great leaders of the demons (asurayūthapāḥ) saw (niśamyā) the unprecedented exertion of the devatās (teṣām atibala-udyogam) and were being slain (vadhyamānāḥ), they fled fearfully (sarve tvaritāḥ dudruvuh surair bhītā) in all directions (sarvataḥ diśam) to save their lives (prāṇa-parīpsavaḥ), not heeding homes (na aveksyamāṇāḥ grhān), wives, children (kalatra-putra-vitta-āptān), animals and household paraphernalia (paśu-paricchadān).

Verse Summary: Seeing this fierce attack, the leaders of the demons fled fearfully in all directions to save their lives.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

|| 7.7.6 ||

vyalumpān rāja-śībīram
amarā jaya-kāṅkṣiṇaḥ
indras tu rāja-mahiṣīm
mātaraṁ mama cāgrahīt

The devatās (jaya-kāṅkṣiṇaḥ amarāḥ) plundered (vyalumpān) the palace of Hiraṇyakaśipu (rāja-śībīram) and Indra captured (indras tu agrahīt) my mother (mama mātaraṁ), the Queen (rāja-mahiṣīm).

Verse Summary: The devatās plundered the palace of Hiraṇyakaśipu and Indra captured my mother.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

॥ 7.7.7 ॥

nīyamānām bhayodvignām
rudatīm kurarīm iva
yadṛcchayāgatas tatra
devarṣir dadṛse pathi

As she was being led away (nīyamānām), crying in fear (bhaya udvignām rudatīm) like a kurarī bird (kurarīm iva), Nārada came there by chance (devarṣih yadṛcchayā tatra āgatah) and saw her on the road (dadṛse pathi).

Verse Summary: Nārada by chance saw her on the road.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

|| 7.7.8 ||

prāha nainām sura-pate
netum arhasy anāgasam
muñca muñca mahā-bhāga
satīm para-parigraham

He said (prāha): O King of the devatās (sura-pate)! You should not take (netum na arhasi) this innocent woman (enām anāgasam). O greatly fortunate one (mahā-bhāga)! Release (muñca muñca) this chaste, married woman (satīm para-parigraham).

Verse Summary: Please release this chaste, innocent, married woman.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

॥ 7.7.9 ॥

śrī-indra uvāca
āste 'syā jaṭhare vīryam
aviṣahyam sura-dviṣaḥ
āsyatām yāvat prasavam
mokṣye 'rtha-padavīm gataḥ

Indra said: In the womb of this woman (asyā jaṭhare) is the seed of that great demon (aviṣahyam sura-dviṣaḥ vīryam āste). Therefore, let her remain in my prison (āsyatām) until her child is delivered (yāvat prasavam). After killing the child (artha-padavīm gataḥ), I shall release her (mokṣye).

Verse Summary: But, a great demon is there in her womb. Therefore, let her remain in my prison until her child is delivered. After killing the child, I shall release her.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

॥ 7.7.10 ॥

śrī-nārada uvāca
ayam niṣkilbiṣah sāksān
mahā-bhāgavato mahān
tvayā na prāpsyate saṁsthām
anantānucaro balī

Śrī Nārada said: That great child (ayam mahān), sinless (niṣkilbiṣah) and a great devotee (sāksāt mahā-bhāgavatah), a servant of the unlimited Lord (ananta anucarah), and full of power (balī), can never be killed by you (tvayā na saṁsthām prāpsyate).

Verse Summary: That child is a great servant of the Lord, and is full of power. He can never be killed by you.

Section-I – Indra tries to kill Prahlada and Narada Muni
convinces him to refrain (1-11)

॥ 7.7.11 ॥

ity uktas tām vihāyendro
devarṣer mānayan vacaḥ
ananta-priya-bhaktyainām
parikramya divaṁ yayau

When Nārada had thus spoken (iti uktah), Indra (indrah), respecting his words (mānayan devarseh vacah), immediately released my mother (tām vihāya), and, after circumambulating her out of respect (enām bhaktyā parikramya) for the devotee in her womb (ananta-priyah), returned to heaven (divaṁ yayau).

Verse Summary: Hearing this, Indra released my mother, circumambulated her out of respect for the devotee in her womb, and returned to heaven.

Section-II – Kayadu serves Narada Muni and Narada Muni instructs her (12-17)

॥ 7.7.12 ॥

tato me mātaram ṛṣiḥ
samānīya nijāśrame
āśvāsyehoṣyatām vatse
yāvat te bhartur āgamah

The sage (tatah ṛṣiḥ) brought my mother (me mātaram samānīya) to his hermitage (nija-āśrame) and assured her of all protection (āśvāsyā), saying, "My dear child (vatse), please remain here (iha uṣyatām) until the arrival of your husband (yāvat te bhartur āgamah)."

Verse Summary: All of us have been staying within the same ashram and do not know any teacher other than Sanda and Amarka. How then could you meet Narada?

Section-II – Kayadu serves Narada Muni and Narada Muni
instructs her (12-17)

॥ 7.7.13 ॥

tathety avātsīd devarser
antike sākuto-bhayā
yāvād daitya-patir ghorāt
tapaso na nyavartata

Agreeing to his words (tatha iti), my mother stayed in his care (sā avātsīt deva-rṣeh antike) without any fear (akuto-bhayā), as long as the king of the demons (yāvād daitya-patih) continued his severe austerities (ghorāt tapasah na nyavartata).

Verse Summary: My mother agreed and stayed there till my father returned.

Section-II – Kayadu serves Narada Muni and Narada Muni instructs her (12-17)

॥ 7.7.14 ॥

ṛṣim paryacarāt tatra
bhaktiā paramayā satī
antarvatnī sva-garbhasya
kṣemāyecchā-prasūtaye

My pregnant mother (antarvatnī satī), desiring auspiciousness for her child (sva-garbhasya kṣemāya) and the delivery after the arrival of her husband (icchā prasūtaye), rendered service unto Nārada (tatra ṛṣim paryacarāt) with great devotion (bhaktiā paramayā).

Verse Summary: My pregnant mother served Narada with great devotion with two desires: a) desiring auspiciousness for her child b) the delivery of the child after the arrival of her husband.

Section-II – Kayadu serves Narada Muni and Narada Muni
instructs her (12-17)

॥ 7.7.15 ॥

ṛṣiḥ kāruṇikah tasyāḥ
prādād ubhayam īśvarah
dharmasya tattvaṁ jñānaṁ ca
mām apy uddiśya nirmalam

The merciful and capable Nārada (kāruṇikah īśvarah ṛṣiḥ) gave (prādād) the auspiciousness to her child and delivery after the arrival of her husband (ubhayam), by teaching bhakti-yoga (uddiśya nirmalam dharmasya tattvaṁ) and bhakti-jñāna (jñānaṁ ca) to me and my mother (mām api tasyāḥ).

Verse Summary: Nārada bestowed both the benedictions by teaching bhakti-yoga and bhakti-jñāna to me and my mother.

Section-II – Kayadu serves Narada Muni and Narada Muni instructs her
(12-17)

|| 7.7.16 ||

tat tu kālasya dīrghatvāt
strītvān mātus tirodadhe
rṣiṇānugr̥hītaṁ mām
nādhunāpy ajahāt smṛtiḥ

Because of the long duration of time that has passed (kālasya dīrghatvāt) and because of her being a woman (strītvāt), my mother has forgotten all those instructions (mātuh tat tirodadhe); but blessed by Nārada (rṣiṇānugr̥hītaṁ), I could not forget them (mām adhunā api smṛtiḥ na ajahāt).

Verse Summary: “But why do we not see bhakti in your mother?”

Because she was a woman and because a long time passed, she forgot.

“But since you were a child and a long time also passed for you, why did you not forget?”

I obtained the mercy of Nārada.

- Because she did not receive his mercy, the influence of time and her being a woman were stronger.

Section-II – Kayadu serves Narada Muni and Narada Muni instructs her (12-17)

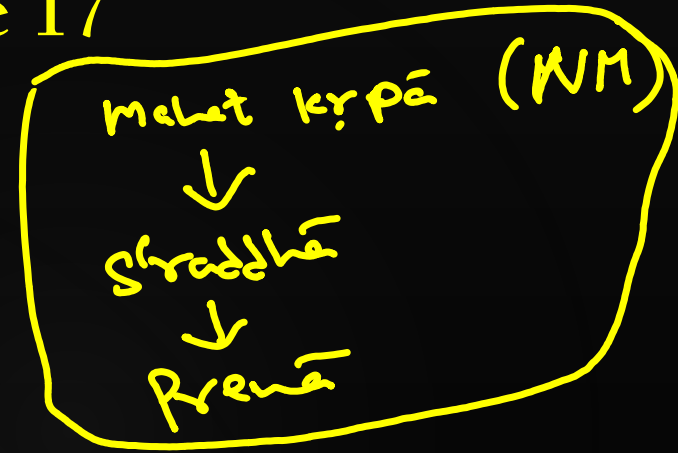
॥ 7.7.17 ॥

bhavatām api bhūyān me
yadi śraddadhate vacaḥ
vaiśārādī dhīḥ śraddhātaḥ
strī-bālānām ca me yathā

If you believe my words (yadi śraddadhate me vacaḥ), may you all have (bhavatām api bhūyāt) prema for the Lord (vaiśārādī dhīḥ) developed from bhakti through Nārada's mercy (śraddhātaḥ), just as it arises in me, women and other children (yathā strī-bālānām ca me).

Verse Summary: If you believe my words, may you all have prema for the Lord developed from bhakti through Nārada's mercy.

SVCT Commentary – Verse 17



- Bhūyāt indicates blessings.
- He desires that they also obtain the mercy of Nārada present in him, as a cause of bhakti.
- If you have faith in my words, then may you have intelligence fixed in the Lord (vaiśārādī) or prema, arising from bhakti (śraddhātaḥ), which arises from mercy of the great devotee!
- This will be understood later in the text.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

॥ 7.7.18 ॥

janmādyāḥ ṣaḍ ime bhāvā
dr̥ṣṭā dehasya nātmanah
phalānām iva vṛksasya
kāleneśvara-mūrtinā

Just as fruits of a tree (vṛksasya phalānām iva) undergo six changes (janma ādyāḥ ṣaḍ ime bhāvā dr̥ṣṭā) by the influence of time (kālena), which is a form of the Lord (īśvara-mūrtinā), while the tree does not change (**implied**), so the body undergoes six states (dehasya), but the soul does not undergo these changes (na ātmanah).

Verse Summary: The body undergoes the six types of transformations, but the soul does not undergo these changes.

SVCT Commentary – Verse 18

- Some devotees, desiring liberation, require knowledge.
- That is given now in ten verses.
- The six changes are birth, maintenance, growth, transformation, decline and death.
- Every year the fruits change on the tree, but the tree remains.
- Similarly one sees six states of the body but not of the soul, which remains at all times.
- From time arise the universal form and the individual bodies.
- Thus it is called a form of the Lord.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

|| 7.7.19-20 ||

ātmā nityo 'vyayah śuddha
ekah kṣetra-jña āsrayah
avikriyah sva-dr̥g hetur
vyāpako 'saṅgy anāvṛtah

etair dvādaśabhir vidvān
ātmano lakṣaṇaiḥ paraiḥ
aham mamety asad-bhavaṁ
dehādaḥ mohajam tyajet

Paramātmā is without destruction (ātmā nityah), without decay (avyayah), pure (śuddhah), the one entity (ekah), the knower of the field (kṣetra-jñah), the shelter of all things (āsrayah), without change (avikriyah), self-illuminating (sva-dr̥k), the cause of all things (hetuh), all-pervading (vyāpakah), not influenced by matter (asaṅgi), and not covered by anything (anāvṛtah). By contemplating these twelve features (etair dvādaśabhiḥ vidvān) which distinguish the Lord from the jīva (ātmanah lakṣaṇaiḥ paraiḥ), one should give up (tyajet) the false identity of me and mine (aham mama iti asad-bhāvaṁ) related to the body (dehādaḥ), arising from ignorance (mohajam).

Verse Summary: By contemplating on the twelve features of Paramatma (nityah, avyayah, suddhah, ekah, ksetra-jnah, asrayah, avikriyah, sva-drk, hetuh, vyapakah, asangi, anavrtah) which distinguish the Lord from the jīva, one should give up the false identity of me and mine related to the body, arising from ignorance.

SVCT Commentary – Verse 19-20

- Thinking of the absence of six changes in the jīva brings purification of one's concept of tvam, the jiva.
- Purification of the concept of tat, the Lord, will take place by meditation on Paramatma with devotion.
- Thus the svarūpa of Paramātmā is now discussed in two verses.
- This Paramātmā (ātmā) is without destruction (nityaḥ). Śruti says are 'yam ātmā: this is the ātmā, without inside or outside. (Bṛhadāraṇyaka Upaniṣad 4.5.13)
- He is without decay (avyayaḥ). Śruti says ṛc akṣare parame vyoman yasmin devā adhi viśve niṣeduḥ: he is the supreme immutable Vedas in which the devatās take refuge. (Śvetāśvatara Upaniṣad 4.8)

SVCT Commentary – Verse 19-20

- Paramātmā is pure (śuddhaḥ). Śruti says vijñātāram are kena vijānīyāt: how can one know the knower? (Bṛhad-āraṇyaka Upaniṣad 2.4.14)
- Paramātmā is the shelter. Śruti says yasmin dyauḥ pṛthivī cāntarīkṣam: in him reside the heavens, earth and the middle region. (Muṇḍaka Upaniṣad 2.2.5)
- He is without change (avikriyaḥ). Śruti says niskalam niṣkriyam śāntam: he is without parts, without material action and peaceful. (Śvetāśvatara Upaniṣad 6.19)
- He is self-revealing (sva-drk). Śruti says ātmā-jyotiḥ samrād ihovāca: the self-revealing, independent Lord spoke. (Bṛhad-āraṇyaka Upaniṣad 4.3.8)

SVCT Commentary – Verse 19-20

- He is the cause (hetuḥ). Śruti says sa imān lokān asṛjata: he created the worlds. (Aitareya Upaniṣad)
- He is all-pervading. Śruti says satyaṁ jñānam anantam: the Lord is unlimited knowledge and existence. (Taitirīya Upaniṣād 12.2)
- He is without material association. Śruti says asaṅga hy ayam puruṣah: the Lord has no association with matter. (Bṛhad-āraṇyaka Upaniṣad.4.3.15)
- He is not covered by anything. Śruti says pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: when the manifested forms merge with the unmanifest brahman the unmanifest brahman remains. (Iśopaniṣad invocation)

SVCT Commentary – Verse 19-20

- By these twelve characteristics which distinguish him (paraiḥ) from the jīva, upon which one should constantly meditate, one will give up the false state (asad-bhāvam) concerning the body, arising from illusion.
- This means that without contemplation of Paramātmā, illusion, similar to losing one's sense of direction, will not be destroyed, even if one has discrimination.

Section-III – Prahlada instructs his classmates on Bhakti Jnana -
knowledge of Body, Soul and Supersoul (18-27)

|| 7.7.21 ||

Expert miner → The knower of adhyātma
Rocky mine → Body
Gold → Paramātmā
Process of mining → ātma-yoga

svaṇṇam yathā grāvasu hema-kārah
kṣetreṣu yogais tad-abhijña āpnuyāt
kṣetreṣu deheṣu tathātma-yogair
adhyātma-vid brahma-gatiṁ labheta

As the expert miner (yathā) (tad-abhijñah) (hema-kārah) obtains gold from the rocks in a mine (grāvasu kṣetreṣu svaṇṇam āpnuyāt) by various processes (yogaih), the knower of adhyātmā (tathā adhyātma-vid) attains the Paramātmā (brahma-gatiṁ labheta) in the body (deheṣu) by methods of realizing ātmā (ātma-yogaih).

Verse Summary: As the expert miner obtains gold from the rocks in a mine by various processes, the knower of adhyātmā attains the Paramātmā in the body by methods of realizing ātmā.

SVCT Commentary – Verse 21

- “Where does this Paramātmā exist?”
- He exists in the body.
- The method of attaining him is explained through an example.
- Just as the knowledgeable miner obtains gold by methods such as heating, taught by his teacher, from rocks in the gold mine, so the knower of ātmā attains Paramātmā by methods for realizing ātmā, such as contemplation, in the field of the body.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

॥ 7.7.22 ॥

aṣṭau prakṛtayaḥ proktās
traya eva hi tad-guṇāḥ
vikārāḥ ṣoḍaśācāryaiḥ
pumān ekaḥ samanvayāt

The ācāryas (ācāryaiḥ) describe eight elements (aṣṭau prakṛtayaḥ proktāḥ), the three guṇas (tad-guṇāḥ traya), and the sixteen elements (ṣoḍaśa vikārāḥ) and as well as the one ātmā (ekaḥ pumān), which remains there by its relationship to them (samanvayāt).

Verse Summary: What is the Adhyatma?

The 8 elements, the 3 guṇas, and the 16 elements and as well as the one ātmā constitute the adhyatma

SVCT Commentary – Verse 22

- The knower of adhyātmā was mentioned.
- What is the adhyātmā?
- One and a half verses explain this.
- The eight are prakṛti, mahat-tattva, ahaṅkāra, and the five tan-mātras. The three are its transformations of sattva, rajas and tamas.
- The sixteen are the eleven senses and the five gross elements.
- These are described by person like Kapila.
- The ātmā is the one entity.
- The ātmā exists there by its relationship (samanvayāt).
- Or it can mean “being constantly present there.”

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

॥ 7.7.23 ॥

dehas tu sarva-saṅghāto
jagat tasthanur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan

saṅghātaḥ

The body is a combination of all these (dehas tu sarva-saṅghātaḥ). There are two types of bodies (dvidhā): moving and non-moving (jagat tasthanur iti). One should search out the Paramātmā within the body (atra eva mṛgyaḥ puruṣaḥ) by rejecting what is different from the Paramātmā (na iti na iti iti atat tyajan).

Verse Summary: The body is a combination of all these. One should search out the Paramātmā within the body by rejecting what is different from the Paramātmā.

SVCT Commentary – Verse 23

- The combination of all of these produces the moving and non-moving bodies like men and trees.
- In the body, the Paramātmā should be sought out.
- The method is described.
- One should reject what is different from the Paramātmā.
- By rejecting everything else, one should seek out Paramātmā.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

॥ 7.7.24 ॥

anvaya-vyatirekeṇa
vivekenośatātmanā
sarga-sthāna-samāmnāyair
vimṛśadbhir asatvaraiḥ

Persons with steadiness (asatvaraiḥ), discerning the cause (vivekena vimṛśadbhiḥ) of creation, maintenance and destruction (sarga-sthāna-samāmnāyair), seek out the Paramātmā with pure minds (uśatā ātmanā), in order to determine Paramātmā's relationship with and difference from the body (anvaya-vyatirekeṇa).

Verse Summary: Qualified persons seek out the Paramātmā with pure minds, in order to determine Paramātmā's relationship with and difference from the body.

SVCT Commentary – Verse 24

- “You say that the body is ‘not that.’ But if we reject the body, nothing will remain.”
- Paramātmā is connected (anvaya) to the body but the body is also separate (vyatirekena) from Paramātmā.
- The relationship can be realized by material intelligence.
- But Paramātmā though situated in the body is separate from intelligence also.
- This can be determined by the pure mind.
- The Paramātmā should be sought by persons with steadiness, who consider the cause of creation, maintenance and destruction. Śruti says yato vā imāni bhūtāni jāyante: from the Lord arise all these beings. (Taittirīya Upaniṣad 3.1)

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

॥ 7.7.25 ॥

buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti vṛttayah
tā yenaivanubhuyante
so 'dhyakṣaḥ puruṣaḥ paraḥ

Intelligence has three states of activity (buddheh vṛttayah) —
wakefulness, dreaming and deep sleep (jāgaraṇaṁ svapnaḥ
suṣuptih iti). But the person who perceives these three states (tāh
yena anubhūyante) is the controller Paramātmā (sah eva
adhyakṣaḥ puruṣaḥ paraḥ).

Verse Summary: The person who perceives the three states of
intelligence is the controller Paramātmā.

SVCT Commentary – Verse 25

- The method of discernment is described in two verses.
- Three states of intelligence possessed by the jīva are described.
- Paramātmā (puruṣaḥ paraḥ) perceives these three states.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

|| 7.7.26 ||

ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt

One should understand (budhyed) the nature of the pure ātmā (ātmanah svarūpam) by rejecting (paryastaiḥ) the contrary qualities of the three states of intelligence (buddhi-bhedaiḥ) transformed by the three guṇas (ebhiḥ tri-varṇaiḥ), which give rise to action (kriya udbhavaiḥ), just as one should understand the nature of air which holds fragrances (gandhaiḥ vāyum iva), by seeing that the fragrances are different from it (anvayāt).

Verse Summary: One should understand the nature of the pure ātmā by rejecting the contrary qualities of the three states of intelligence.

SVCT Commentary – Verse 26

- The jīva is the possessor of these three states of intelligence.
- One should understand the nature of the pure jīva (ātmanah) by rejecting the contrary qualities of the three types of intelligence transformed by the three modes, which give rise to action, just as one should understand that the air holds the fragrances simply by contact with fragrances of flowers (but is separate from them).
- He who activates that material intelligence is the Paramātmā.
- He who is endowed with the intelligence is the jīva.

Section-III – Prahlada instructs his classmates on Bhakti Jnana - knowledge of Body, Soul and Supersoul (18-27)

|| 7.7.27 ||

etad dvāro hi saṁsāra
guṇa-karma-nibandhanah
ajñāna-mūlo 'pārtho 'pi
puṁsah svapna ivārpyate

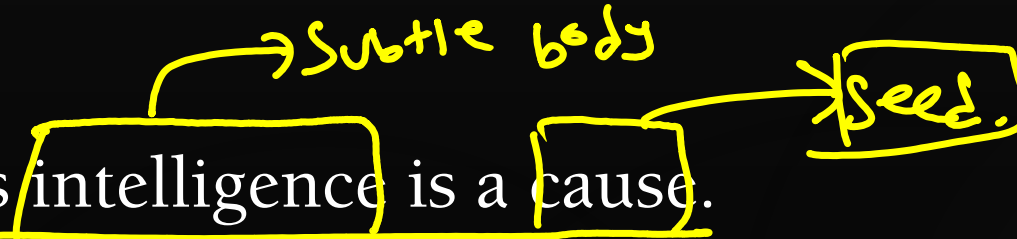

subtle body

cause
seed
pool

This intelligence is a cause of material life (etad hi saṁsāra dvārah).
Though insubstantial (apārthah api), bound at all times by guṇas and
action (guṇa-karma-nibandhanah) and having an unknown origin
(ajñāna-mūlah), it imposes the body on the jīva (puṁsah arpyate),
just as the Lord's energy imposes a dream on a person (svapna iva).

Verse Summary: This intelligence is a cause of material life. This imposes the body on the jīva, just as the Lord's energy imposes a dream on a person.

SVCT Commentary – Verse 27

- This intelligence is a cause.

- It is always bound by the guṇas and actions.
- Its root is not understood (ajñāna-mūlaḥ).
- Though it is insubstantial (apārthaḥ), it imposes the body on the jīva (saṃsāraḥ), just as a dream is imposed on a person.

- This takes place by the śakti of the Lord.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

|| 7.7.28 ||

tasmād bhavadbhiḥ kartavyam
karmanām tri-guṇātmanām
bīja-nirharanam yogah
pravāhoparamo dhiyah

Therefore (tasmād) you (bhavadbhiḥ) must destroy this materialistic intelligence (bīja-nirharanam kartavyam), the cause of actions in the three guṇas (tri-guṇātmanām karmanām yogah). The result is cessation (uparamah) of the three states of intelligence (pravāha dhiyah).

Verse Summary: Therefore you must destroy this material intelligence. Then there is cessation of the three states of intelligence.

Sown the seed.
↓
Need for destruction
of subtle body
↓
Liberation.

SVCT Commentary – Verse 28

- Therefore one must endeavor to extinguish this intelligence.
- The seed is material intelligence.
- It must be destroyed.
- How?
- There must destruction of the states (pravāha) of waking, dreaming and deep sleep belonging to the intelligence.
- Yoga is the result.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

॥ 7.7.29 ॥

tatropāya-sahasrāṇām
ayaṁ bhagavatoditaḥ
yad īśvare bhagavati
yathā yair añjasā ratiḥ

Among the thousands of methods for destroying the material intelligence (tatra upāya-sahasrāṇām), the process proclaimed by the Lord himself, bhakti-yoga, is the real method (ayaṁ bhagavatā uditah), whose aṅga known as service to guru produces bhakti (yad īśvare bhagavati) -- from which rati to the Supreme Lord appears (yaiḥ ratiḥ) as the main result (añjasā).

Verse Summary: Among all the methods for destroying the material intelligence, bhakti-yoga is the real method. From bhakti, rati to the Supreme Lord appears as the main result.

SVCT Commentary – Verse 29

- Among the thousands of means of burning up the seed, this method is recommended by the Lord.
- Other methods are inferior because they are proclaimed by other sages.
- What is this method?
- From this bhakti-yoga which arises from its aṅga of serving guru, rati appears. Bhakti-yoga is the method.
- The word añjasā (directly) and the ablative case (“from bhakti-yoga”) indicate that rati is the chief result.
- Burning up material intelligence is only an accompanying result. It is achieved without effort by those practicing śuddha-bhakti. It is said:
- jarayaty āśu yā kośam nigīrṇam analo yathā
- That bhakti quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

|| 7.7.30-31 ||

guru-śuśrūṣayā bhaktyā
sarva-labdhaṅ arpanena ca
saṅgena sādhu-bhaktānām
īśvarārādhanena ca

śraddhayā tat-kathāyām ca
kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt
tat-līṅgākṣāraṇādibhiḥ

One performs bhakti-yoga by service to guru (guru-śuśrūṣayā bhaktyā), offering him all that one possesses (sarva-labdha arpanena ca), by association (saṅgena) with devotees of good conduct (sādhu-bhaktānām), by worship of the Lord (īśvara aradhanena ca), by faith (śraddhayā) in topics of the Lord (tat-kathāyām ca), by chanting (kīrtanaiḥ) about the Lord's qualities and activities (guṇa-karmaṇām), by meditation on the Lord's lotus feet (tat-pāda-amburuha-dhyānāt), and by seeing the deity (tat-līṅga īkṣā) and making offerings to the deity (arhaṇa adibhiḥ).

Verse Summary: Angas of Bhakti: a) service to guru b) offering him everything c) association with good devotees d) worship of Lord d) faith in topics of Lord e) chanting the Lord's glories and activities f) meditation on Lord's feet g) making offerings to Deity.

SVCT Commentary – Verse 30-31

- Of the two topics to be taught (jñāna related to bhakti and bhakti) jñāna has been explained.
- Bhakti-yoga has been indicated in the previous verse.
- Now the aṅgas of bhakti are described in three verses.
- Rati arises by services to guru such as bathing him and massaging him, by offering to him with devotion all articles obtained, without desire for gaining recognition, and by association with devotees who have proper conduct (sādhu-bhaktānām).
- It is not recommended to associate closely with devotees of bad conduct, though they may be served, respected and seen.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

॥ 7.7.32 ॥

hariḥ sarveṣu bhūteṣu
bhagavān āsta īśvaraḥ
iti bhūtāni manasā
kāmais taiḥ sādhu mānayet

By the mind (**manasā**), one should respect (**iti sādhu mānayet**) all living beings (**bhūtāni**) with their individual desires (**kāmaiḥ taiḥ**), thinking that the Supreme Lord (**hariḥ bhagavān īśvaraḥ**) is situated in all beings (**āsta sarveṣu bhūteṣu**).

Verse Summary: Angas of Bhakti: h) Respecting all jivas thinking that the Supersoul is present in all beings.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

॥ 7.7.33 ॥

evam nirjita-ṣaḍ-vargaiḥ
kriyate bhaktir īśvare
vāsudeve bhagavati
yayā saṁlabhyate ratiḥ

Bhakti (**bhaktih īśvare**) is performed by these methods (**kriyate evam**), devoid of lust, anger, greed, illusion, pride and hatred (**nirjita-ṣaḍ-vargaiḥ**). By this method (**yayā**), rati to Vāsudeva (**ratiḥ vāsudeve bhagavati**) is obtained (**saṁlabhyate**).

Verse Summary: When a person devoid of 6 anarthas performs bhakti through these angas, he develops rati to Vasudeva.

SVCT Commentary – Verse 33

- Having conquered the six vargas starting with lust, or the six senses including the mind, by these methods of bhakti, by these aṅgas, bhakti arises.
- The accompanying result is cessation of the states of intelligence. That was stated in verse 28.
- The main result of bhakti is explained here: rati or prema to Vāsudeva is obtained.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

|| 7.7.34 ||

niśamyā karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni
yadātiharṣotpulakāśru-gadgadam
protkaṇṭha udgāyati rauti nṛtyati

When the devotee, on hearing (**yadā niśamyā**) about the incomparable (**atulyān**) qualities (**guṇān**), activities (**karmāṇi**) and heroic feats (**vīryāṇi**) performed by the avatāras (**līlā-tanubhiḥ kṛtāni**), becomes choked up, with tears in his eyes (**aśru-gadgadam**) and hairs standing on end in joy (**atiharṣa utpulaka**), and sings, shouts and dances, he achieves the Lord (**protkaṇṭha udgāyati rauti nṛtyati**).

Verse Summary: The devotee, who on hearing about the Lord, becomes choked up, with tears in his eyes and hairs standing on end in joy, and sings, shouts and dances, he achieves the Lord.

SVCT Commentary – Verse 34

- The symptoms of rati are described.
- Actions of the Lord include stealing milk and yogurt.
- Qualities of the Lord include items like affection for the devotee.
- Heroic acts are actions such as lifting Govardhana and killing Kamsa.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

॥ 7.7.35 ॥

yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ

When he laughs (**yadā hasati**) as if haunted by a ghost (**graha-grasta iva kvacit**), wails (**ākrandate**), meditates (**dhyāyati**), offers respects to others (**vandate janam**), breathes heavily at all times (**muhuḥ śvasan**), becomes absorbed in contemplation by the mind (**ātma-matih**), and without shame (**gata-trapaḥ**), says only “O Lord! (**vakti hare**) Master of the universe (**jagat-pate**) ! Nārāyaṇa (**nārāyaṇa iti**) !” he attains the Lord.

Verse Summary: Such a devotee sometimes laughs, wails, meditates, offers respect, and shows other such ecstatic symptoms.

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

|| 7.7.36 ||

**tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam**

By those methods, that person (**tadā pumān**), liberated from all bondage (**mukta-samasta-bandhanah**), with mind and body acting for the Lord (**āśaya ākṛtiḥ anukṛta**) and thinking of the Lord (**tad-bhāva bhāva**), having already burned up (**nirdagdha**) the seed of desire (**bīja anuśayah**), achieves a direct meeting with the Supreme Lord (**sameti adhokṣajam**) through his rāga-bhakti (**mahīyasā bhakti-prayogeṇa**).

Verse Summary: Such a devotee, having already burned up the seed of desire, achieves a direct meeting with the Supreme Lord through his rāga-bhakti.

SVCT Commentary – Verse 36

- At this time his mind and body (āśayā ākr̥ṭiḥ) conform to his contemplation (bhāva) of his particular relation (bhāva), thinking “I am his servant” or “I am his friend.”
- One should not worry that the body still remains in saṁsāra.
- Previously, the seed of material intelligence and the impressions of sense objects (anuśayaḥ) have been destroyed.
- He attains a meeting (sam) with the Lord by ṛaga-mārga-bhakti (mahīyaṣa).

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

॥ 7.7.37 ॥

adhokṣajālabham ihāśubhātmanah
śarīriṇah saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukham vidur budhās
tato bhajadhvam hṛdaye hṛd-īśvaram

The wise know that (**viduh budhāh**) direct contact with the Lord (**adhokṣaja ālabham**), which includes within it the happiness of Brahman (**tad brahma-nirvāṇa-sukham**), destroys saṁsāra (**saṁsṛti-cakra-śātanam**) for the sinful persons possessing material bodies in this world (**iha aśubha ātmanah**). Therefore worship in your heart (**tatah bhajadhvam hṛdaye**) the Lord who possesses various bhāvas (**hṛt-īśvaram**).

Verse Summary: Such a contact with the Lord includes Brahma-sukha and it destroys saṁsara. Therefore, worship the Lord within your heart.

SVCT Commentary – Verse 37

- “Is not the happiness of Brahman well known as the highest goal?”
- That is true.
- However, it is included in the happiness of meeting the Lord.
- The wise know that direct attainment of the Lord or even slight contact of the mind (ālambham) with the Lord destroys (śātanam) the wheel of saṃsāra.
- That is also the happiness of brahma-nirvāṇa since the Supreme Lord possesses that Brahman.
- There is unlimitedly greater happiness arising from one’s possessive feelings caused by the Lord’s having dāsya and other bhāvas, than in experiencing the happiness of brahma-nirvāṇa, since one tastes the sweetness of the Lord’s feet in the form of the highest bliss.

SVCT Commentary – Verse 37

- There is natural happiness on seeing the moon which gives bliss and good fortune by all people's eyes.
- But there is millions of times more bliss on seeing one's own son, because of one's possessiveness, though the son may be lame, blind or deaf, which is a misfortune in everyone else's eyes.
- There is the greatest amount of bliss arising from the Lord's svarūpa as Bhagavān, the parabrahman, possessing bhāvas like dāsya.
- If one has possessiveness for that form, one experiences the greatest good fortune of falling into thousands of waves in the ocean of bliss.

SVCT Commentary – Verse 37

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

brahmānando bhaved eṣa cet parārddha-guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api ||

The bliss of brahman realization accumulated by samādhi lasting for half of Brahmā's life cannot compare to one drop of the ocean of the happiness of bhakti. BRS 1.1.38

Section-IV – Prahlada establishes the supremacy of the process of Bhakti (28-38)

|| 7.7.38 ||

ko 'ti-prayāso 'sura-bālakā harer
upāsane sve hr̥di chidravat sataḥ
svasyātmanaḥ sakhyur aśeṣa-dehinām
sāmānyataḥ kim viṣayopapādanaiḥ

O demon boys (**asura-bālakā**)! What difficulty is there (**kaḥ ati-prayāsaḥ**) in worshipping the Lord (**upāsane hareḥ**), the friend of the jīva (**sakhyuh svasya ātmanaḥ**), who remains in the heart like ether (**sve hr̥di chidravat sataḥ**)? What is the use of obtaining material enjoyment (**kim**) for humans who are like animals (**sāmānyataḥ aśeṣa-dehinām**) in their quest for enjoyment (**viṣaya upapādanaiḥ**)?

Verse Summary: And worshipping the Lord is so easy as He remains within the heart. Other material enjoyment cannot compare to the bliss of worshipping the Lord.

SVCT Commentary – Verse 38

- The best means, bhakti, produces happiness.
- The Lord is friend of the jīva (ātmanaḥ) residing like ether in his heart.
- Śruti says sayujau sakhāyau: the Lord and the jīva are two friends in a tree. (Muṇḍaka Upaniṣad 3.1.1)
- There is no difficulty in worshipping a friend.
- Because of the presence of the Lord at all times in the heart, and because of his affectionate nature, because of the processes of hearing and chanting, which also can be done at all times since the ear and tongue are always present, without bothering to find ingredients from elsewhere, what is the difficulty?

SVCT Commentary – Verse 38

- On the other hand, there is great fatigue in a person's actions for attaining hell.
- He criticizes the tendency for material happiness.
- What is the use of attaining materials such as garlands, sandalwood and women for enjoyment?
- The cause is the misfortune of being similar (sāmānyataḥ) to pigs by being fixed on enjoyment.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.39 ॥

rāyaḥ kalatram paśavaḥ sutādayo
grhā mahī kuñjara-kośa-bhūtayaḥ
sarve 'rtha-kāmāḥ kṣaṇa-bhaṅgurāyuṣaḥ
kurvanti martyasya kiyat priyam calāḥ

How much pleasure (**kiyat priyam**) can ephemeral (**calāḥ**) wealth (**rāyaḥ**), wife (**kalatram**), animals (**paśavaḥ**), sons, daughters (**suta adayah**), residence (**grhā mahī**), elephants (**kuñjara**), treasury (**kośa**), luxuries (**bhūtayaḥ**), economic development and sense gratification (**sarve artha kāmāḥ**) produce for the human (**kurvanti martyasya**) with uncertain life span (**kṣaṇa-bhaṅgura ayuṣaḥ**)?

Verse Summary: The pleasure produced by wealth, wife, animals, sons, etc. is all temporary and insignificant for the human with uncertain life span

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.40 ॥

evam hi lokāḥ kratubhiḥ kṛtā amī
kṣayiṣṇavaḥ sātiśayā na nirmalāḥ
tasmād adrṣṭa-śruta-dūṣaṇam param
bhaktyoktayeśam bhajatātma-labdhaye

The planets achieved by sacrifices (**lokāḥ kratubhiḥ amī**) are perishable (**kṣayiṣṇavaḥ evam hi**), and impure (**na nirmalāḥ**), with superior enjoyment (**sātiśayā**) awarded only according to the amount of pious acts (**kṛtā**). Therefore worship with devotion (**tasmād bhaktya bhajata**) the faultless Lord (**adrṣṭa-śruta-dūṣaṇam param**), to achieve the Lord (**uktayā īśam**), the objective of the ātmā (**ātma-labdhaye**).

Verse Summary: Even svarga achieved by sacrifices is perishable, and impure. Therefore, worship the Supreme Lord with devotion, to achieve Him.

SVCT Commentary – Verse 40

- One should not even enjoy the happiness of Svarga. It is temporary.
- Śruti says tad yatheha karmājito lokaḥ kṣīyate evam evāmūtra puṇya jito lokaḥ kṣīyate: the world attained in this life through karma dissipates, and the world attained in the next life through puṇya also dissipates. Chāndogya Upaniṣad 8.1.6
- The superiority of enjoyment (sātiśayaḥ) depends on the amount of pious acts.
- Svarga is impure because there is envy and other bad qualities present there.
- Ātma-labdhaye means “for attaining the Lord by the ātmā” or “for attaining Paramātmā.” Or it can mean “for attaining the jewel in the form of ātmā.”
- Please worship the Lord, otherwise one is thrown in the mud hole of Svarga or hell and perishes.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.41 ॥

yad-ārtha iha karmāṇi
vidvan-māny asakṛt naraḥ
karoty ato viparyāsam
amoghaṁ vindate phalam

Thinking himself learned (**vidvan-māni**), a man (**naraḥ**) repeatedly performs (**asakṛt iha karoty**) actions (**karmāṇi**) for attaining Svarga (**yad-ārtha**) and achieves opposite results (**vindate viparyāsam phalam**) without fail (**amoghaṁ**).

Verse Summary: Thinking himself learned, a man repeatedly performs actions for attaining Svarga and achieves opposite results without fail.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.42 ॥

sukhāya duḥkha-mokṣāya
saṅkalpa iha karmināḥ
sadāpnotīhayā duḥkham
anīhāyāḥ sukhāvṛtaḥ

The karmīs (**karmināḥ**) are determined to achieve happiness (**sukhāya saṅkalpah**) in this life (**iha**) by destroying unhappiness (**duḥkha-mokṣāya**), but they achieve only unhappiness (**sadā āpnoti duḥkham**) by their actions (**īhayā**). Happiness will become perfect (**sukha āvṛtaḥ**) from giving up the desire for material enjoyment (**anīhāyāḥ**).

Verse Summary: The karmīs achieve only unhappiness in spite of their determined efforts for happiness. Happiness will become perfect only from giving up the desire for material enjoyment.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

|| 7.7.43 ||

kāmān kāmāyate kāmāyair
yad-artham iha pūruṣaḥ
sa vai dehas tu pāraḅyo
bhaṅguro yāty upaiti ca

In order to be happy (**yad-artham**), a person desires objects of enjoyment (**pūruṣaḥ kāmāyate kāmān**) and tries to attain them by performing actions (**kāmāyair**). The perishable body, however (**dehas tu**), which is food for vultures (**sah vai pāraḅyah**), gets destroyed (**bhaṅguro yāti**) and again it makes its appearance in order to give more suffering (**upaiti ca**).

Verse Summary: A person does everything to attain happiness, but the body gets destroyed and again appears in order to give more suffering.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

|| 7.7.44 ||

**kim u vyavahitāpatya-
dārāgāra-dhanādayaḥ
rājya-kośa-gajāmātya-
bhṛtyāptā mamatāspadāḥ**

What are children (**kim u apatya**), wife (**dārā**), house (**āgāra**), and wealth (**dhana ādayaḥ**), which are different from the self (**vyavahita**)? Kingdom, treasury, elephants, ministers (**rājya kośa gaja amātya**), servants, and relatives (**bhṛtya āptā**) are simply objects of false possessiveness (**mamata-āspadāḥ**).

Verse Summary: Children, wife, house, etc. are all simply objects of false possessiveness, and are different from the self.

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.45 ॥

kim etair ātmanas tucchaiḥ
saha dehena naśvaraiḥ
anarthair artha-saṅkāśair
nityānanda-rasodadheḥ

What is the use (**kim**) of these insignificant (**etair ātmanah tucchaiḥ**), worthless (**anarthaiḥ**), perishable things (**naśvaraiḥ**), which appear valuable (**artha-saṅkāśaiḥ**), for a person who experiences bliss in the ocean of rasa (**nityānanda rasa udadheḥ**)?

Verse Summary: What is the use of these insignificant, perishable things for a person who experiences bliss in the ocean of rasa

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.46 ॥

nirūpyatām iha svārthaḥ
kiyān deha-bhr̥to 'surāḥ
niṣekādiṣv avasthāsu
kliśyamānasya karmabhiḥ

O demons (**asurāḥ**)! Please ascertain (**nirūpyatām**) the amount of real benefit (**kiyān svārthaḥ**) available in temporary pleasures like sex life (**niṣeka adīṣu avasthāsu**) for a person with no opportunity for pleasure (**kliśyamānasya**) in this world (**iha**) because of his karma (**karmabhiḥ**).

Verse Summary: O demons! Please think. How much can a person with karmically no opportunity for pleasure enjoy from temporary pleasures like sex life?

Section-V – Prahlada establishes the temporary nature of material pleasures (39-47)

॥ 7.7.47 ॥

**karmāṇy ārabhate dehī
dehenātmānuvartinā
karmabhis tanute deham
ubhayam tv avivekataḥ**

The jīva (**dehī**) performs actions (**karmāṇi ārabhate**) with a human body (**dehena**) received according to his past actions (**ātmā-anuvartinā**). He attains a heavenly body (**tanute deham**) by his actions (**karmabhih**). This condition arises because of lack of discrimination concerning the ātmā (**avivekataḥ**) in the human and heavenly bodies (**ubhayam**).

Verse Summary: A jiva attains heavenly or earthly body only because of performing actions without the knowledge of ātmā.

SVCT Commentary – Verse 47

- The jīva performs actions with a human body, which produces karma.
- He attains another body, on Svarga, by his actions, without distinguishing these two bodies from ātmā.
- He thinks, “I perform action. I enjoy Svarga as a result of my actions.”
- This type of identity has no sense of discrimination, since the ātmā is completely different from both bodies.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.48 ॥

**tasmād arthās ca kāmās ca
dharmās ca yad-apāśrayāḥ
bhajatānīhayātmānam
anīhaṁ harim īśvaram**

Therefore (**tasmāt**), without material desire (**anīhayā**), worship the independent Supreme Lord (**bhajata anīhaṁ harim īśvaram**), Paramātmā (**ātmānam**), who gives shelter (**yad-apāśrayāḥ**) to artha, kāma and dharma (**arthāḥ ca kāmāḥ ca dharmāḥ ca**).

Verse Summary: Therefore, worship the Supreme Lord without any material desires.

SVCT Commentary – Verse 48

- What is this discrimination?
- Artha, dharma and kāma are dependent on the Lord, just as oxen are dependent on their master for performing their actions and enjoyment.
- Anīhayā means “without material desire.”
- Anīham means independent.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.49 ॥

sarveṣām api bhūtānām
harir ātmeśvaraḥ priyaḥ
bhūtair mahadbhiḥ sva-kṛtaiḥ
kṛtānām jīva-samjñitah

The Lord (**harīh jīva-samjñitah**) is the ātmā (**ātmā īśvaraḥ**) of all living beings (**sarveṣām api bhūtānām**) made of the elements starting with mahat-tattva (**bhūtaih mahadbhiḥ**), which are created by the Lord (**sva-kṛtaiḥ kṛtānām**), and he is the supreme object of affection (**priyaḥ**).

Verse Summary: Since the Lord is the body and the ātmā of all beings, is Paramātmā and is most dear to all beings, you should worship him.

SVCT Commentary – Verse 49

- Since the Lord is the body and the ātmā of all beings, is Paramātmā and is most dear to all beings, you should worship him.
- He is the ātmā, Paramātmā of all beings.
- He is the Supreme Lord.
- He is the body of all beings, since he is their cause, creating them from mahat-tattva and other elements.
- Because the jīva is his taṭastha-śakti, the Lord is known as the jīva.
- Since the Lord is dearest to all beings, worship him.
- He is dearer than what is called the jīva.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.50 ॥

**devo 'suro manuṣyo vā
yakṣo gandharva eva vā
bhajan mukunda-caraṇam
svastimān syād yathā vayam**

If a devatā, demon, human being (**devah asurah manuṣyah vā**), Yakṣa, or Gandharva (**yakṣah gandharva eva vā**) renders service to the lotus feet of Mukunda (**bhajan mukunda-caraṇam**), he becomes situated in the most auspicious condition of life (**svastimān syāt**), exactly like me (**yathā vayam**).

Verse Summary: Anyone, be it a Yaksa or a Gandharva or a human, becomes situated in the most auspicious condition if he worships the Lord.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.51-52 ॥

nālaṁ dvijatvaṁ devatvam
ṛṣitvaṁ vāsurātmajāḥ
prīṇanāya mukundasya
na vṛttaṁ na bahu-jñatā

na dānaṁ na tapo nejyā
na śaucaṁ na vratāni ca
prīyate 'malayā bhaktyā
harir anyad viḍambanam

O sons of demons (**asura atma jāḥ**)! Being a brāhmaṇa (**dvijatvaṁ**), devatā (**devatvam**) or sage (**ṛṣitvaṁ vā**), good conduct (**vṛttaṁ**), learning (**bahu-jñatā**), charity (**dānaṁ**), austerity (**tapah**), worship (**ijyā**), cleanliness (**śaucaṁ**) and vows (**vratāni ca**) cannot please the Lord (**na alaṁ mukundasya prīṇanāya**). The Lord is pleased (**prīyate harih**) by pure bhakti (**amalayā bhaktyā**). Other than bhakti, everything else is a cause of mockery (**anyat viḍambanam**).

Verse Summary: None of janma, aisvarya, sruta, sri or even good behaviour can please the Lord. He is pleased only by pure bhakti.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.53 ॥

tato harau bhagavati
bhaktim kuruta dānavāḥ
ātmaupamyena sarvatra
sarva-bhūtātmaniśvare

O demons (**dānavāḥ**)! Perform bhakti to the Lord (**harau bhagavati bhaktim kuruta**), Paramātmā (**sarva-bhūta ātmani īśvare**), while seeing at all times everyone's happiness and distress as one's own (**ātma-aupamyena sarvatra**).

Verse Summary: Therefore, worship the Lord, while considering everyone's happiness and distress as your own.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.54 ॥

daiteyā yakṣa-rakṣāmsi
striyaḥ śūdrā vrajaukasah
khagā mṛgāḥ pāpa-jīvāḥ
santi hy acyutatām gatāḥ

O sons of demons (**daiteyā**)! The Yakṣas, Rākṣasas (**yakṣa-rakṣāmsi**), women, śūdras (**striyaḥ śūdrā**), cowherd men (**vraja-okasah**), birds (**khagā**), animals (**mṛgāḥ**) and the sinful living entities (**pāpa-jīvāḥ**) can attain spiritual bodies along with the association of the Supreme Lord (**acyutatām gatāḥ santi**).

Verse Summary: Understand that there is no material disqualification to become the Lord's associate. Even animals and birds are qualified.

SVCT Commentary – Verse 54

- Bhakti does not depend on good birth.
- Acyutatām gatāḥ means that one becomes similar to Acyuta by assuming a spiritual body.
- Or it can mean that one attains the position of never falling as the karmīs do from Svarga. It is said in the Kāśī-khaṇḍa:

**na cyavante ca yad bhaktā mahatyām pralayāpadi
ato 'acyuto 'khile loke vidvadbhiḥ pariṇīyate**

Because the devotees do not fall from their position at the time of universal destruction, the Lord is called Acyuta by the learned in all the worlds.

Section-VI – Prahlada again glorifies the process of Bhakti (48-55)

॥ 7.7.55 ॥

etāvān eva loke 'smin
puṁsaḥ svārthaḥ paraḥ smṛtaḥ
ekānta-bhaktir govinde
yat sarvatra tad-īkṣaṇam

The supreme goal of man (**etāvān eva puṁsaḥ svārthaḥ paraḥ**) in this world (**asmin loke**) is considered (**smṛtaḥ**) to be pure bhakti for Govinda (**ekānta-bhaktir govinde**), by which one sees Govinda everywhere (**yat sarvatra tad-īkṣaṇam**).

Verse Summary: The Supreme goal of man is pure bhakti, by which one sees the Lord everywhere.

SVCT Commentary – Verse 55

- When pure bhakti, ananyā bhakti is present, on maturity one sees the Lord everywhere. It is said:

nārāyaṇam ayaṁ dhīrāḥ paśyanti paramārthinaḥ
jagad dhanamayam lubdhāḥ kāmukāḥ kāmīnīmayam

The devotees, dedicated to the highest truth, see everything as Nārāyaṇa, just as the greedy person see the world as wealth, and the lusty man sees the world as enjoyable women.

- Similarly Prahlāda saw the Lord in the pillar.