



Śrîmad-Bhâgavatam: Canto 7
NṚSIMHA CATURDAŚÎ



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*satyaṁ vidbātuṁ nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adr̥śyatātyadbhuta-rūpam udvahan
stambhe sabhāyāṁ na mṛgaṁ na mānuṣaṁ*



NOMENCLATURE

1. SECTION

1.1. Subsection

Lessons are normally from the purports of verses. The lesson(s) followed by a verse (and translation) is (are) from the purport of the verse and written in the following format.

1

Lesson from PURPORT

PURPORT: SB 7.A.a

- If there are many points in a purport, they are listed under a title in the above format.
- Single purport point (PURPORT: SB 7.A.a)
- Points not in the purport.
- Summary of one or more verses (translations)

Verses from seventh canto are middle aligned with verses in green color and translations in brown. Verses outside seventh canto are left alligned (in back)

Cover page: Deity of Jwala Narasimha deva, Ahobilam.

Back page: Lotus feet of Lord Narasimha deva at Ugrasthambha, Ahobilam.



NṚSĪMHA CATURDAŚI

1. POWER OF HEARING

Padyāvalī 10

*aho abobhir na kaler vidūyate
sudhā-su-dhārā-madburam pade pade
dine dine candana-candra-śītalam
yaśo yaśodā-tanayasya gīyate*

One 24 who daily sings the glories of Yaśodā's son, Kṛṣṇa, which are as cooling as sandalwood and camphor, is not troubled by the days of Kali-yuga. For him at every step there is a torrential flood of the sweetest nectar.—Śrī Kaviratna.

SB 2.7.53

*māyāṁ varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam
māyayātmā na muhyati*

The Lord's activities in association with His different energies should be



described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

■ Performative utterance

CC Madhya 8.309

*alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya babu-dūra*

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

CC Madhya 8.310

*śrī-caitanya-nityānanda-advaita-caraṇa
yānbāra sarvasva, tāñre mile ei dhana*

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

SB 1.3.44

*tatra kīrtayato viprā
viprarṣer bhūri-tejaśaḥ
abam cādhyagamam tatra
niviṣṭas tad-anugrahāt
so 'ham vaḥ śrāvayiṣyāmi
yathādbhitam yathā-mati*

O learned brāhmaṇas, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parikṣit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhāgavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.



2. QUALITY OF PARIKSHIT MAHĀRĀJA & YUDHISTHIRA MAHĀRĀJA

2.1. Maharaj Parikshit's Question: Is Kṛṣṇa partial or Impartial?

- *Mahārāja Yudhiṣṭhira to sage Nārada:* Is the Supreme Personality of Godhead impartial even while killing demons?

SB 7.1.19

*śapator asakṛd viṣṇum
yad brahma param avyayam
śvitro na jāto jibhāyām
nāndham vivīśatus tamaḥ*

Although these two men—Śiṣupāla and Dantavakra—repeatedly blasphemed the Supreme Personality of Godhead, Lord Viṣṇu [Kṛṣṇa], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.



SB 7.1.21

*etad bhrāmyati me buddhir
dīpārcir iva vāyunā
brūhy etad adbhutatamam
bhagavān hy atra kāraṇam*

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.



1

tad-vijñānārthan sa gurum evābhigacchet: When one is perplexed by the difficult problems of life, to solve them one must approach a guru like Narada.

■ Parīkṣit Mahārāja – Mukti; Mahārāja Yudhiṣṭhira – Bhukti.

2

A devotee is not interested in Bhukti or Mukti but bearing of Lord's Qualities and Pastimes.

3. NARADA MUNI EXPLAINS LORD'S NEUTRALITY

SB 7.1.26

*tasmād vairānubandhena
nirvairēṇa bhayena vā
snehāt kāmēṇa vā yuñjyāt
kathañcin nekṣate pṛthak*

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire—by all of these or any one of them—if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

3

Stress is on favourable execution of Bhakti, not purposeful blaspheme.

4

Purpose of verse: To emphasize that even an enemy of Lord can be delivered, what to speak of a Friend.

■ Blasphemers will go to hell (PURPORT: SB 7.1.26)

- *tān abhīm dviṣataḥ krūrān* (BG 16.19)
- *āsurīm yonim āpannā* (BG 16.20)
- *avajānanti mām mūḍhāḥ* (BG 9.11)
- *moghāśā mogha-karmāṇo* (BG 9.12)



4. STORY OF JAYA & VIJAYA EXPLAINED & HOW THEY APPEARED AS HIRANYAKSA & HIRANYAKASIPU

SB 7.1.40

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

These two associates of the Lord—Jaya and Vijaya—later descended to the material world, taking birth as the two sons of Diti, Hiraṇyakaśipu being the elder and Hiraṇyākṣa the younger. They were very much respected by the Daityas and Dānavas [demoniac species].



5

Empowerment by Krishna makes one worshipable.

SB 7.1.43

*taṁ sarva-bhūtātma-bhūtaṁ
praśāntaṁ sama-darśanam
bhagavat-tejasā sprṣtaṁ
nāśaknod dbantum udyamaiḥ*

The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiraṇyakaśipu was unable to kill him, in spite of endeavoring to do so in various ways.

6

*Supreme Personality of Godhead's Punishment is also
a manifestation of His equality.*

7

One protected by the Lord cannot be harmed.

Mahārāja Yudhiṣṭhira's second Question:

SB 7.1.48

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

Mahārāja Yudhiṣṭhira inquired: O my lord, Nārada Muni, why was there such enmity between Hiraṇyakaśipu and his beloved son Prahlaḍa Mahārāja? How did Prahlaḍa Mahārāja become such a great devotee of Lord Kṛṣṇa? Kindly explain this to me.

- Devotees attached to infallible → *acyutātmā*. (PURPORT: SB 7.1.48)

🔱 *END of Chapter 1.*

5. HIRANYAKASIPU LAMENTS BROTHER'S DEATH

SB 7.2.7-8

*tasya tyakta-svabhāvasya
ghṛṇer māyā-vanaukaśaḥ
bhajantaṁ bhajamānasya
bālasyevāsthirātmanaḥ
mac-chūla-bhinna-grīvasya
bhūriṇā rudhireṇa vai
asṛk-priyaṁ tarpayiṣye
bhrātaraṁ me gata-vyathāḥ*



The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by *māyā*, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiranyākṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

- 4 types of Atheist
- Hungry for, fond of sucking blood. (PURPORT: SB 7.2.7-8)

8

Actions of the Lord to favour His devotees are not disqualifications but signs of His natural affection.

6. HIRANYAKASIPU ORDERS DEMONS

SB 7.2.12

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

Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

1. Ban Bhagavad-Gita, teach technology
2. Open Mc. Donald
3. Divorce, gay marriage
4. Deforestation for *prajalpa*

9

Cutting of trees simply to manufacture paper for the publication of unwanted literature is greatest sinful act.

Paper mills should manufacture paper only for publication of Spiritual literature.

7. DEMONS DESTROY IN ALL DIRECTIONS

- ▶ No yajnas (SB 7.2.13-15)
- ▶ Demigods disturbed. (SB 7.2.16)

8. HIRANYAKISIPU CONSOLES HIS NEPHEWS

SB 7.2.19

*tan-mātaraṁ ruṣābhānuṁ
ditiṁ ca jananiṁ girā
ślakṣṇayā deśa-kāla-jña
idaṁ āha janeśvara*

O King, Hiraṇyakaśipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words, he consoled their mother, his sister-in-law, Ruṣābhānu, as well as his own mother, Diti. He spoke to them all as follows.

Politicians can control emotions according to time & situations for future advantage.

SB 7.2.21

*bhūtānām ibha saṁvāsaḥ
praṇāyāṁ iva suvrate
daivenaikatra nītānām
unnītānām sva-karmabhiḥ*

My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue



to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.

- Prison teams (PURPORT: SB 7.2.21)
- Straws (PURPORT: SB 7.2.21)

12

We are fully under a higher control

13

One who is highly elevated in knowledge but does not use good intelligence to serve Kṛṣṇa is Demon.

- Duryodhana Vs Arjuna – ‘work is worship’.
- Example: Jarasandha (SB 10.54.14)

14

Philosophy without character is useless

SB 10.54.14

*tathāpy abam na śocāmi
na prabr̥ṣyāmi karhicit
kālena daiva-yuktena
jānan vidrāvitaṁ jagat*

But still I never lament or rejoice, because I know this world is driven by time and fate.

SB 7.2.40

*pathi cyutaṁ tiṣṭhati diṣṭa-rakṣitaṁ
gr̥he sthitaṁ tad-vibataṁ vinaśyati
jīvaty anātho 'pi tad-ikṣito vane
gr̥he 'bhigupto 'sya bato na jīvati*

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by



others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

15

*Everything is dependent on free will of Kṛṣṇa,
Our duty is to Surrender unto Him & Seek His
protection.*

- Prahlāda Mahārāja, same theme: *bālasya neha śaraṇam
pitarau nṛsiṃha.*

16

*Philosophy can be used for Sense gratification.
Sense Objects can be used for Purification.*

🌸 END of Chapter 2.

9. HIRANYAKASIPU'S DESIRES

SB 7.3.1

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

Nārada Muni said to Mahārāja Yudhiṣṭhira: The demoniac king Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like *animā* and *laghimā*, to be deathless, and to be the only king of the entire universe, including Brahmaloka.

- | | |
|----------------------|---------------------|
| 1. Unconquerable | 2. Youthful |
| 3. Yogic perfections | 4. King of universe |



17

Self interested persons by demoniac austerities want to kill even their benedictors, whereas a Vaisnava wants to remain an ever existing servant and never to occupy the post of Lord.



- Description of Hiraṇyakaśipu's austerities (SB 7.3.2-5)
- Demigods approach Brahmā (SB 7.3.6)
- Hiraṇyakaśipu's body covered by anthill, grass and bamboo. (SB 7.3.15-16)

SB 7.3.17

śrī-brahmovāca

*uttiṣṭhotttiṣṭha bhadraṁ te tapaḥ-siddho 'si kāśyapa
varado 'ham anuprāpto vriyatām īpsito varaḥ*

Lord Brahmā said: O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the



performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

- Perfection of austerity is to get audience with master whom trying to please.

SB 7.3.24

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

Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiranyakaśipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord.

SB 7.3.35

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

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

SB 7.3.36

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

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.



- Myth of work is worship
- Gaining control though humility
- Bhakti means eternal service

9.1. Example of Laxmana and Bharat

*namantbarāya na ca mātara-
ya doṣo na rājan na ca rāghava-
sya mad pāpa eva ātma nimittam āsit
vana praveśe raghunandanasya*

- *bhārah vabati iti bharata*

1. Bears burden of unwanted kingdom
2. Infinite capacity to bear others' burden

SB 10.20.37

*naivāvidan kṣīyamāṇam
jalam gādha-jale-carāḥ
yathāyur anv-ābam kṣayyam
narā mūḍbhāḥ kuṭumbinaḥ*

The fish swimming in the increasingly shallow water did not at all understand that the water was diminishing, just as foolish family men cannot see how the time they have left to live is diminishing with every passing day.

✿ *END of Chapter 3.*

10. BRAHMĀJI GRANTS WITH A WARNING

SB 7.4.2

*śrī-brahmovāca
tāteme durlabbāḥ puṁsām yān vṛñiṣe varān mama
tathāpi vitarāmy aṅga varān yadyapi durlabbān*



Lord Brahmā said: O Hiraṇyakaśipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.

18

If one possesses more and more, a benediction may become a curse, for just as achieving material opulence in this material world requires great strength and endeavor, maintaining it also requires great endeavor.

SB 2.3.21

*bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na naman mukundam
śāvau karau no kurute saparyāṁ
barer lasat-kāñcana-kañkaṇau vā*

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

CC Madhya 11.48

*tāñra pratijñā—more nā karibe daraśana
mora pratijñā—tāñhā vinā chāḍiba jīvana*

Mahārāja Pratāparudra continued, “If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

■ Ātma-jāyā-sutāgāra.

CC Madhya 11.49

*yadi sei mahāprabhura nā pāi kṛpā-dhana
kibā rājya, kibā deha,—saba akāraṇa*

“If I do not receive Śrī Caitanya Mahāprabhu’s mercy, my body and my kingdom are certainly useless.”



11. HIRANYAKAŚIPU'S ATROCITIES

SB 7.4.13

*tam aṅga mattaṁ madhunoru-gandhinā
vivṛtta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ
upāsatoṇpāyana-pāṇibhir vinā
tribhis tapo-yoga-balaujasāṁ padam*

O my dear King, Hiraṇyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

SB 7.4.19

*sa itthaṁ nirjita-kakub
eka-rāḍ viṣayān priyān
yathopajoṣaṁ bhunjāno
nātrpyad ajitendriyaḥ*

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

19

*Uncontrolled senses = Dissatisfaction
Sense control = Satisfaction*

SB 4.22.39

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktiā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam*



The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

BG 18.38

*viṣayendriya-saṁyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukhaṁ rājasam smṛtam*

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

12. DEMIGODS TAKE SHELTER OF LORD VIṢṆU

SB 7.4.22

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

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return."

20

Demons cannot influence Holy Dhama.

21

If one takes shelter of such a Dhama, worship of Lord becomes easy & resultant spiritual advancement takes place



13. LORD VIṢṆU ASSURES DEMIGODS

- “No fear - Become My devotees by hearing and chanting – I know activities of Hiraṇyakaśipu and shall surely stop them very soon. Wait patiently. (SB 7.4.25-26)

SB 7.4.27

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

When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

SB 7.4.28

*nirvairāya praśāntāya sva-sutāya mahātmane
prabrādhāya yadā drubhyed dhanīṣye 'pi varorjitam*

When Hiraṇyakaśipu teases the great devotee Prahlāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiraṇyakaśipu immediately, despite the benedictions of Brahmā.

22

*Devotee does not create enmity with anyone, but if
someone becomes his enemy, that person will be
vanquished by the Supreme Personality of Godhead,
despite his benedictions.*

SB 7.4.29

*śrī-nārada uvāca
ity uktā loka-guruṇā
taṁ praṇamya divaukasasḥ
nyavartanta gatodvegā
menire cāsuram batam*



The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiraṇyakaśipu was now practically dead.

23

There is no need to approach any demigod separately for the fulfilment of any desire.

14. DESCRIPTION OF PRAHLĀD MAHĀRĀJA'S QUALITIES

SB 7.4.33

*nodvigna-citto vyasaneṣu niḥsṛbaḥ
śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk
dāntendriya-prāṇa-śarīra-dhīḥ sadā
praśānta-kāmo rahitāsuro 'suraḥ*

Although Prahlaḍa Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

24

Man is not qualified or disqualified by birth. Anyone can become a fully qualified brahmana under the direction of Guru.



SB 7.4.37

*nyasta-kṛīḍanako bālo
jaḍavat tan-manastayā
kṛṣṇa-graba-grbhitātmā
na veda jagad īdṛśam*

From the very beginning of his childhood, Prahāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

25

When one is influenced by evil stars, he can't make advancement in any activity.

26

Prahlad mabaraj influenced by Kṛsnaloka & thus could not think of material world & live in Kṛsna consciousness.

SB 7.4.38

*āsīnaḥ paryatann aśnan
śayānaḥ prapiban bruvan
nānusandhatta etāni
govinda-parirambhitāḥ*

Prahāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

27

As father and mother cared for for child, Govinda cared for Prahād mahārāja. Prahlad maharaja is absorbed in the thoughts of Govinda.



SB 7.4.43

*tasmin mahā-bhāgavate
mahā-bhāge mahātmani
hiraṇyakaśipū rājann
akaroḍ agham ātmaje*

My dear King Yudhiṣṭhira, the demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

28

When one despite his elevated position, due to severe austerities, begins to tease a devotee, he begins falling down, and results of his austerities dwindle.

15. YUDHISTHIRA MAHĀRĀJA'S INQUIRIES

SB 7.4.44

*śrī-yudhiṣṭhira uvāca
devarṣa etad icchāmo vedituṁ tava suvrata
yad ātmajāya śuddhāya pitādāt sādhave by agham*

Mahārāja Yudhiṣṭhira said: O best of the saints among the demigods, O best of spiritual leaders, how did Hiraṇyakaśipu give so much trouble to Prahlāda Mahārāja, the pure and exalted saint, although Prahlāda was his own son? I wish to know about this subject from you.

29

Suvrata: person who has nothing to do with the material world which is always bad.

30

One cannot understand anything from a materialistic scholar puffed up with academic knowledge

31

bhaktiyā mām abhijānāti: try to understand Krishna by devotional service & from a devotee.



- ▶ Father and mother are always affectionate to their children. When disobedient – chastise them, for instruction & welfare. Why Hiraṇyakaśipu, chastise such a noble son? (SB 7.4.45)
 - Obedient
 - Well-behaved
 - Respectful (SB 7.4.46)
- ▶ Never heard contradiction as an affectionate father's punishing noble son with intention of killing him. (SB 7.4.46)

🔥 *END of Chapter 4.*

16. PRAHLADA MAHĀRĀJA'S EDUCATION BEGINS

SB 7.5.1

*śrī-nārada uvāca
paurohityāya bhagavān vṛtaḥ kāvyaḥ kilāsuraiḥ
ṣaṇḍāmarkau sutau tasya daitya-rāja-grhāntike*

The great saint Nārada Muni said: The demons, headed by Hiraṇyakaśipu, accepted Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived near Hiraṇyakaśipu's palace.

32

Real brāhmaṇa would not become priest for atheistic men.

33

Brāhmaṇa should become priest of a person interested in advancement of spiritual culture.

34

Sukrācārya – indicates person interested in obtaining benefits for sons & descendants regardless of how the money comes.

- ▶ Prahlāda Mahārāja didn't like politics: friend & enemy (SB 7.5.3)



- Hiraṇyakaśipu, took Prahlāda on lap & asked: “Best of all subjects studied teachers?” (SB 7.5.4)

SB 7.5.4

*ekadāśura-rāt putram
aṅkam āropya pāṇḍava
papraccha kathyatām vatsa
manyate sādhu yad bhavān*

My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiraṇyakaśipu, took his son Prahlāda on his lap and very affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

35

*A devotee can challenge scientists & philosophers
because the best of everything is known to a devotee by
Krishna's grace.*

- *yasmin vijñāte samam evaṁ vijñātām bhavati*: if one properly understands God, he can understand any subject matter very nicely. (PURPORT: SB 7.5.4)

36

*Prahlad maharaja was able to solve most difficult parts
of problems because of his advanced Krishna
consciousness.*

17. PRAHLADA MAHĀRĀJA'S ANSWER

SB 7.5.5

*śrī-prahlāda uvāca
tat sādhu manye 'sura-varya debinām
sadā samudvigna-dhiyām asad-grahāt
bitvātma-pātaṁ gṛham andha-kūpaṁ
vanam gato yad dharim āśrayeta*



Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vanā]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

37

Real success in life: Krishna consciousness. One should mold life accordingly.

1. Understand
2. Plan
3. Execute

CC Madhya 7.126

*kṛpā kara, prabhu, more, yān tomā-saṅge
sabite nā pāri duḥkha viṣaya-taraṅge'*

The brāhmaṇa begged Lord Caitanya Mahāprabhu, “My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life.”

CC Madhya 7.127

*prabhu kabe,—“aiche bāt kabhu nā kabibā
grbe rabi’ kṛṣṇa-nāma nīrantara laibā*

Śrī Caitanya Mahāprabhu replied, “Don’t speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

CC Madhya 7.128

*yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa*

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land.”

CC Madhya 7.129

*kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga”*



Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.”

18. HIRANYAKASIPU’S ORDERS

SB 7.5.6

śrī-nārada uvāca

*śrutvā putra-giro daityaḥ para-pakṣa-samāhitāḥ
jahāsa buddhir bālānām bhidyate para-buddhibhiḥ*

Nārada Muni continued: When Prahlāda Mahārāja spoke about the path of self-realization in devotional service, thus being faithful to the camp of his father's enemies, Hiraṇyakaśipu, the King of the demons, heard Prahlāda's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."

38

Demons are angered by the influence of a vaiṣṇava

SB 7.5.7

*samyag vidbhāryatām bālo
guru-gehe dvi-jātibhiḥ
viṣṇu-pakṣaiḥ praticchannair
na bhidyetāsya dhīr yathā*

Hiraṇyakaśipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise.

39

*Tactic of dressing oneself like a karmi is necessary,
because everyone in demoneac kingdom is against the
Vaiṣṇava teachings.*



19. SANDA AND AMARKA MAKE INQUIRY

- ▶ Don't lie – true; these boys not like you, not speak deviation. How have you learnt these? How intelligence spoiled? (SB 7.5.9)
- ▶ Spoilt by you or enemies? Very eager to know. (SB 7.5.10)

20. PRAHLADA MAHĀRĀJA ANSWERS

B 7.5.11

*śrī-prabrāda uvāca
paraḥ svaś cety asad-grāhaḥ
puṁsām yan-māyayā kṛtaḥ
vimohita-dhiyām dṛṣṭas
tasmai bhagavate namaḥ*

Prahlāda Mahārāja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

PURPORT: SB 7.5.11

- As servants of Supreme Lord, all jivas are one, but Vaiṣṇava, out of humility, addresses others as PRABHU (master).
- Vaiṣṇava sees other servants to be so advanced, much to learn.
- Understanding of master begins from understanding of spiritual master.
 - *yasya prasādād...*
 - *sākṣād-dharitvena...*
- *Confidential service* – delivering souls from misconception of friend and enemy.
- *Māyāvādī* – all living entities – God: mistaken.
- *Conditioned state* – friends & enemies – in duality.
- *Liberated state* – God is master and all jivas – servants of God.



SB 7.5.14

*yathā bhrāmyaty ayo brahman
svayam ākarṣa-sannidhau
tathā me bhidyate cetaś
cakra-pāṇer yadr̥cchayā*

O brāhmaṇas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.

40

Iron : Magnet : : Jiva : Krishna

21. SANDA AND AMARKA ANGRY

SB 7.5.16

*ānīyatām are vetram asmākam ayaśaskaraḥ
kulāṅgārasya durbuddheś caturtho 'syodito damaḥ*

Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

41

In a society or family in which everyone is a demon, for someone to become a Vaisnava is folly.

42

*Charges against Hiranyakasipu preachers –
CIA, Unqualified brahmanas.*

43

*Confronting against all kinds of difficulties, we must
spread the Krishna consciousness movement with great
determination like Prahlāda Mahārāja.*

■ Prahlāda : Demons : Visnu : : Thorn tree : Candan Forest : Axe

22. SANDA AND AMARKA INDUCE PRAHLAD MAHARAJ TO ACCEPT DHARMA, ARTHA, KAMA

SB 7.5.18

*iti taṁ vividhopāyair
bhīṣayaṁś tarjanādibhiḥ
prahrādaṁ grābayāṁ āsa
tri-vargasyopapādanam*

Ṣaṇḍa and Amarka, the teachers of Prahlaḍa Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

44

People are concerned with dharma, artha and kāma and not liberation.

- Hiraṇya + kaśipu Vs. Prah + lāda – prasannātmā (PURPORT: SB 7.5.18)
- *yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī.*

45

Materialistic persons think that the path of religion is meant for improving their material conditions.

- Demigods, Sādhus

46

Result of cheating, others are reluctant to accept a religious process, and advise people to work for material advancement.



23. HIRANYAKASIPU ASKS PRAHLAD MAHARAJ AGAIN

- ▶ Śaṇḍa & Amarka sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them etc. (SB 7.5.19)
- ▶ Prahlāda's mother – washed, dressed, presented him before father. (SB 7.5.19)
- ▶ Hiranyaśipu embraced with both arms – tears/ smell head (SB 7.5.20-21)
- ▶ What is best of knowledge? For so much time, you have heard many things from teachers (SB 7.5.22)

47

Difference of opinion between who is real Guru

24. PRAHLAD MAHARAJ ANSWERS

SB 7.5.23-24*śrī-prabrāda uvāca*

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
 arcanāṁ vandanaṁ dāsyāṁ sakhyam ātma-nivedanam
 iti puruṣārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
 kriyeta bhagavatḥ addhā tan manye 'dhītam uttamam*

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.



48

One's sincere endeavour to perform these 9 processes of devotional service is Bhakti.

49

Addha: Directly: Not like karmīs who perform pious activities and then formally offer result to Kṛṣṇa.

50

One should not aspire for results of his pious activities; dedicate himself fully and act piously.

25. HIRANYAKASIPU ANGRILY SPEAKS TO SANDA

SB 7.5.26

*brahma-bandho kim etat te
vipakṣam śrayatāsatā
asāram grābito bālo
mām anādṛtya durmate*

O unqualified, most heinous son of a brāhmaṇa, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense?

51

Asāram: For a demon, there is no substance in the process of devotional service but to a devotee devotional service is the only essential factor.

SB 7.5.27

*santi hy asādhavo loke
durmatrās chadma-veṣiṇaḥ
teṣām udety agham kāle
rogaḥ pātakīnām iva*

In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.



PURPORT: SB 7.5.27

- Son's education was the cause of Hiranyakaśipu's anxiety.
- When Prahlāda began teaching bhakti, Hiranyakaśipu regarded teachers as enemies in the garb of friends.
- *Rogaḥ pātakinām iva* refer to disease, which is the most sinful and miserable of the conditions of material life.

26. SANDA AND AMARKA DEFEND THEMSELVES

- ▶ King! Whatever your son Prahlāda has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brāhmaṇa in this way. (SB 7.5.28)

27. HIRANYAKASIPU TO PRAHLADA MAHARAJ

- ▶ You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it? (SB 7.5.29)

28. PRAHLADA MAHARAJ TO HIRANYAKASIPU**SB 7.5.30**

śrī-prabrāda uvāca

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobhir viśatām tamisraṁ
punaḥ punaś carvita-carvaṇānām*

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.



52

Politicians, scholars, philosophers who read Bhagavad-gītā to try to twist some meaning from it to suit their material purposes, constant thought of Kṛṣṇa is impossible.

53

Aim of such politiations and scholars is to enjoy material world with bodily senses.

54

Gṛha-vratā: Only aim to live comfortably with body in material world cannot understand Kṛṣṇa.

55

Gṛha-vratā: carvita-carvaṇānām – Materialistic person tries to enjoy sense gratification in different bodily forms life after life, still dissatisfied.

- *bhogaīśvarya-prasaktānām...*
- *mahātmānas tu mām pārtha...*

56

Unless one is trained properly by a MAHAT devotee, there is no possibility of ones understanding of Kṛṣṇa and devotional service.

Suffer:

SB 7.5.31

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye babir-ārtha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīṣa-tantryām uru-dāmnī baddhāḥ*

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive



labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

PURPORT: SB 7.5.31

- Prahlaḍa Mahārāja rejected all teachers not in paramparā.
- Materialistic teachers are not interested in Viṣṇu, but hopeful of material success.
- *durāśayā ye bahir-artha-māninaḥ...*
- Knowledge of materialists is restricted within the four-billion-mile limit of material world, they do not know spiritual world. Gurus – blind.

57

Unless one is a devotee, one cannot understand the existence of spiritual world.

CC Madhya 8.309

*alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya babu-dūra*

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

CC Madhya 8.310

*śrī-caitanya-nityānanda-advaita-carāṇa
yānhāra sarvasva, tāñre mile ei dbana*

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

Smear:

SB 7.5.32

*naiṣāṁ matis tāvad urukramāṅghrīm
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-bhiṣekaṁ
niṣkiñcanānāṁ na vṛñīta yāvat*



Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

58

Education that keeps the conditioned soul bound life after life is called materialistic education.

- *vidyāra vilāse, kāṭāinu kāla, parama sābase āmi...*

CC Madhya 8.127

*tomāra ṭhāṇi āilāṇa tomāra mahimā śuniyā
tumi more stuti kara 'sannyāsī' jāniyā*

Lord Śrī Caitanya Mahāprabhu continued, “After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.”

59

Highly educated persons do not take to Kṛṣṇa consciousness, because, unless one takes shelter of a bona fide, fully Kṛṣṇa conscious spiritual master, there is no chance of understanding Kṛṣṇa.

29. HIRANYAKASIPU ANGRY – THREW PRAHLADA MAHARAI OFF LAP

- Take this boy away – deserves to be killed – kill him (SB 7.5.34)
- Prahlaḍa is the killer of my brother – given up his family to engage in the bhakti. (SB 7.5.35)
- Only 5 years – given up affectionate relationship with his father and mother – untrustworthy – not behave well toward Viṣṇu. (SB 7.5.36)





► *Auśadham* Vs. *śarīraka aṅg* (SB 7.5.37)

60

Prahlāda Mahārāja maintained an attitude of noncooperation, yet tolerant and humble.

► Uncontrolled senses & yogīs – Prahlāda whether eating, sitting or sleeping, must be killed. (SB 7.5.38)

30. DEMONS ATTACK PRAHLADA MAHARAJ

- Tridents... Demons – Fearful faces, sharp teeth and reddish, coppery beards and hair, "Chop him up! Pierce him!" (SB 7.5.39-40)

SB 7.5.41

*pare brahmaṇy anirdeśye
bhagavaty akhilātmāni
yuktātmāny apbalā āsann
apūṇyasyeva sat-kriyāḥ*

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlaḍa Mahārāja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

- Analogy: Child on lap.

61

*Supreme Personality of Godhead cannot be injured
because He is always in transcendence.*

- Other means (SB 7.5.42-44)
- Elephants
 - Snakes
 - Poison
 - Spells
 - Mountains
 - Starving
 - Severe cold, winds, fire and water
 - Heavy stones to crush him





31. HIRANYAKASIPU IN ANXIETY

- ▶ Not killed, saved by own powers (SB 7.5.45)
- ▶ Fearless, dog's curved tail (SB 7.5.46)
- ▶ Strength unlimited, immortal (SB 7.5.47)
- ▶ Because of my enmity, I shall die or no (SB 7.5.48)

32. SANDA AND ĀMARKA PACIFY

- ▶ Move eyebrows – conquer – child – no anxiety (SB 7.5.49)

33. PRAHLAD MAHARAJ INSTRUCTS CLASSMATES

SB 7.5.55

*atha tāñ ślakṣṇayā vācā
pratyābhūya mahā-budhaḥ
uvāca vidvāṁś tan-niṣṭhāṁ
kṛpayā prahasann iva*

Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling, he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.

- Prahlāda Mahārāja's smiling – laugh at their dharma, artha, kama – not real happiness – advancement in Kṛṣṇa consciousness. (PURPORT: SB 7.5.55)

62

*Mistake of materialistic life is understood by devotees,
and therefore they smile upon it, considering it
insignificant.*

🌸 END of Chapter 5.





SB 7.6.1

*śrī-prahrāda uvāca
kaumāra ācaret prājño
dbarmān bhāgavatān iha
durlabham mānuṣaṁ janma
tad apy adbruvam arthadam*

Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

63

Kṛṣṇa consciousness movement is anxious to serve human society by bhakti, save human being from being degraded again to animal life.

SB 7.6.14

*kuṭumba-poṣāya vīyan nijāyur
na budhyate 'rthaṁ vibataṁ pramattaḥ
sarvatra tāpa-traya-duḥkhitātmā
nirvidyate na sva-kuṭumba-rāmaḥ*

One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

SB 7.6.15

*vitteṣu nityābhiniviṣṭa-cetā
vidvāṁś ca doṣaṁ para-vitta-bartuḥ*



*pretyeḥa vātbāpy ajitendriyas tad
aśānta-kāmo harate kuṭumbī*

If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money.

SB 7.6.25

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

SB 7.6.28

*śrutam etan mayā pūrvam
jñānam vijñāna-saṁyutam
dharmam bhāgavatam śuddham
nāradād deva-darśanāt*

Prahlāda Mahārāja continued: I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called bhāgavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination.



34. OTHER CHILDREN DOUBT

- ▶ Neither you nor we know any teacher other than Ṣaṇḍa and Amarka
- ▶ Very difficult to associate with a great personality.
- ▶ How it was possible for you to hear Nārada? (SB 7.6.29-30)

📖 *END of Chapter 6.*

- ▶ When Hiranyakaśipu went to Mandarācala to execute austerities, demigods, headed by Indra – attempt to subdue demons (SB 7.7.2)
- ▶ Attack – demons flee (SB 7.7.4-5)
- ▶ Demigods plundered Hiranyakaśipu's palace, destroyed everything. Indra arrested Kayadu (SB 7.7.6)

35. NARADA MUNI APPEALS

SB 7.7.8

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

Nārada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her.

36. INDRA SAYS

- In womb of wife of Hiranyakaśipu, is seed of demon. Let her remain in our custody until her child is delivered, and then we shall release her (SB 7.7.9)



37. NARADA PROTESTS

SB 7.7.10

*śrī-nārada uvāca
ayaṁ niṣkilbiṣaḥ sākṣān
mahā-bhāgavato mahān
tvayā na prāpsyate saṁsthām
anantānucaro balī*

Nārada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him.



64

A devotee cannot be killed by a demon.

SB 7.7.11

*ity uktas tām vibhāyendro devarṣer mānayan vacaḥ
ananta-priya-bhaktiyainām parikramya divaṁ yayau*

When the great saint Nārada Muni had thus spoken, King Indra, being respectful to Nārada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.

65

Although Indra & demigods are exalted personalities, they were so obedient to Nārada Muni that Indra immediately accepted Nārada Muni's words concerning Prablāda Mahārāja.

66

To understand God and the devotee by paramparā is the process of knowledge. There is no need to speculate about God and His devotee. Accept statements of a bona fide devotee and thus try to understand.

38. NARADA MUNI SHELTERS KAYADU

- "My dear child, please remain at my āśrama until the arrival of your husband." (SB 7.7.12)

SB 7.7.14

*ṛṣim paryacarat tatra
bhaktyā paramayā satī
antarvatnī sva-garbhasya
kṣemāyecchā-prasūtaye*

My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.

67

One should not remain in secluded place with a woman.

68

Although Nārada Muni was a young man, he could give shelter to a young woman and accept her service.

69

Ordinary persons should not imitate highly elevated devotees.

- *vaiṣṇavera kriyā-mudrā vijñe nā bujhaya.* (PURPORT: SB 7.7.14)

- My mother has forgotten all those instructions (SB 7.7.16)

SB 7.7.17

*bhavatām api bhūyān me
yadi śraddadbate vacaḥ
vaiśārādī dhiḥ śraddbhātaḥ
strī-bālānām ca me yathā*



Prahlāda Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.

PURPORT: SB 7.7.17

- Faith in words of Guru & Kṛṣṇa.
- *Būyāt* : Let there be : "Become faithful like me. Become bona fide Vaiṣṇavas."

70

Vaiśārādī dbīḥ: Unless one is extremely expert, he cannot understand the expert management of the supreme expert.

SB 7.7.50

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

If a demigod, demon, human being, Yakṣa, Gandharva or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahājanas, headed by Prahlāda Mahārāja].

SB 7.7.55

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

In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.



END of Chapter 7.





39. SANDA & AMARKA ALARMED & HIRANYAKASIPU CHASTISE PRAHLAD MAHARAJ

SB 7.8.5

*śrī-hiraṇyakaśīpur uvāca
he durvinīta mandātman
kula-bheda-karādhama
stabdham mac-chāsanodvṛttam
neṣye tvādya yama-kṣayam*

Hiraṇyakaśīpu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamarāja.

SB 7.8.6

*kruddhasya yasya kampante
trayo lokāḥ saheśvarāḥ
tasya me 'bhītavān mūḍha
śāsanam kim balo 'tyagāḥ*

My son Prahāda, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?

40. PRAHLAD MAHARAJ REVEALS CAUSE OF STRENGTH

- Source
- Unconquerable – real enemies



41. HIRANYAKASIPU CHALLENGES PRAHLAD MAHARAJ

SB 7.8.12

*yas tvayā manda-bhāgyokto
mad-anyo jagad-īśvaraḥ
kvāsau yadi sa sarvatra
kasmāt stambhe na dṛśyate*

O most unfortunate Prahlēda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

42. NARASIMHADEVA’S APPEARANCE FROM PILLAR

SB 7.8.17

*satyaṁ vidbātum nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣu akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpaṁ udvahan
stambhe sabhāyām na mṛgaṁ na mānuṣaṁ*

To prove that the statement of His servant Prahlēda Mahārāja was substantial—in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall—the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

SB 7.8.18

*sa sattvaṁ eṇaṁ parito vipaśyaṇ
stambhasya madhyād anunirjibhānam
nāyaṁ mṛgo nāpi naro vicitram
abo kim etan nṛ-mṛgendra-rūpaṁ*



While Hiraṇyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiraṇyakaśipu wondered, "What is this creature that is half man and half lion?"



SB 7.8.29

*viṣvak sphurantam grahaṇāturaṁ barir
vyālo yathākbum kuliśākṣata-tvacam
dvāry ūrum āpatya dadāra lilayā
nakhair yathābhim garuḍo mahā-viṣam*

As a snake captures a mouse or Garuḍa captures a very venomous snake, Lord Nṛsimhadeva captured Hiranyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiranyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsimhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

SB 7.8.30

*samrambha-duṣprekṣya-
karāla-locano
vyāttānanāntam
vilihan sva-jihvayā
asṛg-lavāktārūṇa-
keśarānana
yathāntra-mālī dvīpa-
batyayā hariḥ*

Lord Nṛsimhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsimhadeva, decorated with a garland of intestines taken from Hiranyakaśipu's abdomen, resembled a lion that has just killed an elephant.



*Panakala Narasimbadeva
Mangalagiri*



SB 7.8.31

*nakhāṅkurotpāṭita-hṛt-sarorubhaṁ
visṛjya tasyānucarāṇ udāyudhān
aban samastān nakha-śastra-pāṇibhir
dordaṇḍa-yūtho 'nupathān sabasraśaḥ*

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsiṁhadeva killed all of them merely with the ends of His nails.



SB 7.8.34

*tataḥ sabhāyām upaviṣṭam uttame
nṛpāsane sambhṛta-tejasam vibhum
alakṣita-dvairatham atyamarṣaṇam
pracaṇḍa-vaktram na babhāja kaścana*

Manifesting a full effulgence and a fearsome countenance, Lord Nṛsīṃha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

SB 7.8.40

*śrī-brahmovāca
nato 'smy anantāya duranta-śaktaye
vicitra-vīryāya pavitra-karmaṇe
viśvasya sarga-sthiti-saṁyamān guṇaiḥ
sva-līlayā sandadbate 'vyayātmane*

Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

SB 7.8.41

*śrī-rudra uvāca
kopa-kālo yugāntas te
bato 'yam asuro 'lpakaḥ
tat-sutam pāhy upasṛtam
bhaktam te bhakta-vatsala*

Lord Śiva said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiranyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahlaḍa Mahārāja, who is standing nearby as Your fully surrendered devotee.



43. DEMIGODS' PRAYERS

- ▶ Indra – dhyaṇa (SB 7.8.42)
- ▶ Rṣis – tapa (SB 7.8.43)
- ▶ Pitris – Oblations (tarpana) (SB 7.8.44)
- ▶ Siddhās – siddhi (SB 7.8.45)
- ▶ Vidyādhārās (SB 7.8.46)
- ▶ Nāgās – artha, kama (SB 7.8.47)
- ▶ Manu – Dharma (SB 7.8.48)
- ▶ Prajāpatis – Prajā (SB 7.8.49)
- ▶ Gandharvās – kīrtana (SB 7.8.50)
- ▶ Cāraṇās – Pracara (SB 7.8.51)
- ▶ Yakṣās – Seva (SB 7.8.52)

🔱 *END of Chapter 8.*

44. PRAHLAD MAHARAJA SENT FORWARD

SB 7.9.1

*śrī-nārada uvāca
evam surādayaḥ sarve brahma-rudra-puraḥ sarāḥ
nopaitum aśakan manyu- samrambham sudurāsadam*

The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry.

SB 7.9.3

*prabrādam preṣayām āsa brahmāvasthitam antike
tāta praśamayopebi sva-pitre kupitam prabhum*

Thereafter Lord Brahmā requested Prahlaḍa Mahārāja, who was standing very near him: My dear son, Lord Nṛsimhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.



**SB 7.9.5**

*sva-pāda-mūle patitaṁ tam arbhakam
vilokya devaḥ kṛpayā pariplutaḥ
utbhāpya tac-chiṛṣṇy adadbāt karāmbujam
kālāhi-vitrasta-dhiyām kṛtābhayam*

When Lord Nṛsiṃhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.

SB 7.9.6

*sa tat-kara-sparśa-dhutaḥkṛlāśubhaḥ
sapady abhivyakta-parātma-darśanaḥ
tat-pāda-padmanḥ hr̥di nirvṛto dadbau
bṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ*



By the touch of Lord Nṛsimhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart.

SB 7.9.7

*astauṣīd dbarim ekāgra-
manasā susamāhitaḥ
prema-gadgadayā vācā
tan-nyasta-hṛdayekṣaṇaḥ*



Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsimhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

45. PRAHLAD MAHARAJA'S PRAYERS

SB 7.9.8

*śrī-prabrāda uvāca
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ
nārādhitum puru-guṇair adhunāpi pipruḥ
kim toṣṭum arbati sa me harir ugra-jāteḥ*

Prahlāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy



the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.

- I am unqualified – Humility
- What is qualification? – Devotion
- Power of a devotee – Deliver family
- Advantage of offering to the Lord – Satisfaction

SB 7.9.9

*manye dhanābbhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ
nārādhanaṁ ya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

Prahlāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

SB 7.9.10

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanebitārtha-
prāṇaṁ punāti sa kulam na tu gbūrimānaḥ*

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.





46. LORD NARASIMHADEVA PLEASED

- Lord pleased – Fulfils desire of Prahlāda Mahārāja.

SB 7.9.52

*śrī-bhagavān uvāca
prabrāda bhadra bhadraṁ te
prīto 'haṁ te 'surottama
varaṁ vṛṇīṣvābbhimataṁ
kāma-pūro 'smy ahaṁ nṛṇām*

The Supreme Personality of Godhead said: My dear Prahlāda, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.

**SB 7.9.54**

*prīṇanti hy atha mām dbīrāḥ
sarva-bhāvena sādhaḥ
śreyas-kāmā mahā-bhāga
sarvāsām āśīṣām patim*

My dear Prahlāda, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.

🌸 *END of Chapter 9.*



47. PRAHLADA MAHARAJA'S DESIRES

45.1. LIBERATION

SB 7.10.2

śrī-prabrāda uvāca

*mā māṁ pralobhayotpattyā saktamkāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ*

Prahlāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

45.2. SERVICE

SB 7.10.4: Pure Servant

*nānyathā te 'kbīla-guro ghaṭeta karuṇātmanaḥ
yas ta āśīṣa āśāste na sa bhṛtyaḥ sa vai vaṇik*

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

SB 7.10.5: Pure Master

*āśāsāno na vai bhṛtyaḥ svāmīny āśīṣa ātmanaḥ
na svāmī bhṛtyataḥ svāmyam icchan yo rāti cāśīṣaḥ*

A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.



SB 7.10.6: Pure Relationship

*aham tv akāmas tvad-bhaktas tvam ca svāmy anapāśrayaḥ
nānyatbebhāvayor artho rāja-sevakayor iva*

O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

45.3. PURITY**SB 7.10.7: LOSS – Lusty desires**

*yadi dāsyasi me kāmān
varāms tvam varadaśabha
kāmānām hr̥dy asaṁrohaṁ
bhavatas tu vṛṇe varam*

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

SB 7.10.8: Vanquished – Gain by losing

*indriyāṇi manaḥ prāṇa
ātmā dharmo dbṛ̥tir matiḥ
br̥iḥ śr̥is tejaḥ smṛ̥tiḥ satyaṁ
yasya naśyanti janmanā*

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

SB 7.10.9: Obtained

*vimuñcati yadā kāmān mānava manasi sthitān
tarby eva puṇḍarikākṣa bhagavattvāya kalpate*

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.



SB 7.10.10

*om namo bhagavate tubhyaṁ
puruṣāya mahātmane
baraye 'dbbūta-simbhāya
brahmaṇe paramātmane*

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

48. LORD NARASIMHADEVA'S FINAL INSTRUCTIONS TO PRAHLADA MAHARAJA

- ▶ Enjoy materially (SB 7.10.11)
- ▶ Enjoy spiritually (SB 7.10.12)
- ▶ Come back to Godhead (SB 7.10.13)
- ▶ Purify others (SB 7.10.14)

49. PRAHLADA MAHARAJA'S PRAYER

- ▶ Condone Hiraṇyakaśipu for offense to Lord and devotee (SB 7.10.15-17)
 - *sv-ālpam apy asya dharmasya...*
 - Smelling Prahlaḍa Mahārāja's head with affection.

SB 7.10.18

*śrī-bhagavān uvāca
triḥ-saptabhiḥ pitā pūtaḥ pitṛbhiḥ saba te 'nagha
yat sādho 'sya kule jāto bhavān vai kula-pāvanaḥ*

The Supreme Personality of Godhead said: My dear Prahlaḍa, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.



SB 7.10.19

*yatra yatra ca mad-bhaktāḥ praśāntāḥ sama-darśinaḥ
sādhavaḥ samudācārās te pūyante 'pi kikaṭāḥ*

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

- ▶ Equal to lower and higher, never jealous of anyone. (SB 7.10.20)
- ▶ Those who follow your example – become pure devotees. You are the best example of My devotee, and others should follow in your footsteps. (SB 7.10.21)
- ▶ Kingdom + throne + mind fixed on Me + Vedic rules (SB 7.10.23)



50. BRAHMA'S FINAL PRAYERS

51. NARASIMHADEVA'S WARNING TO BRAHMA





*trasto 'smy abam kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu
(SB 7.9.16)*