

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - सप्तमस्कन्धः

**SREEMADH BHAAGAWATHAM - SAPTHAMASKANDDAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDAH (CANTO SEVEN)

॥ पञ्चमोऽध्यायः - ५ ॥

PANJCHAMOADDHYAAYAH (CHAPTER FIVE)

**PrehlaadhaanuCharithe [Prehlaadha Charitham] (The Story of
Prehlaadha [Continuation of the Story of Prehlaadha])**

[In this chapter we can read Gurukula Vaasa and the education of Prehlaadha. Hiranyakasipu sent his son, Prehlaadha, for education to Sandda and Amarkka, the sons of Sukraacharaya, the Preceptor of Asuraas Dynasty as a whole. For Asuraas, he was just like Brihaspathi to Dhevaas. Sandda and Amarkka taught him the Religious Principles, Economic Advancements, Political Theories, Civic Rules and Sensual

Gratifications for welfare and development of the material world. Once when Prehlaadha returned from Gurukulam, his father affectionately put him on his lap and asked to explain the best thing he had learned so far. He said that the best thing he has learned and understood in life is that it is more graceful and beneficial to go to the forest and worship Lord Vishnu, the Supreme Soul, in isolation and meditation. He explained that the material world is contaminated or polluted by ignorance of dualities. He wanted to follow a devotional path rather than material life. Hiranyakasipu was extremely unhappy about it as Vishnu was the enemy of Asuraas in general and specifically for him Vishnu was the killer of his twin brother. He could not stand that his son is a devotee and worshiper of his enemy. All his efforts to correct his son amicably did not work then he tried to harm and kill him in so many ways. But none did work. When Hiranyakasipu was deeply thinking and worried about how to tackle the situation, Sandda and Amarkka suggested tying him up with Varuna Paasa so that he cannot escape until their father, Sukraacharya, comes back. Hiranyakasipu asked the teachers to teach him the mundane principles of the Material Grihasthaasrama Ddharmma again. During the leisure time other students in the Gurukula would approach to get advice and lessons from him. Please continue to read for details....]

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

पौरोहित्याय भगवान् वृतः काव्यः किलासुरैः ।
षण्डामर्कौ सुतौ तस्य दैत्यराजगृहान्तिके ॥ १ ॥

1

Paurohithyaaya Bhagawaan vrithah Kaavyah kilaasuraih
SanddaamArkkau suthau thasya dheithyaraajagrihaanthike.

It is well-known in all over the three worlds that Sukraachaarya or Sukra Maharshi is the Kula-Aachaarya or the Dynastic Priest and Preceptor of Asuraas, Dheithyaas and Dhaanavaas. Sukraachaarya had two sons named Sandda and Arkka or Amarkka and they were residing in the neighborhood of the palace of Hiranyakasipu, the Lord and King of all Dheithyaas.

तौ राज्ञा प्रापितं बालं प्रह्लादं नयकोविदम् ।
पाठयामासतुः पाठ्यानन्यांश्चासुरबालकान् ॥ २॥

2

Thau raajnjaa praapitham baalam Prehlaadham nayakovidham
Paattayaamaasathuh paattyaananyaamschaasurabaalakaan.

Prehlaadha had already mastered the discipline of devotional life. But as commanded by the Lord of Asuraas, Hiranyakasipu, the two sons of Sukraachaarya accepted Prehlaadha along with other sons of Asuraas into their school for regular education required or warranted by Asuraas and used to teach them accordingly.

यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनुपपाठ च ।
न साधु मनसा मेने स्वपरासद्गहाश्रयम् ॥ ३॥

3

Yeththathra Gurunaa proktham susruveanu papaatta cha
Na saaddhu manasaa mene svaparaasadhgrehaasrayam.

Prehlaadha learned all those taught by the Guroos or Achaaryaas very fast without any difficulty. But from the very childhood Prehlaadha understood the Political Philosophy, Economic Theories, Civic Rules and other subjects taught by the Aachaaryaas which considers the duality that “you or they” is different from “I” and “I” is different from “he or she”, etc. Prehlaadha knew those theories are false and they are not accurate and without any deficiency and are harmful for spiritual progress.

एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव ।
पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान् ॥ ४॥

4

Eakadhaa Suraraat puthramankamaaropya Paandava!
Paprechccha, “Katthyathaam vathsa, manyathe saaddhu yedhbhavaan.”

When the education was progressing well, one day Hiranyakasipu took his son, Prehlaadha, and affectionately kept him in his lap and then very lovingly asked him: “My dear son, please let me know what the best of all the subjects you have studied from your Aachaaryaas or teachers?”

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Said):

तत्साधु मन्येऽसुरवर्य देहिनां
सदा समुद्विग्नधियामसद्गहात् ।
हित्वाऽऽत्मपातं गृहमन्धकूपं
वनं गतो यद्धरिमाश्रयेत् ॥ ५॥

5

Thatsaaddhu manyeasuravarya dhehinaam
Sadhaa samudhvignaddhiyaamasadhgrehaadh
Hithvaaathmapaatham grihamanddhakoopam
Vanam getho yedhddharimaasrayetha.

Oh, The King of Asuraas! My dear Father! I have learned and understood that it is more graceful and benedictory to go to the forest for isolation and spend the life in worshipping and offering obeisance at the lotus feet of Lord Sree Krishna Bhagawaan who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan for transcendental self-realization rather than wasting the life in this material world ignorantly and falsely thinking that this material body is real without knowing the distinction between material body and spiritual soul. The life in this material world is like the one who has fallen in the well and spends the whole time in its utter darkness. In the utter darkness of ignorance, we do not get the opportunity to see the bright light of transcendental knowledge and self-realization. Therefore, one must abandon this material life as early as possible and seek transcendental knowledge.

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः ।
जहास बुद्धिर्बालानां भिद्यते परबुद्धिभिः ॥ ६॥

6

Sruthvaa puthragieo dheithyah parapakshasamaahithaah
Jehaasa “budhddhirbbaalaanaam bhidhyathe parabudhddhibhih”

Thus, when Prehlaadha spoke about the devotional path of attaining transcendental self-realization by fixing his mind at the camp of his enemies, Hiranyakasipu boisterously laughed at him and said: “It is natural for the mind of the child to get spoiled by the advices of elders [indirectly blaming the Aachaaryaas for directing the child’s mind into the path of devotional services to the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who is his enemy.]”

सम्यग्विधार्यतां बालो गुरुगेहे द्विजातिभिः ।
विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा ॥ ७॥

7

“Samyagviddhaaryathaam baalo gurugehe dhvijaathibhih
Vishnupakshaih prethichcchannairna bhidhyethaasya ddheeryatthaa.”

Hiranyakasipu ordered his assistants or police force: “To go and protect the Gurukulam or the School, where Prehlaadha is having his schooling, from the Vaishnava Braahmanaas entering there in disguise to misguide the children into the devotional path which is against his principles.”

गृहमानीतमाहूय प्रह्लादं दैत्याजकाः ।
प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः ॥ ८॥

8

Grihamaaneethamaahooya Prehlaadham dheithyayaajakaah
Presasya shlekshnayaa vaachaa samaprichchantha saamabhih.

With such orders to his assistants or servants Hiranyakasipu sent Prehlaadha back to Gurukulam. When Prehlaadha returned to Gurukulam the Aachaaryaas of Preceptors called and seated Prehlaadha very close to them and complemented and very sweetly and mildly, as stipulated in Saamopaaya [Saamam, Bhedham, Dhaanam and Dhendam are the four ways of questioning. Saama or Saamam is the politest way out of the four.] inquired with him as follows:

वत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा ।
बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः ॥ ९॥

9

“Vathsa, Prehlaadha, bhadram the, sathyam katthaya maa mrishaa Baalaanathi kuthasthubhyamesha budhddhiviparyayah.”

“My dear child, Prehlaadha! May you have peace, fortune, victory and prosperity. Please explain honesty to our inquiry. Where from or who taught you all these negative or deviant ways. These are not the right thing, especially for an Asura. Please do not lie to us.”

बुद्धिभेदः परकृत उताहो ते स्वतोऽभवत् ।
भण्यतां श्रोतुकामानां गुरुणां कुलनन्दन ॥ १०॥

10

“Budhddhibhedha parakritha uthaaho the svathoabhavadh Bhanyathaam srothukaamaanaam guroonaam kulanandhana.”

“Have you been instructed by any other teachers? Were they naturally inborn within you? Did you know them from birth itself? Have your intelligence and mind been polluted by enemies? Hey Prehlaadha, you are born into the most esteemed high-class family. Please tell the truth to your Aachaaryaas, us.”

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Said):

स्वः परश्चेत्यसद्ग्राहः पुंसां यन्मायया कृतः ।
विमोहितधियां दृष्टस्तस्मै भगवते नमः ॥ ११ ॥

11

Svah paraschethyasadhgraahah pumsaam yenmaayayaa krithah
Vimohithaddhiyaam dhrishtasthasmai Bhagawathe Namah.

I salute and prostrate Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who is reservoir and controller of illusion. Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has created a web with his illusory power covering the whole universe and making all the entities of universe viciously circle around within the web of illusion without knowing what is real and what is unreal. With the illusory power He has generated false ego and pride to all the entities of the universe and has created mistaken identity “I-ness” to the material body.

स यदानुव्रतः पुंसां पशुबुद्धिर्विभिद्यते ।
अन्य एष तथान्योऽहमिति भेदगतासती ॥ १२ ॥

12

Sa yedhaanuvrathah pumsaam pasubudhddhirvvibhidhyathe
Anya esha thatthaanyoahamithi bhedhagethaasathee.

When Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is pleased with the living entity because of his or its devotional services to Him then He will make that entity as a Panditha or Knowledgeable Person. A Panditha does not have the distinction of enemies and friends. The Panditha will then intelligently think that everyone is an eternal servant of Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and will not have the distinction of “I” and “you”, “mine” and “yours” etc. Such false and ignorant feelings of duality will be removed from the Bhaktha of Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

स एष आत्मा स्वपरेत्यबुद्धिभि-
दुरत्ययानुक्रमणो निरूप्यते ।

मुह्यन्ति यद्वर्त्मनि वेदवादिनो
ब्रह्मादयो ह्येष भिनत्ति मे मतिम् ॥ १३॥

13

Sa esha aathmaa svaparethyabudhddhibhir-
Dhurathyeyaanukremano niroopyathe
Muhyanthi yedhvathmani vedhavaadhino
Brahmaadhayo hyesha bhinaththi me mathim.

A person with the feeling of duality like “enemy” and “friend” would never be able to ascertain the Supreme Soul contained within himself. Even the most exalted Dhevaas like Brahma, Siva, etc. who are fully conversant and mastered Vedhaas and Vedhic Principles are sometimes bewildered in following the principles of devotional services to Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The same Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who created the situation of illusion of ignorance and dualities has certainly given me the intelligence to take the side of your so-called enemy. [Meaning to worship and offer devotional services to Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.]

यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ ।
तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥ १४॥

14

Yetthaa bhraamyathyayo, Brahman, svayamaakarshasanniddhau
Thatthaa me bhidhyathe chethasChakrapaaneryedhrichcchayaa.

Oh, the best of the Braahmana! Oh, the best of the Guroos! My mind and heart are always attracted towards Chakrapaani, meaning the holder of Sudhersana Chakra, or Lord Sree Hari or the Super Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan according to His will just like how the iron is always attracted and pulled towards magnet. My mind and intelligence are always moving towards Him, and I do not have any independence.

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

एतावद्ब्राह्मणायोक्त्वा विरराम महामतिः ।
तं निर्भर्त्स्यार्थं कुपितः सुदीनो राजसेवकः ॥ १५॥

15

Eathaavadh Braahmanaayokthvaa viraraama mahaamathih
Tham nirbharthasyaattha kupithah sa dheeno raajasevakah.

आनीयतामरे वेत्रमस्माकमयशस्करः ।
कुलाङ्गारस्य दुर्बुद्धेश्चतुर्थोऽस्योदितो दमः ॥ १६॥

16

“Aaneeyathaamare, vethramasmaakamayeshaskarah
Kulaanggaarasya dhurbbudhddheschathurththoasyodhitho dhemah.”

After telling so, the most intelligent Prehlaadha Kumaara kept silent. The Guroos are after all working for the King and therefore, they are also his servants. Guroos were afraid of their master, Hiranyakasipu, and became very angry at Prehlaadha. They angrily spoke: “Bring us a stick or cane. This boy is damaging our name and fame and image. We can correct him only by beating him with a stick and punishing severely. Now itself we must do that. Otherwise, it will get worse.”

दैतेयचन्दनवने जातोऽयं कण्टकद्रुमः ।
यन्मूलोन्मूलपरशोर्विष्णोर्नालायितोऽर्भकः ॥ १७॥

17

“Dheitheyachandhanavane jaathoyam kandakadhrumah
Yenmoolonmoolaparashorvishnornaalaayithoarbhakah.”

“He is born into the most affluent Dheithya family but has turned out to be the worst disturbance and nuisance to the whole demons by being a friend and devotee of Vishnu, just like a harmful and disturbing thorny plant grown

into the forest of Sandalwood trees. Vishnu is the one who cuts and destroys the dynasty of demons by uprooting them. This boy is the handle of His axe. He is Vishnu's supporter born to destroy his own family.”

इति तं विविधोपायैर्भीषयंस्तर्जनादिभिः ।
प्रह्लादं ग्राहयामास त्रिवर्गस्योपपादनम् ॥ १८॥

18

Ithi tham vividdhopaayairbheeshayamstharjjenaadhibhih
Prehlaadham graahayaamaasa thrivarggasyopapaadhanam.

After chastising and threatening Prehlaadha in various ways like that the Guroos started teaching the disciples the science and principles of Ddharmma or Religious Principles, Arthththa or Economic Theories and Principles and Kaama or Sense Gratification Principles and Methods.

तत एनं गुरुर्जात्वा ज्ञातज्ञेयचतुष्टयम् ।
दैत्येन्द्रं दर्शयामास मातृमृष्टमलङ्कृतम् ॥ १९॥

19

Thatha eanam gururjnjaathvaa jnjaathajnneyachathushtayam
Dheithyndhram dhersayaamaasa maathrimrishtamalangkritham.

Every Sishya or student of a Guru or Preceptor must study four things in life. Here, the Guroos were confident that Prehlaadha had already learned all those four things. They tested him thoroughly and found that he was the most outstanding and successful student having learned everything one has to learn from Gurukula. Thereafter, they happily took the boy and gave it to his mother. His mother immediately gave him a shower and dressed him up well as a prince and sent him to see his father.

पादयोः पतितं बालं प्रतिनन्द्याशिषासुरः ।
परिष्वज्य चिरं दोर्भ्यां परमामाप निर्वृतिम् ॥ २०॥

20

Paadhayoh pathitham baalam prethinandhyaasishaasurah

Parishvajya chiram dhorbhyaam paramaamaapa nirvrithim.

Prehlaadha prostrated by touching feet of his father. Hiranyakasipu complimented and wished him well and lifted him up from the ground. And then holding him with both hands he hugged and kept him close to his chest very affectionately and attained ecstasy of happiness.

आरोप्याङ्कमवघ्राय मूर्धन्यश्रुकलाम्बुभिः ।
आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर ॥ २१ ॥

21

Aaropyaankamavaghraaya moordhddhanyasrukulaambubhih
Aasinjchan vikasadvakthrmidhamaaha Yuddhishtira!

Then, Hiranyakasipu seated him on his lap and kissed him on his head. From his eyes tears of joy dropped on his head and thus the loving and affectionate father, Hiranyakasipu, showered his son, Prehlaadha, with tears of joy flowing from his eyes.

हिरण्यकशिपुरुवाच

HiranyakasipurUvaacha (Hiranyakasipu Said or Inquired):

प्रह्लादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम् ।
कालेनैतावताऽऽयुष्मन् यदशिक्षद्गुरोर्भवान् ॥ २२ ॥

22

Prehlaadhaanoochyathaam, thaatha, svaddheetham kinjchidhuththamam
Kaalenaithaavathaaaayushmaan yedhasikshadh Gurorbhavaan.

My darling son! My dear Prehlaadha! Please repeat and recite to me the best of the most useful and rewarding lessons you have so far learned from your Guroos. You might have learned a lot and gained sufficient knowledge. Out of them, please tell me what you think is the best and most interesting one to you.

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Said):

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ २३ ॥

23

Srevanam keerththanam Vishnoh smaranam paadhasevanam
Archchanam vandhanam dhaasyam sakhyamaathmanivedhanam.

इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियेत भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥ २४ ॥

24

Ithi pumsaarppithaa Vishnau bhakthischennavalekshanaa
Kriyathe Bhagawathyadhddhaa thanmanyeadtheethamuththamam

In the following nine ways one should surrender and offer devotional services at the lotus feet of Lord Vishnu or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan: 1) Offering devotional services, 2) worshiping and adoring, 3) saluting or praying with folded hands, 4) associating with Him or with His Devotees or Associates, 5) surrendering everything including the self and the soul, 6) Reciting His Glories, 7) Listening to devotional discourses proclaiming glories of Vishnu Bhagawaan, 8) Remembering His glorifying deeds and glorifying songs and 9) Becoming His servant. The devotion to Lord Vishnu or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan which satisfies all the above Nine requirements are the sign of a true devotee. If one can learn and practice to be a true Bhaktha or Devotee of Lord Vishnu or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan then I consider that as the best thing one should learn, and one can learn in his life.

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा ।
गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः ॥ २५ ॥

25

Nisamyathathsuthavacho Hiranyakasipusthadhaa
Guruputhramuvaachedham rushaa presphurithaaddharah.

Hearing his son who spoke like that, Hiranyakasipu got wildly angry and with shivering lips out of anger he spoke to the sons of Sukraachaarya with abusive and insulting false language as follows:

ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयतासता ।
असारं ग्राहितो बालो मामनादृत्य दुर्मते ॥ २६ ॥

26

“Brahmabenddho! Kimethaththe vipaksham sreyathaasathaa
Asaaram graahitho baalo maamanaadhritya dhurmmathe!”

“Oh, the most heinous and unqualified Braahmanaas! You are discredited to Braahmana Kula. What nonsense you have committed. You are cheaters. You have disobeyed my orders and joined the side of our enemies and taught all this stupid nonsense to this young boy.”

सन्ति ह्यसाधवो लोके दुर्मैत्राश्छद्मवेषिणः ।
तेषामुदेत्यघं काले रोगः पातकिनामिव ॥ २७ ॥

27

“Santhi hyasaaddhavo loke dhurmmaithraascchdhmaveshinah
Theshaamudhethyaggham kale roгах paathakinaamiva.”

“In this world there are many deceptive friends like this who will come in disguise with false garbs. Sometimes the cheating nature and hidden enmity of them will be revealed by their false behavior just like how the diseases caught on the sinners are eventually disclosed.”

गुरुपुत्र उवाच

Guruputhra Uvaacha (The Son of Sukraachaarya Said):

[Though both Sandda and Arkka were there only one answers, representing both]

न मत्प्रणीतं न परप्रणीतं
सुतो वदत्येष तवेन्द्रशत्रो ।
नैसर्गिकीयं मतिरस्य राजन्
नियच्छ मन्युं कददाः स्म मा नः ॥ २८॥

28

Na mathpreneetham na parapreneetham
Sutho vadhathysha thavendhrasathro!
Naisarggikeeyam mathirasya Raajan!
Niyachccha manyum kadhadhaah sma maa nah.

Oh, the Enemy of Dhevendhra, Hiranyakasipu! I did not teach him any of these things that he told you. No one else also taught him. He did not learn it from me or from anyone else. This knowledge was inborn and natural to him, and he had this knowledge from birth. Please cool down and shrug off and get rid of your anger against us. Please do not accuse us unnecessarily. Please do not accuse and insult Braahmanaas and Aachaaryaas like this.

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

गुरुणैवं प्रतिप्रोक्तो भूय आहासुरः सुतम् ।
न चेद्गुरुमुखीयं ते कुतोऽभद्रासती मतिः ॥ २९॥

29

Gurunaivam prethiproktho bhooya aahaasurah sutham,
“Na chedh Gurumukheeyam the kuthoabhadhraasathee mathih”

After hearing the above explanations from the Guru or Guroos, Hiranyakasipu spoke to Prehlaadha as follows: “You rascal! You are the

destroyer of your own dynasty. You are the most fallen one of our family. Where From you got this i'll-intelligence and negative knowledge. If it is not from your Preceptors, then from where or from whom did you get it. Without hiding anything, tell me immediately. That is my order to you.”

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Said):

मतिर्न कृष्णे परतः स्वतो वा
मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं
पुनः पुनश्चर्वितचर्वणानाम् ॥ ३० ॥

30

“Mathirna Krishne parathah svatho vaa
Mitthoabhipadhyetha grihavrathaanaam
Adhaanthagobhirvisadhaam thamisram
Punah punascharvvithacharvvanaanaam.”

“Persons who are unable to control their senses would be addicted with luxuries and ego and false pride of material life and fall further and further deep into Naraka or hellish conditions and repeatedly chew whatever they have already chewed. [This means those who do not have control over senses would undergo innumerable cycles of births and deaths assuming one or another form of material body in this material world.] When we think, for those who are submerged in the depth of Naraka do not obtain or generate or produce devotion to Vaikuntta Naattha or Lord of Vaikuntta who the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is either from others or from selves or with mutual help or advices. [This means, in this material world nobody can make another one a devotee or by self or mutually to one another.]”

न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये बहिरर्थमानिनः ।
अन्धा यथान्धैरुपनीयमाना
वाचीशतन्त्यामुरुदाम्नि बद्धाः ॥ ३१ ॥

“Na the vidhuh svaarththagethim hi Vishnum
 Dhuraasayaa ye behirarththamaaninah
 Anddhaa yetthaanddhairupaneeyamaanaa
 Vaacheesathanthyaamurudhaamni bedhddhaah.”

“The conscience of persons who are entrapped and strongly attached to material life falsely think these are all real and that they are enjoying material life according to their desires as their minds are corrupted with material ignorance. They are all selfish and think only of their sense gratifications. They don't know who or what Mukundha or Vaikuntta Naattha. The Preceptors also do not know how to create devotion on Mukundha. For all who are entrapped in this material life a Guru guiding a Sishya is like a blind man guiding blind man. Nobody gains any knowledge. They will always remain entrapped in the miseries of vicious cycles of material life.”

नैषां मतिस्तावदुरुक्रमाङ्घ्रिं
 स्पृशत्यनर्थापगमो यदर्थः ।
 महीयसां पादरजोऽभिषेकं
 निष्किञ्चनानां न वृणीत यावत् ॥ ३२॥

“Naishaam mathisthaavadhurukremaangghrim
 Sprisathyanarththapagemo yedharththah
 Maheeyasaam paadharejoabhishekam
 Nlshkinjchanaanaam na vrineetha yaavath.”

“Unless they sprinkle or smear their bodies with the dust from the lotus feet of Vaikuntta Naattha or His Associates or Devotees they will not be freed or liberated from material contaminations. And the mind and intelligence of those who do not do so could never concentrate or put their mind at the lotus feet of Lord Sree Krishna Bhagawaan or Vaikuntta Naattha or Lord Vishnu or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा ।
अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥ ३३ ॥

33

Ithyukthvoparetham puthram Hiranyakasipoo rushaa
Anddheekrithaathmaa svothsanggaannirasyatha maheethale.

After speaking that much Prehlaadha kept silent and continued to sit on the lap of his father. Then Hiranyakasipu pushed and threw him down to the ground. Blinded by anger, Hiranyakasipu became very cruel and violent and pushed and threw his son, Prehlaadha, to the ground.

आहामर्षरुषाऽऽविष्टः कषायीभूतलोचनः ।
वध्यतामाश्वयं वध्यो निःसारयत नैरृताः ॥ ३४ ॥

34

Aahaamarsharushaavishtah kashaayeebhoothalochanah
“Vaddhyathaamaasvayam vaddhyo nihsaarayatha nairrithaah.”

With bloody red eyes out of anger, Hiranyakasipu spoke: “Oh, the bravest and heroic demon leaders! You take him to a faraway place and kill immediately. He deserves to be killed.”

अयं मे भ्रातृहा सोऽयं हित्वा स्वान् सुहृदोऽधमः ।
पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति ॥ ३५ ॥

35

“Ayam me bhraathrihaa soayam hithvaa svaan suhridhoaddhamah
Pithrivyahanthuryah paadhau Vishnordhdhaasavadharchchathi.”

“He is surely the same Vishnu who is the trickiest of the trickiest cheater who is the worst of the lowest with illusory power or witchcraft who killed my twin brother. My brother and I are the same. Therefore, Vishnu is my killer. And my son cannot be a servant of my or my brother’s killer. Vishnu is the enemy of all Dhaanavaas, Dheithyaas, Dhenujaas, Raakshasaas and Asuraas. If he is not the same Vishnu how can he offer services at the feet

and worship and offer obeisance to our enemy as his servant. Therefore, there is no doubt that he is that tricky cheater Vishnu.”

विष्णोर्वा साध्वसौ किं नु करिष्यत्यसमञ्जसः ।
सौहृदं दुस्त्यजं पित्रोरहाद्यः पञ्चहायनः ॥ ३६॥

36

“Vishnorvaa saaddhvasau kim nu karishyathyasamanjjasah
Sauhridham dhusthyejam pithrorahaadhyah panjchahaayanah.”

“At the very young age of five itself this inauspicious and despicable boy has given up the love and affection showered upon him by his loving father and mother, and he is a despised son. Therefore, he is untrustworthy and when we think deeply it is not believable how well he will behave to Vishnu. [What Hiranyakasipu says here is that how can a boy who misbehaves with his parents behave well with a third party? He will despise Vishnu also.]”

परोऽप्यपत्यं हितकृद्यथौषधं
स्वदेहजोऽप्यामयवत्सुतोऽहितः ।
छिन्द्यात्तदङ्गं यदुतात्मनोऽहितं
शेषं सुखं जीवति यद्विवर्जनात् ॥ ३७॥

37

“Paroapyapathyam hithakridhyetthaushaddham
Svadhehajoapyaamayavathsuthoahithah
Cchindhyaaththadhanggam yedhuthaathmanoahitham
Sesham sukham jeevathi yedhvivarjjenaath.”

“Even if an outsider is favorable and useful and beneficial to us then we should accept and consider him as our own like a son and provide full protection just like some herb which is grown in the forest. On the other hand if one’s own son is unfavorable and a disturbance to us then we should abandon and destroy him just like how we amputate and remove a limb which is infected with incurable disease to save the other parts of our body. [This means Prehlaadha has to be removed and killed to safeguard the rest of the family.]”

सर्वैरुपायैर्हन्तव्यः सम्भोजशयनासनैः ।
सुहृल्लिङ्गधरः शत्रुर्मुनेर्दुष्टमिवेन्द्रियम् ॥ ३८॥

38

“Sarvvairupaayairhanthavyah sambhojasayanaasanaih
Suhrillinggaddharah sathrurmmunerhdhdhushtamivendhriyam.”

“Just like the uncontrollable senses would try to stay comfortably as if they are friendly but are truly the enemies of Sanyaasees and Yogees who are seeking for advancement in spiritual life, Prehlaadha is trying to live comfortably with us as a friend or son, but he is truly our enemy. An enemy who disguises as a friend can be killed and destroyed at any opportune time like when he is either sitting or sleeping or eating and that is not sinful.”

नैरृतास्ते समादिष्टा भर्त्रा वै शूलपाणयः ।
तिग्मदंष्ट्रकरालास्यास्ताम्रश्मश्रुशिरोरुहाः ॥ ३९॥

39

Nairrithaasthe samaadhishtaa bharthraa vai soolapaanayah
Thigmadhamshtarakaraalasyaasthaamrasmasrusiroruhaah.

नदन्तो भैरवान्नादान् छिन्धि भिन्धीति वादिनः ।
आसीनं चाहन् शूलैः प्रह्लादं सर्वमर्मसु ॥ ४०॥

40

Nadhantho bhairavaannaadhaa scchinddhi bhinddheethi vaadhinah
Aaseenam chaahannjcchoolaih Prehlaadham sarvvamarmmasu.

As soon as Hiranyakasipu ordered like that, his servants, the Raakshasaas or demons with fearful faces, sharp long and crooked teeth, coppery reddish beards and hair appeared there who were extremely threatening. They were holding tridents and other deadly weapons. Making tumultuous sounds, like those produced by the Bhairavaas or the Ghosts who are associates of Siva, and shouting “chop him off”, “pierce him”, “stab him”

and began striking the tender parts of Prehlaadha Kumaara, with sharp tridents, who sat silently meditating and worshipping the Lord Sree Vaasudheva Sree Krishna Bhagawaan who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

परे ब्रह्मण्यनिर्देश्ये भगवत्यखिलात्मनि ।
युक्तात्मन्यफला आसन्नपुण्यस्येव सत्क्रियाः ॥ ४१ ॥

41

Pare Brehmanyaniirdhdhesye Bhagawathyakhilaathmani
Yukthaathmanyaphalaa aasannapunyasyeva sathkriyaah.

If the sinners or the evil persons who have no credits or assets of pious activities in their account, perform some good deeds will not get any good results. [Say for example if Raavana performs a Yejnja, he will not be rewarded positively.] Just like that the hitting and striking of the horrible Raakshasaas with sharp tridents and other fierce weapons did not have any tangible effect and were ineffective and fruitless on Prehlaadha Kumaara who was with full concentration meditating upon Lord Sree Krishna Bhagawaan who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the soul of all movable and immovable entities of all the universes who can be realized and recognized only transcendently realized souls and Who is without any material emotions and effects.

प्रयासेऽपहते तस्मिन् दैत्येन्द्रः परिशङ्कितः ।
चकार तद्वधोपायान् निर्बन्धेन युधिष्ठिर ॥ ४२ ॥

42

Preyaaseapahathe thasmin dheithyendhrah parisankithah
Chakaara thadvaddhopaayaannirbbenddhena Yuddhishttira!

Oh, Yuddhishttira Mahaaraaja! When the king of all Dheithyaas, Hiranyakasipu, found that all the efforts of his most efficient servant Raakshasaas to kill Prehlaadha were futile, he became very nervous and fearful. Then, he began to contrive other more vile and vicious means to kill his son, Prehlaadha Kumaara.

दिग्गजैर्दन्दशूकैश्च अभिचारावपातनैः ।
मायाभिः सन्निरोद्धैश्च गरदानैरभोजनैः ॥ ४३ ॥

43

Dhiggejairdhdhendhasookaischa aabhicharaavapaathanaih
Maayaabhih samniroddhaischa geradhaanairabhojanaih.

हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि ।
न शशाक यदा हन्तुमपापमसुरः सुतम् ।
चिन्तां दीर्घतमां प्राप्तस्तत्कर्तुं नाभ्यपद्यत ॥ ४४ ॥

44

Himavaayvagnisalilaih parvvathaakramanairapi
Na sasaaka yedhaa hanthumapaapamasurah sutham
Chinthaam dheergghathamaam praapthasthath karththum
naabhyapadhyatha.

Hiranyakasipu could not kill his son, Prehlaadha Kumaara, even after smashing and cracking with legs of huge elephants, throwing him among huge and fearful and poisonous snakes and making them bite him, throwing him from tall mountain tops to deep valleys, applying many heinous and vile witchcrafts and spells by ghosts and devils, conjuring illusory tricks, administering deadly poisons, by putting him into blazing fire, starving him, exposing into severe cold, fire, water and wind, burying alive, suffocating, pulling down huge hills and mountains over him, throwing him into the middle of ocean with heavy waves and under-current after tying his hands and legs together and by applying all other tricks and means he and his soldiers knew. Nothing of the above could not only kill but even to hurt or harm the sinless Prehlaadha. After that, Hiranyakasipu immersed into deep thoughts.

एष मे बह्वसाधूक्तो वधोपायाश्च निर्मिताः ।
तैस्तैर्द्रोहैरसद्धर्मैर्मुक्तः स्वेनैव तेजसा ॥ ४५ ॥

45

“Easha me behvasaaddhooktho vaddhopaayaascha nirmmithaah
Thaisthairdhrohairasadhddharmmairmmukthah svenaiva thejasaa.”

“I have advised him many ways to the best of my efficiency. I used many ill names in chastising this boy. We devised and applied all means known to us to kill him. It is amazing that this boy with his own potency, may be divine or charming, made all of them ineffective and futile. He got released of all our ill-treatments. What a surprise that he is immune to every material means!”

वर्तमानोऽविदूरे वै बालोऽप्यजडधीरयम् ।
न विस्मरति मेऽनार्यं शुनःशेष इव प्रभुः ॥ ४६॥

46

“Varththamaanoavidhoore vai baaloapyajadaddheerayam
Na vismarathi meanaaryam sunahsepha iva prebhuh.”

“Though he is the child living very close proximity with me he is very concentrated and steady intelligence is situated in complete fearlessness. He resembles a dog’s curved tail which can never be straightened by anyone by any effort. He will never forget my misbehavior and ill treatment to him, and he will never forget his Master, Vishnu.” [Per Kochattan: “There is an anecdote about Sunahsepha. He was the middle son of Ajeegartha. He was sold to Harischandra by his parents. For, revenging to his parents he joined the side of Viswamithra and fought against them.”]

अप्रमेयानुभावोऽयमकुतश्चिद्धयोऽमरः ।
नूनमेतद्विरोधेन मृत्युर्मे भविता न वा ॥ ४७॥

47

“Apremeyaanubhaavoayamakuthaschidhbhayoamarah
Noonamethadhvuriddhena mrithyurmme bhavithaa na vaa.”

“I see that he is with unlimited strength and power. He is fearless and deathless. There is no doubt. I will die due to my enmity towards him or

the cause of my death is going to be my enmity with him. There is no chance that my death can happen by any other means. I will not die by any other means.”

इति तच्चिन्तया किञ्चिन्म्लानश्रियमधोमुखम् ।
शण्डामर्कावौशनसौ विविक्त इति होचतुः ॥ ४८॥

48

Ithi tham chinthayaa kinjchith mlaanaSreeyamaddhomukham
SandaaMarkkaavaUsasanau viviktha ithi hochathuh.

Thinking like this, the king of Dheithyaas with morose and dejection and bereft of his bodily luster remained silent with his face down. At that time Sandda and Amarkka, the two sons of Dheithyaachaarya Sukraguru or Usanas, approached and spoke to him in secret.

जितं त्वयैकेन जगत्त्रयं भ्रुवो-
विजृम्भणत्रस्तसमस्तधिष्ण्यपम् ।
न तस्य चिन्त्यं तव नाथ चक्ष्महे
न वै शिशूनां गुणदोषयोः पदम् ॥ ४९॥

49

“Jitham thvayaikena jegaththreyam bhruvor-
Vijrimbhanathresthasamasthaddhishnyapam
Na thasya chinthyam thava Naattha! Chakshmahe
Na vai sisoonam gunadhoshayoh Padham.”

“Hey, Dheithya Raajan! Just with a small move of the corner of your eye you had won all the three worlds of this universe. You are now the unchallengeable single supreme authority of this universe. You’re the enemy and defeater or Dhevendhra and hence you are called as Paakaari. You are the best of the warriors and best of the heroes. What is there for you to think this much about it? We do not see any reason for you to be worried or contemplated or to think about it. Your worry is baseless. You are most famous with all prosperity and auspiciousness. You should not be worried about the good and bad and the strength and weakness of a child or children like this boy.”

इमं तु पाशैर्वरुणस्य बद्ध्वा
निधेहि भीतो न पलायते यथा ।
बुद्धिश्च पुंसो वयसाऽऽर्यसेवया
यावद्गुरुर्भर्गव आगमिष्यति ॥ ५० ॥

50

“Imam thu paasairVarunasya bedhddhvaa
Niddhehi bheetho, na palaayathe yetthaa.
Budhddhischa pumso vayasaaaaryasevayaa
Yaavadhgururbaarggava aagemishyathi.”

“Let us tie him up tightly with Varuna Paasa or rope of Varuna so that he cannot flee or run away to safety in fear until our father, Sukraachaarya the renowned Aachaarya of all Dheithya Kula, arrives. Let him learn a lesson with such severe punishment. As time goes on he will grow up and would assimilate the meaning of our instructions and by the association of other Dheithyaas and by serving our master, Sukraachaarya, he will change his intelligence. Therefore, there is no need to have any concern and anxiety at this time.”

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् ।
धर्मा ह्यस्योपदेष्टव्या राज्ञां यो गृहमेधिनाम् ॥ ५१ ॥

51

Thatthethi guruputhrokthamanujnjaayedhamabraveedh
“Ddharmmaa hyasyopadheshtavyaa raajnjaam ye grihameddhinaam.”

By listening to the advices of the sons of the Aachaarya of Dheithyakula, Hiranyakasipu asked them: “In the meantime you teach him Nripa Grihasttha Ddharmma meaning the Religious Principles to be adhered and followed by Kshethriya or King who is in Grihastthaasrama or one who is leading a family life. [This is the Ddharmma to be followed by one who is in Second Aasrama or Second Varnna.]”

धर्ममर्थं च कामं च नितरां चानुपूर्वशः ।

प्रह्लादायोचतू राजन् प्रश्रितावनताय च ॥ ५२॥

52

DdharmmamArththam cha Kaamam cha nitharaam chaanupoorvasah
Prehlaadhayochathoo Raajan! PreSreethaavanathaaya cha.

In accordance with the commands of Hiranyakasipu, Sandda and Amarkka very systematically taught mundane religious principles like the three Purushaarthtthaas, namely, Ddharmma-Arthttha-Kaama [moral righteousness of material world, economic development and sense gratification] to Prehlaadha who was very submissive, humble, obedient, intelligent and studious.

यथा त्रिवर्गं गुरुभिरात्मने उपशिक्षितम् ।
न साधु मेने तच्छिक्षां द्वन्द्वारामोपवर्णिताम् ॥ ५३॥

53

Yetthaa thrivarggam gurubhiraathmane upasikshitham
Na saaddhu mene thachcchikshaam dhvandhvaaraamopavarnnithaam.

The instructions called the material advancements were of Religion, Economics and Sense Gratification given by the Guroos who were under clutches of dualities of this illusory world were not appealing to Prehlaadha and did not like them as he was situated far above such instructions related to worldly affairs of material world. These Ddharmma-Arthttha-Kaama are meaningful only for those who are interested in materialistic ways of life marked by birth, death, old age and disease.

यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु ।
वयस्यैर्बालिकैस्तत्र सोपहृतः कृतक्षणैः ॥ ५४॥

54

Yedhaaaachaaryah paraavriththo grihameddheeyakarmmasu
Vayasyairbbaalakaisthathra sopahoothah krithakshenaih.

After completing the teaching sessions, the teachers will engage in their personal household matters. At that time the students of the class have leisure time or free periods and would naturally be interested to play. Students of the same age would call Prehlaadha also to take the opportunity to play.

अथ तान् श्लक्ष्णया वाचा प्रत्याहूय महाबुधः ।
उवाच विद्वांस्तन्निष्ठां कृपया प्रहसन्निव ॥ ५५ ॥

55

Attha than slekshnayaa vaachaa prethyaahooya mahaabuddhah
Uvaacha vidhvaamsthannishttaam kripayaa prehasanniva.

Prehlaadha Kumaara was a supremely learned boy with the highest knowledge and was transcendently realized. He addressed his classmates, all of whom were his friends, in sweet language. With blissful happiness and divine smile, he began to teach them the uselessness of materialistic ways of life. Being very kind and affectionate, he instructed them as follows:

ते तु तद्गौरवात्सर्वे त्यक्तक्रीडापरिच्छदाः ।
बाला न दूषितधियो द्वन्द्वारामेरितेहितैः ॥ ५६ ॥

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The thu thadhgeuravaathsarvve thyekthakreedaaparichcchadhaah
Baalaa na dhooshithaddhiyo dhvandhvaaraamerithehithaih.

पर्युपासत राजेन्द्र तन्न्यस्तहृदयेक्षणाः ।
तानाह करुणो मैत्रो महाभागवतोऽसुरः ॥ ५७ ॥

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Paryupaasatha, Raajendhra, thannyesthahridhayekshanaah
Thaanaaha karuno maithro MahaaBhaagawathoasurah.

Hey, Yuddhishtira Mahaaraajan! All the children were very much affectionate and respectful to Prehlaadha and they all abandoned their toys

and very happily sat around listening to him carefully. Because of their tender age they were not polluted by the materialistic instructions and lessons provided by their teachers who were slaves of the dualities like pains and pleasures, happiness and sorrows, etc. attached to this material world and its sensual comforts and false ego. Those children were concentrating their mind, intelligence, heart, eyes, ears and soul at Prehlaadha Kumaara. Prehlaadha was very kind and affectionate and respectful and respectful to them. Thus, the most overwhelmed Prehlaadha spoke to the children as follows:

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
सप्तमस्कन्धे प्रह्लादचरिते पञ्चमोऽध्यायः ॥ ५ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
SapthamaSkanddhe PrehlaadhaanuCharithe [Prehlaadha Charitham]
PanjchamoAddhyaayah

Thus, we conclude the Fifth Chapter Named as the Story of Prehlaadha
[Continuation of the Story of Prehlaadha] Of the Seventh Canto of the Most
Divine and the Supreme Most and the Greatest Mythology Known as
Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!