

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 - SAPTHAMASKANDDHAH
MOOLAM (ORIGINAL)**

॥ सप्तमस्कन्धः ॥

SAPTHAMASKANDDHAH (CANTO SEVEN)

॥ षष्ठोऽध्यायः - ६ ॥

SHASHTTOADDHYAAYAH (CHAPTER SIX)

**PrehlaadhaanuCharithe [Prehlaadha Charitham] (The Story of
Prehlaadha [Continuation of the Story of Prehlaadha – Instruction of
Prehlaadha to His Friend of Gurukula])**

[In this chapter we can read the spiritual advice given by Prehlaadha Kumaara to his friends at Gurukulam. As Hiranyakasipu was unable to kill or to harm Prehlaadha, at the advice of the Preceptors he wanted to tie him up with Varuna Paasa and put him into dungeon until Sukraachaarya arrived. But then he thought of making another effort to teach

Grihastthaasrama Ddharmma by the same preceptors along with other demon boys. Whatever the teachers taught were already known to Prehlaadha and moreover he had a thorough knowledge of Transcendental Principles. Whenever they had leisure time the other kids used to surround him and ask questions. He advised them of Bhaagawatha-Ddharmma in detail. The Bhaagawatha Ddharmma teaches that everything is Vishnu Bhagawaan who is the soul of all souls and is Nirrguna Brahma. The only way to get liberated from the corrupted material world is to attain transcendental realization by knowing what is Nirrguna Brahma? After listening to these great philosophical and logical Vedhic Principles from Prehlaadha, his friends got a doubt that he had never been away from the palace and was studying under the same preceptors. They found it difficult to believe that he gained all these difficult Vedhic Principles without being taught by some scholarly saints like Naaradha. The chapter will conclude with questions posed by the friends of Prehlaadha. Please continue to read for details...]

प्रह्लाद उवाच

Prehlaadha Uvaacha (Prehlaadha Kumaara Said):

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह ।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ १ ॥

1

Kaumaara Aachareth praajnjo ddharmmaan Bhaagawathaaniha
Dhurllebham maanusham Jenma thadhapyaddhruvamarththadham.

It is very difficult to give birth to human species. If One is fortunate to get life in the form of the human body, then from the very tender age of childhood itself One should get engaged in devotional services according to Bhaagawatha Ddharmma. That is the duty of intelligent people or scholars. Otherwise, the purpose of human life is wasted and is futile and would not be meaningful.

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥ २ ॥

2

Yetthaa hi purushasyeha Vishnoh paadhopasarppanam
Yedhesha sarvvabhoothaanaam Priya Aathmeswarah suhrith.

The best and the noblest thing one can do in the Manushya Jenma or human life is to worship and pray and offer obeisance unto the lotus feet of Maaddhava or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the Prime and Primordial Purusha or the Supreme Personality and seek protection from Him. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the most affectionate relative and closest friend and Supreme Lord and Controller of everyone and everything.

सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् ।
सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः ॥ ३॥

3

Sukhamaindhriyakam dheithyaa dhehayogene dhehinaam
Sarvvathra lebhyaathe Dheivaadhyetthaa dhuhkhamayethnathah.

All material entities due to possession of material body would be subjected to sense objects and sensual activities. And because of that the material entities would have to undergo and suffer or enjoy the dualities like pain and pleasure, sorrows and happiness, etc. And these dualities are the results of their own material activities of either in this birth or of in the previous births.

तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ।
न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम् ॥ ४॥

4

Thathpreyaaso na karththavyo yetha aayurvvyeyaha param
Na thatthaa vindhathe kshemam Mukundhacharanaambujam.

Therefore, it is advisable not to work or try to acquire material wealth under the impression that they can produce and bring sensual pleasures and

happiness to you. By doing so what we are going to gain is simply loss of longevity or by working hard to acquire perishable material wealth would shorten the length of our life. [Here what is meant is that we will be going on working throughout life to acquire more and more material benefits or properties.] Whereas by worshiping and offering obeisance at the lotus feet of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan we can attain imperishable and eternal happiness of transcendental realization. And Transcendental realization and divine blissful happiness can be obtained by no other means.

ततो यतेत कुशलः क्षेमाय भयमाश्रितः ।
शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् ॥ ५॥

5

Thatho yethetha kusalah kshemaaya bhayamaaSreethah
Sareeram paurusham yavanna vipadhyetha pushkalam.

Therefore, while one is materially existing and endowed with competent intelligence to distinguish right and wrong must endeavor to achieve the highest goal of life if the body is stout, strong and healthy and not embarrassed in dwindling. When one is healthy, he must try to attain blissful happiness and divine pleasure. [And the highest goal of life is to attain transcendental realization.]

पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः ।
निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः ॥ ६॥

6

Pumso varshasatham hyaayusthadhardhddham chaajithaathmanah
Nishpalam yedhasau raathryaam setheanddham praapithasthamah.

A human life is expected to be One Hundred years. Of that half of his life, he will live as a slave of his senses and work to achieve sensual desires and needs. All the nighttime from dusk to dawn will be spent sleeping due to darkness.

मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः ।

जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशतिः ॥ ७॥

7

Mugdhddhasya baalye kaumaare kreedatho yaathi vimsathih
Jerayaa gresthadhehasya yaathyakalpasya vimsathih

In the tender age of childhood up to Ten years everything is bewilderment. During boyhood or adolescence and for another Ten more years we will spend the time engaging in sports, games and other playful activities. In this way Twenty years are wasted. Similarly, during very old age, when one is invalid, for Twenty years we would not be able to perform even our own material activities. Thus, one would waste Forty years of life like that.

दुरापूरेण कामेन मोहेन च बलीयसा ।
शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥ ८॥

8

Dhuraapoorena kaamena mohena cha beleeyasaa
Sesham griheshu sakthasya premaththasyaapayaathi hi.

To satisfy the lusty sensual desires, which are full of distress and difficulties, one must struggle hard. And these so-called sensual desires are insatiable and an illusion of mind. Due to illusion, one will become mad. Thus, a grossly involved material man who is interested in leading a happy family life would waste the rest of his life under madness for satisfaction of insatiable lusty sensual desires which are truly illusory.

को गृहेषु पुमान् सक्तमात्मानमजितेन्द्रियः ।
स्नेहपाशैर्दृढैर्बद्धमुत्सहेत विमोचितुम् ॥ ९॥

9

Ko griheshu pumaan sakthamaathmaanamajithendhriyah
Snehapaasairdhriddairbbedhddhamuthsahetha vimochithum.

A man who is interested in the family life of a Grihastthaasrami would be under the control of senses. He would not be able to control senses and

sensual desires. He would strongly be attached with family like wife, son, daughter, relatives, friends, associates, subordinates, superiors, etc. and would be tied tightly with the rope of love and affection and of course by all dualities. How can someone who is under the control of senses become capable of liberating the soul which is tied up with the rope of material attachments?

को न्वर्थतृष्णां विसृजेत्प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस्तस्करः सेवको वणिक् ॥ १० ॥

10

Ko nvathtthathrishnaam viSreejeth praanebhyoapi ya eepsithah
Yam kreenaathyasubhih preshttaisthaskarah sevako vanik.

My dear friends! What is it dearer to One more than his own life? What is it the thieves are gaining at the cost of their life? What is it the business people attain by pawning their lives? What is it the servants are achieving after giving away their lives? All of them work or spend their life for attainment of material wealth and for satisfaction of sensual gratification. Who in this world is capable of abandoning or renouncing the lusty thirst to acquire material wealth?

कथं प्रियाया अनुकम्पितायाः
सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु तत्स्नेहसितः शिशूनां
कलाक्षराणामनुरक्तचित्तः ॥ ११ ॥

11

Kattham priyaayaa anumampithaayaah
Sanggam rehasyam ruchiraamscha manthraan
Suhrithsu cha snehasithah sisoonaam
Kalaaksharaanaamanurekthachiththah.

पुत्रान् स्मरंस्ता दुहितृर्हृदय्या
भ्रातृन् स्वसृर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च

वृत्तिश्च कुल्याः पशुभृत्यवर्गान् ॥ १२ ॥

12

Puthraan smaramsthaa dhuhithrirhridhayyiaa
Bhraathiin svasvriirvva pitharau cha dheenau
Grihaan manojnroruparichcchadhaamscha
Vriththeescha kulyaah pasubhrithyavarggaan.

त्यजेत कोशस्कृदिवेहमानः
कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्व्यं बहु मन्यमानः
कथं विरज्येत दुरन्तमोहः ॥ १३ ॥

13

Thyejetha kosaskridhivehamaanah
Karmmaani lobhaadhavithriphthakaamah
Oupyastthyajaihvyam behu manyamaanah
Katham virajyetha dhuranthamohah

How can a person who is most affectionate to his family, whose heart and mind is always filled with pictures of his loving family, who always wanted to enjoy the sensual pleasure with his loving wife, who is attached to affectionate love and care, can think of giving up their association? How can a person who is desirous of listening to the sweet prattles in broken and very pleasing language by his most affectionate children be able to give up their association? Elderly parents, young sons and daughters are all very dear to a person. A father will be very fond of and dearer to his daughter. Especially, when the daughters are living with husbands in their homes, they would always wish to see their father and the father also would wish to see his daughter staying away in her husband's home. Who could give up that association? Apart from this, there are many decorated and adorable items and servants and animals. A person who enjoys all those possessions, how can he give up all such comforts? An attached householder is like a silk-worm which weaves a cocoon in which it becomes imprisoned and unable to get out. Just for the satisfaction of two senses – genitals and tongue – one is bound by material conditions. How can one escape?

कुटुम्बपोषाय वियन्निजायु-
र्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा
निर्विद्यते न स्वकुटुम्बरामः ॥ १४॥

14

Kutumbaposhaya viyan nijaayur-
Nna budhddhyatharththam vihatham premaththah
Sarvvathra thaapathreyadhuhkhithaathmaa
Nirrvidhyathe na svakutumbaraamah.

One who is too much or overly attached to material family life does not understand that he is wasting his life for the maintenance of his family. This is due to ignorance and false material ego. He also fails to understand the purpose of human life. Human life is suitable and capable of recognizing the Absolute Truth because of the special power and intelligence of discretion. But unfortunately, he will use his intelligence and discretion and cleverness to see that he will not be at a loss of a single penny due to mismanagement. [This means whatever efficiency the human has will be used for development and progress, defined by him, of material life.] Thus, he will put all his effort for betterment of material life and for that he will always be worried and concerned, meaning that he will always be concerned and worried of the Purusharththas or the Three-Fold-Miseries of material life and will not develop a distaste for material life.

वित्तेषु नित्याभिनविष्टचेता
विद्वांश्च दोषं परवित्तहर्तुः ।
प्रेत्येह चाथाप्यजितेन्द्रियस्त-
दशान्तकामो हरते कुटुम्बी ॥ १५॥

15

Viththeshu nithyaabhinivishtachethaa
Vidhvaamscha dhosham pariviththaharththuh
Prethyeha chaatthaapyajithendhriyastha-
Dhesaanthakaamo harathe kutumbee.

Those who are too much attached to the family would always be thinking of how to accumulate more and more wealth for the maintenance of his family. Despite having knowledge about risk in this world as well as in the other worlds, if he steals wealth for whatever purpose, it maybe, he will continue to do so because his priority is to maintain his family and ego. This is the curse for a person who is too much attached to material family life.

विद्वानपीत्थं दनुजाः कुटुम्बं
पुष्पान् स्वलोकाय न कल्पते वै ।
यः स्वीयपारक्यविभिन्नभाव-
स्तमः प्रपद्येत यथा विमूढः ॥ १६॥

16

Vidhvaanapeeththam dhenujaah kutumbam
Pushnan svalokaaya na kalpathe vai
Yah sveeyapaarakyaavibhinnabhaava-
Sthamah prepadyetha yetthaa vimooddah.

In this material world, even learned scholars work hard continuously for maintaining his family better than others. In that effort he does not have time, or he does not want to find time to think of 'self' like who he is or what he is. That is natural.

यतो न कश्चित्क्व च कुत्रचिद्धा
दीनः स्वमात्मानमलं समर्थः ।
विमोचितुं कामदृशां विहार-
क्रीडामृगो यन्निगडो विसर्गः ॥ १७॥

17

Yedho na kaschith kva cha kuthrachidhvaa
Dheenah svamaathmaanamalam samarththah
Vimochithum kaamadhrisaam vihara-
Kreedamrigo yennigedo visarggah.

ततो विदूरात्परिहृत्य दैत्या
दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं
स मुक्तसङ्गैरिषितोऽपवर्गः ॥ १८॥

18

Thatho vidhooraath parihrithya dheithyaa
Dheithyeshu sanggam vishayaathmakeshu
Upetha NaaraayanamAadhidhevam
Sa mukthasanggairishithoapavarggah.

My dear friends, Oh the sons of the Demons! It is certain that none without the knowledge of the Self or the Soul or the Supreme Soul or Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan would be able to liberate from the material bondage or attachment to material body. And those who are attached to the material body would not be able to control their senses or over-power sensual desires. They are bound by material laws. They are like dancing dolls or toy-monkeys in the hands of their masters, would be dancing to the tunes of materially charming and attractive women who may satisfy their sensual desires and pleasures. Victimized by the conception of life, they become surrounded by children, grandchildren, great grandchildren, families, friends, relatives, servants, etc. and thus shackled to material bondage. And those who are too much addicted to these material conceptions of life are called Dheithyaas, Dhenujaas, Asuraas, Raakshasaas and so on or demons. My dear friends, although you are all born to Dhaanavaas, please keep aloof from them and find shelter at the lotus feet of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Naaraayana. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Aadhi Purusha meaning the Prime and Primary Primordial Personality. Why I am asking you to find shelter from Aadhi-Dheva Naaraayana because He is the One Who can liberate anyone from the material bondage.

न ह्यच्युतं प्रीणयतो बहवायासोऽसुरात्मजाः ।
आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥ १९॥

19

Na hyAchyutham preenayatho behvaayaasoasuraathmajaah
Aathmathvaath sarvvabhoothaanaam sidhddhathvaadhiha sarvvathah.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is within everything. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the soul of everything. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the essence and brilliance of everything. As the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is everything and everywhere there is no effort needed to worship and offer obeisance and appease Him. Therefore, it is effortless to glorify and attain the blessings from the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु ।
भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ॥ २० ॥

20

Paraavareshu bhootheshu Brahmaanthastthaavaraadhisu
Bhauthikeshu vikareshu bhootheshvattha mahathsu cha.

गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा ।
एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥ २१ ॥

21

Guneshu gunasaamye cha gunavyethikare thatthaa
Eka eva paro hyaathmaa BhagawaanEesvarovyeyah.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is within all the movable and immovable elements and entities starting from Brahma to the minutest of the minute atom as well as in all the senses and minds and feelings and emotions and in all Gunaas meaning the material senses and in everything we can think of. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Supreme Controller of everything. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is infallible. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is indefatigable. The Supreme Soul Lord Sree

Vaasudheva Sree Maha Vishnu Bhagawaan is the Supreme Material Energy and the Material Nature. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Immortal and Eternal. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Paramaathma. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Only One Who has a Real existence or Sole Personality in existence.

प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् ।
व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः ॥ २२॥

22

Prethyagaathmasvaroopena dhrisyaropena cha svayam
Vyaapyavyaapakanirdhdhesyo hyanirdhdhesyoavikalpithah.

केवलानुभवानन्दस्वरूपः परमेश्वरः ।
माययान्तर्हितैश्वर्य ईयते गुणसर्गया ॥ २३॥

23

Kevalaanubhavaanandhaswaroopah Parameswarah
Maayyaantharhithaisvaryaa eeyathe gunasargayaa.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan cannot be indicated or is beyond any indications like who is he, what is he, where is he, how is he, etc. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is indicated as that which is pervaded and as all-pervading Supreme Soul. Being the Soul of everything the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan can be seen within everything. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is self-effulgent and can be seen everywhere. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan being All-Pervasive, He can be seen everywhere. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the embodiment of Supreme Blissful Happiness. The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Lord and Supreme God. With the Power of Illusion created by the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan he covers His Form from the view of material eyes and

from the recognition by qualities corrupted by material senses of the human. Therefore, we should try to see him as unseeable and beyond our eye-sight and mental imagination. Only His devotees can see or recognize Him.

तस्मात्सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।
आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥ २४॥

24

Thasmaath sarvveshu bhootheshu dheyaam kurutha sauhridham
Aasuram bhaavamunmuchya yeyaa thushyathyaddhokshajah.

Therefore, we must abandon or renounce our Aasurik or demonic characters within us. We must love and be merciful and kind to all the elements and entities of the universe. That is the only way for us to reach and recognize Lord Sree Hari who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, who is beyond the concept of any knowledge other than love and mercy to all the entities of the universe.

तुष्टे च तत्र किमलभ्यमनन्त आद्ये
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।
धर्मादयः किमगुणेन च काङ्क्षितेन
सारञ्जुषां चरणयोरुपगायतां नः ॥ २५॥

25

Thushte cha thathra kimalebhyamanantha aadhye
Kim thairgunavyethikaraadhih ye svasidhddhaah
Ddharmmaadhayah kimagunena cha kaangkshithena
Saaranjjushaam charanayorupagaayathaam nah.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is without any end or He is endless. If Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is merciful, then what else do we need? Nothing, that is the only thing we need. What is the use of being righteously dutiful of Ddharmmaas defined and controlled by the Sathva-Rejas-Thamo Gunaas corrupted by material nature? But if we offer devotional services at the lotus feet of Supreme Soul Lord Sree

Vaasudheva Sree Maha Vishnu Bhagawaan, then we do not even need to desire or intent what we need, He will provide us with the knowledge of Nirguna Brahma which would lead us towards transcendental realization of Supreme Soul after liberating us from all material miseries.

धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग
ईक्षा त्रयी नयदमौ विविधा च वार्ता ।
मन्ये तदेतदखिलं निगमस्य सत्यं
स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः ॥ २६॥

26

Ddharmmaarththakaama ithi yoabhihithasthrivargga
Eekshaa threyee nayadhemau vividdhaa cha vaarththaa
Manye thadhethadhakhilam nigemasya sathyam
Svaathmaarppanam svasuhridhah paramasya pumsah.

Proper performance and practice of Ddharmma-Arththta-Kaama meaning the Religion-Economic Development-Sense Gratification have been described in Vedhaas as the Three ways to get liberated from material life and attain salvation. Education, Self-Realization, Ritualistic Ceremonies performed according to Vedhic Injunctions, Logic, Science of Law and Order and the various other means of earning livelihood are all included within Ddharmma-Arththta-Kaama. But they are all external matters of Vedhic Injunctions or Stipulations and hence must be considered as material. I consider surrendering to Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and offering devotional services at His lotus feet is transcendental and that is what we must practice for Self or Soul-Realization.

ज्ञानं तदेतदमलं दुरवापमाह
नारायणो नरसखः किल नारदाय ।
एकान्तिनां भगवतस्तदकिञ्चनानां
पादारविन्दरजसाऽऽप्लुतदेहिनां स्यात् ॥ २७॥

27

Jnjaanam thadhethadhamalam dhuraavaapamaaha

Naaraayano Narasakhah kila Naaradhaaya
Ekaanthinaam Bhagawathasthadhakinjchanaanaam
Paadhaaravindharejasaaaapluthadhehinaam syaath.

Naaraayanarshi [Reference here is about Naaraayanarshi of Nara-Naaraayana incarnation of Vishnu Bhagawaan] who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan who is the friend of Naraas or Human-Beings and all the Entities has formerly explained these transcendental knowledges to Naaradharshi. It is very difficult to understand such supreme knowledge without the merciful teaching of a saintly personality like Naaradha and without fully concentrated meditative attention to such discourses.

श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् ।
धर्मं भागवतं शुद्धं नारदाद्देवदर्शनात् ॥ २८॥

28

Sruthamethanmayaa poorvvaam Jnjaanam vijnjaanasamyutham
Ddharmmam Bhaagawatham sudhddham Naaradhaadh
Dhevadhersanaath.

Prehlaadha continued: “I received this knowledge from the noblest of the saints Naaradharshi. This is called Bhaagawatha-Ddharmma. This is pure, devotional, logical, scientific, philosophical and Vedhic and free from all material contaminations.”

दैत्यपुत्रा ऊचुः

Dheithyaputhraa Oochuh (Sons of Dheithyaas or Demons Said):

प्रह्लाद त्वं वयं चापि नर्तेन्यं विद्महे गुरुम् ।
एताभ्यां गुरुपुत्राभ्यां बालानामपि हीश्वरौ ॥ २९॥

29

Prehlaadha! Thvam vayam chaapi narththeanyam vidhmahe gurum.
Ethaabhyaam guruputhraabhyaam baalaanaamapi heesvarau.

Oh Prehlaadha! You and all of us have never approached anyone or accepted anyone as Guroos other than Sandda and Amarkka, the two sons of Dheithya Guru Sukraachaarya. They are the only ones who protect us and provide education to us. We were fully under their control.

बालस्यान्तःपुरस्थस्य महत्सङ्गो दुरन्वयः ।
छिन्धि नः संशयं सौम्य स्याच्चेद्विश्रम्भकारणम् ॥ ३० ॥

30

Baalasyaanthahpurastthasya mahathsanggo dhuranvayah
Cchinddhi nah samsayam, saumya, syaachchedhvisrembhakaanam.

Especially, for you, who was always in the palace under the complete control of the guards of Hiranyakasipu Dheithya Mahaaraaja, there is no chance to have any association with great saintly personalities like Naaradha or Naaradharshi. We cannot believe that you got any chance to have the association with Naaradharshi. It is unbelievable. Please remove our doubts.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां सप्तमस्कन्धे प्रह्लादचरिते षष्ठोऽध्यायः ॥ ६ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam SaptamaSkanddhe PrehlaadhaanuCharithe [Prehlaadha
Charitham] ShashttoAddhyaayah

Thus, we conclude the Sixth Chapter Named as The Story of Prehlaadha
[Continuation of the Story of Prehlaadha – Instruction of Prehlaadha to His
Friends of Gurukula] 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!